

The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

PUBLISHED IN THE INTERESTS OF THE EPISCOPAL CHURCH

VOL. I NO. 14

HOBART, INDIANA, APRIL 7, 1917.

3 CENTS PER COPY \$1.00 A YEAR

ON EFFICIENCY IN THE CHURCH

BY BERNARD IDDINGS BELL, DEAN OF FOND DU LAC

The Old Clergyman went to a Vestry meeting last Monday. Possibly it may be his fault that his Vestry is not one of that new, exceptional sort, now happily increasing in the Church, which regards itself as responsible not merely for the financial, but also for the spiritual welfare of the Parish. The Old Clergyman has been thinking for some time that he should take definite steps to abolish in his Parish the old idea of a division of labor between the Clergy and the Laity by which the former deal with spiritualities while the latter deal with temporalities. The reason he has not done so is because he cannot get it out of his head that the move toward readjustment should come from the Laity and not from himself. The Old Clergyman has grown skeptical about the usefulness of any Parson saying, "You ought," in matters of parochial administration. At any rate in his Parish things are in this respect just as they are in most others.

At this Vestry meeting, after the Treasurer and Finance Committee had made their reports, which showed, most unusually, a slight balance on the proper side of the ledger, the Vestrymen inquired of the Rector whether the Parish was, in his opinion, doing all it might in the way of development. This seemed encouraging to the Old Clergyman until one of their number, a large manufacturer, made clear their attitude by further speech.

"My dear doctor," he said, "we do not wish you to misunderstand our attitude. We all love you very much, but in talking it over among ourselves we have concluded that just possibly you are not using, in the Church, the new efficiency methods that are making modern business. The Church must keep abreast of the times. Have you, for instance, in your work any standards of efficiency toward which you are seeking to lift your work? Or are you just continuing in the hit-or-miss way that did very well in Parish management, and in all other kinds of business, when you were a boy?"

The Old Clergyman smiled and, reaching into a drawer of his desk, drew forth a little portfolio containing some printed matter and some manuscript in his own handwriting.

"I am gratified, gentlemen," he said, "to find that you of the Vestry are interested enough in parochial efficiency to make this inquiry. I have here an efficiency standard for the Sunday School, an efficiency standard for guilds and organizations and a number of other efficiency standards for our employed officers. They are based upon a careful study, which I know you will be surprised that I have made, of efficiency methods. However, I am sure you will be most interested in an efficiency standard for the ordinary communicant which I have been working on this week.

"I got my idea from this little slip, the size of a pocket notebook, which has been distributed to its traveling salesmen by a successful firm in our city. You see here at the top is an instruction that this card is to be pasted, by the salesman, in the front of his order book. It reads as follows:

- "An Efficient Salesman:
1. Keeps in touch with the home office, not only by reporting to us, but by reading and heeding the suggestions we send out as to selling methods.
 2. Not only sells our old customers, but keeps looking in every town for the new men who use our line.
 3. Talks and acts with an enthu-

iasm which shows he believes in his work and in our goods.

"4. Carries with him an atmosphere of cheerfulness and optimism.

"5. Always boosts us, confining his knocking to his letters to the home office, and trying to make even those knocks constructive.

"6. Remembers that the interest of a customer in us is a matter of cultivation, not of conversion.

"7. Esteems the trade extension of our whole organization as important as the growth of his own commissions.

"8. Keeps himself in first rate physical, mental and moral condition.

"9. Gives himself a good talking to about his relation to our business at least once every day."

"Now," continued the Old Clergy-

man, "to grow a Christian, when young, than to get one by conversion later on.

"7. Gives regularly to Missions, remembering that the growth of the whole Church is as important as the growth of his own Parish.

"8. Keeps spiritually fit by receiving Holy Communion at least once a month.

"9. Prays for the Church and the local Parish and himself in relation to them at least once a day."

The Vestryman who had spoken before looked rather puzzled. "I don't think you quite understood," he said. "What we meant was that there should be more efficiency in this Parish in the managing end of it."

"I think I understand very well," said the Old Clergyman. "However,

NEWS STORIES FROM MANY QUARTERS

The Rev. H. H. D. Sterrett has resigned St. Paul's Church, Columbus, Ohio, to take the Rectorship of All Saints' Church, Washington, D. C., where his father, the Rev. J. McBride Sterrett, D. D., will be associated with him.

Bishop Woodcock has recently presented a pipe organ to Trinity Church, Fulton, Ky. It is the organ which once belonged to St. John's Parish, Louisville, Ky., and cost when new about \$2,500.

The Rev. William Powell Hill, Rector of Trinity Church, Brooklyn, N. Y.,

The Rev. Richard L. McCready, Rector of St. Mark's Church, Louisville, Ky., has been tendered the position of Canon in residence at the Cathedral. Mr. McCready has been urged by Dean Craik and the Cathedral Chapter to accept the office.

The Rev. Hubert A. Wilson has resigned as Rector of St. Thomas Church, Neenah, Wis., and will have charge of a new Mission in that city. At present he is touring the state in the interests of a Referendum Bill which is under consideration in the State Legislature.

The Rev. Clifford Gray Twombly, Rector of St. James' Church, Lancaster, Pa., gave an interesting address before a large gathering of the people of Rohrestown and vicinity on Sunday afternoon, March 18th. His subject was "The Work of the Law and Order Society."

The members of St. Margaret's Guild, St. Paul's Church, Paterson, N. J., gave what they called "A White Elephant Sale" in the Parish House on March the 21st to raise funds to clear a debt of \$12,000 resting upon the Parish. The articles, sold consisted of a great variety of odd bric-a-brac and other things from the homes of Church people; articles that had gone out of style with the refurnishing of the homes and had become "White Elephants" on the hands of the owners.

An effort is being made by the members of St. Mark's Parish, Cheyenne, Wyo., to secure \$5,000 in pledges towards the liquidation of a bonded debt of \$10,000 on the Parish House. As soon as half of the debt is provided for by the parishioners the other half will be contributed by parties outside of the Parish. At a dinner given on Thursday evening, March 15th, \$2,576 was raised within twenty minutes by the Parish Guild in pledges ranging from \$5 to \$500.

The newly constituted Detroit Archdeaconry, Diocese of Michigan, will hereafter admit women as members to its Councils. The Secretary has been instructed to advise the Clergy of this fact with the request that they take this action of the Archdeaconry into account in appointing Lay Delegates. The Rt. Rev. Charles D. Williams, D. D., writes: "I am heartily in favor of the women being represented in the meetings."

Seven teams of five persons each from St. John's Church, Auburn, N. Y., are canvassing the city to raise \$7,000 for the erection of a Rectory in memory of the Rev. Guy P. Burleson, their former Rector who, it will be remembered, was drowned on Memorial Day of last year. The captains of the teams are: Forward Clark, Robert Moreland, Charles A. Wright; Mesdames Sutherland, R. Holder, H. P. Henning and John Sawyer.

"Our days of tribulation and exile in a strange land are almost over," says the Rev. G. Sherwood Whitney, Rector of St. Paul's Church, Augusta, Ga., in his Parish paper, and continues, "Our harps have been hung upon the trees of our temporary abiding place and we have found it hard to 'Sing the songs of Zion,' but the return to the spot we have loved so long and well is at hand. The walls of the new temple have been builded and we are going home. Not to the Church just yet, but to a comfortable and commodious auditorium where our altar may be erected and we may worship in the peaceful satisfaction which comes from the fact that it is our own." In this happy manner the Rev. Mr. Whitney refers to the fact that the first service to be held in their new Parish House will be on Easter Day.

THE PRESIDING BISHOP'S EASTER MESSAGE TO THE WITNESS FAMILY

An Easter Message.

Christ is risen! That is the Blessed Message of Easter morning. The heart is glad for it. And the sun is brighter. Then each loving Christian disciple adds for himself or herself, "I will arise, & go to my Father." The stone rolled away! The light flooding in! The Life speeding forth! How they bring home to us the realness & the nearness of the power of God! And how shall they not raise us out of the deadness of sin & self & up into the nearness of life with Him!

Daniel J. Smith

man, "a Churchman is really a salesman of Churchmanship and of religion. He is told to go into all the world and act as a Missionary. I have had an idea it would be a good thing to draw up an efficiency standard for communicants, with points parallel to those on the card I have just read. Here it is:

- "An Efficient Churchman:
1. Attends public worship every Sunday, except when physically prevented.
 2. Tries hard to interest at least one stranger toward the Church each week.
 3. Takes part in the Church service enthusiastically, singing the hymns out loud and saying the responses as though he meant them.
 4. In and about the Church, before, during and after the service, exudes cheerfulness and optimism.
 5. Boosts the Church to outsiders and confines his knocking to the Church's own officials.
 6. Remembers that it is easier

an efficiency in the management without an efficiency in the individuals who make up the organization would not get the Parish very far. However, since you are interested in managing efficiency so deeply, I shall now retire from my position in the chair, become a humble member of your body, place the Senior Warden as presiding officer, and ask that you conduct, right here and now, a conference on how to make the Vestry itself a reasonably efficient directing body."

The Vestry gasped for a moment and then grinned, rather sheepishly. "Gentlemen," said the Senior Warden, "will you please come to order?"

A City wide campaign was conducted three years ago to clear the heavy indebtedness hanging over Trinity Church, Chicago. The Vestry of the Parish recently announced that as a result of that campaign the Parish is now out of debt.

one of the oldest Churches in the city, has resigned the Rectorship of the Church owing to a nervous breakdown.

A choir of two hundred voices composed of students in the State Normal School, Ypsilanti, Mich., gave two sacred concerts in St. Paul's Cathedral, Detroit, on Sunday afternoon and evening, March the 18th.

The Rev. William Way, Rector of Grace Church, Charleston, S. C., has been unanimously elected President of the New England Society of Charleston in succession to the Rev. Charles Stuart Vedder, D. D., LL. D., L. H. D. The New England Society of Charleston is nearly a century old and is one of the most famous of its kind in America. Among noted Americans entertained by the Charleston Society in years gone by were Daniel Webster, Senator F. H. Hoar, Charles Francis Adams and Associate Justice Brewer of the Supreme Court of the United States.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

Death is blackness, and worms, and a pit, and a destruction; but it is such only to those who have not been born from above. For the twice born people, death is a gate which Jesus Christ proved to be an open door through which men's souls could pass into a larger department of that existence which is immortal. Easter is the confirmation of this truth. But one does not have to wait for physical death in order to get into touch with that immortal existence. "Eternal Life is that which death cannot destroy nor touch. It is life in union with God, of which we are to be partakers now, which will be manifest in its fullness when the things of sense and time pass away."

This Easter Collect bids us put ourselves to work at making our God-inspired thoughts a reality. I like the way it is put in the Baptismal Service: "that as He died and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." Easter is a pledge of the "continual help" which God will give to His persevering children. All the good desires which God has put into your heart this Lent can really live, will not die a'bornin', if you will only persevere, and realize with St. Paul that He Who "began a good work in you will perform it unto the day of Jesus Christ." Christ's rising from the dead showed beyond a doubt that "daily proceeding in all virtue and godliness of living" is really the only thing for a Christian to do. Let your Easter prayer dwell on this thought of perseverance as your share and continual help as God's share and you will strike a high spiritual level, which will make this a memorable Easter Day in your Calendar of Feasts.

THE EPISTLE

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them.—Col. iii:1.

As the seed in the furrow, as the blade of grass, as the bud on the tree, as the life in the egg, all press silently, yet triumphantly, to their full and free manifestations, so must the tendency of the Christian soul be. Ever onward, ever upward. Irresistibly seeking "those things which are above;" quietly urging men "to set their affection on things above."

The Easter Day Christian is not clothed as a lily of the field; or as Solomon in all his glory! The Easter Day Christian realizes that his time for glorious apparel will come "when Christ shall appear;" and so, waiting that day, he begins his Easter triumph in a mortified body, and in a mortified body he develops the Resurrection Power and Rhythm. It is much more quiet at Easter than at Christmas, when angels sang and heavens rang, and shepherds and wise men bowed the knee. At Easter the mystery is too deep for words. Actions must prove that in heart and mind there flows the power which shows how that in Christ one can be "dead indeed unto sin," and yet be very much alive. "Still waters run

deep." There is no resurrection without the grave. No Easter without Good Friday. The feast is kept with unleavened bread. Christmas is the human feast, Easter is the truly spiritual feast, set against a solemn, quiet background. On what was your preparation for Easter centered? A hat, a dress, a tie, a pair of shoes? A book, a song, a feast of good things? Or was it centered about a Spirit hid with Christ, fed by Christ, thrilled, exultant, expanding, over the fact that you were indeed "alive unto God through Jesus Christ our Lord"? Let this latter idea possess you, and you will be very near heaven on Easter Day.

THE GOSPEL

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes

lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.—St. John xx:1.

"The first day of the week." Here is your answer to the Seventh Day Literalist, your "good reason why the Christian Church neglects alike the thought and name of 'Sabbath.'" Bishop Doane bids us see in "the three figures moving before us in the early morning twilight, 'penitence, love and faith.'" Three great and wonderful virtues for each of us to embody! Let them be seen in each of us as we approach the Altar of God on Easter Day; and may they also be greatly in evidence as we go "again to our own homes" from that wonderful Altar Experience.

"They have taken away the Lord out of the sepulchre." Mary Magdalene was looking for a dead Christ on that immortal morning. Do not fall into her error. She knew no better, but you have not her excuse, unless you have been taught that the Sacrament of the Altar and the Sacrament of the Font are just mere EMPTY SIGNS. No! No! The Easter Fact makes our Sacraments very real; makes our preaching worth while; makes our life worth living; makes our homes worth fighting for and preserving; makes our Churches veritable meeting places with the Self-Existent One; makes our bodies Temples, nay still more wonderful, introduces us into a living union with the Deathless Victor, so that we can grow better and stronger and purer and truer and sweeter and saner from year to year because it is not us but "Christ in us" Who keeps us alive unto God, and enables us to face

death, judgment, heaven, hell with a steady, unconquerable hope and faith and love. F. S. W.

THE CITIZEN OF THE FAR COUNTRY

"He went and joined himself to a citizen of that country." This incident occurs in that most familiar of our Lord's parables—the parable of the prodigal son. It introduces a character which we do not often think about when we consider the story. We often think of the son. The young man who, coming of age, demands his inheritance, the natural gifts of strength and freedom from restraint, and then goes to make his own way in the world; who leaves his father's home and goes where he pleases and does what he pleases.

"Ship me somewhere east of Suez, Where the best is like the worst, Where there ain't no Ten Commandments."

"And he goes and wastes his natural powers, and then, destitute, returns at last to his father's forgiveness and protection.

"We often think of the Father—who gives his son His inheritance and lets him go because He will not that any should serve Him from restraint, and then who waits and watches for His son's return.

"We often think of the elder brother, who does his duty methodically, but in whom there is something of jealousy and little of love.

"But there is this other character mentioned in the story, the citizen of the far country.

"The far country is the life away from God—the life which men live who never think of God. It is rejection of the thought of God. It takes the natural blessings which God has given a man—his inheritance—a man's gift of body and mind, his opportuni-

ties of life, and it uses them entirely for the profit and pleasure of the man. The life in the far country leads to sin, for when a man lives away from God he inevitably lives more and more for the pleasures of the world. He becomes absorbed more and more in the things which he has substituted for God in his life.

"The citizen of the far country is the man who regards the universe and himself as primarily material and undervalues or denies their spiritual side. So he denies his body nothing that it craves and makes his will the servant of his senses.

"He believes in material comfort and material pleasure only. He ceases to believe in God or in any other life than this life of the body. He says, 'I will manage my life in accordance with what I am sure of; that comfort and self-indulgence is good and that only money can buy comfort and self-indulgence.'

"The prodigal was in this far country for awhile. He enjoyed the pleasures which the life could furnish; he wallowed in its degradation. Then he felt disgust creep over him, the reflection and sense of degradation which always comes when men's consciences first tell them that they have sinned. He obeyed that first call which his conscience gave him and he hurriedly left the far country and returned to His father's house.

"So he escaped being a citizen of the far country. For the citizen is the man who has naturalized himself there and made the far country his home.

"The prodigal was a stranger there, and he was wretched and homesick. So there was hope for the prodigal. There is always hope for the man who feels himself an alien in the land of sin.

"But the citizen is quite happy and comfortable. And there is no hope for him for he has stilled the voice of

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.
EASTER DAY

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Easter Day	Ex. 15:1-21 Is. 35	Rev. 5	Is. 25:1; 26:4	Matt. 28
Easter Monday	Ex. 15:22-end	Luke 24:1-12	26:5-19	Luke 24:13-48
Easter Tuesday	16	Mark 16:1-8	Job 19	John 20:1-23
W.	17:1-7	John 2:12-end	Deut. 1:1-18	9:39; 10:18
Th.	17:8-end	Matt. 16:21-end	1:19-end	Mark 8:27-end 9:30-41
Fri.	18	17:1-23	2:1-15	10:28-34
Sat.	19	20:17-28	2:16-end	John 20:19-end
1 S. after East'r	20:1-21	Gal. 3	Is. 32:1-18	
	II Sam. 22:1-20 47:51			

The New Lectionary may be said to be founded on the idea of Redemption, commemorated on Easter Day, preceded by what led to the necessity of Redemption and followed by its results. There is nothing new in this except the extent and the logical and historical consistency with which the idea is carried out. There is one great moment of Redemption in the New Testament and that is the Resurrection of our Lord. There are two such moments in the Old Testament, Redemption from Egypt and Redemption from Exile (see how they are combined in thought in, e. g., Isaiah 51 and 52, lessons for Easter second year). As a matter of course, when we are dealing with the life of our Lord, as in the evening of this year, we assign for the second lesson, one of the accounts of the Resurrection, and we have employed as the Old Testament background, Isaiah's "He shall swallow up death in victory." But our Lord's triumph was more than personal. It was redemptive. He has redeemed us by His Blood and made us Kings and Priests unto our God, to reign upon earth through self-mastery and self-sacrifice—His and ours. We have therefore ventured to give for the second lesson, Easter morning, Rev. 5, with its exposition of the method (vss. 5 and 6, Lion and

work of the Spirit so as to make a grand climax on Whitsunday. That explains our omission of the traditional use of Acts at this time. In the Old Testament historical course, Redemption is illustrated by the coming out of Egypt, but Salvation by the entrance upon the Promised Land; between which lie the wilderness experiences, typical of moral and spiritual struggles that precede the gift of the Indwelling Spirit, the reward of complete surrender to the conquering Christ. Pivotal points will be noticed on the particular Sundays that follow. As the historical material in the life of our Lord, between the Resurrection and Pentecost, is not sufficient to fill in the fifty days, we have not hesitated to use doctrinal passages from the Epistles or Gospels to help out.

A NEW CHURCH AT BATESVILLE

The members of St. Paul's Parish, Batesville, Ark., are erecting a new Church. The material used for the walls is the famous Batesville marble, one of the most beautiful white stones to be found in this country. The United States government has used during recent years considerable of this stone in its public buildings, but this Church is the first sacred edifice to be constructed of it.

Architecturally the Church will be the most attractive in the Diocese and will have every appliance for conducting religious instruction along modern lines—the Sunday School room being equipped with a moving picture machine. The best thing about the enterprise is that everything will be paid for as it is bought and the building will be consecrated as soon as it is finished. The Batesville Parish abhors a debt as thoroughly as nature does a vacuum and meets every obligation with a promptness that is astonishing. It is as progressive in its way of doing things as is any Parish in the country.

NEW PROFESSOR FOR CAMBRIDGE

The Rev. William Henry Paine Hatch, Ph. D., D. D., professor of the Language and Literature of the New Testament at the General Theological School, New York City, has accepted the professorship of the Literature and Interpretation of the New Testament at the Episcopal Theological School, Cambridge.

Dr. Hatch graduated from Harvard College in 1898, and received his Master's Degree in 1899. He graduated from the Episcopal Theological School with the degree of Bachelor of Divinity in 1902. He began his Ministry at the Church of St. James, Lake George, N. Y. Shortly thereafter he became Rector of the Church of Our Redeemer, Lexington, and while there he studied at Harvard University, receiving the degree of Doctor of Philosophy in 1904. In 1908 he was called to the teaching staff of the General Theological Seminary as instructor in the department of the New Testament; in 1910 he was made Adjunct Professor, and in 1915, Professor of New Testament Interpretation. He received the degree of Doctor of Divinity, on examination, at Union Seminary, New York City, in 1916.

Dr. Hatch is recognized as one of the most eminent New Testament scholars in the Church today. He will enter upon his work of teaching at the beginning of the next academic year in September.

Since the death of Professor Henry Sylvester Nash, D. D., the instruction in the literature and interpretation of the New Testament has been under the direction of the Rev. Warner Foote Gookin, B. D. 1905, who came from active parochial work as assistant minister at the Church of the Holy Trinity, New York.

To understand those we live among, we must care for them sufficiently to forgive the one half that we may love the other; and we must do a little more difficult thing than this: we must, in forming our judgment about people, know what to discard as a truthful account given by themselves of what is in reality untrue of them, although they are not aware of it.—Mrs. D. C. Lathbury.

Lamb) and the sweep of His victory: "Every kindred, tongue, and people and nation" (vs. 9); the same being also a fitting New Testament correlative of the Song of Redemption sung on the shores of the Red Sea. The book of Exodus and the book of Revelation are linked together, especially by deliverance and their harmony is brought out in the singing (chapter 15) of the Song of Moses and the Song of the Lamb; the one strain which with comparative modest beginnings grows and swells until its music is that of a world redeemed and worshipping God, the King of the ages. Especially to be noted is the fact that the "Exodus" which our Lord accomplished (Luke ix:31) is the victory of spirit over flesh, Egypt signifying the flesh (Isaiah xxxi:3). It was a veritable Resurrection and not a Resuscitation.

From this point on, the New Lectionary aims to do justice to two great truths; one, that Redemption alone is not salvation; the other, that during the Great Forty Days, or rather between the Resurrection and Pentecost, we should be true to the history of our Lord and hold back the

conscience and dulled the edge of his sensibilities.

"We are in danger of becoming citizens of the far country just in proportion as we disregard habitually the claims of God.

"When we systematically secularize Sunday Voltaire said, 'If you would destroy this Christianity, you must first kill Sunday.' Many men are busy killing Sunday without realizing that they are doing their part to destroy Christianity.

"When we are gradually, often unconsciously, disregarding the claims of Christianity we are saying what Carlyle did when he stopped beside a wayside crucifix in France, 'Poor fellow; your day is over;' and we are gradually qualifying for citizenship in the far country." H. J. M.

WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

X. THE MINISTRY

(Continued from March 31)

MINISTERIAL AUTHORITY

(3) The authority thus possessed and exercised was intended to be continued by some definite method of succession. In every organization or society that intends to perpetuate itself there has to be a definite method of continuing its authority and installing its officers. In the Jewish Church it was by lineal descent; so in monarchies. In republics there is a definite method of installing officers that the people have elected. In lodges there is a very definite method of installing the officers that have been selected. Is there such a method of perpetuating the Church organization in Apostolic times, or could anyone arise and create a Church?

The first officers appointed were the Deacons, selected for the equitable distribution of alms. They were chosen by the people and designated with authority by the laying on of the Apostles' hands. It is a significant act, especially in the light of subsequent references to the same practices. St. Paul especially charges St. Timothy, "Neglect not the gift that is in thee by the laying on of our hands and the hands of the Presbyter." Again we find him cautioning St. Timothy "not to lay hands suddenly on any man."

Now we do not desire to advance any theory of the Episcopate; but we do maintain that the New Testament gives evidence that there was a perpetuation of the organization through its official class, and that the method of installing them in their respective offices was by the laying on of hands, and that in connection with such ceremony a certain gift was bestowed.

We realize that there is a great deal of discussion as to the exact character of this ministry—as to whether it was Bishop, Priest or Deacon, or whether there was no distinction between Bishop and Priest—but that is not the question that we are now discussing. What we wish to emphasize is the continuity of the official ministry, whatever it was, continuing the authority of the body.

Of this there can be little question, for, at whatever subsequent period we note references to the Christian Church in the writers of the first three centuries, we always find reference to the ministry as an official body and to the method of installing ministers by the laying on of hands. There is no history of the Church that can avoid noting this characteristic of primitive Christianity. It possessed an official ministry that was installed by laying on of hands. Those who suppose any other organization are compelled to ignore the unanimous testimony of such Church history as we have. The Church has never changed in the elementary character of a continuous organization.

ORDERS OF MINISTRY

Now as to the relative importance of the various orders of the ministry, we are not so definitely informed. Here we pass from the realm of fact to that of theory,—whether originally the Episcopate exercised authority independently of the Presbyterate, or whether the two names are different names for the same thing;—nor do we believe that this is fundamentally important to the existence of the Church. This can best be shown by an analogy: The Kingdom of Great Britain has been the same Kingdom for nearly a thousand years, but the powers of the King under William the Conqueror, Henry VIII, and George V are very different powers, as are those of the Parliaments in different periods. Theoretically they may be the same, but practically George V does not have a fraction of the power exercised by either of the others, and his Parliament infinitely more.

So the question of the relative importance of Clergy and Laity, or of the office of Bishop and that of Presbyter may, and undoubtedly has, varied under different conditions; but the elemental fact seems to be that the Church was one continuous society, carefully bestowing its gift of authority by the laying on of hands

through the centuries, in some way satisfactory to itself.

There can be no question of the character of this organization in the year 300 A. D. The elements of this power is to be found in the New Testament, the development of it in the course of history; but the fact of the essential unity and continuity of the Church as a solidarity can scarcely have been lost and then reconstructed between the year of the Apostles and the regime of Constantine.

If the reader will fasten his mind on this thought he will readily see that the important thing is not whether the Church was Episcopal, Presbyterial or Congregational, but whether it was a continuous organism with the power to adapt itself to existing circumstances without losing its continuous existence. And this we believe to be the conclusion at which the historian must arrive. It is inconceivable to think that during the first three hundred years of the Church's history the Apostolic organization was entirely destroyed and a successful revolution universally accomplished without any sign of protest or survival of the original constitution. It is much more natural to conclude that the Church of 300 A. D. was the natural development of an organization that had within it the elements out of which the development grew. It is difficult to substantiate any other theory with the natural pro-

cesses as they ordinarily take place in institutions; it is perfectly legitimate to say that the Church had a normal development along the general lines laid down by the Apostles.

If this is the fact, then the Church is, like any other society or kingdom, justified in adapting the existing factors to time and circumstance, just as Great Britain has adapted the powers of Parliament and King, but not in substituting entirely new factors. Sometimes the emphasis is laid on the clerical power, sometimes on the popular, but it is always the same institution.

So whether the Episcopate was accurately defined in the year 35 A. D., is not the important question, but rather whether the elements of a constitutional form of government lay in the actual government exercised by the Apostles and handed down by them in the laying on of hands.

PRINCIPLE OF ADAPTATION

Starting from this, we find the Church in the fourth century (at the Council of Nicaea, for instance) having carried this principle by unanimous consent to the point of adapting itself to the divisions of the Roman government. Bishops presided over cities, Metropolitans over provinces, Patriarchs over the great centers of life and population. (There were four Patriarchs recognized by Nicaea: Rome, Alexandria, Antioch and Jerusalem, to which Constantinople was then added.)

The functions of a Metropolitan and of a Patriarch were largely appellate. The Christian Emperors called the Councils, which were recognized as the Parliament of the Church. These officers acted as judges of the law in their respective districts. It is not necessary to attach the theory of infallibility to conciliar action, for the Church is essentially a society of men, and, while overridden by a Divine Grace, as any Christian Parliament is by a Divine Providence, its laws are

effective only as they receive the sanction of universal usage.

Thus grew up and continued a universal organism known as the Catholic (or Universal) Church, without any racial control. It was neither Hebrew, Greek, nor Roman, for in Christ Jesus there was neither Greek nor Hebrew, but all were one in Christ Jesus.

Then came the universal quarrels over the balance of power. The tendency to follow the imperial secular government, which was the only government people knew, would naturally tend to the centralization of Church government.

The power of Metropolitans, Patriarchs, Popes and Emperors was destined to increase in the Church at the expense of popular government, which popular government, while it is unquestionably manifested in the early chapters of the Acts, was not sufficiently in touch with daily practice outside of the Church to continue its actual expression; just as Magna Charta anticipated by many centuries any adequate expression of parliamentary freedom.

So the fact that the Apostles, in the Acts, appointed such Deacons as the Church had selected is a sort of Magna Charta of popular power which was destined to be overlaid but could not be destroyed by imperialistic tendencies. The fact was preserved in the fiction that even the Bishop of Rome was elected by the Christian people of Rome (as he actually was for several centuries), and the College of Cardinals is theoretically merely an electoral college of the people of Rome, in the selection of which these people have no choice, but who, in the theory of their existence, represent a lost popular expression.

The tendency to centralization resulted, in the East, in what is known as Byzantinism, or the control of the Church by the secular power, which was destined to paralyze the liberties

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

THE RESURRECTION

Easter is indeed the "Queen of Feasts," the central feast which gives joy to all the year. And so, in a very real sense, the Easter message is the central truth of Christianity. "If Christ be not risen then is your faith vain, ye are yet in your sins." The world is by the Resurrection of Jesus Christ "begotten again unto a living hope."

THE CROSS AND THE RESURRECTION

The Cross is "the power of God unto salvation." St. Paul calls the Gospel "the Word of the Cross," yet the Cross is what it is to the hearts of men only because of the Resurrection. Until Easter, Good Friday stood for shattered hopes, and defeated faith. "We had hoped that it was He Who should have redeemed Israel" (St. Luke xxiv:21). Those hopes had disappeared on Good Friday. It was the Resurrection which revealed Good Friday in its true light, and the Cross as the means of earth's redemption.

The empty Cross of the Risen Lord proclaims the full Gospel Message, and is a far more expressive symbol of the Christian faith than the Crucifix.

EASTER ASSURANCE OF IMMORTALITY

There are many people today who

there is a life beyond. They say: "If The Christian is not left to hope—he knows—his Creed is a statement of facts as firmly established as any of the facts of natural science.

MORE THAN THE PROOF OF IMMORTALITY

But Easter means vastly more than the proof of immortality. The manifestations of Christ after the Resurrection were not mere manifestations of the disembodied soul, from the Spirit world. The tomb was empty. The angel's message was, "He is not here, He is risen as He said. Come see the place where the Lord lay." The disciples did not need Easter to convince them of the immortality of the soul—they knew that before. Martha had said, "I know that (my brother) shall rise again, at the Resurrection, at the Last Day." (St. John xi:24.) The appearance of Moses and Elijah on the Mount of Transfiguration was proof of immortality. These two had been dead, the one 1,400 years—the other 800 years—and yet they came back to earth, and the three chosen Apostles saw and heard them. The Easter manifestations were not needed to convince the disciples that the soul of their dead Master was living in the Spirit world. What Easter did prove to them was that their Master had risen from the dead.

One of the best of modern works on New Testament theology (Dr. Stevens of Yale) points out that St. Paul wrote the fifteenth chapter of the First Epistle to the Corinthians purposely to refute the idea (which is now paraded as the modern view of the Resurrection) that it was merely the manifestation of the disembodied spirit, from the Spirit world.

EASTER THE REVELATION OF CHRIST'S GLORY

What Easter did for the Apostles was to reveal Christ in all His power and glory. They had believed that He was the Messiah, that He was in a sense the Son of God, but now they saw that they had not begun to comprehend who and what He was. He is revealed as One over Whom death itself has no power, the conqueror of death, the Lord of life. Only after the Resurrection would it be possible for the Blessed Virgin Mary to tell his disciples the mystery of His birth, and after Easter that mystery is not only credible to them, but the natural, to be expected, birth for such an one as He. He was "declared to be the Son of God with power . . . by the Resurrection of the dead," and now His death appears as the means by which He triumphs over sin and death. J. H. Y.

THE BROTHERHOOD IDEA

The importance of remembering this principle lies in the fact that Christ founded a brotherhood in which the individual was not merely to seek his own individual salvation, but also to realize the obligation of brotherhood, and that those who belong to the household of faith are "every one members one of another." It is the loss of this principle that has devitalized Christianity and made it consist rather in the expression of individual opinion about things (which produces opinionated characters), than in the personal love and responsibility for one another (which produces Christian fellowship). We sing, "Blest be the tie that binds," when we have deliberately cut the cords that bind us to one another.

We have left to insurance orders and lodges the expression of organic fellowship, while Christians have bickered with one another over opinions about things. We have forgotten that the Church is a real brotherhood, bound by the same kind of ties which unite the various orders; and we have substituted opinion rather than facts as the basis of Church membership. Not "Whom do you love?" but "What do you think?" has become the standard of Church fellowship. But the Christian religion is this: to love our Father in Heaven and to do good to every man, but especially to those of the household of faith. When we have destroyed the very idea of a household of faith, we have cut away from us the meaning of Christian fellowship.

In the early days, during the plagues and other disasters, the pagans were I am not fixing the responsibility for this deplorable condition, which is largely instrumental in causing the common man's attitude toward Christianity, and which makes him prefer the warmth of his lodge to the selfish individualism of the Churches. To fasten blame is a very serious and complicated affair. I am merely stating a fact which, I am constrained to acknowledge, is too prevalent in our Christian commonwealth. The Church has lost much of its fraternal organization because it doesn't really believe it is a fraternity. Religion to most Christians is solely a matter of their own personal opinion, carrying with it no obligations nor responsibilities.

Faith rests on God's facts without always understanding God's acts. There may be such a consciousness of weakness and want in ourselves that it is difficult for us to appropriate to our own condition the promises of full redemption, of living in God's approval, and of victory over temptation. But faith refuses to look at self, and looks away to Jesus, and knows that to be true which it cannot feel to be true.—F. W. Ainsley. forced to exclaim, "How these Christians love one another!" No pagan who dwelt for many weeks in an American town or village would be impressed by this aspect of Christian fellowship.

LIFE

'TIS A CHRISTIAN WORD.
He lives forever.

NEWS ITEMS FROM MANY QUARTERS

The Rt. Rev. Henry St. George Tucker, D. D., Bishop of Kyoto, Japan, was the preacher in Grace Cathedral, San Francisco, at the morning service on the fourth Sunday in Lent. On the following Monday he gave an address before the members of the Woman's Auxiliary to the Board of Missions of the Diocese. Bishop Tucker is a Virginian by birth, and a graduate from the Virginia Theological Seminary. Before his elevation to the Episcopate in 1912 he was connected with St. Paul's College, Tokyo.

The Rt. Rev. Dr. William Ford Nichols, Bishop of California, conducted a Quiet Day in St. Stephen's Church, San Francisco, on Wednesday, March the 14th, for the Woman's Auxiliary to the Board of Missions. He was assisted in the service by the Rector, the Rev. George H. B. Wright. Monthly meetings under the auspices of the Diocesan Social Service Commission are being held at St. Stephen's Church. Subjects of general interest are being discussed at the meetings. At a recent meeting Dr. W. P. Lucas and Miss Gail Loughlin gave addresses on the topic, "The Care of the Feeble Minded."

The Rev. Charles Adler Baker, Deacon, was advanced to the Priesthood on Saturday, March the 31st, in Trinity Church, Ft. Wayne, Ind. (the Rev. W. E. Averill, Rector), by the Rt. Rev. John Hazen White, D. D., Bishop of the Diocese. The Secretary of the Diocese, the Rev. Marshall M. Day, presented the candidate. The Rev. Messrs. F. B. B. Johnston of Marion, Ind., and E. T. Pancoast of Hartford City, Ind., served respectively as Deacon and Sub-Deacon. The Rev. Joseph Anastasi of St. John the Evangelist's Church, Chicago, was the Master of Ceremonies. Bishop White preached the sermon.

The Rev. M. W. Ross, Rector of St. Alban's Church, Superior, Wis., conducted the fourth of the noon-day community Lenten services held in his city in the Parlor Theatre on Friday, March the 16th. Special music was furnished by St. Alban's choir. Familiar hymns were thrown on the canvas and heartily sung by the large audience. Mr. Ross spoke upon dancing, theatre-going and card playing, and is said to have caused considerable comment by his frank expression of views.

The Methodist Church is undertaking to raise an endowment fund of \$15,000,000 for their aged and infirm ministers. The Rev. W. T. Uster, Secretary of the Conference Claim and Endowment Movement, announces that \$9,000,000 of this sum has been pledged. He states that "a number of Methodist Bishops and prominent Laymen are lending their assistance to the movement because they realize that unless something is done now it will not be long until we will lose the ministry and with it the Church." The object of the fund is to provide adequate ministers for the future and to care for dependent ministers.

BEEES DISTURB A CONGREGATION

The Church of the Resurrection, Fernbank, Ohio, has for the past two years had a number of bees making their home in its roof. These have been rather a disturbing element in what has always been a very peace-loving congregation. So last week the town policeman, who is familiar with bees, climbed to the roof of the Church building and after cutting a hole through, began drumming upon a tin pan. The bees heeded the call and swarmed, whereupon some of the men climbed inside and gathered about two hundred pounds of honey. The hole was mended and the congregation has once more been permitted to resume their peaceful devotions.

THERE IS NO GOOD WHISKEY

The Rev. Arthur Gorter, City Missioner of Louisville, Ky., reports that the hospitals of his city have been crowded to overflowing, owing to the unprecedented number of sick people. Some time ago one of the men in the psychopathic ward of the hospital told Mr. Gorter how, after taking a few drinks, he was picked up helpless and carried to the hospital, and another man put in the query, "I wonder how many people come to this ward on account of drink?" One spoke up and said, "About nine out of ten," and another said, "You are wrong. You ought to include the other one. I know very well that is what put me here." The speaker, a young man, had had splendid prospects in his home town. Later on, as a result of drinking, he found himself

begging on the streets. Mr. Gorter exclaimed, "Don't talk to me about good whiskey. There ain't no such animal."

HEART TO HEART TALKS WITH PRISONERS

The Rev. A. E. Whatham, in charge of Trinity Mission, Louisville, Ky., in visiting the jails of his city has had a number of very interesting experiences which are worth passing on. He tells a story through the columns of "The Bishop's Letter" of a prisoner, a middle aged man, who told him that he still had a copy of the New Testament given him last year and that he would not part with that little book for anything. On a recent occasion when Mr. Whatham attempted to start a graphophone in the jail he found that he was unable to operate it and apologized to the prisoners because of his inability to give them more music. Whereupon a man stood up among the crowd of prisoners and said, "We like the music but we like your talks better." "Now what were the talks?" asked Mr. Whatham, and replies, "Just heart to heart explanations touching upon the better way." He calls himself a paper boy because he delivers to the jail copies of daily papers which have been contributed to him for his work.

A PASTORAL LETTER IN CIRCULATION THIRTY YEARS

The Rev. Markus J. Brown, Rector of St. Peter's Church, Neligh, Nebr., recently forwarded to his old friend, the Rev. Dr. D. S. Phillips, Rural Dean of the Diocese of Chicago and for thirty-three years Rector of St. Paul's Church, Kankakee, Ill., a copy of his Lenten announcement containing a Pastoral Letter which had been written by Dean Phillips many years before. In acknowledging the receipt of the Lenten card Dean Phillips wrote as follows: "Where in the world did

CHURCH AT ONEIDA REOPENED

St. John's Church, Oneida, N. Y., which has been undergoing extensive alterations since last November, was re-opened on the fourth Sunday in Lent. The Oneida Dispatch says: "The new groined ceiling in the chancel of almost marble whiteness, the triple window over the Altar and the extended reredos of rich dark oak all blended in the morning light, and together with the redecorated interior of the Church formed a stately and brilliant setting for the special service which was conducted by the Rector, the Rev. William R. McKim. The new chancel ceiling and window are the gifts of the Misses Louise and Lily Higinbotham in memory of their mother. The massive carved oak reredos and foot pace are the gifts of the Misses Martha and Florence Carter in memory of their mother. At the beginning of his sermon the Rector referred most tenderly to the beautiful and exemplary lives of those in whose memory these substantial gifts had been made, and to the noble spirit and devotion which prompted the giving of the memorials, and at the close of the regular the memorials were consecrated. The entire service was a memorable one in the history of St. John's Parish, and the occasion marks a new era in its prosperity and influence in the community."

LIFE A STRUGGLE FOR EXISTENCE

The Rev. Robert W. Woodrooffe, Rector of Immanuel Church, Cleveland, O., was the preacher at the noon-day service in his city on March the 14th. He preached a strong sermon on the topic, "Value of Manhood." Among other things he said: "The battle of life is a metaphor with which we are all familiar. Life is at best a struggle for existence. The hard competition of the world is a fact that must be faced. Competition oftentimes is

SENIOR PRIEST OF THE DIOCESE OF MISSOURI PASSES TO CHURCH EXPECTANT



The Rev. Cassius M. C. Mason, the Second Rector of All Saints' Church, St. Louis, passed to his reward Wednesday, March 21st, after a very brief illness. St. Louis has suffered a blow in its Church life. Rev. Mr. Mason wielded an influence greater even than the extent of his Parish, which num-

bered over 500 communicants. He was trusted and looked to for leadership by many of the colored citizens of St. Louis and it has been said that the reason we had no colored problem here was due to him. The Clergy of the Diocese loved and respected Mr. Mason as one who had endured for many years the hardship and disappointments which make up so much of the life in a Missouri Diocese. "He has fought a good fight, he has kept the faith." The most notable thing about this revered Priest was the pastoral side of his ministry. He gave that word—pastoral—a deeper significance, from his life. He gave his life for his people. The following three paragraphs are from the St. Louis Argus, the colored paper: "Father Mason was a native of Baltimore, Md., and came to St. Louis in 1878, following the death of his wife and immediately connected himself with All Saints' Church as a Lay Reader. Shortly after his arrival Rev. James W. Thompson, then Pastor of All Saints', was called to Chicago and he was placed temporarily in charge of the Parish. He soon entered the Episcopal Priesthood and was admitted to Holy Orders and chosen Rector of the Church, which position he held for thirty-seven years, until his death at the age of seventy-three. He was the Senior Priest in the Diocese."

He is survived by three daughters, Misses Anna, Edith and Winifred Mason. The body lay in state from 1:00 to 5:00 p. m., Friday, and the funeral services were held at the Church. A Requiem Communion was held at 7:30 a. m. by Dean Davis and the Burial Office followed at 10:00 a. m. Bishop Johnson, Coadjutor of Missouri, read the Sentences, the Choir of the Church sung one of the psalms most beautifully, and the Lesson was read by the Rev. H. W. Mizner. Bishop Tuttle took the Creed and Prayers following. The Processional hymn was "The Strife Is O'er, the Battle Done." The Clergy of the city were present in the procession and the Church was crowded to overflowing by colored people and by white people present who respected and admired Mr. Mason.

The body was taken to Baltimore to be placed by the grave of his wife.

Death must be an appalling thought, tragic beyond expression to one whose treasures are on earth only, whose affections are centered on earthly objects, whose thoughts are earth-bound, and whose recognized relationships and ties are only those of time.

you find that Pastoral Letter on page four of your Lenten Leaflet? Do you know who wrote that famous letter—thirty years ago? None other than this same old veteran that is writing a letter to you now. I recognized it in an instant though I had not seen it for twenty-five years, I suppose. At that time I published a Parish Monthly which circulated to some extent outside our Parish and I remember that the Rev. L. W. Applegate used it in one of his Lenten publications. I met with it quite frequently in those ancient days, but I had no idea that it had survived the oblivion of thirty years. May it be of as great usefulness to you as it was to us in St. Paul's, Kankakee. The great poet says: 'The evil that men do lives after them.' Here is a good thing that has lived while a whole generation has died."

PHILLIPS BROOKS CHEERED EVERYTHING UP

The Rev. L. E. Sunderland of Cleveland, O., asks the question, "What should we expect as a result of intercourse with God?" and in a few words gives a comprehensive answer, "If He is the Great Person, the Great Friend, then the chief value of fellowship with Him must be the freshening of soul which personal intercourse with Him (in prayer) secures to us. It was said of Lord Chatham: 'No man ever entered his private office who did not come out a stronger man.' Of one of the leading educators of the last generation, the one who knew her best, writes: 'Anyone on whom she turned her great eyes went out from her presence renewed. Those who approached her, even casually, gained power and peace.' When Phillips Brooks was at the height of his influence as Pastor of Trinity Church, in Boston, one of the morning papers had a note to this effect: 'Yesterday opened cloudy and depressing, but about noon Phillips Brooks came down town and everything cheered up.'

so keen in the business world that profits are reduced to a minimum. The great problem that confronts the captain of industry today is the saving and utilization of the waste. Our scientific experts are investigating the wastes of society. The results of the investigation show that man is a great spendthrift, that he is prodigal of his material resources. But a closer investigation shows that life's chief destructions are in the city of men's souls. When God would do His best, He made man. And this man whom God hath made is greater than all his thoughts and all his deeds. One may be a great painter. He takes a common canvas, and with a few paints and brush he begins to work. He transmits to his canvas something of himself. The result is a great masterpiece. But, as you and I gaze upon the painting we are convinced that the hand which painted is greater than the painting. What then is the worth of manhood? Let Him who knoweth what is in man reply. 'What shall it profit a man if he gain the whole world and lose his own soul?'

The Diocese of Newark has asked for permission to elect a Coadjutor on the ground of extent of Diocesan work. Responses are now being received from the Bishops and Standing Committees. This indicates that this Diocese is about to follow the example of the Diocese of Iowa and probably elect its Suffragan Bishop as Coadjutor.

A fine Altar of beautiful black walnut has been presented to St. Thomas' Church, Bath, for the Parish Chapel and the Chapel Sanctuary has been entirely renovated under the design and direction of the Rector. This is the gift of one of the men of the congregation who prefers that his name be not mentioned. The work was done locally.

DEDICATION OF FLAGS

An impressive service was held in Shumway Memorial Chapel, at Shattuck, Sunday evening last, when a battalion flag, presented the School on the occasion of the marriage of Miss Shumway, daughter of the donor of the chapel, was dedicated for use in the chapel. A brief but most excellent and appropriate talk on "The Flag was given by the Chaplain, Rev. Duncan Weeks, following which was sung "The Star Spangled Banner," with cornet and organ accompaniment, and for the recessional, "America" was sung, the whole battalion joining with the choir, the volume of harmony filling the chapel, and evidencing the spirit of patriotism prevailing.

Mr. Roman L. Harding, a Senior at Seabury Divinity School, presented the School with a beautiful American flag, which was dedicated on Tuesday by the Warden, Rev. Dr. F. F. Kramer, and placed in the chapel, to the great pleasure of faculty and students.

A handsome silk United States flag has been presented to St. John's Church, Camden, Ark., Rev. Dr. Verne Storer, Rector, and was solemnly dedicated to the service of God on the fourth Sunday in Lent. This flag has been installed in the chancel and will be carried in procession on all high festivals of the Church.

NOTICE

The Journal of the last General Convention, including the "Constitution and Canons," and giving in Appendix XXV the completed action on the revision of the Prayer Book for adoption or revision at the next General Convention, will be sent to any address on receipt of \$1 for the paper edition or \$1.50 for cloth.

To any Clergyman a copy of the Journal will be sent on receipt of 25 cents for the paper edition or 75 cents for the cloth.

The revised "Constitution and Canons" in separate form will be sent on receipt of 40 cents for the paper edition or 75 cents for the cloth edition.

The new Tables of Lessons, arranged for a two-year course of reading, with the explanations of the Joint Commission, will be sent to any person on receipt of 12 cents in stamps.

The price must invariably be remitted with the order to secure attention, and all books will be sent prepaid.

Address, Rev. Dr. Henry Anstice Secretary, 281 Fourth Avenue, New York City.

The Rev. Roy Rolfe Gilson has resigned as Rector of All Saints', Peterborough, N. H.

The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain man with plain facts, unbiased by partisan and sectional views.

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Published every Saturday by The Witness Publishing Company, Hobart, Ind., to whom should be addressed all business communications.

SUBSCRIPTION PRICE ONE DOLLAR A YEAR

Application made for entry as second-class matter in the post-office at Hobart, Indiana.

Editorial

EASTER

Several thousand years ago, Job asked the question, "If a man die, shall he live again?" And many centuries ago Christ answered the question, "I am the Resurrection and the Life." And during the centuries that have elapsed since that answer men and women here and there have found their comfort in the fact that Christ both promised eternal life and overcame death. But before resurrection of the body and eternal life comes the forgiveness of sins, and this He also promised and enacted on the Cross.

"Christ our Passover is sacrificed for us, therefore, let us keep the feast."

This old world has lived an interesting story and each cycle of years has brought out of its chest, treasures both new and old.

There have been material treasures such as the precious metals and men lived for centuries oblivious of the fact that beneath their feet lay countless treasures of iron and gold.

And there have been dynamic treasures, steam and electricity, ready for man's use, and storehouses of coal and oil to be discovered when the need arose.

And there have been economic treasures which man's ingenuity and need have produced, a circulating medium and a credit system which has built up the commerce of the world.

And there have been treasures of art and marvels of musical genius which have come to light in their due season.

And the creases of man's brain have increased until man can fly in the air and travel beneath the sea as Jules Verne prophesied.

So that the law of the world is that each generation grasps by faith that which the next generation receives as fact.

The miracle, therefore, is not a future life viewed from the spot on which we stand, but this life viewed from the spot upon which our ancestors stood.

New York City, with its life today, would be a greater miracle to a being who might have stood on the site of Manhattan a million years ago, than the New Jerusalem is to an individual of the Metropolis today.

In each generation faith has been the substance of things hoped for, the evidence of things unseen.

There are those who can see the development of a world, who cannot believe in the development of the human soul. The law of the world is that everything progresses until its mission is completely fulfilled. This is the only law which creative intelligence could follow.

So the human soul has its perfect expression towards which human souls press on. Christ is the perfect man and therefore His "Follow Me" is an invitation to other souls to press toward the measure of the stature of the fullness of Christ.

Is it a legitimate effort?

Just as legitimate as the search for truth under the guidance of a master of science, or as the quest for beauty under the leadership of a master of art. To seek truth and beauty is an imperious demand upon the scientist and the artist because he must. The method may be logical but the motive is intuitive.

To seek goodness is just as imperious, nay more so. "My soul is athirst for God, yea even for the living God," is not a logical syllogism; it is a natural impulse of the human soul.

"O taste and see how gracious the Lord is," and you will find that "he who believeth in the Son of God hath the witness in himself."

Science and art and religion find their justification in the satisfaction which the seeker finds within himself, and no man can dissuade him from the quest.

So Christ is the answer to Job's question, for Christ is without a competitor. No other man ever lived in fact or fiction who so interpreted human life in the terms of its deepest desires as Jesus Christ. For He alone is without sin and He alone overcame death and He alone has stood the test which tries out the true and the beautiful and the good and that is the test of time and of universal acceptance. And, as we make our Easter Communion, let us be strong in the confidence of our faith, for He alone of all men has built an enduring and permanent memorial, merely by the word of His mouth.

For who else at any time and place could say, "Do this," and be obeyed in every age and in every clime? Verily, such power is beyond the power of mortals, for He spake and it was done, and the

mere word of His mouth has outlasted the cumbersome memorials of the Caesars.

Surely we can rest in the Easter promises of Him who spake as no other mortal ever spake; who lived as no other mortal ever lived.

THE STORY OF THE CHRISTIAN CHURCH

In order to pass on to the age of Constantine we must take a rapid survey of affairs in the latter part of the third century. From 260 to 303 A. D. the Christian Church had a long peace and for the most part, freedom from persecution. During a period of 40 years the people of God had rest in the land, built Churches, owned property, mingled with the heathen on more or less intimate terms.

But during this period the Roman Empire was hastening to decay. The army was in the saddle and dictated the Imperial elections, which for the most part, were short and ended in tragedy.

The thirty legions could no longer defend the long line of the Empire. Barbarians were more and more enlisted in the ranks of soldiers. Slavery as an institution was turning out badly and unprofitably and it was difficult to keep the enormous body together and decently maintained.

DIOCLETIAN

Finally the army turned to Diocletian as combining in his person elements of military ability and common sense, and he addressed himself to the task of forming some method by which the unity of the Empire could be preserved. This he did by joining an old comrade, Maximian, with himself as Augustus, who was to preside in the West, while Diocletian ruled in the East, but also in appointing two coadjutors, or Caesars, in the persons of Galerius, who remained near Diocletian in the East and Constantius, in Gaul and Britain.

"Burdensome, however as the vast establishment was, and in the end ruinous, it kept the peace fairly well and gave the Empire a century of respite in the West. The Emperor was now as absolute as a Czar; but like the Czar, he gradually lost control of the machine. The interested resistance of bureaucracy and landowners foiled every effort at reform. The Empire fell at last, because it had convinced its subjects that the outrages of barbarians could not be more intolerable than the oppression of civilized government." (Gwatkin.)

For nearly twenty years during Diocletian's government the Christians were treated fairly. They even built stately Churches and became officers of the Court itself. But there should have been no illusion. Diocletian was a pagan at heart and he had near him as his evil genius, the brutal Galerius.

Diocletian was told by one of the pagan priests that the gods were offended and would give no omen because of the presence of profane persons. So Diocletian commanded that all persons in the palace should sacrifice to the pagan gods.

THE PERSECUTION

On February 23, 303, the persecution broke by the demolition of the great Christian Church at Nicomedia, and this was succeeded by a series of edicts more and more severe in character, the last one aiming to destroy the Clergy. Diocletian himself avoided bloodshed; not so, Galerius and Maximian. The persecution burst with cruel slaughter, probably the most severe of all the persecutions.

Then Diocletian abdicated and compelled Maximian to do likewise. Next, Constantius died, but the crafty Galerius did not appoint the son of Constantine to one of the imperial offices and Constantine escaped to Britain and was there hailed as Augustus by the army (305).

CONSTANTINE

We shall not in this article follow the fortunes of this child of fortune, further than to say that the persecution raged everywhere but in Gaul and Britain; and there, partly because it was good politics and partly because his superstitions inclined in that direction.

At any rate, as the patron of the Christian, he successively vanquished all his competitors, but before the last one fell, he compelled Galerius and Licinius to join with him in the famous Edict of Milan (311), the purport of which, as given by Gwatkin, is as follows:

"Galerius, Constantine and Licinius, to their subjects, greeting: "Amongst our other efforts for the public good, we formerly desired so to reform the State in accordance with the old laws and public discipline of the Romans that the Christians also, who had given up the manner of life laid down by their own ancestors, might return to a better mind.

"For these Christians had reasoned so strangely, and become so possessed with self-will and folly, that they were not following those institutes of the Ancients which, perhaps, their own ancestors had first established, but were making laws for themselves after their own good will and pleasure, and by divers means collecting assemblies of divers peoples. When, therefore, we issued our command that they should betake themselves to the institutes of the Ancients, many of them were overcome by the danger, and many were utterly ruined; and when further a great number of them held to their persuasion, and we saw that they neither gave due reverence to our gods, nor worshipped their own god, we thought fit to extend to them an accustomed clemency, that it may be lawful for Christians to exist again, and to hold their assemblies providing they do nothing contrary to the discipline. In another letter we will give particular instructions to our officers. In accordance then with this, our indulgence, it will be the duty of the Christians to make prayer to their God for our welfare, for the welfare of the State and for their own."

Thus was worded nearly three hundred years after the Crucifixion this guiding magna charta of Christian liberties.

Sunday School Efficiency Institute

During the week beginning February 18th, a Sunday School Efficiency Institute was held in Denver, the principal speakers being Laymen of many years' experience and international reputation in Sunday School work. In an introductory address by one of the speakers, Mr. W. L. Pearce, it was pointed out that the separation of Church and State has divided American education into a two-fold system, secular and religious. The public school system has been developed by a harmony of more or less conflicting interests to provide secular education, while the Sunday School has been developed as practically the only system for the definite religious education of children and youth. It was the purpose of the Efficiency Institute to present methods of Sunday School organization, equipment, general grading, teachers' supply and training, along broad, general lines, while strongly supporting and indeed urging the selection and application of these methods strictly in line with the principles and aims of the varied Christian denominations.

Total paid registration at the institute numbered 996 from the Denver Sunday Schools, with 130 additional from outside points. Registration from Episcopal Schools numbered 26, representing five different schools. Very Rev. H. Martyn Hart, Dean of St. John's Cathedral, and Rev. H. R. A. O'Malley were among those who had a part in either the opening or closing devotional services of the institute.

The institute was preceded by a very careful survey of Denver Sunday Schools in which reports were secured from 157 schools. These reports covered the enrollment in various divisions, the methods of organizing, grading, instruction and other similar statistics. The institute is to be followed within a few weeks by a religious census of the entire city of Denver, in which Roman Catholics and Jews, both Orthodox and Reformed, have already pledged their assistance, together with all the Protestant denominations. The purpose of this census will be to find out the Church preference of every person in the city and to invite him to attend the Church or Synagogue of his choice.

A STRONG PARISH IN A SMALL TOWN

The Rev. Charles F. Blaisdell of St. Louis has recently taken charge of St. John's Parish, Helena, Ark. Church conditions are unique in Helena. It is a river town in one of the richest cotton sections of the state but is rather isolated because of poor railway facilities. There are about seven thousand white inhabitants. The late Rev. Charles Lockwood went to Helena about thirty years ago and had charge of the Parish for over twenty years. Under his wise and Churchly guidance the Parish developed into perhaps the most solid to be found in any small town in the Mississippi valley. It has the finest plant of any religious organization in Helena, including one of the best pipe organs in the country. In every way that can be mentioned except, perhaps, numbers the Parish is the most influential religious force in Helena.

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THE PARISH

Edited by JAMES WISE

A Christian Making Institution

RECTOR VESTRY

How a Parish Makes Christians Through Its Organized Activities

EDUCATION WORSHIP SOCIAL SERVICE CHURCH EXTENSION

The Church School
Font Roll
Kindergarten
Primary
Junior
High School
University

The Choir

SOCIAL SERVICE

CHURCH EXTENSION

CHURCH WORSHIP

We come now to the second department of Parish activity in the process of making Christians, viz., that of Worship. Before we deal with the general principles underlying this side of Parish life let us examine in some detail the organizations that have to do with the work of preparation for and leadership in worship.

WHAT IS A CHOIR?

Some one answers, "Why, that is easy. A Choir is a group of Church singers." The question is not always so easily answered. Oftentimes they are a good deal more than that. Sometimes they are a part of the Parish activity that brings more gray hairs into the head of the Rector than any other. On the other hand they are many times his greatest source of comfort and joy.

Music has always been identified with religion in some form or another. Music is the highest expression of religious feeling and emotion. It has a real place in Church worship and a Choir can render a service in the work of making Christians that is second to none in the many activities of the Church.

Having said this much let us now look at some of the dangers this department faces in its relation to the Parish plant as a whole.

COMMERCIALISM IN THE CHOIR

In many of our Parishes, especially the larger ones, the normal method of securing a Choir for Church services is to pay the singers for their work. I am not ready to condemn this plan and say it is entirely wrong, but I do say very frankly that it is open to grave dangers. Too often the singer that is so employed looks upon his singing simply as a job which he performs for so much cash. It is a business proposition pure and simple. He sells his musical talent for so much money and the Church that offers the largest pay is the one that gets the best singer. The fact that the singer may be a Methodist, Presbyterian, Episcopalian, Roman Catholic, or even an unbeliever in the Christian religion does not seem to enter into the question. He or she may not believe a word of the hymn or anthem or Creed, but that makes no difference. The singer is perfectly willing to pour forth with his cultivated tones the most profound truths that the human voice can utter or the human mind can contemplate at so much per hour, whether he accepts the truth they contain or not. I have heard of some of this class of singers who refused to say the Creed when it came in the service, but who were perfectly willing to sing it because that is what they were paid for.

THE CHURCH SERVICE A CONCERT

The point of view described above has led to a change in the attitude of the congregation. Worship to the man in the pew does not mean the pouring out of his soul in songs of praise to God but the listening to a lot of elaborate music that tickles his ears and pleases his fancy by its harmony and rhythm. The words mean little or nothing because he cannot understand them as they are sung. In other words, instead of a worshipper the man in the pew becomes a musical critic at a concert performance by a group of Church singers. The fact that it is a sacred concert does not change the situation. He comes to regard the singer as a paid performer who is in the Choir to sing for his benefit and not as a worshipper presenting his offering to God for His glory.

Am I too severe in stating my conviction that this kind of Choir service is not, in one's humble judgment, pleasing or acceptable to Him Whom we have gathered together to worship?

This pointed criticism, it seems to me, finds justification, in measure at least, in a custom that has grown up in recent years even in the singing of the simple hymns of the Church. The congregation are becoming more

and more spectators and listeners rather than participators in worship. It is the business of the Choir to sing and not the privilege and duty of the man in the pew. As a mark of this note how the congregation stand dumb and mute at the Processional and Recessional while the Choir continues to sing to the end.

I want it clearly understood that I have in mind the many exceptions there are to this kind of Choir singer amongst the thousands of boys and girls and men and women who are engaged in this part of Parish activity. Many of the most devoted people in the Parishes and Missions I have had the privilege of ministering to have served in this capacity and they have rendered loyal and true service, but I believe the danger of the other point of view is great enough to warrant calling attention to it.

A CHRISTIAN MAKING CHOIR

A Choir has a real and most valuable function to perform in the process of making Christians. The basis of their service, however, should be clearly understood. They are not substitutes for the congregation in Church worship, but leaders of the devotion of the worshippers. Part of

self in his song. Because his heart and soul is in his offering and it is the expression of his own faith and love, many a weary soldier in the pew, who has become discouraged and despondent, goes back to the battle of life with renewed courage and fresh hope. The singer through his song has opened for the man in the pew a door of heaven and he has caught a new vision of the power and love of God.

CONGREGATIONAL SINGING

We are quite convinced that we need to revive in most of our Churches the art of congregational singing and here the Choir, Choirmaster and Organist can be a great help to the Rector. The Canons of the Church put into the hands of the Rector the responsibility for the music of the Church. He would do better work as a preacher and as a leader of the devotions of the congregation if he would give more attention to the development of a singing people. The singing, perhaps, might suffer in brilliancy of execution and its technique might be open to criticism, but if we as Clergy would encourage our people to make a joyful noise even when they think they cannot sing, we would have our pews

The Resurrection gives us the thought of heaven—a place somewhere, it matters not where, so long as it is where the holy feet of Jesus stand; where His lips that left blessings on earth still speak, and where His voice of welcome will sound in our ears as sweeter music than all the choirs of heaven.

their function, doubtless, is to take the more elaborate musical settings of the Church's Faith and aspirations as they are put forth in anthems and cantatas and, by their rendition of them, lift up and inspire the congregation who listen to a deeper devotion to God and a clearer sense of His presence with them. Spiritual things, however, must be spiritually discerned, and before a singer can impart a spiritual truth to another through his song, he who sings must be profoundly convinced of the truth he tries to declare through music.

Music, perhaps, ought to convert and turn to repentance as many souls as sermons. How many choristers look upon their office as a sacred trust and privilege? How many regard their voices as a wonderful talent that God has given to them to use freely and gladly in His service for the purpose of making better Christians out of those who gather for worship in the House of God? How many heart burnings and jealousies and quarrels would be avoided in Choirs both in chorus and solo work if the singer would learn that he was rendering his song, not for the approval of men, but as an act of loving devotion to his Heavenly Father? His musical temperament would not be so readily ruffled nor would his sensitive pride be so easily hurt. When the vestments of his holy office are put on to begin the sacred service of the Church his heart would be full of silent prayer that God might use him at that service to bring some human life nearer to God. Then, as he marches in the triumphant procession and takes his appointed place in the Church, reverence becomes second nature to him and a deep sense of responsibility rests upon him. When he sings, he not only uses all the technique of musical skill of which he is the master, but his soul goes into his song for he has had a vision of his spiritual power. As he thanks God for this opportunity that has been given him to use his special talent, he loses him-

filled with better worshippers because they themselves are active in devotional expression rather than onlookers and listeners. Nothing is more inspiring and helpful to a preacher than a whole congregation lifting up their hearts and voices and united prayer and praise.

One of the valuable things that grew out of the Parochial Conferences held on Church Music, was the expression of the entire body as to their favorite hymns. In the questionnaire sent out to every member of the Parish following the Conferences, one of the questions asked was, "Give a list of your favorite hymns." A list was returned by every individual. These were compiled by the Rector and Organist and from this list hymns were selected weekly and records made of their use. The congregational singing began to improve from that time and it is today a greater power in the worship of that Parish than it has ever been.

(To be continued.)

REPAIRS AND IMPROVEMENTS AT PINE BLUFF

The property of Trinity Parish, Pine Bluff, Ark., has undergone extensive repairs and improvements during the past few months—this without contracting a cent of indebtedness. The Rectory is the most spacious and the finest in the Diocese—a triumph of art and of comfort. The interior of the Church is beautiful and the Brassolite electric system makes it the most artistically and best lighted building in the city. A pipe organ, purchased under the auspices of one of the Guilds, has been recently consecrated. The Guild has made it a memorial to the Rev. Robert W. Trimble, the first Priest of the Church to hold regular services in the city. He arrived here in 1860, found but a handful of Church people, and continued his work here about twenty-two years or until death overtook him. Beginning his work with no property he left a self-supporting and influential Parish.

THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

THE CENTRAL CHURCH

"A very interesting 'Get Together Dinner' was held by the men of the congregations in Dumont and Bergenfield at the end of January. The Rev. Richard T. Henshaw of Rye, N. Y., who was once a Missionary in this region, was an honored guest. Religious Education and Social Service were spoken of by the Rev. Dr. James and the Rev. Mr. Stridsberg. Dumont and Bergenfield adjoin each other and a very interesting question is presented as to the ministries of our Church in both communities. In Bergenfield the Church building needs enlarging, while the congregation at Dumont has as yet no Church building. The question to be carefully studied is whether each community shall have its Church building or whether a union shall be effected and one Church centrally located be used. The matter is to be discussed at a joint meeting of the Executive Committees of the two Missions during the coming month."—Newark Churchman.

The above news note is of special interest in that it deals with the "central" Church idea. No one who does not know how Dumont and Bergenfield are related to each other is qualified to discuss this particular case nor is comment directed towards it. But there are few Clergymen but have not seen an attempt to solve one of the Church's problems in this direction. The plan has at first sight much to

the children, is vital to the Church's future. Our leakage in the matter of children is heavy—a leak we can ill afford for, in the normal course of events, the child of today is the family of by and by.

A TALE OF TWO CITIES

In an eastern Diocese there are two cities sufficiently alike in population, character, etc., to warrant comparison. In each, in days gone by, there was a single Parish. One stood for the centralizing idea, the other for the extension idea. In course of time the one had become the mother of three strong self-supporting Parishes within the city limits, the other remained barren. The communicant rolls of the two original Parishes have remained practically equal and there is hardly a dollar's worth or difference in value of plants or of wealth controlled by them. Continuing equal in, so to speak, personal assets and resources the one while rapidly adding to its own list of communicants added a still greater number to the general Church through the Parishes it had founded. The other contented itself with simply adding to its own communicant list. It justified its policy by a show of wisdom that none felt at liberty to dispute for pretty much the same reason that one cannot argue family advantages with a voluntarily childless couple. When the question did arise many reasons that sounded more or less convincing were given for the maintenance of the centralizing, i. e., the single Parish policy. If anyone had the temerity to point out the successful practice by another Parish of the extension plan he was met and overthrown by the final clincher that "this is a peculiar Parish." It was. But the peculiarity was resident in the idea of how it could best fulfill its function. Nobody ever had the candor to say this but nearly everybody had enough fertility of imagination to suspect it.

THE SNAGS THAT FOULED THE LINE

Across the river from the city in which stood this "central" Church lay what was practically a part of the same city, though it was really a town by itself. It was a growing section for it was accommodating more and more some of the city's overflow. It was an ideal place for a Mission. But for years there was "nothing doing" Church-wise. The theory was that since the outlying town was practically a part of the city the Church people there would connect themselves with the city Church. The fact was that some few of the Church families there did have their names put upon the register of the city Parish but many of them did not. The theory was that others who might come there would attach themselves to this nearest Parish. The fact was that some of them did but most of them did not. The theory was that the hardship involved was not commensurate with the advantages derived. The fact was, in this case, coincident with the theory but the Church people across the river didn't see it. The theory was that even the more remote of the trans-riverites were at no great distance from the Church and that such distance as there was but provided the necessary spatial conditions for a nice walk. The fact was that it did but the related fact was that nobody took it—at least, not for Church-going purposes. As far as the children were concerned the theory was the older children could walk to the city Sunday School and the younger ones ride on the inexpensive street car and that if the parents were too poor to stand the expense the Church would refund the money. The fact was that this raised the questions how old a child should be before he should walk, how poor should he be to entitle him to the refund, how much self-respect you can afford to part with for the advantage of a free ride, how can you separate the older children on the trip from the younger ones without depriving the latter of guardianship, etc., etc. The theory was that as all these were minor questions, the parents could easily settle them for themselves. The fact was that they did. They settled them by sending their children to the Methodist Sunday

(Continued on page 7)

THE CHILDREN'S HOUR

HOW THE WHITE CHRIST CAME TO NORWAY

By EVA LEE MATTHEWS

CHAPTER V

When Theowulf entered the palace after the Thing had closed he found Hakon in his chamber, passive and quiet in the exhaustion of a spent passion. He announced to him the decision of the Thing. Hakon replied quietly that he had expected nothing less, but requested to see the Priest, Father John, that he might receive absolution for the sacrifice he had been forced to commit—"he would not like to die with that sin upon his soul," he said. Theowulf angrily refused.

"Certainly not. You shall never see a Christian Priest again."

"I ask for it only once," said Hakon, "and I will neither eat nor drink till you let me see him."

After three days Theowulf, alarmed at the change in the King and fearing he would die, yielded to his request, and brought Father John to his prison chamber, but insisted on remaining himself, a witness to the interview. Hakon made no objection. He confessed with deep contrition and simple humility his sins and especially the allowing himself to be present at the idolatrous sacrifice which had led to such sacrifice. The good Priest gave him absolution and then Hakon requested the Communion.

"It will be my last opportunity, Father, before my death," he said. "I shall need it to bear me through what I may yet have to suffer."

So, though it was late in the afternoon, the Priest took bread and wine from the table where it had stood untouched by Hakon during the preceding days, and, arranging a little altar, celebrated the Holy Mysteries and gave the King his last Communion, Theowulf the heathen looking on in uncomprehending wonder. He was satisfied, however, that Hakon had tasted food again.

As he conducted the Priest back to his dungeon, for he and Egbert had been imprisoned at the same time as Hakon, Father John asked him: "Has the King been condemned to die?"

"No," said Theowulf, "but he must conform to the religion of the country."

"Ah," said the Priest, shaking his head, "you will not succeed. He has the martyr spirit."

"We must succeed," said Theowulf. "He cannot resist the means that shall be used to compel him."

"You will see," replied the Priest. "The torture has not yet been invented that can break the Christian spirit."

"I said not torture," said Theowulf, hastily, "I trust it may not come to that." He loved this brave young son-in-law of his, and the words of the Priest made him uneasy, as he remembered the unflinching courage of Hakon, proved on more than one occasion.

During the three months that followed Hakon was in close but not very severe confinement. He was lodged as became his rank. He was visited daily by the priests of Thor and Odin, who tried to instruct him in their idolatrous religion, but were so often led into contradictory statements by the questions or comments of Hakon, that Theowulf at last sternly bade him receive their instructions in silence without question or comment. Hakon obeyed except when they broke out into revilings of Christ. That, he said, was not instruction, but ignorance. So Theowulf, to keep him quiet, forbade the priests to attack Christianity, but only to teach and explain their own faith. Daily meat and wine were brought him from the sacrifices and he refused to touch them, taking only bread and water. Several times he was brought down to the council and adjured by his old friends there not to disappoint them by holding out so obstinately for his own opinion against the whole nation. But he was not allowed to make other answer than simple yes or no. He was not to make any defense or explanation of Christianity. Gradually the adjurations ended in threats of severer treatment if he refused to yield—with dark hints of torture. But Hakon remained unmoved. Indeed the threats were less hard for him to resist than the entreaties.

One day Theowulf came in to him and told him that he was a father—that a little son had been born to Gundra, and he drew a vivid picture

of the domestic happiness that waited him if only he would consent to the religion of his people.

"Gundra is wearying to see you," he said. "It is cruelty to her to hold out longer."

Hakon sighed. It was very hard to resist. "My father," he said, "I cannot worship Thor and Odin—I cannot give up the White Christ. Why cannot my people let me alone in my religion? I will sacrifice anything else for them. I will promise to make no effort to bring them to my faith if they will but let me have my own freedom to worship whom I will."

"Nay. The Norse King must worship with the Norse people," said Theowulf.

"Then let me resign the Kingship," said Hakon, "and let them elect another King. I will take Gundra and my baby and seek shelter in England with Athelstan."

"We will not have it so," said Theowulf. "You are our rightful King. We will have no other. Come, Hakon, you may keep your White Christ if you sacrifice also to Thor and Odin."

But Hakon shook his head in determined refusal. He could not so compromise his faith. The next day he was led into a dungeon, heavy fetters fastened on hands and feet and he was left in absolute solitude for many weeks. It was Myrath who visited him at last when it had seemed to Hakon that he had been buried alive

These warm bodies, these seeing eyes, these throbbing nerves, this beating heart, will some day be a heap of nerveless, bloodless ashes. And there is only one fact with which we can confront this fact of death—and that is the fact of Christ's resurrection—the earnest of our own.

and forgotten by all but the sullen, silent gaoler that brought him his daily portion of bread and water; Myrath the old, the wise, the crafty. Hakon hungered for some word of Gundra and of his baby whom he had never seen, but Myrath did not speak of them. He went over all the old arguments, telling him Norway was waiting for him but was becoming impatient—he must make up his mind. "My mind is made up," said Hakon. "I have said again and again that this thing I will not do."

"My King," said Myrath, "you must do it. We will not take no for an answer. These weeks in this dungeon may prove to you that we are not to be trifled with—that we are determined you shall yield to our wishes. Do not make it so hard for yourself and for us. There are worse things than this coming to you if you resist this appeal."

Hakon sighed wearily. "I can give you no other answer," he said. And so Myrath was obliged to leave him and report his ill success to the council. There were angry threats of torture. It was Gundra who suggested he might be tortured through others. He had always been so pitiful even to the thralls, surely he would yield to save a human life—there were Christian captives brought in the last raid from France—better still, there was his dear friend Egbert, who had come from England with him. She knew he would do anything to save him.

The next day Hakon was visited in his dungeon by Theowulf. He was arrayed in royal robes and the crown placed again on his head, but the fetters were left on ankles and wrists and he was led through long dark passages to the torture chamber—an underground dungeon lighted with torches, with a throne at one end draped in black, on which he was seated—and then, to his wondering horror, Egbert, his friend whom he had not seen in the last six months, loaded with chains, emaciated and hollow-eyed from long captivity, was led before him and his sentence read

by Theowulf; sentenced by decree of the council to a lingering death by torture unless reprieved by the King doing sacrifice to the Norse gods.

"Ah, you will not be so cruel," cried Hakon. "Make some condition that I can comply with. Let me take his place. Why should he suffer for my crime—if it be a crime to be loyal to my faith?"

"He need not suffer, my liege," said Theowulf. "One word from you will save him."

"Egbert, friend of my heart," cried Hakon, "I cannot, cannot say that word. You are Christian by an older right than I. Can you dare to suffer that I may be faithful?"

"My liege," said Egbert, kneeling, "I can suffer gladly for your sake. Be not distressed for me. If you can endure to the end you will yet save Norway."

"How can I endure this?" groaned Hakon. "O Christ, be with him in his last agony." And he covered his face with his hands as the executioners led Egbert to the rack. But Theowulf relentlessly took his hands down.

"You shall see every pang," he said sternly. "You shall know that it is you yourself who are torturing your friend to death. At any moment a word from you will stop his pain and his life will be spared. It shall be prolonged as long as possible to give you the chance to save him if you will."

"Yes, I will look," said Hakon. "I will see how a hero and a martyr can suffer and die. 'Twill help me in my own hour when it comes."

And during the terrible hours that followed he gazed unflinchingly at the awful scene of human suffering before him, in white lipped silence—and when at last pain had done its utmost and Egbert's last sigh was sped—he was carried back to his dungeon in utter prostration of body and mind, but with the will as unbroken as ever. Norway had failed again to con-

quer her King. When Theowulf told Gundra how Hakon had borne to look upon the torture and death of his friend, white terror clutched at her heart. She knew now they could never conquer him. She said to her father in a choking voice:

"They will not torture Hakon, will they—not our King?"

"What is there left to try?" said Theowulf.

Two weeks later Hakon was again led to the torture chamber, this time without crown or royal robe. He was stripped to the waist and chained to a pillar while two thralls with heavy whips stood one on each side of him. Theowulf spoke to him with unsteady voice:

"Hakon," he said, "the council has ordered that torture be tried to break your determination, and such torture as will neither kill, nor mar, nor maim you, for they are still determined to have you for King. Do not hope for death to release you from suffering therefore, as did your friend. One form of torture is to be tried after another. Invention will not fail; cruelty will be the very expression of our love; it will wear you out in the end; it must do so. A hopeless torment in a long drawn out succession and variety of pain. Yield now, my son. The council will not yield. Spare me, spare Gundra, the anguish of seeing you suffer."

Hakon bowed his head. "I must bear what the council chooses to inflict," he said quietly.

The door opened and Gundra came in. With horrified eyes she sprang before him. "Hakon!" she cried, "you will not let yourself be scourged as a slave—a King?"

"If a slave can bear it," said Hakon, gently, "should not a King be able to bear it also—rather than as a slave to yield basely to the will of his masters?"

"Hakon," she cried, entreatingly, "I cannot bear it—I will not. You must for my sake give up this contest. The whole nation is against you. One man against so many cannot be in

the right. My Hakon, you will yield, will you not?"

"Gundra," said Hakon, "I cannot. Would God it were something else, something I could in honor give up. This would make me forever base—lower than these thralls who are here to do the cruel bidding of their master."

"Father," said Gundra, "send these men away. Hakon shall not be tortured if I can help it."

"I am afraid, Gundra, that it is beyond your power or mine to stop it now," said Theowulf. "The council is led by Myrath and he is as relentless as Thor himself. But I will not be their instrument. Unbind him and lead him back to his dungeon," he said to the thralls.

Theowulf reported to the council that their sentence had not broken Hakon's resolution, and that he found himself unable to carry it out. He made an eloquent plea for Hakon—recalled to them his splendid qualities, his courage, his wisdom, his youth; reminded them of how much he had already suffered; said that all Hakon asked was toleration in his faith, he would not interfere with theirs, and begged them to have pity on his brave son who would as freely give his life for Norway as for his White Christ. It was all part of his indomitable and splendid courage.

Myrath replied in a cold voice: "You are changed, Theowulf. You have ever been the foremost in coercive measures on our King."

"It is because I have seen him in the very presence of torture, as you have not," said Theowulf, "and I know that it will fail. Why should we sacrifice our King at the bidding of our priests?"

"We have not failed yet," said Myrath. "Hakon has not yet suffered torture. I cannot but think if the sentence of the council were rigorously carried out we should succeed. Courage may endure the sharper, shorter

(To be continued.)

THE ANGLICAN COMMUNION

The condition of the Anglican communion is causing great searchings of heart. The late General Mission of Repentance and Hope has not had the expected effect. The terrific catastrophe of the war does not appear to have deepened the spirituality of the nation; and many thinking men do not see any reason to believe that shortened and varied services will produce a better state. The causes for this national irreligion lie much deeper than can be affected by any superficial changes; and this condition which exists, not only in England, calls for much prayer and more earnest witness for the truth from God's people.

TRIBUTE TO DR. SAMUEL HART

The Church has suffered a sad loss by the death of Dr. Samuel Hart, Dean of the Berkeley Divinity School of Middletown, Conn. He was a ripe scholar. It is said that he could write Latin in the style of any Latin author. His erudition well fitted him for the office of Custodian of the Standard Prayer Book, and under his supervision several editions have been issued. For many years he was the Secretary of the House of Bishops and was one of the notable figures of many General Conventions. A man of quiet and saintly habits, well beloved by generations of students who had the privilege of his instruction.

H. MARTYN HART.

RELIGIOUS PEDAGOGY

IN A SEMINARY

Dr. S. U. Mitman has just completed a course of instructions and lectures on Religious Pedagogy in the Philadelphia Divinity School. Dean Bartlett, in calling Dr. Mitman to this position, has enriched the curriculum of the School and co-operated with the general plans of educational development by utilizing in the Seminary one of the educational experts of the Church.

Dr. Mitman's course has twenty-five periods. An examination was required and credits counted for the diploma. His method was by assignments and discussion. The course aims to establish in the mind of the student the principles of education which essentially belong to the field of religion. In conversation, he said: "I am trying to give an all-around view of what is involved in the prophetic office."

It is planned to repeat this course next year, and to have in addition an advanced course for those desiring equipment for special educational work, also an extension course for the Clergy on "The Psychology of Religion."

Besides the work of Field Secretary for the Board of Education of the Province of Washington, and instructor in the Divinity School, Dr. Mitman continues his work as Editor of the American Church Sunday School Magazine, and, as a member of the Executive Committee of the Joint Diocesan Lesson Book, is revising the lesson courses for the Joint Diocesan schedule.

A CHURCHMAN HONORED

Among the men reared in Pine Bluff, Ark., of whom Trinity Parish may well be proud, is Marcus Lafayette Bell of Chicago, Attorney General of the Rock Island Railway System. A young man, but recently graduated from our State University, Mr. Bell determined to seek his fortune in Chicago. He became an employee of this corporation as a stenographer and in nine years had risen to his present position. He is said to have been the youngest lawyer in the United States to have attained a position of such importance. And this he accomplished purely by his native ability. Mr. Bell has retained his affection for the home Parish; is an occasional visitor here; and has from time to time remembered the Parish with generous contributions.

EXTENSION OF SOCIALISM

"Two winters ago a New York woman lost \$200,000 at a single sitting in the card room at one of the Florida East Coast winter resorts. She died in her rolling chair as she was being wheeled back to the hotel."

"A Washington woman stopped several weeks at 'The Breakers,' Palm Beach, Fla. Her bill, for herself and her companion, was \$3,500 a week. When she was leaving her only remark was that she had been treated fairly well. The salaries of the ministers of all the Churches there will not total \$3,500 for the year."—Harrisburg Churchman.

"Woe to the statesmen that cannot understand the signs of the times!"

KINGDOM GROWING

(Continued from page 6)

School nearby—one of the working theories of the Methodists being that Satan devised long walks.

THE LOST TRIBES

For thirty years this central idea beckoned with little result to the people across the river. Some of them came across for marriage or were brought across for burial. These two services were the only ones that most of them ever attended and they were equally prolific as far as the growth of the Church was concerned. Finally the Diocese took up the case and planted a Mission in the field across the river. It is now ten years old and growing fast. But the people who were lost, for the most part, never came back and, but for chance, they never will till in the course of the generations they complete the cycle which ends in reversion to type.

When all is said, it must be conceded and it ought to be frankly conceded and the lesson laid to heart, that there have been many unwise Mission attempts. But in such cases, nothing has been lost but money. On the other hand, more costly mistakes have been made, by refraining from considering the laws of attraction, which involve the nature of that which is to be attracted, when scribing our circles about the center of gravity. The cost of that kind of a mistake is, not to be reckoned in dollars but in children and women and men.

WOMAN'S WORK FOR THE KINGDOM

THE GIRLS' FRIENDLY SOCIETY

SOME WORDS ABOUT ITS WORK

"A child," says the Abbe Dupanloup, "must be taken care of from his soul to his shoestrings." The Girls' Friendly Society is the only organization in the Church designed to cover one entire field of Christian activity on the soul-to-shoestrings basis. From the child of five to the married member of fifty, from the life of intercessory prayer to the best way of dancing, from the Japanese girl in California to the girl who loiters around your own station platform, from the problems of the summer day to the dangers of the winter night, from the home to the school, from the school to the factory, from the factory to fun and from fun to earnest, the sweep of the Girls' Friendly Society includes every phase of a girl's life and enriches every part of a girl's nature.

Every Parish has four girls to answer for; the girl in the Church, that she may be trained in its faith and fellowship; the girl from the Church, that she may carry into secular life that healthy joyous Christian character which alone justifies religion in the eyes of the world; the girl outside the Church, whose companionship may undo all the good the Parish has done unless she too is taken into consideration; the girl who has moved away, who needs above all others to be "prevented and followed" that she may be held for good and for God. Do the average Parish agencies, planned to reach the first and second girl and (less often) the third, take any cognizance of this fourth girl whose loss is not only hers but ours? Here the Girls' Friendly Society makes its special appeal as an all-round organization, pledged to cover the Parish field thus indicated—training the first girl, moulding the second, winning the third, holding the fourth.

As a strong witness to the Church's social responsibility, the G. F. S. stands quite alone in its scope of action. Against the four elements of discord in modern life—extravagance, social unrest, disintegration of the home, loosening of moral restraint—it opposes four objects: thrift, faithfulness in work, dutifulness to parents, purity of life. As a whole society it raises its voice in unison with every cry for better laws, higher standards; as to the individual, the personal standard of honor and loyalty is the solvent for many problems.

As a practical essay towards Church unity, the G. F. S. has an important function. Its membership includes girls of all religious bodies; and through its work with and for them the Church is known and loved far and wide. What could be more effective in breaking down prejudices and building up confidence than an organization which unites thousands of girls on the basis of prayer and a common struggle for real purity of heart and life. And what could prove the success of the effort more convincingly than the G. F. S. total of money and boxes for Missions this past year—\$12,700!—for this is largely due to the hearty co-operation of girls not of our own fold, but glad to show their appreciation of the Church's hospitality.

In its local activities, the G. F. S. approximates closely the routine of the usual Parish club; it combines pleasure and improvement, serious thought and fun, self help and service to others. It works for Missions and for community betterment, provides classes and frequent recreation, binds older women and younger ones together for mutual help and sympathy, gathers the little ones to be trained for future membership, and surrounds all with a healthy religious influence which depends upon example rather than precept. But here the resemblance ceases. When the G. F. S. member turns from her Parish out into the Church at large, she finds her own home atmosphere on a vast and inspiring scale. She has continual opportunities of meeting girls in other Branches through interparochial conferences and gatherings; she spends her vacation at a Holiday House where the happy family life intensifies her love of her Society; she works for the extension of the G. F. S. in Idaho, for her Diocesan scholarship at Bontok, for the G. F. S. gymnasium at St. Agnes' School, Kyoto, for a lodge for girl munition workers in Hereford, with the same feeling of fellowship. When she leaves her home town, it is only to find in her new life

that the old bond is a thousand times dearer because it alone is "in change unchanged;" so a member moving from Elizabeth, N. J., to Hartford, Conn., sang on one Sunday in her old Church Choir and on the next Sunday in her new one, with no awkward interval of loneliness or uncertainty. She has all the advantages of the best Parish organization in the Church, multiplied to infinity by the potential strength of all the Parishes and Missions from Bar Harbor to San Francisco; for all can share in the work if they only will!

Why have four organizations when four-in-one is possible? Your little girls can take part in all the delightful regime of the Girl Scouts and still be Candidates of the G. F. S. Your older children can share the inspiring work of the Junior Auxiliary and still belong to a Society to whom the girl on the corner is as interesting as the girl in China. Your St. Agnes' Guild, with its young communicants drawn together in the mystical fellowship of the Body of Christ, can still bear its part in an organization where a common prayer is the bond of unity. Your Girls' Club can carry on its community work with the utmost energy and yet join in the larger life of a Society whose work is for Church and State. This may you do, and yet not leave the other undone. "Don't try to square your circle; encircle your square."

Successful Parish work for girls depends for its permanency upon one of three things—the strength of the organization, the personality of the

leader or the spirit of the members; these factors, which are operative in all group work, are absolutely essential to a Church society. We are unfaithful to our trust if we fail to use every power of common sense and practical experience when we try to translate the Christian motive into terms of common life. Where Parish work fails, it is usually because one of these three has been overlooked. The G. F. S. offers a well tested plan of organization, the result of city and country work during forty years of service; with this as a basis, many a faithful quiet worker has achieved a notable success. But the plan is not so rigid as to leave no room for originality or initiative, and many a woman of brilliant personality and gifts of leadership has found, in the G. F. S., a field where no power of mind or nature need flag for lack of exercise. And more and more the Society recognizes the importance of training the members in responsible thought and action; more and more is the spirit of the body seen to be the essential atmosphere in which alone the work can go forward with certainty of success.

THE WIDER VISION

I am asked by THE WITNESS what I consider the best work done by our Woman's Auxiliary Branch in the Diocese of Albany. It has achieved much and varied good but nothing seems to me comparable to the wider vision opened before the Church—first to its women and then to those whom they influence.

As I am Educational Secretary of the Diocese and my sister is Acting Corresponding Secretary, we are in direct communication with every Parish from which we can obtain an answer to our letters and thus we make many friends whom we have never seen. In the Diocese are 187 Parishes, but 120 of these have less than a hundred communicants. Many are remote, difficult of access and—espe-

A LITTLE SERMON FROM THE PEWS

By JOHN S. PARDEE

[Mr. Pardee is a Layman of prominence in the Diocese of Duluth, though he says "It is not fair to pass myself off on you as a Layman, however. I am more of a heathen. So if I say anything that would be embarrassing, please throw it aside. I have no wish to be a cause of discomfort to your readers." However, THE WITNESS stands for free speech and fair play—so here it is.—Editor.]

Let each now repeat his *mea culpa*. The leaders of thought, the Church,

EMANCIPATION

Why be afraid of Death as though your life were breath!
Death but anoints your eyes with clay. O glad surprise!

Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the thresher of the wheat?

Is sleep a thing to dread? Yet sleeping, you are dead
Till you awake and rise, here, or beyond the skies.

Why should it be a wrench to leave your wooden bench,
Why not with happy shout run home when school is out?

The dear ones left behind! O foolish one and blind.
A day—and you will meet,—a night—and you will greet!

This is death of Death, to breathe away a breath
And know the end of strife, and taste the deathless life,

And joy without a fear, and smile without a tear,
And work, not care, nor rest, and find the last best.

MALTBIE D. BABCOCK.

the stricken nations. Seven dollars per capita to tell how much we fear our fellowmen, fifteen cents per capita to tell how much we love them.

Our contributions to the two purposes are undoubtedly in correct proportion. We do fear them that much, we do love them so little. If we loved them more we would fear them less. Perfect love casteth out fear. If our feet were shod with the preparation of the gospel of peace, we should not need the preparation of war.

America can establish the kingdom of heaven whenever we have a mind to. We can win the world as soon as we give up the notion of world conquest. We can disarm our enemies if we have a mind to. We can make America invincible if we dare.

Well, we have no mind for that, we have not the courage, but at least we can believe this. We can believe that the law of evolution has not come to a full stop. We can believe that the forces by which civilization has gradually emerged from savagery still persist. We can believe that society is bound to prevail over anarchy, as it has from the time when the earth was without form and void.

Very well. So believing we can take thought for setting up the public opinion of mankind above the disintegrating force of selfish private wills. We know that society and anarchy cannot coexist. We recognize that war is anarchy. We see there is a community of nations. We can labor to give it such form and substance as our present understanding and purpose permit.

The Church can do more than it has done to forward that movement. From most of the sermons on patriotism I have heard in the last two years, you would think about all Jesus ever did was to beat up the money changers in the temple.

it gives brief suggestions for private devotions through the service, and illustrates the sequence of the service with a series of half-tone photographs. It is on sale at Gorham's, New York, and Jacob's, Philadelphia, for 35 cents.

The Old Order Changeth. "A view of American democracy by William Allen White," first published by MacMillan in 1910, a new edition now copyrighted and published by the Young Churchman Company. A cloth bound book of two hundred and fifty pages with a new and interesting preface by the author. Price, 50 cents.

This book should be read by every teacher of civics in our schools and colleges, and by everyone interested in modern political tendencies. It would make strange reading for the man who believes in a partisan administration, and a partisan legislative body to check that administration. It will say things that would sound strange to a man who has been taught that this government is safe only as long as it sticks by the Constitution. It has passages which suggest the Old Testament prophets, and other passages which would suggest an effort to replace T. R. on the front page again.

One might call Mr. White's book "The Apologia of the Progressive Party," but it is more than this; it is an interesting story of why the demand for a broader control of the government in the hands of the people is being effected so that "the twentieth century will see solved the problem of the redistribution of accumulated wealth with a closer approximation to justice for the man who does the rough hard work with the raw materials of commerce."

Taking up the story of our democracy in its beginnings, the author shows how "the man whom steam has educated, fed, housed, clad, given leisure and vision, the common man, rich or poor, is fighting with the weapons of fundamental democracy against the forces and instincts in his own soul, which make for greed and oppression and misery in this land of ours." He then gives a chapter to the beginnings of those changes which show how democracy is swinging away from the Constitution towards the ideals set forth in the Declaration of Independence, and why that is a good tendency. He traces certain definite tendencies like the efforts for public control of transportation, postal savings, restrictions of public utilities, income and inheritance tax, which he says are fish that will go on one string—the restriction of capital,—and shows how and why these efforts have succeeded. All these social justice movements, Mr. White says, are part of the movement to conquer, spiritualize and socialize steam. How the voters in American cities have caught this new vision and have begun "to put something besides self-seeking into the ballot box" is a fascinating chapter on the rise and growth of Municipal Leagues. "The Leaven in the National Lump," we find as we read, "is the growing spirit of altruism." This chapter is a Gospel sermon.

Two other chapters, "Schools the Mainspring of Democracy," and "Courts and Checks of Democracy," are efforts to show how "almost imperceptibly the form and constitution of our State and National Institutions are changing," and how the solution of the problems at present confronting us, as they are related to our bondage to ignorance and greed, and the peril of a Supreme Court, whose members could be swept to the bench by those whose sense of justice comes from the level of the sixth grade, lies in the school system of the people.

The book is stimulating, and witnesses to a spiritualizing of our democracy which if persevered in must make for that type of "righteousness which exalteth a nation." It would be a good book for men's and women's clubs to review and discuss.

F. S. W.

The Rt. Rev. Dr. Daniel S. Tuttle, Presiding Bishop of the Church, writes that he has taken order for the ordination and consecration of the Rev. Granville Hudson Sherwood, D. D., Bishop-Elect of the Diocese of Springfield, as follows: Consecrators: The Presiding Bishop, the Bishop of Chicago, the Bishop of Quincy; Preacher: The Bishop of Kentucky; Presenters: The Bishop of Iowa, the Bishop of Nebraska; Attending Presbyters: Rev. Dr. C. E. Dend, Rev. E. J. Houghton; Deputy Registrar: Rev. Dr. M. Hare; Master of Ceremonies: Rev. George Long.

The Rev. R. J. Black has accepted a call to Zion Church, Douglaston, L. I., and will assume the Rectorship the first Sunday after Easter. He had served as Rector of Zion Church for one year some fifteen years ago.

OUR BOOK TABLE

WORDS ABOUT BOOKS WORTH WHILE—AND OTHERS

Evolution Proving Immortality. By John O. Yeiser, \$1.50. Omaha, National Magazine Company.

A revision and an enlargement of the author's former work, "Immortality Established Through Science." Here is a lawyer who finds time and interest to study the whole theory of evolution. The argument drawn therefrom is convincing, and well worthy the careful examination of those who wish to know how science is fast coming to be the handmaid of Revelation.

The Road to Understanding. By Eleanor H. Porter. Boston and New York: Houghton Mifflin & Company, \$1.40.

This popular author has made good once more. It is an interesting story, well worked out, of a foolish marriage, a very natural separation, and the woman's courageous and successful fight for her final happiness. Clean, clear-cut, at times absorbingly attractive, it is no wonder that the book has required a third printing before its publication. Such a story in its simple human interest is well worthy of its promised popularity.

The Lord's Service for the Lord's Children. By the Rev. Charles Townsend, Edwin S. Gorham, publisher, is a very simple guide for assisting intelligently at the Holy Eucharist, intended primarily for young people and for Children's Eucharists. It is not a Communion Manual. Prefaced by a short, simple and direct instruction on the meaning of the Lord's Service,