

THE RELIGIOUS WORLD

WHAT THE CHURCH FOLK ARE THINKING ABOUT AND DOING.

By WILLIAM T. ELLIS.

A Great Man vs. a Grafter.

The International Sunday School Lesson for October 11 is "Paul a Prisoner of the Jews." The imperfections of the judicial system in the United States have lately been pointed out by President Taft himself. Except in very rare instances, these do not include corruption. At times we learn of judges who are swayed primarily by ambition, social ties, and pecuniary considerations: by all such the administration of justice is utterly impossible. Pure water does not flow from a foul spring. An instance of the effect of bribery upon the character of a judge is the case of Felix, before whom we find Paul standing in the course of his adventures.

Felix was a grafter. The graft habit had so eaten into his whole nature, that even when he came to consider seriously the question of personal religion, he still could not shake off the desire to make personal gain out of his teaching; even so that a man may find the ruling evils of his life rising up before him in church, as a veil to shut out the truth of God. His essential corruption had so distorted the nature of Felix (history writes him down as the worst governor Judea ever had) that he could not deal justly with the prisoners before him. The high, inflexible, and even-handed justice of the Roman court, which history has often been called upon to record, greatness and honor standing at the judgment bar of pettiness and greed. Felix was a pygmy; Paul was a giant. Felix was not worthy to wash the feet of this prisoner upon whom his lecherous eyes leered so superciliously. He was serene and contented in his decision that power and position made him great—an error that has not yet perished from earth. Jesus had to stand before Pilate, and truth and nobility often finds itself assigned before meanness and time-serving politics. Mediocrity often sits in judgment upon genius. Boorish wealth sometimes is served by true gentility. The present lesson, with its dramatic contrast in injustice, reminds us that—

Honor and shame from no condition rise, As well by part: there all the honor lies. A cynic, aware of the facts, would have found food for epigrams in that court-room scene, and in the history record of Felix, whose only merit seems to have been diligence in suppressing crimes of violence, so that—

He left a coward's name to other times, He died to use the name of Christian— the observer would have smiled inwardly at the fulsome flattery of the hired Roman advocate, Tertullus, who was doubtless employed for his "influence" with the Roman court. The obvious meanness and servility of these proud Jews, including the high priest himself, before the haughty and cruel representative of the hated alien domination must have been a deadly and bitter thing to show interest in the sophistry-puncturing statements of the plainly clad and badly-battered heretic at the bar, whose adventurous career had been enough to stir a cynic's blood. Anybody accustomed to measuring men could see that the merits of the case, as well as the person of the speaker, were the little Christians' from Tarsum.

THE DEBATE IN COURT. A stormy debate was Paul. There is no denying that wherever he went, commotions seemed to follow. That was because he was a personality, and preached a gospel which, when presented straight, always makes a stir. Commander Claudius Lysias, of the Jerusalem garrison, had been glad to have his hands free of Paul; after rescuing him from a mob, he had fended the plot of forty assassins by sending the prisoner on by night to Caesarea. There, after five days, a delegation of Jews, led by the high priest Ananias, the high priest, attended by a Roman pleader named Tertullus, followed to prefer charges against him. The lawyer was sycophantic. He flattered Felix with his hands free of Paul. He called Paul "a pestilent fellow," "a mover of insurrections among all the Jews throughout the world," "a ring-leader of the sect of Nazarenes," and a profaner of the temple. It will be noted that he did not call Paul a leader of the "Christians." It was the pagans who gave that name to the followers of Jesus, and it was the latter that he had an offense, for "Christ" was their sacred word for the expected Messiah. So they used the despised name "Nazarenes," which is illuminated by their proverb, "His good thing come out of Nazareth."

When the prisoner's turn came to speak, he showed himself as suave, polished, and urbane as the Roman lawyer. But with this exterior, he was a man of self-possession, proved himself the better diplomat and orator by his self-restraint in his opening salutation; he kept within the facts, which is the way of a master. Dr. W. Smith says that there is scarcely a more striking contrast in the records of oratory than that between the fulsome harangue of the hired advocate, Tertullus, and the masterly simplicity of Paul's defense. His own attitude toward Roman magistrates was invariably that of a respectful but independent citizen. "The prisoner's incisive mind quickly apprehended the essential charges from the essential."

"THE WAY WHICH THEY CALL A SECT." The notion is prevalent that foreign missionaries devote a great deal of their time to attacking the beliefs of the people among whom they live. Men who should know better have declared publicly that it is in bad taste for missionaries to combat idolatry. As a matter of fact, the missionaries are most diligent and tactful in seeking a point of contact with the native thought and belief. I have been in Japan in connection with the Japanese Christian mission. I have seen a general rule to follow the Pauline way, as the great apostle exemplified it at his trial before Felix. He went into considerable detail to show that in all points except one he believed as did his Jewish accusers. It was good strategy, as well as the power of his personality, that led him to identify himself with the accusers. The Christian way is to seek points of agreement, rather than of disagreement, with people.

First of all, though, Paul avowed his faith in Christ. "After the Way which they call a sect, so serve I the God of our fathers." This declaration incidentally throws light upon the manner in which early Christianity was generally regarded by Jews and outsiders. It was not a new religion, but a Jewish sect. Perhaps if it had not been for the missionary labor and broad thinking of Paul, it would have remained a division of Judaism. Paul knew it to be more than a sect; as the Master had said,

lock in Doubting Castle—the Key of Promise. Thereafter, at midnight, he made his way through all the barriers that had imprisoned him and his companion, lamenting that he had needlessly undergone cruel sufferings because of his failure to use the key in his bosom. "Many great and precious promises" has the Lord of our pilgrimages given us for our deliverance; when we forget them we are sure, like Christian, to have to undergo needless suffering.

The supreme evil of life is a heart of fear. After the deliverance from Doubting Castle, the two pilgrims erected a monument along the highway, at the point of danger, warning future pilgrims against the bypath and stile that led to the domain of Giant Despair. Even bitter experiences may be made to serve other people; which is the highest employment of them.

Excitation often follows depression. Immediately after their escape from Doubting Castle, the travelers came to the Delectable Mountains. Dawn comes after the greatest darkness; rainbows appear only when it has rained. Beyond our experiences of doubt and fear lie rewards undreamed of.

CATHOLIC CHURCH NOTES.

The formal opening of Georgetown University will take place to-morrow morning at 11 o'clock with solemn high mass of the Holy Ghost, which will be celebrated in the Dabinger Chapel. The officers of the mass are all former graduates of the university. Rev. Eugene de L. McDonald, S. J., '35, rector of St. Aloysius Church, will be the celebrant; Rev. Alphonsus Coppens, '35, professor of physics at Woodstock College, will be deacon, and Rev. Mark McNeal, S. J., '35, will be subdeacon. The sermon will be delivered by Rev. William H. Stanton, S. J., at one time head of the Jesuit missionary band and now pastor at Newtown, Md.

A retreat will be given for the Sodality of the Blessed Virgin at St. Stephen's Catholic Church, Twenty-fifth street and Pennsylvania avenue, beginning next Wednesday evening. The exercises will be conducted by Dominican priests from the College of the Immaculate Conception, Brookline, Mass.

Rev. T. D. Williams, assistant pastor at St. Stephen's Church, has been appointed pastor of the Catholic Church at Skyview, Carroll County, Md. Father Williams is a Washingtonian, and was ordained about twelve years ago in St. Mary's Seminary, in Baltimore.

To-morrow afternoon at 3:30 o'clock the women's week of the mission at the Sacred Heart Church will be brought to a close. The exercises will consist of a sermon by the noted speaker, Rev. William J. Ennis, S. J.; the renewal of the baptismal promises; the granting of the Holy Eucharist; and the reading of the Blessed Sacrament. This evening before 8 and 9 o'clock the devotion of the holy hour will take place. Miss Marguerite O'Toole, organist, has arranged a special musical program, which she will be assisted by Miss Mabel Lattner, soprano, and Miss Sweeney, contralto.

At the 11 o'clock mass at the Sacred Heart Church to-morrow the sermon will be preached by Rev. Joseph M. Kelly, S. J. His subject will be "Christ, the lover of souls." The men's week of the mission will begin to-morrow evening at 7:30 o'clock.

The services of the forty hours' devotion at Holy Trinity Church, Georgetown, will commence on Sunday with solemn high mass at 11 o'clock, celebrated by Rev. Edward Craig, formerly of Georgetown, assisted by Rev. Edward Corbett, S. J., pastor of the church, as deacon, and Rev. Alphonsus Coppens, S. J., subdeacon.

To-morrow will be the communion for the Sodality of the Blessed Virgin at St. Patrick's Church. They will receive in a body at the 7 o'clock mass. At the conclusion of the sodality service next Wednesday evening Dr. Russell will bestow the papal blessing upon the members of the organization, and congregation present. The question box will be carried away from the vestibule of St. Patrick's Church last spring, and will be replaced this week by another, and Dr. Russell will answer the questions placed there during the week at the 7 o'clock mass of the League of the Good Shepherd Sunday evening, October 17, at 8 o'clock.

The mission at the Church of the Nativity, Brightwood, D. C., which has been in progress during the week, has been well attended, and will be brought to a close to-morrow evening. Masses to-morrow will be at 7, 9, and 10 o'clock. The 9 o'clock mass will be for the children of the Sunday school, and Rev. Henry J. Conroy will be the celebrant, and will consist of a sermon on "Heaven," renewal of baptismal vows, and Benediction of the Blessed Sacrament.

The first meeting of the Ladies' Auxiliary of Providence Hospital was held yesterday at the hospital, Miss E. L. Dorsey presiding. The meeting was well attended, and arrangements were made for the annual tea and linen show given by the auxiliary for the hospital, usually during Thanksgiving week. Mrs. Percy Hinckley is chairman of the committee in charge of the affair.

The forty hours' devotion will begin at the Immaculate Conception Church to-morrow morning at 11 o'clock, when a solemn high mass will be sung by Rev. Ambrose Beavans, celebrant, with Rev. Eugene Connolly, deacon, and Rev. James D. Marr, subdeacon.

An entertainment and euchre will be held next Thursday evening in the parish hall of St. Joseph's Church, under the auspices of the St. Vincent de Paul Society. Doubting Castle, considered to raise funds to provide for the poor of the parish during the winter.

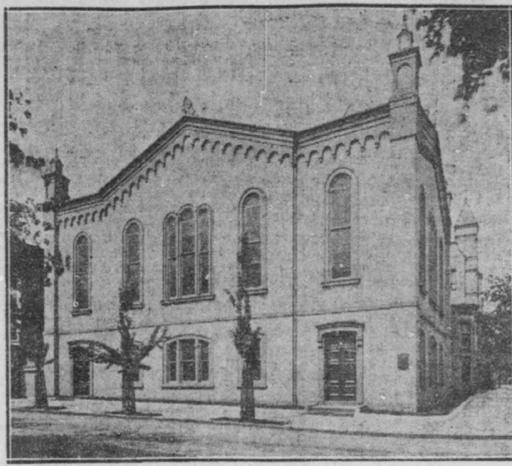
The winter schedule will be inaugurated to-morrow at St. Martin's Church. Masses will be at 7, 8:30, 10, and 11 o'clock. Sunday school sessions will be held at 2 o'clock in the afternoon, and rosary and Benediction of the Blessed Sacrament at 4 o'clock. Rev. Father Prondargent, of Tasmania, Australia, a guest at the Apostles' Mission House, will assist Father Hannan at the services to-morrow and will preach at both 10 and 11 o'clock masses to-morrow.

The board of lady managers of St. Joseph's Orphan Asylum will hold its first meeting of the season next Tuesday morning at 11 o'clock.

To-morrow afternoon at 3:15 at St. Mary's Church, there will be a reception of new members into the Married Ladies' Sodality. The winter schedule was inaugurated at this church last Sunday and hereafter low mass will be said on Sundays at 7:30 and 9:15, high mass at 10:30, and vespers at 4 o'clock in the afternoon. Low mass will be celebrated every weekday morning at 8 o'clock.

The sister superior general of the Order of the Bon Secours has been visiting the various communities of the order in this country this fall, and is now at the convent of the Bon Secours in St. Anne's parish, Tennytown. She will sail for France, where the mother house is located, on October 21.

CHURCH DEDICATED IN 1829.



Wesley Chapel M. E. Church, which observes Rally Day to-morrow.

PLANS RALLY SUNDAY

Wesley Chapel Begins Fall Work To-morrow.

FOUNDED EIGHTY YEARS AGO

Originally a Mission of Foundry M. E. Church, Wesley Chapel Has Grown to Be the Parent of Three Other Churches in the City, and Has a Membership of 400.

Wesley Chapel, Methodist Episcopal Church, at Fifteenth and F streets north-west, will to-morrow hold its annual rally day services. The occasion marks a milestone in the course of this old church, which dates its organization back to 1829 as a mission of Foundry Methodist Episcopal Church. The new chapel was dedicated a year later, May, 1832, by Bishop McKendree, with George C. Cookman as its first pastor. It remained a protoge of Foundry Church until 1838, when it became an independent station by

the national campaign of the Laymen's Missionary Movement, which was to have opened in November in Washington, with President Taft as the first speaker, will, according to the revised schedule, begin its October operation. The Washington meeting will, however, be held as planned and President Taft will speak. About seventy-five meetings are to be held during the winter, the whole conducting with a national congress in Chicago, in May.

Delegates from all the American Christian denominations will be heard at the great centennial celebration of the Disciples Churches, at Pittsburgh, October 11-12. This will probably be one of the largest religious gatherings in the history of the continent.

A side light upon the rapidly increasing interest in the social aspects of Christianity is shown by the announcement that the conservative Presbyterian denomination will hold a sociological conference in New York City, December 1-3, under the direction of its department of church and labor. It is hoped that the outcome will be a definite social programme for the Presbyterian churches that may be immediately adopted in the Disciples Churches, at Pittsburgh, October 11-12. This will probably be one of the largest religious gatherings in the history of the continent.

The rapid growth of the spirit of self-government and independence among the Japanese Christians has caused anxiety to all the Protestant mission bodies, has now reached the Russo-Greek Church of Japan. Rev. James Pettie says, in the Congressionalist, that the growth of the spirit of self-government and independence among the Japanese Christians has caused anxiety to all the Protestant mission bodies, has now reached the Russo-Greek Church of Japan. Rev. James Pettie says, in the Congressionalist, that the growth of the spirit of self-government and independence among the Japanese Christians has caused anxiety to all the Protestant mission bodies, has now reached the Russo-Greek Church of Japan. Rev. James Pettie says, in the Congressionalist, that the growth of the spirit of self-government and independence among the Japanese Christians has caused anxiety to all the Protestant mission bodies, has now reached the Russo-Greek Church of Japan. Rev. 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