

PLAIN WORDS ABOUT RELIGION  
By Bishop Sanford

One of the shortest and quite the ugliest of words in the English language is sin. Religion is greatly concerned with it. And like most words of importance it is used vaguely. What do we mean by it? The Old Testament point of view is quite definite. In its pages sin is presented as the overt act of disobedience to divine law. If we always knew what the divine law was, and if there were complete correspondence between outward acts and inward motives, this definition would be adequate. But the moment we begin to think about the matter, complexity of life confuses us.

The New Testament point of view is voiced most clearly by Jesus and by St. Paul. Jesus scarcely discusses the outward act. His emphasis is upon the motive. If one hates his brother, the conditions of murder are at hand. Sin is a disease of the soul which may or may not have visible consequences. St. John is speaking from personal experience as well as from a wide acquaintance with men when he writes: "If we say that we have no sin we deceive ourselves and the truth is not in us." Hence the constant appropriateness of the Church's prayer, "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit." St. Paul takes this conviction of the inwardness of sin and using the figure of shooting at a target, defines it as "missing the mark." Sin is failure; falling short of the measure of the stature of Christ: Not the deeds we have done, not even those we have left undone, but the frame of mind so far beneath that which we ought to have.

What now is the reason for the evil motive? One answer is ignorance. If we only knew the best we would desire it. Ignorance is responsible for many blunders freighted with unhappy consequences for others and for ourselves, but it cannot be blamed for our sin, otherwise knowledge and righteousness would go together. St. Paul punctured this excuse with this statement: "I see the better but I follow the worse."

Another answer is impotence. The behaviorist tells us we are bundles of habits and so far he is correct. How strong habit is none have known better than the saints. The penitential office in the Prayer Book is not overstating the fact in confession that we "are tied and bound with the chain of our sins." The fallacy is in the assumption that the period of habit formation has closed. Old habits can be changed and new habits formed. The Christian life is a process of new habit formation.

Self-will, which means a self-centered will, which makes us content with things as they are and justifies the evil motive may not explain its origin but does explain its continuance.

And the way out? I will arise and go to my father said the prodigal son. And he arose and went. First the desire for better things. That is repentance. Then the act of penitence. The Christ centered soul seeking the companionship of God and of Christ centered men finds freedom.

TREASURER TELLS OF POOR RESPONSE TO 1927 CHURCH'S PROGRAM QUOTA.

Failure Works Hardship to Missionary Clergy

The accompanying graph tells the story of a poor start in the matter of Church's Program receipts for the current year.

We must either wake up to a realization of our responsibility right away, or our faithful missionary clergy will be in a sad plight throughout the year, for it is on them the burden falls.

The first two months of 1927 should have produced 16 2-3rds% of the quota. We are 10% behind already. The average is only 61%.

I wish I could impress upon the minds of the people of this district the fact that dire results will follow this failure to provide the treasurer with the amount of the Church's Program quota from month to month.

I am positive that it is only because we fail to see the importance of the situation, that we are so remiss in that connection. In my department there is daily evidence that the crusade prayer we have all so fervently offered is being abundantly answered and that a burning zeal has been kindled and is now glowing in this missionary district of San Joaquin.

I do not like telling a sad story. It goes against the grain. But I would be wanting in my duty to our missionary staff if I did not clearly call attention to the inevitable result of continuing the laissez-faire attitude of some of our places in the matter of Church's Program finance.

Try to visualize the dilemma just now. Here it is only March 10th, and February stipends are not paid in full. What will it

MISS BOYER'S VISIT

(Continued from page 1, column 2)

ary to the National Council of the Church.

In 1922 Miss Boyer held classes on organization work and for the training of leaders in twenty-five states from the Atlantic to the Pacific Coast. She has written four books of instructions for leaders for the special text-books used each year, and for the Field Department on the Program of the Church; also a book called "The Method of the Discussion Group."

Every unit in the District should have a copy of "The Method of the Discussion Group" for the use of their leaders in educational work.

I trust every unit will send one representative at least to one or other of these Institutes, and as many more as can attend.

MARGARET E. N. URIDGE,  
Edu. Sec. Ch. S. L. in  
District of San Joaquin.

On Sunday, the 27th of February, the Bishop instituted the Rev. Otis L. Mason as Rector of The Church of the Saviour, Hanford.

be like a few months hence unless we mend our ways? I want to pay the men in the field, but I have not the money to do so. The clergy have earned two month's salary. They have worked faithfully and are entitled to their pay in full, promptly, at the end of each month's service. They have responsibilities. Mouths to feed. Bodies to clothe. Essential things to provide. Why haven't they been paid? Where should the money come from? Three sources:

1. Fifty-seven per cent comes from the National Council.

The National Council has remitted its share promptly to the district treasurer in full for January and February. It is living up to its agreement with us in spirit and letter. We are therefore turning over to it 7-11ths of the Church's Program receipts which is in accordance with our agreement with it. There is no blame to be put on the National Council for the cut in stipends.

2. Eleven per cent comes from the Diocese.

The Diocesan funds are the 4-11ths of Church's Program receipts retained by the treasurer after the 7-11ths have been sent to the National Council. The graph reveals the deplorable fact that we have provided less than 40% of what is required to pay stipends in full to date. Here is the result: Stipends cut 60% of the Diocesan amount of its contribution.

3. Thirty-two per cent comes from the Missions themselves.

Only 70% of Mission pledges have been remitted to date. So that missionary stipends are further reduced 30% and the cut falls on the unfortunate incumbent of the delinquent mission.

Sixty per cent of the eleven per cent of the Diocesan contribution, and thirty per cent of the thirty-two per cent of the missionary pledge contribution is held out of stipends until the district gets ready to pay up its monthly quota in full!

The "pay-as-you-go" policy is being rigidly lived up to by the National Council, and the San Joaquin appropriation has been trimmed to meet the condition.

The bishop has given a note evidencing the indebtedness of the district to the National Council for the unpaid balance of what he was authorized to pledge in the spring of 1926.

It will be readily seen that the Diocesan Council is justified in refusing to be drawn into a financial situation from which it would find it hard to honorably extricate itself, so its only course is to demand that every parish and mission shall play the game, and that everyone in the district assumes his individual responsibility to loyally stand by the program of the church and the policy laid down by the National Council.

If we pursue that course and hew to the line success is assured, a solution of our financial problems is certain. If we do not there will be lots of grief ahead for us from month to month, and we want to "ring out" the grief that saps the mind" and use our vitality on constructive work in the Diocese.

WILLIAM PAYNE,  
Diocesan Treasurer.

Graph of Contributions to the Church Program to March 9, 1927

	JAN.	FEB.	MARCH	APRIL	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	D.P.C.
Fresno, St. James' Cath'l	8 1/4%	16%	25%	33 1/4%	41 1/4%	50%	58 1/4%	66 1/4%	75%	83 1/4%	91 1/4%	100%
Bakersfield, St. Paul's												
Bishop, St. Paul's												
Coalinga, Christ												
Hanford, The Saviour												
Lindsay, St. James'												
Livingston, St. Mark's												
Lodi, St. John's												
Lone Pine, Trinity												
Madera, Trinity												
Merced, St. Luke's												
Modesto, St. Paul's												
Oakdale, St. Matthias'												
Porterville, St. John's												
Reedley, Good Shepherd												
Selma, St. Luke's												
Sonora, St. James'												
Stockton, St. John's												
Taft, St. Andrew's												
Tulare, St. John's												
Tuolumne, St. Michael's												
Visalia, St. Paul's												
Diocesan Average												

Diocesan



Bulletin

THE OFFICIAL PUBLICATION OF THE MISSIONARY DISTRICT OF SAN JOAQUIN

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NUMBER THREE

THE BISHOP'S LETTER

The General Convention of 1925 at New Orleans adopted a "pay as you go" policy for the missionary appropriations. This meant that the National Council would spend any year only as much money as they might reasonably expect to receive in that year from the dioceses on the apportionment.

In January 1926 the reported expectations of the dioceses were less than the budget of appropriations by ten per cent. The National Council therefore revised the budget by cutting off ten per cent. San Joaquin was not affected because the cut did not touch any items listed in our budget.

This year, however, it was again found necessary to revise the budget, and five per cent has been cut from the appropriations to the missionary districts. San Joaquin will be a loser in the sum of \$1130.

If our income from our own contributions to the apportionment approximates one hundred per cent we will be able to meet all our obligations. It is vital therefore that each parish and mission should reach its quota if we are to end this year without a deficit. The treasurer in his column will have something to say as to the effect of our missionaries' salaries of the failure to meet our quotas.

Fifty years ago the first Sunday School Lenten offering was sent to missionary headquarters from St. John's Cynod, Pennsylvania. It amounted to \$200. From that little beginning the offering has increased annually until last year it almost reached the five hundred thousand mark. This Lent occurs the Jubilee offering. Undoubtedly it will be more than half a million dollars. The schools in San Joaquin will wish to share in the increase. Last year we gave over seven hundred dollars. Let us make it \$1000 in 1927.

The Lenten posters which appear in our churches and parish houses this month were selected from two hundred or more submitted in competition by the pupils of our church schools throughout the country. So far as I know none of our San Joaquin boys and girls entered the contest. And yet there must be in all our school's considerable ability in drawing and designing. How proud we would be if one of the winning designs next year came from San Joaquin. Who will enter. Pupils, teachers and parents should read what Mr. Graves has to say about the contest and its conditions in another part of this issue.

One other matter to which I wish to direct your attention is the offering on Good Friday. In accordance with the custom of the Church it is devoted to the work of the Church in the Holy Land, where we are doing a most important work in conserving the values that are inherent in the ancient Churches of the East. Circulars describing this work may be had of the Publicity Department of the National Council. I hope that our diocese may do its share to help this important and interesting work.

Faithfully your Bishop,  
(Signed) L. C. SANFORD.

BISHOP SANFORD'S CRUSADE

The day after the close of our Convocation Bishop Sanford left to diocese to go to Austin, Texas, there to preach the Crusade.

He found Austin a city about the size of Fresno, having the state university in it, and a parish where the intellectual note was dominant. He expected to conduct only the conferences in the mornings, but his appointed associate, the Rev. Mr. Tucker, was sick and unable to be present, so it fell to Bishop Sanford to do almost all the preaching. Word from the rector of the parish says that at the service of self-dedication at the end, which was the Holy Communion, there were more communions than ever before in the parish.

The following is clipped from The Texas Churchman:

The Crusade services include a daily celebration of the Holy Communion in All Saints' Chapel at seven a. m., Holy Communion with meditation by Bishop Sanford at eleven o'clock each day in St. David's Church, a service for University students in All Saint's Chapel daily at seven p. m., and the preaching in St. David's at 8 p. m.

The Messenger of St. David's Parish says of these services:

"The little meditations at 11 a. m. each day on God, Jesus Christ, and the Bible, have been veritable gold mines of information and of inspiration. Bishop Sanford faces fearlessly the position of the critics of the Christian religion, and gives his hearers a renewed hold upon the essential truths of the Gospel of Jesus.

VISIT OF A NATIONAL SECRETARY TO THE CHURCH SERVICE LEAGUE

Miss Boyer to Hold Three Institutes.

Miss Laura Boyer, one of the National Secretaries of the Woman's Auxiliary, is making a visit to our diocese. The following letter by Mrs. Uridge will explain the details.

Ladies of the Church Service League.

I know how keenly interested you all are in the coming visit of Miss Laura F. Boyer, Assistant Educational Secretary of Woman's Auxiliary to the National Council.

Miss Boyer comes from New York just to help train leaders in educational work in the four dioceses of California.

Let us get right behind this and as many as possible attend the one day institutes she will hold in each deanery. The first one in Lindsay, on Monday, March 21st, for the Southern Deanery; the second in Fresno, on Wednesday, March 23rd, for the Central Deanery; the third in Stockton, Friday, March 25th, for the Northern Deanery.

She will take as the text-book "Beyond City Limits," the special book on rural problems of U. S. for study this year.

She asks that as many as possible read the book through before she comes that the classes may be so much more interesting and intelligible.

As a member of her normal class at the Portland Triennial in 1922, I can assure you a most inspiring and helpful day here. Our interest will be held every minute and we shall all be better able to take a more intelligent part in the educational work of our own units.

Miss Boyer has a winning personality and is very simple and direct in her methods. She is eminently fitted for this work, is a graduate of Bryn Mawr with the degree of A. B. For five years was Educational Secretary for the Diocese of Bethlehem, and in the fall of 1920 was appointed Assistant Educational Secretary of the Woman's Auxil-

(Continued on page 4, column 2)

THE PAROCHIAL CRUSADE

(By the Rev. Otis L. Mason)

From time to time, as life flows on, there come to us moments when we pause. A question claims our attention, and we must find an answer to it. Sometimes it is an illness that checks us, or a piece of "Bad Luck." Just now it is the coming of the Crusade to each parish and mission that claims attention and brings forward the great question.

Put in its simplest form the question is this: "How do I stand with God?"

Strange we do not consider it oftener! There is so much going on; business, work home, children, social activities, and even Church activities absorb our time and keep us from plumbing the deeps. So we skim the surface of life. The question is always there. Now it is being brought to the front by our holy mother, the Church, and we must consider it.

"How do I stand with God?" There is no more important topic for one who believes in God. What answer shall we give? The religion of so many of us is a matter of tradition. It is so often merely conventional. Its observances are kept up, but vital relationship with God does no blessing us.

"How do I stand with God?" We cannot ignore the issue. What shall our answer be? As we answer we shall be drawn into a more vital union with the divine source of all life, or our religion will grow less and less real. We want, Christ wants for us, not mere duty to God, dutiful and dull, but love for God, joy in the world, peace in our souls and good will to all. It is this fullness of religion that the Crusade is to help.

Will you help the Crusade in doing this great work, and become a partaker in the blessing?

The Crusaders take the lead, but the work cannot be done by them alone. The really significant work can be done only by you, the members of the Church in parish and mission. Your prayer and your work, your zeal and inspiration, kindled by the Holy Spirit, are essential. Only these can carry the Crusade through, can revive real religion, can spread and deepen the knowledge of God and the saving grace of Jesus Christ.

Bring yourself up with a sharp turn. Find how you stand with God. Then help others to do the same.

- Be bold to speak to them.
- Be eager to pray for them.
- Be urgent to bring them.
- Be anxious to plead for them.
- God will give the increase.

SCHEDULE OF THE PARISH CRUSADES

- Bakersfield—  
Mar. 24-27.—The Dean, Mr. Lyman, The Bishop.
- Coalinga—  
Mar. 11-13.—The Archdeacon.
- Hanford—  
Apr. 12-15.—The Bishop, Mr. Payne.
- Lindsay—  
Mar. 13-20.—Mr. Brewster, Mr. Wood.
- Lodi—  
Mar. 20-23.—Mr. Montgomery.
- Madera—  
Mar. 23-25.—The Bishop.
- Mendota—  
Mar. 31-Apr. 3.—Mr. Wood, The Archdeacon.
- Merced—  
Apr. 1-3.—Mr. Graves.
- Porterville—  
Mar. 13-20.—Mr. Brewster and Mr. Wood.
- Reedley—  
Mar. 24-27.—Mr. Mason, Mr. Payne, Mrs. Downing.
- Selma—  
Mar. 24-27.—Mr. Mason, Mr. Payne, Mrs. Downing.
- Stockton—  
Mar. 13-20.—The Bishop.
- Taft—  
Mar. 18-20.—Mr. Cash.
- Tuolumne—  
Mar. 17-20.—Mr. Mason.

St. Paul's Church, Bakersfield



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## CALENDAR

- Mar. 13.—II Lent (violet).  
The Bishop opens the Crusade in  
Stockton.  
Mr. Brewster opens the Crusade  
in Porterville.  
Mar. 17.—Mr. Mason opens the Crusade in  
Tulumne.  
Mar. 18.—Mr. Cash opens the Crusade in  
Taft.  
Mar. 20.—III Lent (violet).  
Mr. Montgomery opens the Cru-  
sade in Lodi.  
Mar. 21.—Miss Boyer's institute in Lind-  
say.  
Mar. 23.—The Bishop opens the Crusade in  
Madera.  
Miss Boyer's institute in Fresno.  
Mar. 24.—The Dean opens the Crusade in  
Bakersfield.  
Mr. Mason and Mrs. Downing op-  
en the Crusade in Reedley.  
Mar. 25.—The Feast of the Annunciation  
(white).  
Miss Boyer's Institute in Stock-  
ton.  
Mar. 27.—IV Lent (violet).  
The Bishop's visitation to Bakers-  
field.  
Mr. Mason opens the Crusade in  
Selma.  
Mar. 31.—Mr. Wood opens the Crusade in  
Mendota.  
Apr. 1.—Mr. Graves opens the Crusade in  
Merced.  
Apr. 3.—Passion Sunday (violet).  
The Bishop's visitation to Fresno  
and to Reedley.  
Apr. 4.—Meetings of the Departments.  
Apr. 5.—Meetings of the Executive Council  
and the Cathedral Chapter.  
Apr. 10.—Palm Sunday (violet).  
The Bishop's visitation to Sonora  
and Tulumne.  
Apr. 12.—The Bishop opens the Crusade in  
Hanford.  
Apr. 15.—Good Friday (black).  
Apr. 17.—Easter Day (white).  
Apr. 24.—Low Sunday (white).  
Apr. 25.—St. Mark's Day (red).  
Apr. 25.—Southern Deanery at Lindsay.

The Diocesan Bulletin is very proud and  
happy to announce an honor that has come  
to one of ourselves through the election of  
Miss Sanford, our Bishop's daughter, to be  
the Field Secretary of the Girls Friendly So-  
ciety for the Province of the Pacific. She  
was nominated by the provincial president,  
Mrs. W. B. Stephens of Los Angeles, and  
elected to the office by the National Coun-  
cil of the society.

Miss Sanford's present plans are to go  
East as soon as the schools close to attend  
the training class for field secretaries, after  
which she will attend a number of confer-  
ences similar to that which the Church in  
California holds in Los Angeles and Aslo-  
mar. From the first of August until Novem-  
ber she expects to help with the work of the  
Society in the State of New York, and at-  
tend the National Convention of the Society  
at the end of November.

About the first of December she plans to  
return to this province, where she will take  
up her work. This work will involve trav-  
eling all over the province, organizing  
branches and instructing its officers, visit-  
ing and advising the heads of branches al-  
ready established, conducting Girls' Friendly  
classes in the Summer Conferences, and vis-  
iting and inspecting the lodges and holiday  
houses of the society to report to the Na-  
tional Council.

We hope that when she returns many of  
the parishes and missions of the diocese  
will be ready to give her the opportunity to  
inaugurate branches of the society.

## THE CLOSET

"Enter into thy closet," Christ Jesus.

Let us give thanks for the blessings that  
have been bestowed on the crusades  
preached by the Bishop and the Dean.

Let us give thanks for the spirit in the Com-  
mittee and the people of the Diocese  
which has gone ahead with crusades in  
our parishes and missions.

Let us pray for the crusades in our parishes  
and missions, following the "Calendar"  
day by day praying for the people and the  
crusaders, as the march goes on, now at  
Stockton and Porterville, then at Tuol-  
umne and Taft, and so on throughout  
Lent.

Let us pray for the Mission Study Classes  
that are being held in many parishes and  
missions throughout Lent.

Let us pray for a blessing on the gatherings  
to meet and study with Miss Boyer.

Let us pray for a blessing on Miss Mary San-  
ford in her new work for the Kingdom of  
God among young women in the Girls  
Friendly Society.

## WORD FROM MRS. WHITEHOUSE

It will be remembered that in the early  
winter the Rev. Richard Whitehouse, some  
time vicar of the Mission of the Good Shep-  
herd, Reedley, died. The Convocation by  
vote directed the secretary to write  
to Mrs. Whitehouse in sympathy, and appre-  
ciation of her loss and the loss of the Church  
in the death of so zealous a missionary.

In response to that letter Mrs. Whitehouse  
has written as follows:

Hamilton, Mont.,  
Feb. 23rd, 1927.

My dear Mr. Graves:—

Will you please (for me) extend to the  
Bishop and kind friends my word of grati-  
tude for thinking of me at the time of Con-  
vocation. I appreciate, and shall always pre-  
serve the letter.

Faithfully yours,

ADA WHITEHOUSE.

## THE SOUTHERN DEANERY

The Southern Deanery held its quarterly  
meeting in St. Paul's Church and Par-  
ish House, Visalia, on Thursday, February the  
17th. The meeting began with the corpor-  
ate communion of the Deanery, Rural Dean  
W. E. Patrick being the celebrant, and the  
rector the assistant. The Rev. Otis L. Mas-  
son, the new rector of Hanford, preached  
the sermon, which was an earnest appeal  
to the congregation to exercise their Chris-  
tian responsibility, both in the parish cru-  
sades which are about to follow the diocesan  
crucade, and in the ordinary intercourse of  
social life.

After the service the League opened its  
meeting in the Parish hall, while the dean-  
ery adjourned to the rectory. There the  
routine work of the deanery was transacted,  
and reports were made on the work of  
mission and social service that is being  
prosecuted in the parishes and missions of  
the deanery.

At one o'clock the two bodies adjourned  
to a restaurant to eat luncheon together,  
where it was decided by mutual conference  
that the next meeting of the deanery and  
the League should be at Lindsay on Thurs-  
day, April 28th.

At three o'clock there was a united ser-  
vice in the Church, at which the speaker  
was Mr. George Irving of New York City,  
one of the national secretaries of the Young  
Men's Christian Association. Mr. Irving  
spoke of the responsibility of Christians  
for personal evangelism and told of the way  
in which the Y. M. C. A. is holding clinics  
in personal evangelism in various cities.

The method, he said, is to gather a num-  
ber of men, ordinary earnest Christians,  
together, and induce them to go to certain  
others and present to them the call of  
Christ, then to reassemble and compare ex-  
periences, teaching one another both what  
has been helpful, and what has been fruit-  
less in their efforts. So by mutual encour-  
agement, help and prayer, a mighty force  
is being released in the Christian life of  
the community.

Mr. Irving spoke of the difficulties and  
hesitations which make people slow to  
speak of Christ to their neighbors, and  
how this fellowship of common work helps  
to encourage and strengthen its members,  
and also how such experiences had helped  
them to clarify their thoughts of what  
Jesus Christ means to them.

The results of these fellowships all over  
the land, and their work, Mr. Irving said,  
convinced him of three things: (1) That  
there are scores of Christian laymen who  
desire to bear witness to Christ, but who  
do not know how. (2) That there are thou-  
sands who are ready and waiting to be  
asked, and, (3) that these fellowships of  
witness are a most helpful means of grace.

He spoke very highly of the Brotherhood  
of St. Andrew, which he said had lived  
when many of such brotherhoods had died,  
because it almost alone had held true to  
its charter and vocation as a witness to  
Christ.

CENTRAL DEANERY AND SERVICE  
LEAGUE

The Central Deanery and the Service  
League held their first meeting for the year  
in the Church of the Good Shepherd, Reed-  
ley, on March 7.

The new Rural Dean, the Rev. Mr. Walters  
celebrated the Holy Communion assisted by  
Mr. Carswell, who also preached the ser-  
mon. At this service and in the luncheon  
hour at noon the two bodies met together.

After the service the two bodies gave the  
balance of the morning to routine business,  
and reports. In the afternoon the session of  
the women was opened to the deanery. The  
program consisted of Intercessions, led by  
Mrs. Downing, an address by Mr. Payne,  
short addresses by Mrs. Graves, the Church  
Periodical Club secretary and Mrs. Cree, sec-  
retary-treasurer of the Church School Ser-  
vice League. Mrs. H. Jackson, of the Cathed-  
ral Parish spoke of the Girls' Friendly So-  
ciety, Mrs. Walters, the vice-president of the  
League for the deanery, read an original  
poem, Mrs. Downing spoke of the plans for  
the Balbalasan project, and Archdeacon  
Hawken talked of the missionary work of  
the diocese. Mr. Wendell Sheibley of Reed-  
ley sang two sacred songs, and at the end,  
Mr. Walters pronounced the benediction.

## CHURCH INFORMATION

## The Services of Baptism and Confirmation

The services of Baptism and Confirma-  
tion are very old. The essential part of  
the baptismal service we have from our  
Lord Himself, the application of water in  
the name of the blessed Trinity. The lay-  
ing on of hands in confirmation and ordina-  
tion comes from the apostles.

At first these services were very simple,  
and the prayers and exhortations that went  
with them were quite spontaneous. There  
seems to have been some profession of  
faith in Christ, and the immersion with  
the appointed words, as the only parts that  
were formal.

The accounts of the administration of  
baptism that come from the second century  
indicate that there was a little more for-  
mality. There was a three-fold renuncia-  
tion of the world, the flesh and the devil,  
and corresponding to it a three-fold pro-  
fession of faith in the Father, the Son and  
the Holy Spirit. These, together with the  
baptism and the laying on of hands con-  
stituted initiation into the Church. It is  
interesting to know that the two creeds  
which we recite today grew out of this  
three-fold profession of faith in the ser-  
vices of Baptism.

By the sixth century a number of new  
elements had been introduced. During the  
persecutions and later the theologians had  
been very severe in their teaching that sin  
committed after baptism could hardly be  
forgiven, so a custom had grown of post-  
poning baptism until after the young peo-  
ple had sown their wild oats. But they  
made them "Catechumens" or candidates  
for baptism at an early age. Sometimes  
people were Catechumens most of their  
lives, as was the Emperor Constantine. But  
after the custom of postponing baptism  
died out the service of making children cat-  
echumens was kept as part of the intro-  
duction to the service of baptism.

The service was held on Easter Even in  
the cathedral. It began before the altar,  
where eight lessons were read from the  
Bible, and the candidates were made cat-  
echumens, then they all went in a proces-  
sion to the alcove where the font was. This  
alcove was called the Baptistry. There the  
water in the font was blessed. This was  
new. It was done with prayers and casting  
salt into it, and pouring on oil in the sign  
of the cross. Then the old questions about  
renouncing and believing were asked and  
answered, and the candidates were bap-  
tized. Then they were confirmed, the  
bishop laying his hands on their heads and  
anointing them by making the sign of the  
cross on their foreheads with holy oil.

As Christianity spread to the villages,  
and it was impossible to have the bishop  
present at every baptism, two solutions  
were found. In the East; that is in Greece,  
and Asia Minor, Syria and Egypt, the  
bishop sent the holy oil and the priest had  
to do the anointing for him. This is the  
way that the Greek and Russian Churches  
still do. With them a baby is confirmed  
as soon as he is baptized. In the West, that  
is Italy, France, Germany, Spain and Eng-  
land, they did what we do today. They  
postponed confirmation until the bishop  
could come. So it grew to be a separate  
service.

## The Reformation

By the time of the reformation there had  
grown up a number of practices connected  
with baptism that we should think supersti-  
tious; such as charging the devils to go out  
of the candidates, and out of the water.  
These the Church of England expurgated.  
But it retained part of the old service of  
making the candidate a catechumen. The  
part of our service from the beginning of  
the Question, "Dost thou in the name of  
this child . . . ?" is descended from that  
old service, except that the prayer which  
we all say together was incorporated from a  
German prayer book. The vow to keep the  
commandments of God was added at the  
time of the reformation, and the four  
prayers of intercession, beginning "O, Mer-  
ciful God, grant that the old Adam in this  
child may be so buried . . ." were added  
from a Spanish service book. The blessing

DEPARTMENT OF RELIGIOUS EDUCA-  
TION

## The Lenten Posters

Last year there was a nation-wide con-  
test during Lent, for the six best posters,  
expressing the idea of the Church's Mis-  
sion. This year the six winners are being  
displayed in the Churches or Sunday School  
halls.

But our diocese did not participate in  
the contest.

This year the Department of Religious  
Education wants us to participate.

These are the rules:

The contest is open to any person eight-  
een years of age or under.

Each poster is to express the idea of  
the Church's Mission, that is the Church's  
privilege and responsibility to carry to the  
whole world the religion of Jesus Christ,  
His worship, teaching and healing.

Each poster must be made on stiff paper  
or card board and should not be smaller  
than one foot square. It may be any con-  
venient shape.

Each poster must have written legibly on  
the back the name, parish, address and age  
of the artist.

It is understood that in every case the  
poster will represent entirely the original  
and unaided work of the person whose name,  
address and age appears on the reverse side.  
This is a contest for children and young  
people only, and its object would be partly  
defeated if older people did the work.

No poster will be considered that bears  
the postmark of a date later than June 1,  
1927. All posters must be addressed to  
Miss Frances H. Withers, 281 Fourth Ave-  
nue, New York City.

## Hints

For further details about the contest  
watch the Church paper and The Spirit of  
Missions.

Make your poster original.

Bear in mind the fact that when it is  
enlarged to poster size any lettering must  
be large enough to be read by a person  
sitting in the back of a medium sized con-  
gregation.

Aim for strength, simplicity, beauty.

Try not to put into one poster more than  
"an eye-ful." Some posters and placards  
are spoiled by having crowded into them  
too many ideas.

Ask yourself, Is it striking? Is it un-  
derstandable? Is it convincing? Does it  
mean what I want it to mean? Does it  
give pleasure?

The jury will consider not only the exe-  
cution of the poster, but also its idea, its  
originality, etc. A poster that is exceed-  
ingly good in thought and unusually vigor-  
ous or appealing, yet somewhat imperfect  
in execution, may be chosen ahead of an-  
other that is more perfectly executed but  
more commonplace, especially if the tech-  
nical defects of the former can be corrected  
when the reproduction is made.

At Easter time there will be an exhibi-  
tion of the posters made by the members  
of the school and the best six will be sent  
to the Diocesan department. These will  
be exhibited at the diocesan Church School  
Service, when the Bishop's Banner is  
awarded. The best six of the diocese will  
be sent to New York for the national  
contest.

of the water was simplified, but the sign-  
ing with the sign of the cross, a very an-  
cient ceremony, was retained in spite of the  
objections of many Puritans.

The use of the Lord's Prayer after the  
baptism is very old. In the days of the  
persecutions the Lord's Prayer used to be  
kept a secret, and was heard by the candi-  
date for the first time at the close of his  
baptismal service.

The exhortations of the God-parents,  
which had been a sort of informal sermon  
in pre-reformation days, was made into our  
formal address at the reformation.

During the middle ages the service of  
Confirmation had lost the act of laying on  
of hands, and the anointing with oil had  
taken its place. The Church of England  
went back to the bible way, and the Lay-  
ing on of Hands was restored, while the anoint-  
ing was discontinued. The renewing of the  
baptismal vows in confirmation was added  
to the service in the year 1661, so it is the  
newest part of the service.

RELIGIOUS EDUCATION AND THE  
NEW PSYCHOLOGYAn Address at Convocation by Superin-  
tendent HepnerOf Interest to Parents and Church School  
Teachers

On Wednesday evening of convocation  
week Mr. Walter R. Hepner, Superintendent  
of the Fresno City Schools, spoke on Re-  
ligious Education and the New Psychology,  
at the request of the Department of Re-  
ligious Education.

He began his address with a few defini-  
tions, that his audience might understand  
him. Education, he said, is the method by  
which we train others to think and act as  
we want them to do. Religion is the hu-  
man spirit, by the grace of God, seeking  
fellowship with the divine.

Life, his environment, is constantly giv-  
ing the child experiences, but it furnishes  
no key to its meaning. Religious Educa-  
tion, manifold as are its problems and ap-  
plications, is but the effort to enable the  
child truly to read the significance of his  
experience, and adapt himself to his en-  
vironment.

The new psychology lays a new emphasis  
on experience. The most important factor  
in religious education is the giving to the  
child right religious experiences. This is  
to be done both personally and vicariously.  
Personal experience is to be had by prayer  
and praise, social as well as private. This  
experience should be made as attractive  
and as regular as possible. Regularity in  
the experience begets a spiritual satisfac-  
tion which becomes a sense of need if the  
experience is withdrawn. So the law of  
use becomes a factor in forming the child's  
religious habits. It is of the utmost impor-  
tance that opportunities for religious ex-  
perience be as constant as possible.

Religious doctrines have been created  
out of religious experiences. They are the  
interpretation of that experience. The  
children can best be brought to the doc-  
trines of Christianity by the same route.  
They should have the experience before  
they are taught the doctrine. Where this is  
the case the dogmas become vital to them  
and are wrought into their lives.

A second and very important way of giv-  
ing children religious experience is vicar-  
iously, by means of history and literature.  
A child shares in the experience of his  
heroes and develops many insights.

Second in value only to religious exper-  
ience, personal and vicarious, with an un-  
derstanding of its significance, is the great  
principle of emulation, which touches so  
many of the instincts of us all.

For the awakening of ideals, and the  
desire to live up to them, nothing is more  
important than a proper relation between  
the parent or teacher, and the pupil. If  
the teacher is one who can catch the  
heart and aspirations of the pupil by the  
winningness and strength of his personality  
an incalculable advantage is achieved. As  
the children endeavor to live up to the  
ideals so presented the desired character is  
developed.

Children are very imitative, and conform  
readily to the community ideal. The pub-  
lic opinion of their environment is all pow-  
erful in shaping their lives. It is necessary  
therefore that pains be taken to hold before  
the child the highest ideals consistently and  
winningly. Following the example of the  
psychology of advertising, we must create  
a sense of the importance of the things for  
which we are seeking.

## Books Recommended

Mr. Hepner recommended the following  
books as helps to teachers and parents:

Coe—The Psychology of Religious Education.  
Neuman—Education for Moral Growth.  
Richardson—The Psychology of Religious  
Education.

Bulletin of the United States Bureau of  
Education, Department of the Interior, No.  
7, for 1926. This is to be had by writing to  
the Bureau of Education, Department of  
the Interior, at Washington, and asking for  
the number. It might be well to add that  
the subject is "Educating for Character."