

The Witness

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

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A CONVENTION EVENT

THE CONSECRATION OF REV. JAMES WISE, D. D., AS BISHOP-COADIUTOR OF KANSAS



The consecration of the Rev. James Wise to be Bishop-coadjutor of Kansas was peculiarly touching in many ways. It took place in his own Church on St. Simon and St. Jude's Day in the midst of his parishioners and friends who love him for his sterling worth. In his early years he was presented for Confirmation by the Rev. Dr. Johnson, who was now one of his attending Presbyters, the other being the Rev. Charles H. Young, who with Bishop Matthews (one of the consecrators) and the Rev. Francis S. White, were in the group of men in the Associate Mission in Omaha with whom Mr. Wise resided for a time. Reading his testimonials and the other canonical papers required at every consecration were the Rev. John C. Sage, a close personal friend, and those who had presented him for the Diaconate and the Priesthood. Together with these old associates were the two Bishops under whom he had served, Dr. Williams of Nebraska and Dr. Tuttle of Missouri, the Presiding Bishop at the consecration.

Thus in the most solemn moment in any man's life when the Commission of the Apostolate is given, the new Bishop had about him those whose lives had been so closely entwined with his.

The sermon, a masterly one, was preached by Bishop Brent and the Rev. H. W. Mizener was Master-of-ceremonies. The presenting Bishops were Bishop Kinsolving of Texas and Bishop-Coadjutor Johnson of Missouri. Since his consecration, Bishop Wise has become the Bishop of Kansas in succession to Bishop Mills-paugh, whose death took place a few weeks after this consecration.

A Personal Sketch

James Wise was born in Dundee, Scotland, in 1875. His father was a publisher who had financial reverses and came to this country to recoup his fortunes and settled in Omaha. The son had been graduated from a grammar school in Scotland at the age of 15 years. He started right in to make a living. His first job was office boy with the Chicago, Burlington & Quincy Railroad Company in Omaha at a salary of \$15 per month. Then for eight years he was a clerk, first in the auditing and then in the passenger department. His touch with practical life convinced him of the need of religion for the business man and he decided to enter the ministry. He resigned his clerkship and worked on a religious weekly. At night he prepared for the University of Nebraska, where he spent two years in special

York City, where he supported himself during his course.

On his graduation in 1901 he began his ministry at South Omaha among the packing houses, where he labored among a polyglot foreign population. He had a small Parish House and also preached at three Missions. The Parish grew and his influence permeated the entire city. He was well established at St. Andrew's Church in Omaha when the call came to him from the Church of the Holy Communion in St. Louis.

Work in St. Louis

The district in which the Church of the Holy Communion is situated had gone through one of those radi-

cal changes so common in American cities. There had been a shift of the old-time residents to the West. Mansions had become tenements and once stately buildings were dropping into shabbiness and decay.

One of the finest things Mr. Wise did in St. Louis was to found the Church School of Religious Instruction, devoted to training Church leaders.

His method developed instructors who could so interest children that a boy of the Church of the Holy Communion who had broken his leg wept, not because of the splintered member, but because he could not go to his Sunday School Class.

Another distinctive feature introduced by Rev. Mr. Wise was the pilgrimage for children. He assembled the children in the Parish House and they went in procession as to a crusade, to the church, led by a Crucifix. He took the children to all parts of the place of worship, showed them the Altar and the Baptismal Font and explained the meaning of every object. He placed one of the boys

Learn to think; develop your intelligence. An empty head can hardly produce or maintain real beauty of the face.

Never shrink from deep devotion because you fear its trials or its sacrifices. Paul, in martyrdom, was unspeakably happier than God's half-hearted servants.—W. R. Huntington.

He became a minister of the Church. He put into the hands of another the Chalice and told them the story of the Last Supper. Before them he put on his vestments, telling his young auditors the significance of these garments.

He was so impressed by the missionary spectacle called "Everywhere" at the General Convention of 1913 that he conceived the idea of the great pageant of the Church which has just been given at the Coliseum in St. Louis.

In the Parish House of the Church of the Holy Communion there is a well equipped stage where mystery plays are given. After rehearsals for plays the young persons are permitted to dance.

To attempt to write in detail of the General Convention would be absurd, as well as wearisome; to give mere statistics and record its acts of legislation would be inadequate, for, after all is said, canons and resolutions are the least of the real results of the meeting of the highest legislative body of the American Episcopal Church. Hence the writer of this brief survey will present only some impressions gained as an attendant, put down some of the important matters considered and, if possible, convey to the reader something of its spirit.

Here we have the core of the whole matter—inspiration. Had the General Convention enacted no legislation, but

THE CHURCH'S GREAT COUNCIL

SOME THINGS SEEN, HEARD AND ACCOMPLISHED AT ST. LOUIS

By JOHN C. SAGE

Government—the House of Bishops and the House of Deputies, sitting separately and legislating apart, and so checking each other's haste, though sometimes, perhaps, delaying proper progressive legislation. At times these two bodies meet in what are called joint sessions, when no legislation is directly attempted, but when great inspiration is received through mutual deliberation, for future action.

The composition of the House of Deputies, comprising 616 delegates, half of whom are laymen, again shows the Church's democratic spirit. If there have been ecclesiastics in the past who have decried the entrance of the laity into our legislative bodies, these old fogies are now either converted, or are estopped by the good results accruing, from further outcry. While it is true some of the lay-deputies display ignorance of the commonplace things of the Church (doubtless because they are not readers of our Church newspapers—no excuse now, with THE WITNESS only a dollar a year) yet the great body of laymen display a strong grasp of the Church's history, doctrine and position, and some of them may be accounted experts on these matters.

Nor must it be forgotten that these deputies, both clerical and lay, are the representatives of Parishes and Missions who send their delegates to the Diocesan Conventions to elect these men. So four priests and four laymen from each Diocese, and one priest and one layman from each Missionary District are in a real sense the direct representatives of our Church people.

What General Convention Can Not Do

Before proceeding further, let us note that this highest legislative body does not meet to formulate or change the faith. It has no authority to tamper with the deposit of "sound words" of the Creed which it is ours to guard and hand on. It can not even attempt to change the Church's Constitution nor its three-fold ministry. These things it must leave alone. In matters of discipline it is supreme, and it may even change the Church's order of worship, as we shall later see.

How It Works

Let us picture to ourselves the gathering of this great body of the picked men of the Church. Would that it were possible for every Churchman to attend at least one General Convention to see, hear and be inspired!

Christ Cathedral, St. Louis, a stately building seating a thousand people, having perhaps the handsomest reredos in this country, was nearly filled at an early hour on the opening day of the sessions. The Bishops and deputies were brought together for a Corporate Communion. Never will those present forget the impressiveness and the true sense of worship exhibited at this service, at which the Presiding Bishop was celebrant, assisted by other Bishops. It is not too much to say that this Sacrament of fellowship gave the dominant note to all that came thereafter.

The later Convention service was in Moolah Temple (where the sessions and many other gatherings were later held). Here Morning Prayer was read, and a great Choir of several hundred choristers led the music. It would be too much to say "sang the service", for the great congregation, completely filling the large hall, rendered the service itself, singing the familiar hymns and chants with a volume and power uplifting to every spirit. The imposing line of 108 Bishops, some of them, alas, showing the scars of their warfare, entered and took seats upon the stage.

Space forbids even a synopsis of the sermon delivered by Dr. Tuttle, the Presiding Bishop, from the text:

DOES THE WITNESS NEED TO APOLOGIZE FOR ITS EXISTENCE?

Then Read Bishop Reese's demand for Such a Publication

Bishop Reese, of Southern Ohio, in the course of his remarkable address at the General Convention on the condition of the Church in the Middle-West, said:

"It is natural that the Parishes and Missions in this larger territory should, many of them, be separated by long distances and because of their isolation, find it difficult to feel part of the large organic life of the Church of which they are an integral part. Naturally they consider themselves isolated, unrelated units of a big organization. There is no better method of correcting this difficulty than by the circulation in the homes of the people, of information and religious literature to give them a vision of the work of the Church as a whole. We have not yet half used our opportunity for the dissemination of literature in this territory and we do need most supremely, a Church newspaper, which people can read and be made to feel their share in a large National Church. The total circulation of the Churchmen, Living Church and Southern Churchmen, is only about 45,000 and we boast of a communicant list of a million, but when you remember that from sixty to seventy per cent of the Church people in the Central West are wage earners, who do not have check books, they are naturally unwilling to pay \$3.50 or \$2.50 a year for a Church paper. This problem is so large and important in the light of making a point of contact, with the educational mental attitude of the people, that some method should be devised whereby a Church paper for \$1 or \$1.25 a year might be printed for wide circulation.

"If the Methodist and Presbyterian Churches have felt the importance of this and meet it by providing a paper which I find in practically every one of their homes, certainly our own Church can and ought, in the interest of developing the religious life of our people, to make such a paper possible."

AT THE GATE

By the Rev. Louis Tucker

"Master, will they come soon?"

The eager spirits stand

Within the great white gate,

At entrance to that land;

And as the King returns

From earth they ask one boon

Of knowledge of their friends.

"Dear Lord, will they come soon?"

"Yea, soon," He says to some.

To some, "A little while;"

To others, "Very soon,"

And then to some, with smile,

Which joys in their great joy:

"Stand but a breath and wait;

One cometh even now."

So watch they at the gate.

The reason those people succeed

so well who mind their own business

is because there is so little competition.—Ex.

simply inspired as it did the thousands of Bishops, deputies and visitors, it would have been worth while. Its effect upon the life of the Church is of far-reaching value in those intangible yet very real ways that nerve Church people to a larger vision, to a better understanding of what this great American Church is, and to what it may become by the loyal and devoted service of its members.

Its Democracy

The Episcopal Church is the most democratic of all religious bodies. Its constitution and development during the formative period of its history in this country were molded by the same keen minds of patriots who brought forth the Declaration of Independence and the Constitution of the United States. Numbering among her loyal sons the framers of these two charters of liberty and democracy, the Church has had imbedded in her Constitution the spirit of liberty, equality and fraternity, to be realized in her to a larger extent than in the Republic itself. So we find General

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PERSONAL RELIGION

AIDS AND HELPS TO A RELIGIOUS LIFE

FRANCIS S. WHITE and H. J. MIKELL, Editors

TWENTY-SECOND SUNDAY AFTER TRINITY

THE COLLECT

Lord, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ, our Lord. AMEN.

Every day this week you are expected by the Church to ask God to keep His household in continual Godliness—that is, God-likeness. How can He do that unless you look upon the Church life as a Home life, and try every day to do your part in keeping up a filial attitude toward your Father in Heaven and toward His children, who are your brothers and sisters?

The second part of the Collect—if one literally translates the original Latin—would lead you to pray "That freed by Thy protection from all adversities it may, in good works be devoted to Thy Name."

To be devoted to anyone means to be faithful to that person's interests, and to keep them continually to the front. If you are a normal person you cannot do this for anyone whom you do not esteem highly. People can be devoted to God only when they have a high estimate of His character; and you will notice, if you think about it, that when we have a high esteem for anyone's character we are naturally led to imitate that person's perfections. I suppose St. Peter had something like this in mind when he said, "Be ye imitators of God, as dear children."

If this Collect then is not to make us ridiculous in the sight of God and man we must realize that we are talking to God as though we believe Him to be the Head of our House, and we are so confident that He will take care of us because we are on His side, that we will make it evident to all observers that we are imitating Him to the best of our ability. A good self-examination question might be, "Do my daily actions tally with the spirit of these petitions?"

THE EPISTLE

I thank God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds and in the defense and confirmation of the gospel ye all are partakers of my grace. For God is my record, how greatly I long after you in the bowels of Jesus Christ; And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

In these words, written by St. Paul to the warm-hearted Celtic stock who had done so much for him, we see again emphasized the household idea. Note that everyone in the household is an object for St. Paul's thankful remembrance of them before God. I wonder if you are careful to let all your home folks know that you thank God every time you think of them, and on the other hand if you try to live so that even the hired help is glad that you are a member of the household? And if you have children living with you who are in their early teens do you let them feel that you have confidence in them; and do you let them know every once in a while that you are acting towards them on the theory you believe that they are giving God a chance in their lives?

Note how St. Paul says: "I have you in my heart because in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace." Carrying out this household idea, are we bringing up our children to the daily thought that they too have an important place and a share in keeping fine and sweet the family life? Note, too, how the thought of the imitation of God as dear children comes out in this Gospel,—"that ye may approve things that are excellent;" "that ye may be sincere;" "that ye may be without offence" (that is, that you are not causing anyone else to stumble). What fine suggestions here for table talk! What good subjects too for self-examination! These are some of the good works after which they are to strive who are "devoted to God's Name,"

valuable in the community, whether "household" circles the Altar or the Hearth. These phrases call for the constructive virtues. St. Paul hoped that the members of the household would be filled with "the fruits of righteousness, which are by Jesus Christ to the glory and praise of God." Does this throw light on the fact that the members of the household need to be something more than merely good, honest and just; and that these necessary virtues need the touch of Christ, through His Sacraments, to make them positive and constructive—if they are to count for the glory of God? And I believe St. Paul would not have been quite as enthusiastic over the children of his household if they had been content simply to describe their negative virtues and say, "I do not do this;" "I do not do that." Such people, if they are filled with anything, are filled with self-satisfaction; and the self-satisfied person is always an irritating factor in household life. I think when we are filled with the sort of "fruits of righteousness" that St. Paul is talking about, Heaven and Home must mean nearly the same thing.

THE GOSPEL

Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon one who was brought unto him owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion and loosed him and forgave him the debt. But the same servant went out and found one of his fellow servants which owed him an hundred pence; and he laid hands on him and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst thou not also have had compassion on thy fellow servant even as I had pity on thee? And his lord was wroth and delivered him to the tormentors, till he should pay all that was due him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

"Forgive and forget," seems to be the message of the Gospel. Unforgiving and forgetting people are those who wreck more households than all the tornadoes that ever swept the earth's surface. What kind of disposition have you? Are you one of the gloomy personages who stalks around the home with a sour face; or are you by chance one of those injured looking Christians that piously look up to Heaven and say, "Oh yes, I forgive, but I never can forget." It is lucky for you if you happen to be one of these unfortunate types of humanity, that God can forget and blot out certain things, on certain conditions, from His Book of Remembrance. If there is to be any contribution of yours to the working out of the answer which you expect to receive from today's Collect you might as well make up your mind that "There can be no stint nor no limit to the freedom of forgiveness."

"It is important to note that every head of a household is to 'take' account as well as to 'keep' an account. And there is no exception to this rule in God's household. Times for accounting may be delayed, but there comes at last for everyone what the Apostle calls, 'the day of Christ.' One object of this taking account is to rouse us to repentance. That is one good reason for a daily examination. 'Judge therefore yourselves, brethren, that ye be not judged of the Lord.'"

Never go to bed unforgiving or unforgotten. Every time you do it you make it harder to maintain a happy household. And remember, too, that happy households depend upon repentance as a state of life, rather than upon repentance as a single act. When you live in a state of repentance you are upon your guard against the temptation to do things and to say things which will make it hard to maintain

a lot of serious thinking over the phrase in the Gospel, "Until he should pay all." Bishop Doane says, "this phrase indicates not a time when punishment should cease, but the time up to which punishment should continue. It is an echo of that other sentence from the same lips, 'Thou shalt by no means come out thence until thou hast paid the uttermost farthing.'"

Does it pay then for us to stay unforgiving and unforgotten? I am sure you will agree with me that it does not,—especially if we mean what we say when we ask the Head of the Household to "forgive us our debts as we forgive our debtors." So why not start in right now and "make up" with the members of our Father's household, whether the making up has to be done in the Church or the store, or the home, or with one of your crowd. You will be a mighty happy person if you yield to this "make up" impulse, and "do it now." F. S. W.

WASHED IN BLOOD

"These are they who have washed their robes and made them white in the Blood of the Lamb." REVELATIONS vii:14.

Blood smears; blood stains; it is difficult to understand how blood can make white. Perhaps a better translation of "white" is "bright." We use the phrase "bright-red" and understand it. And red is the color which we associate with the Saints. What interests me is that, in his vision of the Other World, St. John mentions the "clothing" of the Saints. We talk a great deal about its being character that counts, and we know that is true; but isn't it true also that the exterior things of life are not a matter of indifference to God? Of course clothes do not make a Saint any more than manners really make a man. The Saint is a product of tribulation. "These are they that have come out of great tribulation." But St. John notices and marks the connection between the characters of those who come out of great tribulations and the clothes they wear. "They have washed their robes and made them white in the Blood of the Lamb." Their habits betrayed them—marked them out. They were washed in blood. That is a martyr's color. The Saints were martyrs; that is, they were witnesses. Probably even their clothing as well as their speech betrayed them.

We who are still "of the earth earthy" must realize that there is a close connection between clothes and character. Our daily habits should show that they are indeed washed in the Blood of the Lamb; because of that they shine, they are bright, they reflect the qualities of a tried innocence, of a native modesty; they are clear and clean and un-sordid; habits which are adapted to unsophisticated joys—the joys of the Lamb, which marks us out as not over wise in the worldly knowledge of our day and generation. Briefly, our daily habits of living as expressed in our everyday actions and words and clothes ought to be marked with the red livery of Heaven.

Do you think this a good explanation of the phrase, "washed in the Blood of the Lamb?" If so, see that your belief and thought express themselves in your clothes as well as in your habits of life. F. S. W.

A LITTLE SERMON FOR SOMEBODY

A Christian has to reproduce in his life the characteristics of Christ.

Christ was a prophet. A prophet not only foretells the future, he rebukes the present. He has the moral courage to stand out against a prevailing worldliness. It's much easier to foretell some evil that is going to happen in a future day than it is to stand out against some evil that is happening in our own day. Every man has an opportunity to be a prophet.

There are opportunities in every city and every society and every family. At every turn there is a dominant worldliness. It may be the world in its lighter moments—laughing at religion and goodness—or it may be the world in its darker moods—hating the good, deliberately dragging down souls. But it meets us at every turn, evil influences, false social standards, everything that is hostile to purity and goodness.

Have you the moral courage to stand against the badness in the world? If so the world needs you. It needs the man who is going to be upright in his business, even though he loses by it; the man who is going to keep his word, even though it be not to his own advantage; the professional man who refuses to sell his services to a cause which he knows is wrong; the self-commanding woman who dares to rebel against extravagance and impurity and insincerity in society.

Christ was a Priest. A Priest of

fiction of death—but the offering of a life. The essence of sacrifice is the dedication of our life even unto death to the service of men.

He who forgets self and serves others is showing in his life Christ's characteristics of a Priest.

Christ was a King. What kind of a King?

He said to Pilate: "I am a King because I came to bear witness to the truth." He was a King over the Kingdom of truth.

Not religious truth only. The Creed is true, but Christ did not come only to bear witness to the truth of the Creed.

That's the trouble with us. We try to limit His rule only to the things which have to do with our religious life.

The kingdom of truth and justice in every department of life, that is the kingdom over which Christ is King.

Our human self-interest makes us forget that.

When a question comes before us our first thought is not, "Is it right? Is it true?" but our first thought is, "How is that going to effect me? How will it square with my interest, or the interest of my friend?"

Truth for truth's sake; justice because it is just—how many of us care anything about that?

Let us remember that there is a difference between right and wrong; that there is such a thing as an abstract truth involved in every question that comes up before us, however nearly the question may touch us or our self-interest.

And because it is to our interest to do a wrong thing, at least don't let us allow our interest to deceive us into thinking that it is a right thing.

It is often easier to be a Prophet for truth than a King of truth.

It is often easier to stand out for the truth against others than it is stand out for the truth against our own self-interest.

He who serves the truth, serves Christ. H. J. M.

HEAVENLY TREASURES

The story is told of a wealthy woman who lived in a very large house with beautiful grounds. She took a great deal of pains in making it the handsomest in the neighborhood. One night she dreamed that she had died and went to Heaven and an angel showed her around. And as they came to one beautiful mansion she asked the angel to whom it belonged. The angel said: "We have been preparing that for Mrs. Mathilda Jones, who took in washing." "Oh," she said, "she used to work for me, she will not be able to manage such a house as that."

"Well," said the angel, "I don't know about that, the house is built of the material she sent here, for our workmen, and this is the result."

They went on a little further and came to a small, shabby house, and the woman asked to whom that belonged. The angel said, "that is prepared for you." "For me?" the woman said, "I have never been used to living in such a shack as that."

"We never make mistakes here," the angel said. "This may be a very small house for you, but it was the very best the workmen could build with the material you sent up. You see, they can only use the material that is sent them," the angel said.

"The trouble is that many people are so busy laying up for themselves treasures upon earth that they lay up very little in Heaven, when they come up here, they find themselves very, very poor."

"As a man soweth, so shall he reap."

The one Divine work, the one ordered sacrifice, is to do justice, and it is the last we are ever inclined to do. Anything rather than that. As much charity as you choose, but no justice. "Nay," you will say, "charity is greater than justice." Yes, it is greater; it is the summit of justice; it is the temple of which justice is the foundation. But you can't have the top without the bottom; you can't build upon charity. You must build upon justice for this main reason, that you have not at first charity to build with. It is the last reward of good work. Do justice to your brother (you can do that whether you love him or not) and you will come to love him. It is all very fine to think you can build upon charity to begin with, but you will find all you have to begin with begins at home and is essentially love of yourself.—Ruskin.

It must be remembered that this is only a Sample Issue to give the form and general idea of the plan of publication and to make the announcement to the Clergy. The Board of Editors are perfecting their organization for correspondents in every

CHURCHMEN AS IGNORANT AS FIJI ISLANDERS

Before the first regular number of "The Witness" is put to press we fully expect to have a large and unusually efficient corps of correspondents who will be constantly alert to keep our readers informed from week to week about all important events occurring in every Diocese, missionary jurisdiction and the foreign field. We are reasonably sure that within the course of a short time we shall be able to develop a news service unexcelled by any other religious periodical in this country. In this advance issue we have made no effort whatsoever, for obvious reasons, to cover the field. We are simply attempting, under many unavoidable limitations at the present, to give our prospective subscribers some idea of the way in which we intend presenting the news of the Church. In keeping with the general policy of "The Witness" this department will be conducted quite differently from the average religious periodical. In other words we shall endeavor to present the news in the form and diction with which we common every day American people are most familiar, with the confident expectation that we shall thereby command the attention and hold the interest, not only of those favored souls who by reason of their official positions are able to keep in close touch with the general Church affairs, but also those who by reason of narrow parochial environment fail at times to realize the fact that they too are a part and have an important part to play in the great world-wide Kingdom, the Church-Militant, whose big heart is throbbing today as never before with life and vigor.

There are one million communicants and probably three times as many adherents of the Church in this country. Only a small per cent of these ever see a Church paper of any description. All the knowledge of important Church events and the great movements and problems which are receiving the earnest consideration and stirring the hearts and minds of a comparatively small inner circle of the faithful, is gained from garbled and inaccurate reports in secular papers.

A woman of culture, who was brought up in the Church and is a member of a literary society, recently inquired of us, "Is it true that our Church is taking steps to eliminate the Lord's Prayer and the Ten Commandments from the Bible and the Prayer Book?" She had read a report to that effect in the daily papers. A teacher in a Sunday School, who is a graduate of a university, was overheard some time ago telling his class that Henry VIII. founded the English Church. To prove his contention he read an article bearing on the subject from a daily paper. An earnest Churchwoman was greatly disturbed upon reading in her daily paper that the Convention of the Diocese in which she resided had voted ten dollars to the Blessed Virgin. The Convention had voted an honorarium of ten dollars to the Verger of the Pro-Cathedral. Such instances are neither rare nor surprising under the circumstances. Thousands of Church people who are thoroughly familiar with the latest novel and everything going on in the secular world, are as ignorant as a Fiji Islander of even the most important events occurring in the Anglican Communion.

If this is a fair summing up of the situation, and we have every reason to believe it is, doesn't it present a serious problem which ought to set us all thinking? Its solution will require a persistent and earnest effort on the part of everyone who really wants to see the Kingdom grow. It must be solved. It can be solved. We want to help solve it. Come in with us! Join "The Witness" family. Lend us a helping hand in our endeavor to give the average layman a religious newspaper at a popular price which he will not only take but read.

One thing I do believe—more surely than the evidence of the senses, for they may be imposed upon;—more surely than those self-evident axioms upon which mathematical truth is built, for these axioms are only spun out of the human mind, and not external to it. I do believe that God is true. I do believe that whenever God makes a promise, He will assuredly fulfil it. I do believe that if you or I come under the terms of the promise, He will fulfil it to us.—Goulburn.

If thou neglect thy love to thy neighbor, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten,

CHRISTIAN FAITH AND PRACTICE

WHAT THE CHURCH TEACHES

AND WHY WE BELIEVE HER

By IRVING P. JOHNSON

WORSHIP

"I can worship God at home, or in the fields and woods on Sunday as well, yes better, than I can in church." Why is the man who says that not right? There is no doubt that some men can find greater spiritual uplift in a cross country walk on a Sunday morning than they would find in the worship of a church. It would seem that a man so constituted really ought to take a walk instead of attending church for worship. If the man is doing the same thing substantially that is being done in churches, there is no denying his position, but is he? Logically, this brings us to the question, "What is the purpose of worship?" If the man is right, the purpose of worship is to give a spiritual uplift to each one engaged in it.

In the Field

The reverent man in the fields and the reverent man in the church have one act in common, and that is, they are both thinking about God. The man in the field is looking around him upon the marvelous beauty of a small part of God's creation and it fills his soul with awe and admiration; this recognition of order and beauty, with evidently beneficent purpose, produces a benign effect upon his own soul. But to get this effect in the highest degree, he should take his walk alone, or with only one companion at the most; a crowd of pedestrians would be distracting, and destructive of real spiritual effect.

In Church

The reverent man in the church is thinking about God as is the other, but the blue sky and the towering hills, the flowers and butterflies, are hidden from his vision by man-created walls, and being so, give no aid to his effort to think about God as the creator of them all. Men and words make up his surroundings and he must direct his thoughts Godward by their aid. By men, we mean not only those under the same church roof, but through them, all mankind of every condition and class throughout the world. By men, we mean not only those now alive, but those who have lived throughout the ages; we hear names and see pictures of those of long ago; Abraham, Moses, David, John the Baptist, Peter, and Paul. By men, we mean not only those that are and those that have been, but those that are to be, the unborn of ages to come, whom the man in church must include within the horizon of his vision. By words, we mean not only sounds that reach the ear of the man in church, but the pictures, hangings and vestments, acts and postures of his fellows, yes, the very roof and walls that hide the sky and meadows from his vision—are they not all words to speak not only of God but God as the Father, and because the Father of men is thus declared by these written and acted words, the brotherhood of men is set forth in every line and motion.

The Vision of God

But, the vision of God in human life is far different in its effect upon the soul of the man in church, than is the vision of God in hill and valley. The perfection of God's work is manifest from a mountain top, but the higher the man climbs to obtain a view of God's work in mankind, the more is the imperfection of human life forced upon the sight. Sin is like the destructive work of a great forest fire, presenting vast areas of ugliness that destroy the beauty of the landscape. Unless God be a Redeemer as well as a Creator, there is no vision of beauty and order for the man in church. The man on the mountain top will realize the existence of God the Creator best if he be alone; the man in the church will realize the existence of God, the Redeemer, best if he be very near to his fellowmen, so near that he must see them through the eyes of God as a Redeemer.

Worship in Church

Worship in church is the effort of men to so put themselves in the place of God, the Redeemer, that they are led to aid Him in His work of redemption, to be fellow-workers with Him. The votary of Nature worship entering the church is overwhelmed with the hypocrisy and insincerity of the view it presents, declaring that he cannot obtain that consciousness of God that so easily obsesses him as he views a gorgeous sunset, or later gazes into the lighted dome of earth. God moving vast celestial suns and planets in marvel-

power is a sight that may indeed delight the reverent gazer's soul within him; but God forgiving an erring soul and gently leading it back into the harmony of His love is a far more soul stirring vision. The man watching the majestic progress of the planets in their courses may not so much as a hair's breadth aid or hinder the work of God; but the man in loving sympathy looking upon the struggles of a suffering human life to turn Godward may be the very right hand of God in power if he will.

True Worship

True worship compels the worshiper to do something—the man who says he can worship at home or in the fields is not worshipping, because he can worship best alone and when his soul is highest in its flight he is most helpless to act. There is insincerity, hypocrisy, and disloyalty to God, in the worship of the man in church, but at least he has the courage to look upon it, and where and there one may be found who finds that worship is working with God for mankind, and in nature it is only here and there a living thing that rises above its fellows.

Allowing that the man who says that he worships at home, does really what he claims to do, and does it with regularity and zeal; what is the end thereof? Even though he raise his soul to a state of ecstatic bliss, it aids not the Creator in creating a single atom. Allowing that the man in church is but feebly performing his act of worship and is poor in spirit, yet so little as the presence of his body there may be an aid to God in redeeming some poor discouraged one of earth finding strength in the other's presence.

THE NEED OF INSTRUCTION IN THEOLOGY

When theology is mentioned the average man reaches for his hat and murmurs an apology about an engagement which demands his immediate presence. And yet there is nothing which the average man needs more than instruction in theology; and nothing which he wants more, provided he can find someone whom he feels can really give what he wants. The very man who will quote with full approval Pope's lines: "O'er forms of Creed let senseless bigots fight, He can't be wrong whose life is in the right," is the very man who in his own heart hungers for definite knowledge about the Christian Faith and the Life Beyond.

Creed and Life

For Creed and life are, after all, intimately connected—what a man really believes shows itself in life; and good intentions need clear doctrine in order to make them effective along lines which are worth while. The Apostle's Creed is an outline of those great facts which are the motive power of all Christian living: God the Father, the Creator and Preserver of all, to whom we may go in prayer; God the Son, the Redeemer from sin, to whom we may go for pardon; God the Holy Ghost, through whose sanctifying power in the Church we may go for strength to gain the victory; the life of the world to come. Not one truth in all these "doctrines" which is not a tremendous motive power over life, not one truth which can be left out without leaving the life paralyzed. Psalm 23: "The Lord is my Shepherd," could not have been written by one who was ignorant of the doctrine of Providence, and the comfort which it brings is the comfort of theological doctrine.

Theology is vital after all! Much of the modern dislike and distrust of doctrine arises from the reaction from the elaborate denominational "Confessions of Faith" which are now crumbling. It is well that they should go, but their passing has left the average man doubtful as to whether after all there is anything permanent in the Christian Faith. The need, therefore, of definite instruction in doctrine is today of vital importance.

In natural science men have a clear conception of definitely established truth. We have no doubt as to the fact of physical and chemical laws, nor of evolution as the method by which the present forms of life came into being. There is in the realm of the natural sciences a very definite and very dogmatic system of established truths, which we accept as the necessary basis of any sci-

Christian Doctrine

So there is in Christian Doctrine; and the fact that there is such a system, and the truths contained in that system ought to be the possession of all Christian people. When an infidel attacks religion there is no more reason for the Christian to feel unsettled than when some ignorant man protests that the sun does move. We do not feel uneasy under the latter statement, or feel that after all perhaps modern astronomy is open to question, simply because we know the reasons which have led astronomers to believe that it is the earth which revolves and gives to the sun its apparent motion. Did Christian men only know something about the reasons for the Christian Faith, they would feel just as confident and at ease when Christianity is assailed. The man who feels unsettled bears testimony in his own heart to his lack of proper instruction in those things which constitute the certainty of the Christian Faith.

Mysteries

There has been, no doubt, a fear of theology because of the mysteries with which it deals. There are mysteries in Christian doctrine; we might as well admit the fact at the outset. Theology would be a strange science if it contained no mysteries; the subjects with which it deals would needs be very childish if they were not big enough to contain mystery. Natural science is full of mysteries, and for every definite fact which it establishes suggests a dozen problems at present insoluble. But the mysteries of science constitute one of its most alluring attractions, and science does tell us enough of fact to be of immense value, in spite of all the mysteries it contains. So theology, along with its mysteries, which are beyond our fathoming, gives enough of light to illumine the path of life, that we may walk therein with confidence and peace.

FACTS AND FIGURES

Christianity today is largely a voluntary matter between the individual and God, loyalty to any institution which Christ may have founded is not regarded as of vital consequence; in other words the Church is no longer popular.

For that matter neither is the state, or the family; politics is a discredited profession in which the respectable American holds loftily aloof and the family is credited with one divorce to every five marriages. We avoid taxation in the one and responsibility in the other.

People resent any attempt to discipline them by organization, and seek that way which gives them the greatest individual license. Of course this is barbarism and opposed to the methods by which civilization has been built up; the savage always opposes any attempt to hamper his individualism by organized efforts on his behalf, for at heart men are individualists; selfishness is at the root of all evil.

"You don't mean to tell me that your religion is better than mine?" is the final word in dismissing one who has attempted to be loyal to the religious institution to which he belongs. The zeal for our Father's house will soon consume one's popularity. If you begin by abusing the Church you have gained the sympathy of a large share of your audience. But what does the liberal mean by "my religion"? Does he use the pronoun "my" in the proprietary sense of "my house," or in the inverse sense of "my Creator"; for the personal pronoun means equally well ownership or the property of being owned.

To illustrate this viewpoint further, let me quote the topic recently used by a University professor in filling the pulpit in a University city: "The Kind of a Religion Which University People Want."

Lovely! and the kind of a religion that society people want, and laboring people want, and farmers want, and so on.

Should not these Divine creations be labeled "Made in America"?

Would it ever occur to any but my fellow-countrymen, in the simplicity of their hearts, that gods could still be manufactured to suit their constituents? Would it not be more modest and in the end more profitable, to discuss the kind of University people that the Almighty wants?

What God Wants of Us

This at once raises the question, "How do we know what God wants of us?" Truly, if religion is merely a matter of opinion based upon theory, God will inevitably want just what we want, and we shall make Him to suit ourselves and have a very narrow proprietary interest in Him. Inasmuch as one man's opinion is as good as another's, why of course one man's God will be as good as another's.

But, if one is our Master, even Christ, and we wish to be Christians

erly to ascertain if He has left Himself a witness by which we may determine what He will have us to do, rather than question what we will have Him to do.

The Facts

Now the most generally accepted witness is that of the modern scientific world, for we have at least waked up to the truth that things to be accepted must have behind them something beside theory; they must have facts. I am so temperamentally constituted that I want a religion based on facts.

But where shall we find these facts? Where shall we seek for them? Manifestly in the same place that science seeks its facts, in the records of the past, whether these records be found written on the rocks, or in the lives of men, or in the pages of human history.

Many facts have been hidden for ages from the eyes of men, such as the facts of electricity. When men have discovered the facts, then they can elaborate their theories; but these theories must have facts behind them. So in the Christian religion there is a place for fact and one for the theory, but theory must not ignore the facts. If everyone stated the facts of Christianity correctly there would not be the divergence in theory that there is today. In short, religion would be like science; there would be one religion of Jesus Christ as there is one science of electricity.

Nor would men try to prove the truth of their theories by counting noses. "Because I tell you the truth, ye believe me not," was Christ's own commentary on the unpopularity of truth in the face of prejudice.

Let us study the Christian religion with an eye for the facts that are at the root of it and with a distrust of all theories that claim to be Christian, but that ignore these fundamental facts.

Records of the Past

In studying the records of the past, the first fact that confronts us is the Hebrew setting, from which Christianity was launched; that Christianity is an historic religion and not merely an isolated philosophy. "Not one jot or tittle of the Hebrew law" is to be ignored in the establishment of the Christian religion.

More than this the Gospels are accounts, now well authenticated, of the life and teaching of Jesus Christ, as is the "Acts of the Apostles" of the early life of Christianity. The Epistles are mostly well authenticated letters written by those who began the Church, and the early history of the Church an historical commentary upon the main points in these records.

The last recorded words of Christ point to His own insistence upon the existence of certain fundamental facts, "And ye shall be witnesses unto Me." (Acts 1:8.) Let us then follow, in these and other historic records, those facts that seem to form a continuous evidence of God's purpose or plan in dealing with His people.

We intend to devote this column to an attempt to answer the question, "What is Christianity?" in a series of short instructions on those things that are most surely believed among us.

A NEW STANDING COMMITTEE

(The Rev. E. M. Cross of Sheridan, Wyo., who has recently gone as Rector to St. John's Church, St. Paul, has developed a good idea in the following article which we pass on for wider use.—The Editor.)

With all the fine traditions and the remarkable machinery of the Episcopal Church, one of its proverbial limitations has been the failure to make use of its lay people. The tendency has been to place the burden of Church management and extension upon the shoulders of a few. The spiritualities have been left almost entirely in the hands of the Rector; and the temporalities administered almost entirely by that faithful body of men, called the Vestry.

Somehow or other with all our fine power of vision we have utterly failed to make use of the potential energies of the greatest Church in America. Greatest, not numerically, but in the reaches of its influence. That the Church has lived so long and so effectively despite this non-use of Her resources clearly manifests the divine origin of Her mission. But if this mission is to be fulfilled, the work and usefulness of the Church extended, we may not permit one resource to go undeveloped.

Now in St. John's we are going to struggle to overcome this limitation and to enter into the full fruition of our noble inheritance.

The first step to this end is the reorganization of the Standing Committee, and this on broader lines than before. Eight men and four women have been invited by the Rector to participate in this reorganization and to serve the Church to the best of their ability for the coming year.

in such a way that the Rector may act as an Advisory Council to the Vestry and the laymen they undertake to realize the large possibilities offered by the opportunities presented to this Parish.

Many questions will naturally come to this body for answer. The assistance of their wide experience will be sought for matters pertaining to such vital questions as these:—What can St. John's Church do to make its Christian life more vital and its spirituality deeper?

What further organized efforts can be made looking toward the efficiency of St. John's Church in this community and in the city?

How best can we measure up to the responsibility of ecclesiastical leadership that has been placed upon the shoulders of this Parish? Especially, of course, as this leadership pertains to our own body?

In what way can the Services of St. John's be made more effective and caused to reach a larger number?

How will the problems pertaining to the evening service and the gathering of a large congregation of people for the benefit to be derived from them, be solved? What legitimate means of advertising are there by which St. John's may establish and perpetuate a contact between the Church and the people to whom we wish to minister?—From St. John's Evangelist, St. Paul, Minn.

PRAY FOR OUR COUNTRY

The Election Day that has just passed and the Thanksgiving Day that is coming brings to our minds thoughts of our Nation. The good Patriot ought to be ready not only to serve his country, but to pray for it.

The uppermost thought concerning our Nation just now is its campaign of Preparedness.

As we parade, and rally, and demonstrate and enlist let us not neglect to say

A Prayer for Preparedness

"Almighty God, whose Kingdom is everlasting and power infinite, have mercy upon this whole land.

"Behold and bless Thy servants, the President of the United States, the Governor of this State, the Senate and Representatives of this people in Congress assembled, and all who are in authority; that they, knowing that they are Thy ministers, may in all things seek Thy honor and glory; And that we, and all the people, duly considering whose authority they bear, may reverence that authority and faithfully obey the laws of this land.

"Bless our land with honorable industry, sound learning and pure manners. Defend our liberties, preserve our unity, save us from violence, discord and confusion.

"Fashion into one happy people the multitudes brought into America out of many nations and kindreds, and make them loyal to American ideals and institutions.

"In time of prosperity, O Lord, let us not grow weak and ineffectual, but put it in the minds of the American people to prepare sturdily to defend their country against insult and invasion, and, if need be, to suffer and sacrifice themselves—as their fathers have done—for the freedom of their country and the honor of their country's flag.

"Grant that we may never use our power for wrong and oppression, but always to preserve for ourselves and win for the nations of the world the blessings of liberty, prosperity and peace.

"Grant this, our God, for the sake of Jesus Christ, our Savior. Amen."

Thoughts of our country always bring to our mind thoughts of the greatest of our countrymen,

George Washington

We remember that in his general orders he once wrote: "While we are zealously performing the duties of citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion. To the distinguished career of patriot it should be our highest glory to add the more distinguished career of Christian."

Prayer was a very real thing to Washington and so was answer to prayer. When Rochambeau came to his assistance, he said: "We have abundant reasons to thank Providence, at times my only dependence for all other sources seemed to have failed us, for many favorable interpositions on our behalf."

And this first great American was as loyal a Churchman as he was a Christian. Once in Litchfield, Conn., when he saw some soldiers throwing stones at a church, he stopped them, saying, "I am a Churchman, and will not see the Church dishonored in this manner."

There are three things for which to be thankful on Thanksgiving Day, our Country, our Church, and for God's answer to Prayer.

H. J. M.

Character flows from the well-

FROM FAR AND NEAR MEN AND EVENTS IN THE WORLD'S EYE

By JOHN C. SAGE

In this department of THE WITNESS we aim to look out upon the world in general, observe what men are doing or saying to add worth to life, and from leading events, seek to bring to our readers a few of those currents in living which make for righteousness. This is not a chronicle of happenings; rather would we briefly lead our thoughts in the direction of men and events to find, even by cursory observation, that God rules in the affairs of men, that men are on every hand endeavoring through the witness they bear to truth, to bring in His Kingdom of righteousness.

Cardinal Mercier since the war began has been in the eyes of the world. His is the outstanding figure (next to King Albert) in the harassed and despoiled kingdom of Belgium. He has not failed to raise his voice in protest against the rapine, murder and wilful destruction of the foe. For months he was held a virtual prisoner, his liberty curtailed, and if recent reports be true, this treatment is again accorded him. Recently he has issued an appeal to the neutral nations asking their protest against the taking into bondage of the men and women of Belgium, who have been torn from their families and deported (against all international law and the laws of humanity) into Germany. A recent editorial in the Chicago Herald voices the feeling of many thoughtful people. It says:

"It is impossible for friend or foe to withhold admiration from Belgium's heroic primate, Cardinal Mercier. The fearless prelate fulfills the finest traditions of his office. Like one of the medieval saints, he boldly stands out, one man against an army, daring all, relying only on the sanctity of his high office and the intrepid heart that is within him.

"In the midst of ruthlessness, materialistic, agnostic war Mercier yields not. Preacher of a gospel of brotherhood, exponent of a philosophy of nonresistance, Mercier interposes defiantly the magic of a just plea between his people and the obscene events of wanton war. The king and the army gone, he alone is left to express a nation's soul. To the outside world now the great cardinal is Belgium. All the country's suffering concentrates in him. All the people's need voices itself through him. He is the sole spokesman. He speaks for his own people and at the same time he gives voice to all the idealism the world has accumulated during the ages, Mercier will live, because to love freedom passionately, to be willing to lose all in the name of human liberty, is to court immortality in the memory of men. Of all the great figures of this, the greatest of wars, none for sheer nobility overtops Belgium's gallant spokesman—Cardinal Mercier."

The Bishop of London is never silent when great evils are to be fought. He is always on his job as chief-pastor of the world's greatest city and with no uncertain voice calls men to righteousness of life and endeavors to arouse men and women to fight against vice and the evils that sap the nation's life and lower its moral vitality. Recently he has from the outdoor pulpit of St. James' spoken in righteous indignation against "the male hawks, much more mischievous than German spies, who walk up and down this very Piccadilly night by night with an army of helpless and trembling girls under their surveillance and who take from them the very money the girls earn by their shame. I am not a blood-thirsty man, but I say shooting is too good for them." In this same address he placed the writer of lecherous plays as a traitor to his country trying with insolence to make money out of the weaknesses of our boys, "who God knows, in the heyday of their youth, do not always find it easy to keep straight." In an extended interview with Bishop Ingram in "Reynold's Newspaper," the Bishop stresses the danger. He says:

"We have the men, the guns, and the ammunition; what we want is a nation on its knees." Those great words of Lord Roberts constantly recur to my mind. I thought of them as the shells whizzed over my head when I was at the front. I think of them still more in the peaceful seclusion of my home in London. The battle raging in the stricken parts of France and Flanders is not one whit less serious than the enemy in our midst with which we have constantly to contend. I repeat the assertion I made on Wednesday from the pulpit of St. James', Piccadilly. 'It is the business of us middle-aged men

women of London to purge the heart of the Empire before the boys come back. If it is to be still the old London, those who have died will have died in vain."

"I spoke these words in Piccadilly, the center of organized vice of the entire universe. It is a time for plain speaking; why should we shut our eyes to obvious facts? The male hawks of Piccadilly, and the unfortunate women upon whom they prey, constitute such a danger to the nation that, if only the nation realized it properly, the evil would not be allowed to continue one minute longer.

"There is unfortunately in England a tendency to regard vice and licentiousness as a necessary evil. I have heard men who lead perfectly moral lives say they suppose these things are inevitable. In other words, public opinion has countenanced prostitution. Men with so-called advanced views declared that morality and health did not go hand-in-hand. What utter nonsense! No man ever has suffered, or ever will suffer, from living cleanly; all arguments to the contrary are merely a pretext to cover immorality."

The startling report on Church Finance presented at General Convention aims to put the financial system of our Dioceses, Parishes and Missions on a business basis. Later we will present some of the salient points of this admirable report in our columns. Pertinent to the question is the fact that comes to our attention that other religious bodies are looking toward a like reform. These two excerpts from Methodist and Congregational papers indicate what others are thinking concerning loose methods in Church financiering. The Michigan Christian Advocate remarks:

"It became an unwritten creed that money must not be mentioned among the saints. Any allusion to it 'threw coldness over the meeting.' . . . Methodism made its members prosperous, but the inculcations of a bad financial policy permitted rich congregations to worship in vile and shabby old barns without shame . . . From Wesley down, Methodists have been taught that their preachers have no legal claim on their wallets. Our present code, the Discipline, absolves our members from any claim the pastors have if the members decline to pay."

"The Congregationalist" (Boston) applauds the Methodist paper for this "castigation of its own people," and thinks the principles set forth below "should be in force among Christians of every name":

"The present reform in Methodist financiering should . . . teach church-building subscribers that their subscriptions are as solemnly binding as a civil tax. It should inculcate the principle that it is no more honest to let preachers go off to the conference without their salaries than it is for preachers to go off their circuits leaving their grocery bills unpaid. Laymen and preachers are alike who practice this species of dishonesty should be heroically disciplined."

We wonder how many Parish Treasurers abuse their trust by using money given for a specific purpose (Missions, Clergy Pensions, or relief, etc.) for current expenses!

"The Boarding House a Menace" is the assertion of Walter Krumwilde, who in a recent issue of the "American Lutheran Survey" writes of the perils of an institution which occupies a prominent place in our American life. This is what he says:

"Perhaps the greatest danger to the integrity of the family and the purity of the young is found in the low moral plane tolerated in so many rooming houses. This is in part the direct result of the economic pressure creating and maintaining the system. Since the rooming house keeper is in the business only 'to make both ends meet' every cent counts, and it takes a really superior character not to close the eyes at immoral practices among the regular guests or to refuse the offer of several dollars for the use of a room for one night for immoral purposes.

"Again, as the housekeeper cannot keep close track of every guest because of their irregular hours, the lack of a common social room, or parlor, a common dining room, etc., a premium is put upon immorality and the way is easily opened for such practices.

"This blighting effect of the rooming house is further demonstrated by the radical changes the introduction of but a single rooming house will cause in a district."

"The twin sister of the rooming

ern boarding house which professes to cater to families.

"This may take the form of the so-called 'family boarding house,' or the 'apartment hotel.' This institution paves the way for many social evils. It destroys in one blow the very basis of a home—i. e., privacy. It creates a spirit of unrest in both man and wife by relieving them of their respective duties of oversight and the care of household duties. Because of this it opens up the way to an overindulgence in social affairs. As young and old are thrown together without regard to differences in educational, social, and religious ideals, too great a familiarity grows up among the different ages, parental authority is weakened and held in contempt, while the exercise of proper parental control is reduced to a minimum because of the gossip and interference on the part of the other guests. And by the indiscriminate association of the sexes of all ages undue familiarity and immodesty pave the way for subsequent immorality."

Thus, according to Mr. Krumwilde, "the child, the youth, and the family living in either a rooming house, a boarding house, or an apartment hotel, are to be pitied and prayed for." And it is "the bounden duty" of the Church "to introduce and maintain counter-irritants to these familiar foes." The writer goes on to credit his own denomination with having provided hospices for young people in the large cities. But there are not enough of them. They should be more suitably built, and some should be provided which can shelter families. Above all, we are told, the Church should constantly hold up "the divine dignity and sacredness of the Christian home life." In short—

"The Church by practice and precept must rejuvenate the home ideals; it must ever teach that the home is most holy in God's sight, yea, the earthly prototype of his heavenly abode, while it uses every practical medium for the care and preservation of the family's integrity in temporary shelters or institutions."

A Rector recently made the following announcement to his congregation:

I sometimes wonder why Mr. Choir-master can get both morning and evening from a voluntary choir so much larger response to his requests to be present than the Rector can get from his requests. Last Sunday evening there were as many in the choir as there were in the congregation, yet Mr. Choirmaster has only 60 to draw from, whereas I have 600.

Is music a stronger motive than religious responsibility?

I am reminded in this connection of the words of Jeremiah, who was a Prophet of God, in contrasting the obedience of one tribe, the Rechabites, to their ancestor, Jonadab, and the obedience of the Children of Israel to their Heavenly Father.

Note:—

"The words of Jonadab, the son of Rechab, that he commanded his sons, not to drink wine are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early and speaking; but ye hearken not unto me."

Read the 35th chapter of Jeremiah if you want to get my point.

HYMNS FOR SUNDAY SCHOOL AND CHURCH

165 Hymns and Chants, With Music From the Church Hymnal

This book is the best Sunday School and Mission Hymnal ever published, and has met with an enthusiastic reception on the part of the whole American Church. 55 Thousand were sold in the last 18 months. It is equally popular in large city Parishes and in small Missions. It has gone from Maine to Japan, and from Florida to Alaska.

It is a complete Service Book, containing the Morning and Evening Prayers, Selections of Psalms, the Choral Service, the Chants, and Musical Setting of the Communion Service complete (Singer in G), besides 150 of the best Church Hymns.

It has been extensively used not only for Sunday Schools and Preaching Missions, but also for Noonday Theatre and other Lenten Services. A large Brooklyn Church has used it with great success in promoting Congregational Singing at the Sunday evening Service, and a number of our Western Missionary Bishops carry a supply with them on their visitations; it serves as an admirable Hymn and Service Book for Choirs, and can be used in connection with the Church Hymnal.

The new edition in cloth boards is now in press, and will be issued shortly. It will sell at 20c a copy in any quantity, carriage extra. Sample copy, post paid, for 25c.

There is also a manila-bound edition with 100 Hymns that sells for \$6.00 per hundred.

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THE PARISH PRESS

A BUDGET OF NEWS HAPPENINGS IN MANY PARISHES

It is reported on good authority that the Methodist Church has no Church without a Pastor and no Pastor without a pulpit.

Fourteen hundred and ninety-two persons were presented for Confirmation the past year, by the Clergy of the Diocese of Maryland, to the Bishop, the Rt. Rev. John G. Murray, D. D.

Trinity Church, Boston, Mass., has pledged over \$100,000 towards the Church Pension Fund for the support of the Clergy when disabled by age or infirmity and for the widows and orphans of deceased Clergy.

Twenty million children and young people in the United States, from five to twenty years of age, are not in any Sunday School. We venture the assertion they are all at the "movies" on an average of at least once a week.

The Diocese of Pennsylvania holds the banner record in contributions, during the fiscal year, just closed, to the Missionary work of the Church. It is a good and sufficient reason for self congratulation when a Diocese meets its apportionment in full. Pennsylvania overpaid its apportionment to the amount of \$30,000.

The Rev. Ralph Brouwer Pomeroy, Rector of Trinity Church, Princeton, N. J., has been elected by the Trustees of Seabury Divinity School to the chair of Ecclesiastical History to succeed the Rev. Irving P. Johnson, D. D., Bishop-elect of Colorado. Mr. Johnson is well qualified to fill this responsible position. He is an alumnus of Columbia University and of the General Theological Seminary, having graduated from the former in 1898 and from the latter in 1901. He was made a Deacon in 1901 and advanced to the Priesthood in 1902.

Speaking of the "movies," we are reminded of a short but illuminating conversation we had several months ago with Mrs. Blank, a communicant, who had grown lax in the performance of her religious duties. She excused herself on the ground of increasing domestic and social cares and expressed the fear that she would be compelled, in consequence, to discontinue Church work altogether. Calling at her home one day she met us at the door, starting out, so we supposed, to fill some important engagement. "Do come in," she insisted, glancing at her watch. "I am so glad to see you, sorry I can only give you fifteen minutes of my time, you know I go to the movies every afternoon and I must not be late!"

The Rt. Rev. Frank Rosebrook Millsbaugh, D. D., Bishop of Kansas, after a protracted illness, passed into the life beyond from the Episcopal residence in Topeka, on Wednesday, November 22nd, surrounded by those who were near and dear to him. He was a native of New York state, born at Nichols, April 12, 1848. He graduated from Shattuck in 1870 and from Seabury Divinity School in 1873. He was ordained Deacon by Bishop Whipple in 1873 and advanced to the Priesthood in 1874. He served a number of years as a Missionary in the Diocese of Minnesota, was Dean of Trinity Cathedral, Omaha, Neb., from 1876 to 1886, sometime Rector of St. Paul's Church, Minneapolis, and Dean of Grace Cathedral, Topeka. He was consecrated Bishop of Kansas in 1895 by Bishops Whipple, Spaulding, Tuttle, Atwill and Brooke. His ministry of forty-three years is crowned with the rest of Paradise. In his decease the general Church, no less than the Diocese of Kansas, has sustained a loss of no ordinary magnitude.

A union service of all the Episcopal Churches in the city of St. Paul, Minn., was held on the Sunday next before Advent. It is an annual event. This year the service was held at 8 p. m. in St. John's Church, the Rev. Edward M. Cross, Rector. The day has come to be popularly known in the city as "Stir-up Sunday." The chief object of the service was to bring the Clergy and laity of the city together for the consideration of the needs of local Church Extension. Stirring addresses were made by the Rev. W. S. Howard, Rector of Christ Church, the Rev. E. B. Woodruff, Rector of St. Clement's Church, and the Rt. Rev. Samuel Cook Edsall, D. D., Bishop of the Diocese. Referring to the service, the Rev. Mr. Cross says in his Parish paper: "We feel that we are on the verge of a new era that shall see much larger undertakings as the Church in St. Paul

numerous opportunities for the establishment of new Missions and Parishes in the rapidly growing residence districts of the city."

According to figures collected by the United States Bureau of Labor there has been a general advance in the price of food-stuffs throughout the country ranging from 7 per cent increase for bacon to 68 per cent increase for potatoes. Clerical salaries remain stationary.

The Church Temperance Society has sent an appeal to the Clergy informing them that "The Sunday next before Advent is the annual day agreed upon by the Church to do something to make America more sober and less under the influence of alcoholic drinks and stupefying drugs."

The Virginia Branch of the Woman's Auxiliary to the Board of Missions recently held its twenty-sixth annual meeting in the city of Richmond. It was the first meeting held since the inception of the Branch without the presence of its founder, the late Miss Sallie Stuart, who was well known and greatly beloved throughout the American Church. Appropriate memorial services were conducted in her honor and beautiful tributes paid to her memory. Fifteen hundred dollars was quickly pledged for "The Sallie Stuart Memorial Hall," to be erected in Kyoto.

In this age of unrest and frequent changes in the Rectorships of Parishes it is a source of encouragement to know that the Rev. Charles F. Canedy, D. D., has been the Rector of Trinity Church, New Rochelle, N. Y., since 1876. On the evening of Nov. 8 he was, very appropriately, tendered a reception and presented with a testimonial by his parishioners as a mark of their esteem and in honor of his long and highly successful rectorship. Both Dr. Canedy and Trinity Parish are to be heartily congratulated.

The one hundred and eighth annual report of the New York Bible and Common Prayer Book Society has recently come to our table. It contains some very interesting facts. The Society has distributed during the year ending Oct. 1, 1916, 6,153 Bibles, 33,285 Prayer Books, 27,012 Hymnals, 1,315 Testaments, 67,765 volumes in all. Grants were made to Parishes and Missions in nearly every Diocese and Missionary District of the American Church, and to the National Guard on the Mexican border. The Rev. William Wilkinson, formerly of Minnesota, now a member of the clerical staff connected with Trinity Parish, New York, distributed for the Society large numbers of the several books when conducting services and preaching on the streets of the city. In addition to the usual standard editions, the Prayer Book has been published in the German, Spanish and Swedish languages, and in several dialects and languages of the Indians. Cash contributions have been made towards the cost of the New Testament in Japanese and the Prayer Book in Portuguese, and for a special edition of 5,000 copies of the Prayer Book in Japanese for Kyoto, Japan. The receipts of the Society for the year amounted to \$15,406.52. Of this amount, \$637.84 was received from Churches, \$166.75 from individuals, \$14,601.93 from interest and rent. Only fourteen individuals and one hundred and sixty-two Churches made contributions. St. Luke's Church, Norfolk, Va., the Rev. Dr. D. W. Howard, Rector, made the largest contribution of any Church, and the Rev. W. Beardsley, New Haven, Conn., has the honor of having made larger contribution towards this worthy object than any other individual. Although the Society is known by a local name it belongs to the Church at large.

CHRISTMAS CAROLS

The Parish Press of Ft. Wayne, Ind., will issue early in December a 16-page Christmas Service for Sunday Schools, containing ten familiar and popular Christmas Carols and Chants, with music. It will have an attractive title page, and will sell at \$3.00 per hundred. Sample free.

Who is a Bible Christian? He who does as Christians in the Bible did. All Christians mentioned in the Bible were confirmed, and so were all Christians for fifteen hundred years. And so have nine-tenths of all Christians to this day been confirmed. Are you a Bible Christian?

Cultivate health. Do lots of work and take plenty of exercise. Live all you can in the open air. Use water

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 news.

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SUBSCRIPTION PRICEONE DOLLAR A YEAR

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

EDITORIAL

There are those who boldly enter where angels fear to tread, and we know of no place less angelic than an Editor's office; and of no man more foolish than the one who voluntarily attempts the impossible—

For we have been told by those who know that it is impossible to publish a weekly newspaper in the Episcopal Church for one dollar a year—

And yet the joy of life consists in attempting the impossible.

"I can do all things through Christ who strengthens me" and His "grace is sufficient for me."

If He wants this paper to continue then we can do it, and if He does not want it to succeed then we do not want it to continue, so whether we succeed or fail we are content.

After all, the supreme test of our witness to Christ is whether we are willing to be fools for His sake, and no man who is afraid of failure will ever attempt the impossible.

And yet most enterprizes that have accomplished things for Christ have begun in attempting that which wise men have said could not be done.

We are in a sense risking our reputation to put this enterprize over—we are asking those who believe that a weekly Church newspaper costing a dollar a year is a desirable thing only to risk one dollar a year in attempting to make the thing a reality.

"What kind of a newspaper do you propose to publish?"

The question is fair and should be answered before you invest your dollar on this enterprize.

Let me answer this question under four heads:

1. We propose to publish a dollar newspaper. At this price, which seems the psychological one, we must come unadorned and in simple dress. The Editors are working for love. That doesn't cost much, but the publishers must have cash! The margin between the cost of the paper and your dollar is a very small one.

2. We propose to publish a newspaper that the plain man can read and understand. The staff has been told to avoid big words and technical terms. Plain facts for plain men.

3. We propose to publish a human newspaper, accounting human touch and human viewpoints of more value than profound learning or scholastic attainments.

4. We propose (but ah! how difficult to accomplish) to publish a newspaper that shall be instructive and devotional rather than controversial.

Now of course this is impossible. For the moment a man touches anything definitely, somebody denies it and the fight is on. We do not propose to issue a newspaper without teaching definite truth and we hope that we may teach it with some "punch"; otherwise we are doomed to failure.

We all believe that this Church stands as a witness for definite truth, and that such truth may be found in the Prayer Book.

A "witness" is one who bears testimony to facts rather than fancies, realities rather than theories—and we believe that these facts are such as are embodied in the formularies and liturgy of this Church.

We propose to be loyal to these facts. We hope to represent the big center of this Church, and we want to shut out from its columns the din that is being made by the extreme right and the extreme left. By saying that we do not propose to be controversial, we do not mean that this paper will not have a definite sound. We hope it will. What we hope is that it will not change that definite tone into a chaotic din. We do not expect every reader to agree with all that is said in this paper—neither are we going to enter into a controversy with any reader on that difference. That is between you and us, and we are not going to inflict the general public with our personal differences, but we will take it kindly if you will write us, if you think us unfair.

We wonder if there is another religious body in the world that has such a varied constituency as this Church? It has its advantages and it has its disadvantages, especially to one editing a paper.

And one of its greatest disadvantages comes from the habit that each man has of wearing a label.

Here is a man who believes that in the year 1789 God made a special revelation to the Protestant Episcopal Church, a sort of second Pentecost, which it is sacrilege to dispute. Another finds a complete revelation in 1552, when the second Prayer Book of Edward VI. was put forth; another, in 1549, when the first Prayer Book was compiled; others see God's hand in the faith and practice of the Mediaeval Church. Others hark back to St. Augustine and St. Jerome (400 A. D.)—and so it goes. Each man has his label.

This paper refuses to have a label of this sort. Its mission is to be a witness to the facts upon which our religion is based, rather than the deductions from those facts which any special age has made.

The faith is unchangeable; the interpretation of the faith has changed with the changing years.

We know of no better analysis of the situation than that made by Canon Scott-Holland in the following quotation:

"If only the Church will trust herself, and the Spirit of God that is in her! She has but to put out her true innate power. Let her concentrate all her power upon her central act of worship. Let her, in hours of perplexity, be content to reassert her central verities, avoiding definitions and deductions, leaving the declaration to do its work by its own spiritual weight and momentum. Let her give freedom, elasticity, variety, to her minor offices. Let her show to living people that she can teach them, in perfectly plain and simple speech, by ways that are intelligible to any human heart that cares to learn, how to live as they ought, and to die in Christ. She has but to be loyal to

her, is our dreadful worldliness, our conventionality, our stupidity. We, her individual members, are the main cause of her defeat. It is we who make her name a byword for timidity and cowardice."

—Canon Scott Holland, in "Our Place in Christendom". Lecture VII.

THE STORY OF THE CHRISTIAN CHURCH

I. WITNESS

In the year 29 A. D., during the reign of Julius Caesar, there were gathered together in the City of Jerusalem a little company of 120 persons who were listening for the last time to the words of Jesus Christ. In the first chapter of the Acts, St. Luke has given us an account of this meeting:

"And being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." For John (the Baptist) truly baptized with water; but we shall be baptized with the Holy Ghost not many days hence." When they therefore were come together, they asked of him, saying, "Lord wilt thou at this time restore again the Kingdom to Israel?" And he said unto them, "It is not for you to know the times or the seasons, which the Father hath appointed by his own authority. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea and in Samaria and unto the uttermost parts of the earth." And when he had spoken these things, while they beheld he was taken up and a cloud received him out of their sight."

These words are remarkable as describing the closing scene in our Lord's ministry in which He indicated clearly certain things:

1. That this company of His disciples were to wait in Jerusalem until they should receive a certain gift, which gift was to endue them with more than ordinary power.

2. That they were to be His witnesses in an ever-widening circle, starting from Jerusalem and reaching to the uttermost parts of the earth.

THE CHURCH'S FUNCTION

In these two statements lie hidden the elements for which the Christian Church was shortly to exist:

(1) To be the recipient of God's special gift to man and

(2) To be the instrument for the distribution of that gift to the world.

In order to prepare themselves for carrying out this purpose the rest of the chapter tells us that the eleven Apostles abode in one place; that while waiting for the gift they filled up the vacancy in their number caused by the treachery and death of Judas by electing one Matthias, who was thus ordained to be a witness with the eleven of Christ's resurrection (Acts I, 22). Now twelve is the number that composes a jury and twelve was the number selected to be a jury whose united action was to testify to the fact of Christ's resurrection.

So the emphasis in this chapter is clearly on these two things—the "gift" and the "witness." Let us therefore study these two ideas and ascertain what relation they bear to the subsequent action of the Apostles in founding the Christian Church.

THE GIFT

We are accustomed to think of power as something that comes up within a man; here Christ speaks of power as coming down upon men, a gift from above, without which power from above they were to do nothing.

Now the bestowal of a gift implies either an individual or an organization, which was to receive this gift. For the gift was not merely to be enjoyed by the recipients but was to be used by them and handed on to the next generation. The Holy Ghost was to be bestowed upon the body of the faithful who were to wait together until they should receive the same. The only act which is recorded during these ten days of waiting is that which completes their organization.

THE WITNESS

Now God's part in this operation was that of bestowing the gift, but man's part was that of witnessing. What idea is conveyed by this word? The Greek word is significant in the light of subsequent history. The Greek word for witness is "marturos," from which is derived the English word "martyr," so that a martyr is one who bears witness.

Thus we see our Lord's purpose in telling this band of Christians that they were to be witnesses. It was God's function to give grace, but it was man's part to witness to that grace before the world. Now it is evident that there are two distinct bodies present in Jerusalem during these ten days:

(1) The 120 Disciples who formed the body of the faithful, and

(2) The 11 Apostles who were the official witnesses—afterward made 12 when one was taken out of the 120 to be one of the Twelve.

So, whereas the 120 were the body of the faithful, the 12 were a body within the larger body, composed of those selected by our Lord (and are officially designated by the Congregation); recorded by name—each of whom was designated by a distinct office, known as "Apostles."

THE APOSTLES

What were the Apostles? Those selected to be in a special sense to be witnesses of Christ's death and resurrection.

What is a witness? He is one who testifies to facts, not one who propounds theories. And so the Apostles began their career as witnesses when, on the Day of Pentecost, the Holy Spirit descended upon them and they were endued with power from on high.

In the next article we shall see how they interpreted their office as witnesses to Christ.

The following words from the Presiding Bishop of the Church, which were uttered in introducing the Bishop of Washington at a function in St. Louis, are so interesting and instructive that we are glad to give them a place on the Editorial page of the Witness:

"Not from any standpoint of Phariseism or in any spirit of arrogance, we may claim to a peculiar degree for our Prayer Book Church the attribute of nationality. Our Methodist brethren for many years have been marching under North and South colors. Our Presbyterian brethren have had, and to some degree still have, their North and South organizations. Our Congregational and our Baptist brethren explicitly disavow national association, each congregation being considered autonomous and independent. Our Christian brethren (so-called) are practically limited in location to the Western portion of our country. Our Lutheran brethren are not in all the States, and our Roman Catholic brethren live their associated life under the control and sovereignty of a foreign prince and potentate resident in Italy.

"The facts in the case, therefore, show that the title "National" could be more suitably accorded to our own Church than to any other

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RELIGION AND EDUCATION

NOTES AND COMMENTS

ON RELIGIOUS TRAINING

JAMES WISE, Editor

This page of "THE WITNESS" makes its appearance without any apology for its existence. We feel it needs none. It deals with a subject vital to the very life of the Christian religion. Its columns will be open to anyone who has anything of value to contribute. We do not pretend to know it all. In fact, we know very little. We do feel very strongly, however, that if the Church is going to keep the child life of this nation for Christ and HIS Church, first things must be put first. Our vision and ideals of a truer and higher religious education must be deepened and strengthened. GOD help us to speak for HIM, may HIS wisdom guide and direct our words and deeds and may HE use us to draw men and women and little children to a better understanding of HIM, who came to give HIS life a living and loving offering for the lives of men.

Childhood, God's Greatest Gift to Man

The most wonderful thing in the world is a little child. The noblest function of human life is found in parenthood. Father, mother, children, home are words that have no equal in any language and the ideas for which they stand reach into the very heart and essence of life itself. Destroy their power and take away their influence and you take from life that which makes it most worth while. It is a fact compelling our attention to note that when GOD chose a plan to reveal HIMSELF to man HE did it through the medium of a little child. The Christmas story of JESUS, the picture of the VIRGIN MOTHER and her babe, never grows old and always finds a response in the heart of humanity, in all lands and through all ages.

Hail, sweet baby pure and holy,
Hail, fair SON of MARY, blest
Royal infant in a manger,
Thou art gently laid to rest.

Parenthood, Man's Greatest

Responsibility

A man's job. Just being a father. Any man who has tried to be the real thing to his children knows it is a big task. It needs the wisdom of Solomon, the patience of Job, the devotion of a saint and spirit of self-sacrifice that no other task in life demands in such measure. We need to realize to-day that no man can measure up to the standard of real fatherhood unless he is helped and guided by the FATHER of us all who created us with the power of parenthood lying latent in our life.

The biggest curse JESUS CHRIST puts on a man is on him who offends one of HIS little ones and causes him to stumble. HE says, "It were better for him that a mill stone were hanged about his neck and that he were drowned in the depth of the sea." The greatest blessing JESUS CHRIST gives is to him who receives a little child in HIS name, for in caring for the child's needs he is ministering to CHRIST HIMSELF. Here then lies the task of Christian parenthood, beginning at the threshold of life itself, to take the children of to-day and fit them for a greater and better Christian citizenship for tomorrow. The only real hope of the future lies in the lives of little children. As the Bishops of the Church expressed it in their Pastoral letter of three years ago, "The foundation of our hope for the future of this country, of the Church and of the nation, lies in the Christian education of our children."

Education Defined

You fathers who read this, and who are so proud of your fatherhood, you mothers, GOD bless you all, who have gone to the very doors of death for your sons and your daughters, you fathers and mothers who have accepted the burden of parenthood and are doing your best to meet it, of course, you know that an education is the only gift of lasting value that you can give your boys and girls. How many of you are cheerfully making sacrifices that nobody but GOD knows anything about that your boy can go to school and college and that your girl can have advantages you never enjoyed? It is a wonderful story that will never be put in print. But now let us sit down and analyze a bit. Let us look at this job we are so busy over and see if we do not need in some cases to reshape our ideas and ideals. What is education? What is this gift we are trying to hand on to our boys and girls to fit them for life? The root meaning of the word is, "draw out or to unfold." An education, therefore, may be defined as the drawing out and unfolding of all the hidden powers and possibilities in a human life. It is a

est capacity in expressing his life. Now the highest capacity that a human being has is the power of knowing GOD and recognizing himself as GOD'S child. That part of human nature we call the spiritual is an essential part of every life and needs cultivation as much if not more than the physical, mental and moral side of manhood and womanhood. Any system of child training or education that leaves out of its field this side of man's life is a parody on education and a menace to true civilization.

Education then to be complete must develop every faculty that a human being has. It is not first the training of the mind but of the man. Some one has said, "You may educate the body of a man until it represents almost perfect physical expression and you produce a brute. You may train and educate the mind until it works like a beautiful piece of machinery and you produce a skeptic. You may cultivate the spiritual side of man's life at the expense of his other faculties and you produce a bigot, but educate all three sides in due proportion and you have produced a MAN, the noblest work of GOD." The popular view of education today forgets this. The so-called education of modern American life lacks this unity, coherence and completeness. History, Science and Philosophy must find their meaning and explanation in GOD'S character and HIS dealings with the race of man. Only as the child is brought in the process of its education into living contact and union with the GOD who made him, only as he is taught to know, to appreciate and to respond to that relationship can his life find its truest and highest expression. Christian Creed and Life is not an appendix tacked on to secular training or cast aside at the fancy of the individual but it is the foundation of all true education. A complete education is impossible without the development of the spiritual life in the child and man. Religion is the unifying element in education that makes life really understandable and capable of complete expression.

Here then, is the question for thinking, honest, self-sacrificing fathers and mothers to face and answer as they plan for the future of their children. Not how much does my boy or girl know about the sciences and philosophy of life, but after I have given him his education the question of supreme importance is, "What has my boy or girl become?" Not the imparting of knowledge but the development of character. Not how much does he know about any given subject, or how much is he worth in the market of finance, but what kind of a MAN is he? A true religious education can alone answer the question and solve the problem.

Accepting as a working basis this definition of religious education, realizing to the full our limitations for the tremendous task before us we open our columns and begin the work, looking unto HIM WHOSE life is the light of men to direct and guide our faltering steps we press on to the goal. We expect to touch life in all its relationships and environment, the father, the mother, the teacher, the Priest and Pastor, the home, the school, the college, the Church, the Sunday School, all of these and many others enter into life as factors in education and if we can sow a seed here and there that will help our readers become more efficient for their task of character building we will feel it has been worth while.

THE CHURCH'S GREAT COUNCIL

(Continued from page 1)

"Except these abide in the ship, ye can not be saved." Sufficient is it to say that it was a fine appeal to loyalty and devotion to Christ and HIS Church, and to ever present this Church to the American people as an American Church, indigenous to the soil, and with "an American flavor."

After luncheon (served daily to the deputies in the undercroft of the Temple) the two houses met for organization, the House of Deputies, because of its larger size, using the great hall and the House of Bishops a smaller one under the same roof.

In the House of Bishops, the Bishop of Tennessee, Dr. Gailor, was selected as presiding officer, and in the other House, Dr. Mann of Boston was elected to serve as President. The Bishops sit behind closed doors (though a considerable number are understood to favor open sessions), and therefore only the results of their deliberations are officially known, as

in what are termed "Messages". Messages of like character are sent to the Bishops from the Deputies. In the House of Deputies the President sits upon the stage, flanked on either side by the Secretary and three Assistant Secretaries, that number being needed to expedite the great amount of business transacted. Dr. Henry Anstice, for many years the Secretary of this House, was again re-elected, while a like honor fell to Dr. Samuel Hart in the House of Bishops, he having also served for a long period. In front of the President's desk is the rostrum, from which many speeches, good, bad and indifferent, are made. Like all large legislative assemblies, a great deal of "threshing out" must be done in committees and commissions, the latter differing from the former, in that others than deputies may be members. When a committee has digested a proposed resolution or canon, it reports, whereupon debate takes place, and a vote is taken. This method of procedure expedites business, and while it does not entirely do away with all the "freak" resolutions and tedious debates, it eliminates many, and saves time and patience.

The Joint Sessions

Coming together at certain times during the sessions, the two Houses gather from appointed and voluntary speakers much inspiration and knowledge of the actual conditions confronting the Church. Thus there were held sessions presenting Missions, with a number of our foreign and domestic Missionary Bishops reporting; The Church Pension Fund, when Bishop Lawrence received an ovation as "the man behind the gun" which is battering down prejudice and arousing enthusiasm for the care of our aged and infirm Clergy, their widows and orphans; Religious Education, when Bishop Gailor, Dr. Gardner and others told of the successful beginnings of systematic religious education in Parish and Schools, as directed by our Board of Religious Education; and Social Service, at which time the Church's responsibility towards performing the second part of a Christian's duty was stressed.

There were also joint sessions to receive the greetings of our sister Churches of Canada and England. In the Bishop of Worcester and Bishop Montgomery and the Archbishop of Algona, and the Bishop of Huron, these other parts of our family, the Anglican Church, had strong and able ambassadors.

The Tribute to the Presiding Bishop

There was one joint session which arose above them all in interest and enthusiasm. It was when loving tribute was paid to that "Grand Old Man" of the Church, our Presiding Bishop. Committees had been appointed from both Houses to prepare and present to him an address. Accompanied by a Reception Committee, Bishop Tuttle entered the hall, crowded to the doors, while the people rose in welcome. Bishop Sessums read the greeting, beautifully worded, tenderly spoken, and written in terms which gave evidence of no uncertain love. Overcome by emotion, the Presiding Bishop could not reply. His voice choked, and his were not the only tears then shed.

Fifty years before, in the city of New York, the Church had called him from a country Parish, his only one, to serve as the Bishop of pretty nearly all out West. Montana, Utah and Idaho was the field of his labors for twenty years. Now the Church recalled that service, his later service as Metropolitan Bishop of a great See, and as the inspirational leader of the Church, a Presiding Bishop such as has never been, leading by love, strong in the faith, giving himself wholly to Christ and HIS Church. The writer regrets his inadequacy to paint the scene, or record what feelings were in the hearts and words on the lips of those in St. Louis, who out of honest hearts gave a little meed of praise to the leader of the whole Church.

In one sense, the Convention itself was an offering to him, coming to St. Louis especially that it might observe the anniversary, and while there officially taking part in breaking ground for a church to be built as a memorial (while he lives) of one whom the American Church will ever delight to honor.

The Prayer Book Enriched

The Prayer Book is, or should be, an expression of spiritual longings for communion with God. Just because men and women in the twentieth century live in different environment, express themselves in act and language differing from those who lived in other ages, the prayers they say in common worship should, to be real, have the flavor and the atmosphere of today. This does not imply that spiritual natures differ in different times, nor that old truths are not for today—it only is to suggest the truth that every age, if it is to be honest with itself, will pray in a language understood and spoken by the people of that day. So we see no im-

today by changes properly considered in the Book of Common Prayer. It has been felt by many that the Church needs greater flexibility and perhaps a greater liberty in her worship. So pressing has this feeling become that three years ago a Commission of the two Houses was appointed to present to the Convention such suggestions as would look towards the enriching of our Prayer Book, and also providing for its greater usefulness. No hasty changes are possible under our Constitution. After action has been taken, three years must elapse before finality is secured, in the meantime all amendments adopted going to each Diocese for its rejection or approval.

The report of the Joint Commission on the Prayer Book met with hearty approval. Too late presented for careful analysis, it was found expedient to defer action on most of its recommendations until the next Convention. In the interim the Commission again considers the matter, and in due time will publish its suggestions to the Church. Readers of THE WITNESS will have set before them in the course of the next three years many articles concerning the changes proposed, and the reasons for or against their acceptance.

THE PAGEANT

That which stands out beyond all else as one recalls the impressions of the General Convention, is the Church Pageant. It was remarkable because in such taste and keeping with the occasion—the Church gathered for education, legislation and inspiration—remarkable also in the scenic beauty and its esthetic charm—remarkable too in its wonderfully concise teaching of the continuity of the Church. This indeed was its object—to bring to Church people in tableaux and episodes, by light, color, form and speech the genesis and turning points in the Church's continuous history. Thus Churchmen were made more proud of their lineage, were given a more definite conception of the great communion to which they belong, a larger appreciation of her worth and a stronger realization of her place in human life. Let us hope also that those who were privileged to see this Pageant departed with a greater love for and devotion to the Church's service. As we shall later publish in THE WITNESS an article on the Church Pageant from the pen of the author and director, the Pageant Master, we will not attempt further description at this time.

Yet this must be added for it will not be said by Dr. Long in his forthcoming article—the success of this venture was due to the genius of the Pageant Master, the Rev. George Long, D. D., who so wonderfully marshalled the more than two thousand participants from twenty-eight Parishes, trained them in their parts and at last gave to the vast audiences a perfect production without flaw or defect. The mind that conceived the scenario, that designed the costumes and scenery, that dreamed the dream and finally succeeded in making others see his dream substantialized, is of a high order and of great worth to the Church. We shall hope that Dr. Long will ere long announce that he is ready to fulfill the request of the House of Bishops and enable Parishes throughout the whole Church to reproduce this marvel of Church teaching—the Church Pageant.

THE AUXILIARY SOCIETIES

Space forbids any extended mention of the meetings of various Church organizations which met during the Convention time, bringing from all quarters of our own land—and from the ends of the earth, too—interested Church folk intent on planning for the extension of Christ's Kingdom. Of course we naturally think of the Woman's Auxiliary as the largest and greatest of these bodies. In its representation and its largeness of vision, in its work accomplished and in its work outlined to do we must grant the women this place. From every Diocese came representatives who gathered in their hall for business and to receive the impetus which the voices and stories of our Missionary workers can best give. First presenting their great United Offering of \$352,147.04 representing the giving of the poor and humble as well as of those more blessed in this world's goods their thought was not of money but of spiritual effort, of good to come through woman's touch in school and hospital, as deaconess or social worker, nurse, teacher or physician. Later THE WITNESS intends to devote much space to bringing to its readers the results of this great Triennial as developing in its plans for increased effort in many directions. Now we only remark that the truest value of this gathering is to be found in the vivifying and stirring up of branches of the Woman's Auxiliary in Parish and Mission as visitors come bringing first hand, with human voice, the glorious message of the Convention's happenings. The Church Periodical Club, the

Mission of Help and various other societies, held their special Conventions. Then too were the mass meetings for various objects—the Missions of the Church always to the front. Here we can only briefly mention the Brotherhood of St. Andrew's meeting for men when the large St. Peter's Church was packed, the meetings in behalf of Social Service daily in a tent adjoining the Temple, the Mission of the Christian Socialists, the great gathering in behalf of Syrian-Armenian relief, the appeal made for Industrial Education of the Negro youth, and many other like gatherings which brought grave questions to the attention of thousands.

WHAT IMPRESSIONS DID THE CONVENTION LEAVE

To go away from partaking of such privileges without some impression on mind and soul is impossible. Doubtless the various deputies and visitors saw and received according to predilection, previous training or temperament, yet upon all there must have been impressed the gracious hospitality of our St. Louis hosts; the sense of the brotherhood deepened as men of many minds found themselves agreeing upon the great fundamentals of the Church's doctrine and life and allowing the other fellow the privilege of his own opinions in the Father's House; the wider outlook in acknowledging that the Church must touch in larger measure, and solve also in God's own time, the great social perils of our time; the feeling that somehow this Church is called of God to be the American Church for American people and so must adapt herself and her methods so far as she may to the genius of the American nation; the glory of being allowed by God to have a part and lot in the great enterprise, the wonderful and romantic enterprise of going to the Father and leading men to Him through Christ Jesus, Son of God and Son of Man.

When one thinks in terms of men, certain ones appealed by the largeness of their utterances and their grasp of things. Bishop Tuttle, whose personality seemed to pervade everything, whose simplicity captivated all whose utterances bore the marks of a prophet; Bishop Lloyd, the Missionary visionist. Who that heard his statesmanlike paper can fail to note that here is a man who sees visions capable of realization; Bishop Tucker of Japan in an address so clear, concise and full, showed not only the reasons of his own faith in the Missionary motive and call, but our reasons so feebly expressed before for our attention to Missions at all. Bishop Reese had such a grasp of the reason and effect; the why and wherefore of the Church's weakness in the Middle-west that his hearers received a new conception of conditions, and a clue to the means of regaining lost ground; Bishop Brent always and in every utterance shows the bottom of things. His addresses were none too frequent; Bishop Lawrence presented the Pension Fund's successful issue. Acknowledged as a financier he drew attention, respect and enthusiasm for weightier reasons as his great sermon pleading for tolerance of new ideas in the Church indicates. Dean Grosvenor and Dr. Parsons each for their clearness of expression, their deft handling of questions in debate, and above all for their fairness, remain in one's mind as men of truest breadth and sincerity.

Among the laymen two will be remembered; George Wharton Pepper and Francis Lynde Stetson, not alone because of the perspicuity of their utterances but rather because through each personality there shone evidence of the man who lived with God.

It is plainly evident that if the Church is to have a weekly Church paper at the popular price of only One Dollar a year EVERYBODY must subscribe. The subscription of the Rector and a select few in each Parish will not be sufficient to sustain it. The Clergy have pleaded for such a paper for fifty years. At last a few brave men have associated themselves to produce it. But they are conservative men while they are men of faith and vision; and this "Advance Issue" is sent out to learn just how far they can rely on their brethren of the Clergy to rally their congregations to its support before the first regular issue on January 6, 1917.

O our Saviour, of ourselves we cannot love Thee, cannot follow Thee, cannot cleave unto Thee; but Thou didst come down that we might love Thee, didst ascend that we might follow Thee, didst bind us around Thee as a girdle, that we might be held fast unto Thee. Thou who hast loved us, make us to love Thee; Thou who hast sought us, make us to seek Thee; be Thou Thyself the Way, that we may find Thee, and be found in Thee, our only Hope and our ever-

THE CHURCH AND HUMAN LIFE

HOW CHRISTIANS ARE APPLYING THE GOSPEL

By GEORGE P. ATWATER

SOCIAL SERVICE

The current of the Church's life is setting toward social service. That means simply an effort to put the Church at work for something different than the edification of its own members and something different than the mere effort to continue or perpetuate the existence of a Parish or a Diocese.

The scramble to perpetuate a Parish by money making schemes which demand the support of the public is not only ignoble but it is a fundamentally false principle. In the long run a Church will survive if it is worth survival. If it gives to the community something worth while it will receive from the community support sufficient for its existence. This is all, of course, conditioned upon a wise administration of the Church's affairs and the avoidance of extravagant and ill-balanced efforts.

If a Church is in the vicious circle of merely stimulating its own members so that they may provide more resources by which the stimulation may be strengthened so that still further resources will be provided to increase still further the stimulation, then the progress of that Church is like the progress of a particular notch on the circumference of a wheel raised in mid-air and turning on its own axis. The notch may be going with more speed constantly, but it never gets any farther from the center.

It is this curious misapprehension that tempts people, who are conscientious, to be appealing for greater stimulation; for revivals, for more stimulating preaching and more moving music. Under the stress of that they will get to work in a fury of activity to sustain these agencies. The desire of people to do something, which is a marked characteristic of American life, is met largely by providing work which in the end merely keeps alive the conditions under which they are stimulated to do something.

Now Social Service is a right-about-face. It is an effort to bring that wheel into contact with solid earth so that when it revolves it moves forward. It is the effort to face the people outward instead of inward. It is the effort to create a movement of attack rather than an effort to keep a few quarantined within the protective circle.

The desire for something to do is met in social service by a specific discharge of duty toward one's fellowmen. That "something to do" is individual or collective, and likewise has an individual or collective object. If it is the effort of one person to bring the resources of his mind, his heart, and his purse upon the needs of another person, it is social service. If it is the effort of the individual with power sufficient to correct certain community affairs of government, of health, of amusement, of labor conditions, it is still social service. If it is the collective effort of the Church to do any of these things, it is social service.

The challenge to the Church is to stop its drilling, its maneuvering, its dress parades, and to go and fight a battle. To prepare for something which we never accomplish, to build up spiritual power for the satisfaction of feeling it, to learn the Church's faith for our own mental edification and to stop there, is to misunderstand the program of Christ.

What then may individual Parish do? That is after all the vital question. There has been a vast amount of information gathered about what "the Church" as a whole ought to do, and many trumpet calls to the Church as a whole, but admirable and inspiring as they are they fail to trickle through to the individual Parish consciousness. The question that confronts every reader of this paper is what may his Parish do. Be it large or small, it has some share in the work. The purpose of this column would fail if it did not give some specific directions. Therefore, it is our hope that in this column we shall be able to give sufficient specific directions, advice, that every Parish may find its work and may do it. What the whole program of social service needs is to discover in every place, no matter how small, a group of courageous, active people under a wise leader and to tell them exactly where to look for work and how to confront the problem. If we fail in this task we might as well close this column and devote it to poetry.

The first step is to learn something of the effort in its ideals and

stimulated by the proximity of certain needs in your own community. To gain this larger view write to the Social Service Commission, 281 Fourth Avenue, New York City, and state that you would like information concerning Social Service. This suggestion is made not to the Clergy but to the laymen.

GEORGE P. ATWATER,
Akron, Ohio.

UNIQUE GO-TO-CHURCH ADVERTISING METHODS

Pungent Headlines

The Rector of a Parish west of the Mississippi has hit upon a somewhat unique method of inviting people to the services of the Church through the medium of display advertisements, which have attracted considerable attention and brought good results. We have before us over one hundred of these ads. They were published in the daily papers, on Saturday evenings during the past two years, in the small city where the Parish is located. No two ads are alike and the invitations to attend church are all phrased differently. The following complete advertisements and headlines will doubtless be read with interest even by those who may not consider such methods of advertising in good form:

"Are You Neutral?"
"We Want to Lead You Astray!"
"We Welcome Honest Criticism."
"How Much Does Your Religion Cost You?"
"Do You Feel Too Good to Attend Church?"
"Men Can Never Be Brought to Think Alike."
"Christianity Has a Big Job On Its Hands."

Automobile Talk

Man is self-movable. He is, therefore, an automobile. He moves himself whithersoever he will—earthward or heavenward, away from or toward the destiny for which he was created.

If he is an efficient driver he puts on the brakes when tempted to go astray, and on the chains to prevent skidding when on slippery ground.

If he is thoughtful he warns those who are in danger of being run down at the curves and crossroads of life.

If he is unselfish and generous he stops his car to help those who are in trouble and shares his seat with the weary and footsore traveler.

If he is wise he takes good care of his car of life, indulges in no joyrides, conserves his health and obeys the laws of God and man.

If he consults his best interests, here and hereafter, he is always found in the House of the Lord on Sundays and is never required to offer the incongruous excuse, "I own a car and, therefore, I could not come!"

Are you the fortunate and happy possessor of a car? We beg of you do not abuse your privilege by using it to break the Sabbath Day, but drive to

St. John's Episcopal Church.

Circus Christians

Over fifteen thousand people, mostly Christians, jammed and jostled and crushed by the perspiring throngs, endured with patience the discomforts of the intense heat and humid atmosphere, and the rain and the mud, and faced the danger of the threatening storm, to witness the circus performance on Thursday last.

With this we have no fault to find. It was their right and privilege.

However, strange as it may seem, hundreds of these same Christians excuse themselves from the House of God when the thermometer registers eighty or more degrees above zero! There's the rub!

If it were not a sad commentary on their Christian profession, our keen sense of humor would provoke a smile.

So far as we know no limitation has ever been placed on the Fourth Commandment: Remember that thou keep holy the Sabbath Day.

If there is any season of the year which is peculiarly God's it is the glorious Summer time.

May we not look for you tomorrow at St. John's Episcopal Church?

Spread the Gospel of Cleanliness

This is clean-up week in ———.

It is a fine thing to have a tidy back yard, a good lawn, trees and flowers about the house, clean lots, sidewalks in repair, streets clear of rubbish, buildings painted, etc., etc.

Municipal cleanliness is a fine

Moral cleanliness is a finer thing. It is godliness.

It is a fine thing to have clean hands, a pure heart and a clear conscience.

While we are about it, why not spread the gospel of cleanliness until it covers our lives as well as our streets and our alleys, our homes, and our yards?

If there is a person in ——— who does not admit the wisdom of this comprehensive gospel of cleanliness we extend to him a special invitation to attend the services at St. John's Episcopal Church.

Get the Habit!

Habit plays an important part in every life.

Good habits make for health, wealth and happiness.

Bad habits spell illness, poverty and grief.

THE KINGDOM GROWING

CHURCH EXTENSION IN OUR DAY

Church Extension is a vague term. Like other vague terms it is often misleading. And the pity of it is that those it misleads are generally the ones who with good heart and courage are trying to do something. The pity comes in in three facts, namely, first, there is no effort without cost, therefore, failure means waste; second, the spectacle of failure disheartens friends; third, failure tends to paralyze the man who fails. This last is by far the most important matter, for the Church is the last institution that can afford to lose the heart out of the man who has a heart to do something.

The ground taken here is that the man who is misled must fail. It doesn't always so happen. There are exceptions. But the rule holds in spite of the exceptions. And men must count by rule; exceptions are in the hands of God. The purpose of this column is, therefore, to set before as much of the Church as it can reach such things as have been done or are being done in any part of her field which makes more clear the nature and method of a sure and a sane extension. It is intended not only to present ventures that have succeeded but also those that have failed.

Tombstones

The function of a beacon is to advise as to safe water, but the beacon itself is commonly set on a place where disaster has been. There is many a church building in this country that cost anywhere from one thousand to five thousand dollars, whose doors have been closed for years. Some of them, it is true, have become useless from a trend of circumstances that no man could foresee. But there are also some that were put up in a zeal of Church Extension that was not according to knowledge. Tombstones here and there are inevitable but we have enough of them already for tonic purposes. And if by taking counsel one of another we can avoid an undue increase, we shall save something not only of money but of joy, courage and certainty of endeavor. Moreover, we are not making the most of the tombstones we have for we are leaving them unmarked by epitaph. It would be helpful to the living Church if we should print upon the door of every dead church building the salient features of its life and the cause of its death. In the interest of Church Extension the Church may some day see fit to thus inscribe the doors of tombstone churches. But when we do it it would be well to have the insurance man write the epitaph rather than the Parish poet. Otherwise we may be misled and, as said before, to be misled is to be put in danger of further failure.

The Lucky Arrow

It will surely be found in the gathering of data in this matter of Church Extension that there are a great many very efficient tools in the Church's kit that by many of us are being habitually neglected or, at best, but occasionally used. As boys we each in his quiver had a "lucky arrow." This arrow was always first sought and preferred to the extent of a practical disbelief in the other arrows to hit anything. It is very hard in after life to get away from this tendency toward the particular. It may be granted that a man may acquire special skill with the tool that he uses to the exclusion of others. But the inference from this skill is misleading for it would seem to show that this particular tool was the best one in the kit under any conditions and all circumstances. Somebody has made over an old saying so that it now reads "Beware of the man of one ideal!" The advice is worth taking for other reasons than the one commonly accepted. It is not until

The church-going habit is a good habit to form.

Many a non-church-goer says to himself, "The Church is a splendid institution. It deserves my hearty support and I need the inspiration and help it has to give. Some day I will surprise myself and friends by going to church."

Experience teaches that when a man once acquires the church-going habit he is the happier for it and if he is kept away from a service he feels more restless and uncomfortable than if he had missed his dinner or seeing his daily paper.

The way to begin is to begin. Get the habit of going to

St. John's Episcopal Church.

Services tomorrow: Holy Communion, 8 a. m.; Morning Prayer and Sermon, 11 a. m.; Sunday School, 10 a. m.

such times and places as God may permit the Clergyman whose signature appears hereon or such other Minister of God's Word as the proper authority may direct, for counsel, instruction, services of devotion and communion with the living God without Whose building of the house he labors in vain that builds it. Signed (by the Sponsor).

"In token and remembrance of all things contained herein we give and receive these records of purpose and pledge, not esteeming our work complete until the day when (name of child) shall take upon himself the fulfillment of the vows made this day for him by Confirmation in the Church of God. Signed ——— Sponsor ——— Minister ——— Date ——— Place ———"

This pledge or contract was also in each case signed by the Bishop for the sake of such added weight as his name and office might give.

The calling for volunteers became a practice and today there are but few Parishes in that Diocese that do not contain a number of these Sponsors. Most of them have never seen the children they are "standing for," but they are doing their work nevertheless. Finally they combined into an organization which they called "The Guild of Diocesan Sponsors."

This combination was forced by the fact that the baptisms out in the field (numbering over 1,300 in the past 11 years) increased so rapidly that there were not enough Sponsors to cover them. As a Guild, while individual sponsorship is still continued, the Sponsors collectively care for all. The latest move of the Guild was to raise \$250 to support for the past three summer months a trained worker among the children they were responsible for. The following is taken from her report at the end of the summer to the Guild:

"These twelve weeks, May 18th to August 10th, have proved a test of seed sown by our workers in former years among the Hill Folk of ———. The hearty responses of baptized persons to the work of the Sponsor representative have been marked indications of its growth.

"It has been a privilege to work especially with the children—telling them of the Church, the Bible stories, holding Sunday Schools and services for them whenever circumstances permitted, and leaving them with small Catechisms in hand looking forward to the next great step in their Church life—Confirmation. In several homes I found them so happy that they had a God-mother somewhere in ——— who cared enough to write to them; and the letters were carefully exhibited and as carefully stored away as we would some precious document.

"Many adults have responded by asking for Confirmation this summer, and also the majority of children over 12 years of age. Owing to the lack of time, I have not covered the Diocese as originally planned.

"Of the 1,200 baptized persons, I have seen 625—from families numbering 215 and in 23 townships. Upon this number I have made 383 calls and held 95 instruction classes; and on account of great distances only two calls would be made in some days—the greatest number on record being 19 calls covering a distance of 18 miles; and 6 classes covering a distance of 12 miles. Many are left partially prepared, and over 100 whom I have seen are desirous of Confirmation and waiting for instruction."

Fifty-two of those that this worker with some help prepared, were presented for Confirmation. Certainly as a missionary agency the matter of the Sponsor merits notice. What has been done in one place can surely be done in, at least, some others to the very great benefit of Church Extension.

The truth of the Resurrection is something more than a belief that Jesus appeared in visions to this or that Disciple. The truth is that He conquered death: that the body, glorified, transfigured, "spiritual," with which He rose again, was the continuation in a new state of the body which lay in the tomb.—The Bishop of London.

We intend to make every Clergyman confess that The Witness is the best helper he has in his Parish—to interest all the people, to instruct, to inspire zeal, to create loyalty, to lead them to love the Church and her ways.

Humility is not so much to think meanly of oneself, as not to think of oneself at all. The high places of God are very low. The lowly in heart find Him.—H. Johnson.

A Pledge

"Before God and His Church I promise to undertake in behalf of (name of child) the obligation of Sponsor and faithfully to fulfil the same in spirit and in truth as one who shall some day give account of stewardship at the summons of Almighty God. And, to the end that the Spirit of God now given in this Sacrament of Holy Baptism may accomplish His perfect work without let or hindrance by default of me, I

WHO'S WHO IN THE CHURCH

SKETCH OF HUGH S. BURLERSON, D. D.

BISHOP OF SOUTH DAKOTA



The consecration of the Rev. Dr. Hugh Latimer Burleson as Bishop of South Dakota has been appointed for December 14, in the Cathedral of St. John the Divine, New York City. Dr. Burleson has been a pre-eminently useful man in the Church. He has taken every task assigned to him seriously and made the most of every opportunity for the Church's good; unassuming and modest, he has by sheer force of ability, presented himself before the eyes of the Church as the man for the difficult field of South Dakota. Dr. Burleson comes of a remarkable family; his father, the Rev. Solomon Stephens Burleson, a Priest of the Church, who devoted himself to the Mission field during the whole of a long and successful ministry, had five sons all of whom entered the Priesthood. Hugh Burleson was born in Northfield, Minn., in 1865, was graduated from Racine College 22 years later, and received his Bachelor's Degree from the General Theological Seminary in 1893. In this same year he was ordained Deacon by Bishop Grafton, and in the following year Bishop Paret ordained him Priest. The following year he was Rector at Waupaca, Wis., where he remained until 1898, going at that time East to become assistant for two years at St. Luke's Church, Rochester, N. Y. At the end of this period he was called by Bishop Edsall to be the Dean of Gethsemane Cathedral, Fargo, S. D., where he served until he became Secretary of the Board of Missions. Dr. Burleson's interest in the missionary cause has been unceasing and he is the author of a book widely read, and largely used in the Mission Study Classes of the Church, "The Conquest of the Continent." In 1894 he married Miss Helen S. Ely of New York. Dr. Burleson in recent years has become widely known throughout the Church by his Missionary addresses and his editorship of the Spirit of Missions, which he has made both interesting and readable, and probably the brightest

and best of all Missionary publications. During the Convention the St. Louis Post-Despatch had this to say concerning the Bishop-elect of South Dakota:

"Dr. Hugh Latimer Burleson, whose election as Missionary Bishop of South Dakota was confirmed at the Protestant Episcopal Convention, is the foster son of Indian parents, who were members of the Oneida tribe on a Minnesota reservation until their death, a few years ago. Bishop Burleson's Indian name is Gallahodh, which means in English, 'good timber.' He is 51 years old and was ordained to the Episcopal Priesthood in his father's Mission on the Oneida reservation, in 1893.

"Bishop Burleson's father was a Missionary to the Oneida Indians, on whose reservation he was reared, with Indian children for playmates. In his boyhood he began studying for the Priesthood, and his comrade, an Indian youth named Gallahodh, studied with him. Neither Burleson nor Gallahodh were prosperous, and both were working their way, Burleson as a printer's devil on a little monthly paper published by his father, and Gallahodh as boy of all work.

"One cold day Gallahodh went to a swamp to cut Christmas trees to earn money to buy books. He caught cold and in a few months died of consumption. The boy's death was a great shock to his parents, of course, for he was their only child, and they turned to young Burleson for comfort.

"There is a custom among the Oneida Indians, and other tribes as well, to adopt children of other families to replace one lost by death, and in accordance with this custom, and partly because Burleson was their son's playmate, Gallahodh's parents asked permission of Burleson's father to adopt him.

"The request was granted, and on the date of his ordination to the Priesthood, in 1893, Burleson was formally adopted by the Indians and given the name 'Gallahodh.'

"A few years ago Burleson's Indian foster parents died, and in their wills they bequeathed all their possessions, personally and land, to him, as 'Gallahodh, only son.'

"Bishop Burleson started as printer's devil in the composing room of his father's paper, at the age of 10, and worked in that office 14 years, with his four brothers, all of whom entered the Episcopal Priesthood.

"There were eight children and a team of horses in our family to feed," said Bishop Burleson, "and as father never was paid more than \$800 a year, we youngsters, of course, were compelled to make our own way through school and college. This we accomplished with the aid of our little paper and by writing for and editing other Church papers."

"Bishop Burleson has reported Church Conventions for the last 20 years. He is Editorial Secretary of the Episcopal Board of Missions, and editor of the Board's official organ, The Spirit of Missions, published in New York."

DR. SUNDAY'S DONT'S

The following shots from the eloquent revivalist are so human and so true that it makes up for anything that they may lack in eloquence:

Don't come to church or come late. Stay away if it is wet, etc. The preacher can be eloquent to wood and varnish.

Don't sit up in front. It might look as if you were interested in the Church.

Come bound to find fault with everything.

Don't sing. Sit there like a bump on a log.

Don't attend prayer meeting, and don't take part if you go.

Tell the minister's faults, but don't mention his virtues.

If you see a stranger, don't shake hands with him. He might feel welcome and join the Church.

Don't bring anyone to church. It might encourage the pastor.

See that the pastor's salary is always behind—always.

If the pastor does not call often, treat him coldly. He has nothing to do but amuse you.

Try to run the Church, and run a committee if you are on one. If you can't run it, get mad and resign.

If some people try to help the Church, find fault because they are bold and forward. But never do anything yourself.

To many Christians the world is a picture gallery—

To them Christ is a beautiful portrait.

The Gospel is a divine melody.

Their business is to look at the portrait and express their satisfaction—to hear the Gospel and express their satisfaction.

The Saints are works of art. They look well in stained-glass windows.

The Martyrdom of St. Stephen is a work of art—of course martyrs ought to look like angels and allow themselves to be stoned. That is what martyrs are for.

But the world is not a picture gallery—and our business is not merely to look at Christ but to imitate Him.

The Gospel is not merely a melody to be heard—it is a symphony in which we are to learn one of the parts. And the important thing is not that we may be content to admire the constancy of the martyrs, but to be martyrs ourselves—that is to be witnesses of Christ in our daily life.

It is all right for Mr. Jones to admire St. Stephen, but when he goes home to his family it is more to the point that he doesn't cause any member of his family to be martyrs to his peevish temper.

It is all right for Mrs. Jones to admire St. Veronica, but it is more important that she feel charitable toward Mrs. Smith, who has talked about her.

In short, being a Christian does not consist in criticizing others; it isn't in detecting virtues in others; it isn't merely being an expert on pictures; it is rather making pictures ourselves.

Now, looking at pictures is tiresome. After I have gone through one picture gallery I don't want to go through another one for a long time. I'm tired.

There are a good many tired Episcopalians, who have listened to fine sermons until they don't want to hear any more sermons for a long time. They're tired too. But artists don't get tired of making pictures. That is fascinating work.

Neither do Christians who do things get tired of going to church. It is a part of their inspiration. It is where they get ideas to carry into practice.

As St. James says, if you are merely a hearer of the word, you deceive yourself—no one else, just yourself.

You deceive yourself into thinking that you are a Christian. It is the man who hears and does that shall be blest in his deed.

One doesn't hear of missionaries or settlement workers losing their faith. It is the one who merely hears the Gospel that comes to think that Christ has failed.

The Galilean has never failed. Men fail, not because Christianity is a failure, but because they have never practiced it. Christianity is a failure only where men loaf on their task.

It is a success when they put into it the same qualities that they put into their business, when they seek and give, and make sacrifices. To these people the Christian religion is the most eminent success in the world, for it brings peace at the last.

But as Talcott Williams says: "Peace cannot come, that is, true peace, except as the fruit of righteousness. Any other kind of peace is merely stagnation. Bring forth the fruits of righteousness and you will find the peace of God."

But the lazy Christian will find nothing but stagnation, which may seem like peace at first, but in all stagnation these are the elements of putrefaction, and sooner or later the

ANNOUNCEMENT

ANNOUNCEMENT OF THE BOARD OF EDITORS

THIS is to notify you that there has been organized a Board of Editors for the purpose of publishing a weekly Church newspaper at the price of one dollar a year.

This paper is to have the following departments:

Editorials and Question Box.
Church News and Progress.
Teaching and Devotional.
Religious Education.
Church Extension.
Social Service.

And as soon as a suitable person can be secured, a Family Page, and many other special features.

This paper is to be known as "**THE WITNESS**". It is to consist of eight pages of five columns each, 18 inches to the column.

There will be two pages—one of which will be available for use as a Diocesan Journal—another as a Parish Paper, each of which can be arranged for on weekly or monthly terms.

The Editors aim to furnish a paper which shall be instructive and devotional, rather than controversial, and to reach the plain man with plain facts, unbiased by partisan and sectional views.

The Board of Editors, as at present constituted, will be:

The Rev. Irving P. Johnson, Bishop Coadjutor-elect of Colorado—Editor-in-Chief.

The Rev. John C. Sage, Keokuk, Ia.

The Rev. Charles J. Shutt, Mankato, Minn.

The Rev. Francis S. White, Grand Rapids, Mich.

The Rev. Henry J. Mikell, Nashville, Tenn.

The Rt. Rev. James Wise, Bishop of Kansas.

The Rev. George P. Atwater, Akron, Ohio.

The Rev. Charles J. Sniffen, So. Lee, Mass.

The Rev. Ralph B. Pomeroy, Princeton, N. J.

This is a sample issue. The regular issues will follow in January.

What is needed to make this paper a reality is a definite number of Clergy who will guarantee or underwrite a certain number of subscriptions.

If you want to help the Board to fill this much needed want in the life of the Church, act by filling out and signing the enclosed blank.

THE WITNESS PUBLISHING COMPANY, Hobart, Ind.

PUBLISHERS' ANNOUNCEMENT

We ask every Clergyman in the Church

1. To send his own subscription of One Dollar for 1917 by an early mail—today. We want your subscription as evidence of your appreciation of this great venture of faith on the part of a few of your brethren.

2. To send us a list of every person in your Parish whom you think would subscribe, if asked to do so. Send with that list twenty cents for each name on it as a three months' subscription.

3. To appoint some person or some Guild to ask for the subscriptions during the three months. As each dollar is paid, retain the 20 cents advanced, and another 20 cents as commission, and send us 60 cents to extend the subscription to the end of the year. It will cost you very little or nothing to underwrite your entire Parish, especially if you "localize" the paper, while it would enable **The Witness** to start out in January with a splendid list of subscribers gathered from several thousand Parishes throughout the land. Help us to reach all our people. Do your part—underwrite a generous list—give us a good "send-off."

For your convenience we enclose a blank form which we hope you will fill out and return to us today.

There is a simple and practical way to place **The Witness** in every family in every Parish. That way is to touch the "home spirit." Citizens everywhere subscribe for the "home paper," and Churchmen everywhere will subscribe for the Church paper that is in touch with the life and work of the "home Parish." If the Rector of any Parish will use a column or more of this paper each week or each month to tell what the Parish is doing and wants to do, we will be a welcome guest in every home in that Parish. And more, if each Bishop will write a letter each week or each month to tell the happenings in his Diocese, and voice his wishes for the prosperity of that Diocese, it will be an added item of interest to every Churchman in the Diocese, and he will welcome the paper that brings the Bishop's message to his door.

It is our work therefore to "localize" **The Witness**.

HERE IS THE PLAN

Each column measures eighteen inches—five columns to the page. We will set up the type and print one column for only two dollars each issue. And you may have as much more space as you desire in any issue for only seven and a half cents an inch.

If you see fit to gather a column or more of local advertising cards, the receipts will more than pay the bill.

The only condition is that we have a list of at least one hundred subscribers in the Parish, as it would be impractical to change the forms on the press for a less number. We allow a commission of 20 cents on each \$1.00 subscription.

The papers will be mailed on a certain train on a given day that will guarantee their delivery to the subscribers on Saturday. The copy must reach this office at least twenty-four hours before that train leaves. A little experience will enable any Rector to determine at what hour he must mail his "copy." Centrally located as we are, this plan enables us to serve the Parish in Maine or on the Pacific Coast as efficiently as one near by. It is only a question of clock-work.

Here is a simple, practical plan that will enable the small Parish to have its column once a month and the large Parish to have its page,

Chats With the Editors

How do you like us? We are not very gorgeous in our apparel, but we hope we will bear inspection. This issue isn't what we want it to be—it is only a taste, a beginning, we hope, of better things to come. Not that we are ashamed of what we have to offer—not at all. Our modesty forbids extensive praise. We only ask you to see in us an effort to meet a need in the Church's life—a need so graphically pictured by Bishop Reese in his remarkable Convention speech, which we reproduce in part elsewhere. Coming issues will contain the names of many well known men in the Church as contributors. Bishops, Priests and Laymen have promised us their help. Some articles by our big men will appear, and we rather suspect some big articles by men less known in the Church today.

We want **The Witness** to bring every week its many-sided message for all the family. We shall not use "highfalutin" phrases or words not generally found in your newspaper. None-the-less, we think our offerings will do you good, will give you a wider outlook on the Church's field, will strengthen your faith and aid your devotion. Let **The Witness** help you by its weekly visit, and you, too, dear reader, help us grow into what we have determined to be: a newspaper for the mass of American Church people.

place "under the sun" for ourselves in the homes of thousands and hundreds of thousands of Churchmen where no Church paper is seen.

The Witness comes to ask that you take us in and make us a permanent visitor to your home. Just send your dollar, and we'll try to come close to your heart and life.

You'll like us, we are sure!

Why not help us edit this paper? Above everything else, we desire to show how practical the religion of the Church is. We want your experience. All our readers will bless you if you send us ideas of how to do things in the Parish. Don't fail to let your light shine. If you are doing something unique in Guild or Society; if you, Mr. Rector, have applied new methods in Parish work, tell us how, and what it has come to. We need your experience. Yes, help us edit **The Witness**.

Doesn't your Guild want to make money? Of course it does. It's easy. Just write **The Witness** and ask how. You will be surprised how easy it is.

We want to receive regularly every Parish paper published anywhere in