

# The Witness

"We Shall be Witnesses Unto All." Acts 1:8

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## SOME FACTS ABOUT THE CHURCH PENSION FUND

### THE GREAT RALLY OF ONE MILLION CHURCHMEN

### ON QUINQUAGESIMA SUNDAY

#### THE WHOLE MATTER IN A NUT SHELL

1. Nine-tenths of the Clergy live on incomes that permit no savings. When sickness or old age comes they have nothing. When death comes the widow and children have nothing.

2. Each Diocese in the past has tried to do something through a special fund for that purpose, given as a charity. How much? Don't mention the pittance. Let us forget it. How pitifully small at the best.

3. There have been several movements that have been started to meet the condition throughout the whole Church, but with meagre success.

4. Finally, six years ago the General Convention took action and appointed a Commission to investigate and plan a report. These men did splendid service. They took the matter up as an insurance plan. They called in actuaries. They got at facts. They worked out the details. They made their report.

(1) The support of the sick and aged Clergy is a right due them—not a charity. Pension for the widow and minor children is a duty the Church owes them.

(2) A Clergyman ought to be able to retire at the age of 68 years, and receive an income equal to one-half his average salary during the whole time of his service—the minimum amount to be \$600.00 a year. His widow should have at least half this sum.

(3) To do this, every Parish and Mission must pay into the treasury of the Fund each year a sum equal to seven per cent of the salary it pays its Rector—no matter who he may be. This is the same as the usual premiums in life insurance companies for forty accumulations for forty years—the usual period of service—will provide the "half-pay" annuity, and care for the widow and minor children.

The Church said:  
That is business-like. We will do it.

(4) What about the men now approaching 68 years—or half way through their period of service.

The Committee figured this out, and said it would require at once a Reserve Fund of Five Million Dollars. This would make the Fund effective from the start. The Church said:

That's right. We will do it, and let the day when the Fund becomes effective be

MARCH 1, 1918

That was three years ago. Bishop Lawrence of the Diocese of Massachusetts was asked to manage it. He put the work of his Diocese for the time being in other hands, selected his assistants, and for three years he has gone

in and out among the rich men and into the Parishes and Conventions, pleading the cause of the aged Clergy, their widows and orphans.

The response has been noble. Four millions are ready March

## SOUTHERN FLORIDA CONVOCATION

The twenty-fifth annual Convocation of the Missionary District of Southern Florida was held at Tampa the last week in January. The Rt. Rev. Dr. Frederick F. Reese, Bishop of Georgia, preached the sermon at the opening service, held in St. Andrew's Church on Sunday morning, the 28th ult. The Bishop of the District, the Rt. Rev. Dr. Cameron Mann, was assisted in the celebration of the Holy Communion by the Rev. H. A. Brown, Rector of the Parish, and the Very Rev. J. G. Glass, Dean of the Cathedral, Orlando. There were celebrations of the Holy Communion each morning of the Convocation at St. Andrew's and St. John's Churches. At a service held in the afternoon, Bishop Reese led in a discussion of the Church Pension Fund. Bishop Mann delivered his annual address at the evening service, which was attended

## PERSONAL AND PAROCHIAL ITEMS GATHERED FROM MANY DIOCESES

Mr. and Mrs. W. H. Foster of Elkhart, Indiana, have presented St. John's Parish with a new Rectory, which will be ready for occupancy the first of next month. The gift has caused much rejoicing among the parishioners and in the home of the Rector, the Rev. W. W. Daup. The basement in the handsome new stone church will be finished and furnished for Parish purposes.

A series of meetings for meditation and prayer are being held in Emmanuel Church, La Grange, Ill. The Parish paper gives the information that the meetings are only thirty minutes in length, beginning with the Lord's Prayer and ending with the grace or blessing. There is no chosen officiate

world's work. It is the age of looking ahead to social tendencies, of intellectual independence, and a sense of duty and destiny, and an appreciation of the truth. The leader is, therefore, not surprised, at times, to find in this group of young men, some who have reached a high standard of religious awakening. On one occasion, when the class members were asked to select some one member to pray for, before going to the Holy Communion, one gave this testimony: "I selected a fellow whom I did not seem to care much for, but when we left the Communion rail together, he looked different to me than he ever did before, and now we are good friends." Another, when he faced a problem, said: "I never prayed more earnestly in my life, and soon after I reached my place of business the problem was solved." From another: "I don't know why, but of late I have taken up the reading of the Bible and pray each day." Another said: "Since I have been connected with the class I have lived different. I do not go to some of the places where I went before. My family know that this is so."

The Rev. Harry C. Robinson, formerly Rector of St. John's Church, Columbus, Ohio, has been appointed chief executive officer of the newly constituted Archdeaconry of Detroit, Mich. Detroit is growing by leaps and bounds, and the new Archdeacon will have a section of the most interesting territory in the country in which to make good.

The children of the Church of the Redeemer, Chicago, agreed, without a dissenting voice, to deny themselves ice cream at a Sunday School party and contribute the money saved toward the relief of the suffering children in Belgium.

The seventh anniversary of the incorporation of the Boy Scout movement in the United States was observed in many places last Sunday. A special service was held in All Saints' Church, Norristown, Pa., in the evening, which was attended by neighboring troops. The Rev. E. H. Bonsall, Jr., a Scoutmaster of Clifton Heights, gave the address.

The new organization of the National Council of the Brotherhood of St. Andrew is starting off with very bright prospects for successful work during the year 1917, under the able leadership of the President, Mr. Edward H. Bonsall and the following corps of efficient officers: H. D. W. English, Pittsburgh, First Vice President; Courtenay Barbour, Chicago, Second Vice President; Carl N. Martin, Philadelphia, Treasurer; Franklin S. Edmonds, Philadelphia, General Secretary; George H. Randall, Philadelphia, Executive Secretary and Editor of St. Andrew's Cross; C. Frank Selby, Denver, Western Secretary; B. F. Finney, Savannah, Southern Secretary; F. H. Spencer, Chicago, Middle West Secretary; Walter M. Kalmey, Philadelphia, Corresponding Secretary. The office of Associate Secretary has been abolished, and Mr. Randall takes over the duties of that office in his new position.

The Rev. H. E. W. Fosbrooke, D. D., was presented with the Cambridge Mediaeval History and the Cambridge Modern History, in twenty volumes, by graduates and undergraduates of the Cambridge Theological School, as a mark of their affectionate esteem, before he entered upon his duties this

## What You Can Do for the Church Pension Fund

You can make your gift NOW for the full amount, or, if you want to contribute more than you feel able to give at this time, name the amount and pay it in five annual installments.

Let everybody give something.

last if one million more is received. All is conditioned on Success.

And Sunday, February 18th, Quinquagesima Sunday, is the great rally day for every member of the Church to do something—much or little, as he or she may be able, to crown these three years with success—and to provide forever for a faithful Ministry in the day of necessity.

### BISHOP EDSALL UNDERGOES A SERIOUS OPERATION

Bishop Samuel Cook Edsall, D. D., of the Diocese of Minnesota, underwent a most serious abdominal operation in Rochester, Minn. on Monday, Feb. 12. Bishop Edsall had an appointment to address the Church Club of Rochester that evening on behalf of the Church Pension Fund.

He had not been feeling well for some time and while in Rochester was examined by the physicians of the Mayo clinic who discovered so serious a condition that an immediate operation was performed. A large abdominal cyst had ruptured, and peritonitis had set in. Dr. E. Starr Judd and Dr. Charles H. Mayo performed the operation and drained the cyst, but so serious was the involvement that little hope is entertained for the ultimate recovery of the patient. The Bishop however stood the operation well and rested comfortably during the night and following day.

On Sunday last Sexagesima he met all his appointments as usual, confirming a class in the Church of the Ascension, St. Paul, in the morning where he preached an unusually convincing sermon on "The Proportion of The Faith", Rom. xii. 6., and in the afternoon he confirmed an adult in St. Clement's Church, St. Paul.

About a month ago Bishop Edsall sustained a bad fall on the icy walks and at that time probably was injured internally. He however continued his active life to within a few hours of the operation.

in a body by the members of St. James' (colored) Mission.

The business sessions were held on Monday and Tuesday. The following Committee on the Church Pension Fund was appointed to raise \$15,000 toward the Fund by March 1st: Dr. S. L. Lowrey, Tampa, Chairman; Messrs. C. M. Gay, Petersburg; H. M. Weathers, Ocala; R. A. Crowell and Wm. McIntyre, Tampa.

The following appointments were made: Secretary of the District, the Rev. G. A. Ottman, Ocala.

Council of Advice, the Very Rev. J. G. Glass, Orlando; the Rev. A. S. Peck, Sanford; Mr. A. Haden and Dr. E. M. Hyde.

Examining Chaplains, the Rev. James H. Davit and the Rev. A. L. Hazlett.

Chancellor, Hon. L. C. Massey. Vice Chancellor, Judge T. P. Warlow.

Treasurer, Frederick H. Rand. Registrar, the Very Rev. J. G. Glass.

Hereafter, under the Canons of the District, women will be eligible to vote at parochial elections.

The Bishop was requested by a small majority vote to fix the time for future Convocations on Tuesday as opening day, instead of Sunday.

The annual report of the Rector of the Cathedral School for Girls, the Rev. R. P. Cobb, showed that institution to have had a very prosperous year.

The District Branch of the Woman's Auxiliary to the Board of Missions held its annual meeting on the 29th ult, and the women made their Corporate Communion at a celebration said by Bishop Mann, who was assisted by the Rev. W. W. Williams of Key West. Miss May Rand of Orlando, in the absence of Mrs. Cameron Mann, President, presided. Mrs. Mann was re-elected President and Mrs. J. J. Bridges of Orlando Secretary.

or leader, each one using the time in his own way for meditation and prayer, each one praying alone. A list of helps circulated among the people offers subjects for thought and prayer. These helps are divided into three sections, dealing with the world, the Parish and the individual.

"In a certain leading Church," says the Rev. John Munday of Port Huron, Mich., "there was a conscientious business man of a practical turn of mind. A friend noticed that he stood up sometimes at the offertory, and sometimes remained seated. He was asked the reason why, and replied that when he put his pew rent on the plate he did not consider that he was any more giving something to God than when he paid his house or office rent; that for his pew rent he got more than an equivalent for all he paid, consequently was not going to pretend that he considered meeting his obligation as an act of worship. 'Which,' said he, 'the Communion alms and missionary contributions and special gifts are.'"

The men of St. Mark's Episcopal Church, Aberdeen, S. D., were tendered a dinner at the Guild Hall recently by a generous layman of the Parish, Dr. C. J. Lavery. The Ladies' Guild prepared and served the courses. The Rev. John W. Hyslop, Rector, acted as toastmaster of the evening. Messrs. A. F. Milligan, W. D. Swain and Paul Gross were the special speakers, and impromptu talks were made by Mr. J. L. Browne, Dr. C. J. Lavery and Rev. Dr. Ashley.

The Dean Rousmaniere Young Men's Bible Class, the Cathedral of St. Paul, Boston, is doing a splendid work. It meets on Sunday afternoons at 5:15 o'clock. The members discuss and study the Bible and some of life's problems. The aim, we are told, is to lead the student to see life in its proper perspective from the Christian point of view, and to aid him in finding his place and part in the

(Continued on page 4)



# PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

## THE COLLECT

O Lord, who hast taught us that all our doings without charity are nothing worth; Send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

In our town we found that it would be a good thing to change the name of "The Charity Organization Society" to that of "The Social Welfare Organization", because, among other reasons, many people had grown to feel that the word "charity", in the popular mind, meant, on the one hand, a begging organization of some kind, and, on the other hand, a more or less scientific "hand out", preceded by a number of personal questions impersonally asked, and which could not be always answered in kind, as was the Parish Visitor, who stood on the threshold of the little forlorn house, and said to the one who opened the door: "Does your husband drink?" and received as an answer, "No; does yours?" Charity has had some pretty rough usage all along the line, from the begging impostor way up to the man who signs a check for some local philanthropy, and promptly proceeds to dismiss from his mind the whole subject which he was solicited to help.

Can not we Christians do something to restore "charity" to a measure of its original meaning? And can we begin to do this in a better way than by always remembering that "the gift without the giver is bare"? Some people speak of charity as if it meant something different from love; as if its synonym was *dole*. Charity is love expressing itself toward men. Worship is love expressing itself toward God. In both cases it is wrapped up with personality. That is why the Collect says: "All our doings without charity are nothing worth". If love is not the essence of your daily life toward God and man; you have not yet evolved from the tiger and the ape. You are not yet a real human being. And because so much of the tiger and the ape still lives in many of us, Mother Church bids us pray the Life Giver to pour Himself into our innermost being in order that charity shall mark our thoughts and our speech as well as our deeds, so that we shall not be counted "dead" by Him who has set forth the only values in life that are worth while. The truly charitable man or woman is the one whose thoughts and words are as wisely generous as his deeds. What a mockery to ask God to put charity into our hearts; and then, even though we have put large alms in the alms plate, to go out thinking uncharitable thoughts of our friends and neighbors, or saying uncharitable things about their weaknesses and failings! Such people forget that out of the fullness of the heart the mouth speaketh, and that in the person who thinks and talks uncharitably there live not only tigers and apes, but snakes so noxious that it can truthfully be said that the poison of asps is on their tongues.

Are you inclined to gossip? If so, have this Collect typewritten on a card and stick it on that looking-glass before which you brush your hair or powder your face. And add to the Collect this little act of self-consecration and say the latter every morning by yourself, or with your family at the breakfast table:

"My God, I offer Thee today, Whate'er I THINK, and DO, and SAY. Teach me, dear Lord, Thy Holy Will, Help me my duty to fulfill; For Jesus' sake. Amen."

## THE EPISTLE

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not

behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For when that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Concerning this day's Epistle, Bishop Doane once said: "To bring within the compass of a paper such as this, or of a lifetime of sermons, an exposition of today's Epistle were as idle an impossibility as to empty the ocean into the hollow which childish fingers have scooped out in the sand. It stands like some exquisite sculpture at the entrance way of Lent, and it hangs, like a beautiful picture, over the gate through which we pass; and the finger on the stone, or on the canvas, is simply the statue or the portrait of the Incarnate Son of God. He and He only and He altogether fulfilled, lived, realized in Himself that perfect love whose attributes and evidences, as St. Paul sketches them,

make up the man Christ Jesus." I make the suggestion that you read this Epistle every day this coming Lent, until you learn it by heart, and then repeat it once every day thereafter, slowly, with your mind on each phrase, until the whole picture becomes part and parcel of your mental self.

The thing that strikes me about the Epistle, considered as a whole, is this: It shows me that real love is that spiritual quality in one's life which can be likened to the temper in Damascus steel. You can bend a real Damascus blade, but when released the temper within brings it quivering back to its proper shape. So true love for God is the spirit of a man in which is the same temper that is in the spirit of Jesus Christ. Charity is not passion; charity is not benevolence; charity is not amiability. Charity is God in your every day life. It is a spiritual quality, which, when you get it, makes everything you think and do and say worth while. And when one gets this wonderful love in his life he finds, to paraphrase Bishop Brent, that he must be vigorous as well as tender; self-repressed as well as indulgent; able to use a pruning-knife as well as to apply a balm; and that often truest love gives its best by taking away most. Parents and lovers and good friends might apply this acid test question to their loves: "Is my love helping my child, my sweetheart, my friend, to be a stronger character, or is it making him, or her, a moral, or a mental, or a religious parasite?" Always remember that while "love has but one office, one power,—to give all that it has and all that it is,"—yet that that is no true love, no real charity, which simply makes darlings of people, and never exercises self-repression nor demands self-sacrifice on the part of the loved one. Bishop Brent puts it well when he says: "Love that coddles is destructive; love that challenges is creative."

## THE GOSPEL

Then Jesus took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on, and they shall scourge Him to death, and the third day He shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. And it came to pass that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging, and hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus, Thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace; but he cried so much the more, Thou Son of David have mercy on me. And Jesus stood and commanded him to be brought unto Him; and when he was come near He asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight and followed Him, glorifying God; and all the people, when they saw it, gave praise unto God.

Shakespeare said, "Love is blind," and yet if love be put into our hearts by the Holy Ghost, I should be inclined to think that such love, at least, was far from being blind. Jesus is Incarnate Love, and He saw to the end. He saw that the Cross was set ahead of Him as "a mark of trust and love, and not of displeasure", and as a son of Love He went to meet the situation and accept the challenge. Real love never "beats about the bush" when unpleasant duties, which

## BISHOP REESE CALLS TO PATRIOTISM

Bishop Theodore Irving Reese telegraphs THE WITNESS as follows. His recommendation certainly should be followed in all our Parishes. In his own Diocese every Parish and Mission displays the American flag as he here suggests.

"In present national crisis will you urge placing the American flag in all our Churches, following cross in procession or set on epistle side of chancel, teaching the relation of the Church to patriotism and its Christian expression. The effect of such united action would be far reaching. The relation of the Church to the birth of the nation creates opportunity for present leadership."

THEODORE IRVING REESE.

In the end mean health and salvation, are involved. So we Christians are not to be afraid "to speak the truth in love" when there are big issues for the human soul at stake. It is the amiable, easy-going, silent-when-they-ought-to-speak Christians who often bring discredit on religion, and make the Church to be despised. How many of us are silent when we should be saying by our words and actions, "Jesus of Nazareth is passing by?" And that love, I admit, is blind which will not see Jesus passing by in almost every event of life. Again, note, He is either passing by with us or without us. Love, as I have said awhile back, is wrapped up with, bound up with, personality. If we do not see God in Jesus we will never see Him at all—at least as love. In such a case God may be an influence, be He will never be a Personality; and what we need to make life worth living is to know God as a Personality through Jesus Christ.

"Lord, that I may receive my sight!" It is the cry of faith to the heart of God. And the heart of God is not hardened. "He has promised to be always conscious of us." If we will only act every day as if He were near, by and by we shall have our reward—we shall begin to see Him. And I believe we shall see Him clearer as we ourselves are more and more charitable in thought, and word, and deed. Worship God, be charitable to all men, and you will become men of vision; and those who will best know that you have become such will be the man-servant, and the maid-servant, and the cattle, and the stranger within your gates. I would rather have their opinion of your charity and your charitableness than that of any collector for any philanthropic agencies in your town, even including your own pet "charity". F. S. W.

## COMMENTS ON THE NEW LECTIONARY

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

### QUINQUAGESIMA

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Quinquagesima	Gen. 47: 27-48: end (Deut. 14: 22-15: 11)	Rom. 11	Mal. 3: 16-4: end	Matt. 17: 1-13
M.	Gen. 49	Jude	Jonah 1: 1-16	Mark 9: 14-29
Tu.	50: 1-14	Philémon	1: 17-2: end	Matt. 17: 22-end
Ash-Wednesday	50: 15-end	II Cor. 6: 11-7: 10	3	18
Th.	Isa. 30: 1-21	I Cor. 1	4	John 7: 1-27
F.	31: 1-7	2	Joel 1: 1-12	7: 28-52
St. Matthias	12: 12-end	Luke 12: 13-34	Isa. 22: 15-end	I John 12: 15-end
1st Sunday in Lent	Ex. 13: 1-14 Joel 1	Rom. 7: 1-8: 6	Joel 2: 1-18	John 8: 12-end

If there is one set of Collects, Epistles and Gospels whose unity, purpose and meaning are clear, it would seem to be those for Quinquagesima. We pray in the Collect for Love, which is described in the Epistle and illustrated in the Gospel. And while the lessons need not be limited to this one theme, yet Lamentations on this day seems inept. (The New Lectionary uses Lamentations in its historical connection just after the destruction of Jerusalem, which it deprecates. See Second Year Tables, Third Week in Lent.) We offer:

### SUNDAY MORNING LESSONS.

First, Israel's blessing Ephraim and Manasseh, closing with the promise of deliverance (verse 22 should be omitted), a promise which finds its fulfillment on Easter; while the second lesson pursues the same theme of God's fidelity to His Chosen, carrying it on and broadening His grace to include within its scope the whole human family. For Sunday evening, we have the Transfiguration. (which should end with verse 9, or else go on to take in the healing of the epi-

pieced out with selections from the prophets which give the spiritual meaning of Egypt as "Flesh and not spirit; man and not God". For the Old Testament Lessons in the week days of Lent, Evening Prayer, we give a course in the Minor Prophets. It is said that one reason why the American Church threw out the English Lessons from Septuagesima on, was to get in the prophets, instead of being confined to historical lessons in Lent. The object was good, but the method was unnecessary and bad. To celebrate the deliverance on Easter from a trouble which did not come into existence, is not impressive. But by beginning with Genesis on the first Sunday in Advent, and running different courses morning and evening, we are enabled to combine the two plans; and the two-year plan gives still greater variety.

### ASH WEDNESDAY

The first lesson in the morning completes the story of Joseph, ending with the note of faith and hope—"God will surely visit you"—and teaching the lesson of forgiveness, while the New Testament lesson explains what true penitence is, in line with the Collect. In the evening, the excellent Prayer Book selection, Jonah's effective plea to Nineveh for repentance, is retained and coupled with our Lord's teaching on forgiveness and its conditions. The accustomed Isaiah 58 and Luke 15 will be found in the second year.

### NOTE

It should have been mentioned above that the Old Testament alternate for Sunday morning is used because of its bearing on a subject that has come to be associated in our minds with Quinquagesima, viz: care for the ministry. Deut. xiv: 23-29 would not be a bad text for a sermon on the Pension Fund.

In reply to a correspondent who objects to Jonah in Lent, claiming for it an exclusive use in the Epiphany season, would say that we recognize the Missionary character of Jonah, and have given it a place in the Epiphany season of the second year, but that a book may be suitable in more than one place, and Jonah's effective plea for penitence certainly does not seem inappropriate for Ash Wednesday. Moreover, the book distinctly looks forward to the Death, and Resurrection of our Lord.

## A LITTLE SERMON FOR EVERYBODY

### THE VALUE OF A MAN'S LIFE

What is a man's life worth? What is there about it that makes every effort on its behalf worth while? What is there about it that makes us plan and work for its betterment?

Christ gives the answer when He says, "It is written in your law ye are gods".

The time came in the physical evolution of the race when spiritual evolution began, when God breathed into man an immortal soul. God had created many wonderful things, earth, sky, seas, heavens, but He was not satisfied. He wanted a being that could make a response to Him. So He stamped His own image in man, He gave him a life like His own, He made him a god.

You have seen a representation of Michael Angelo's drawing of the creation. Man is stretching out his hand from the promontory of earth to meet the outstretched hand of the Creator as He passes by, and the touch of that hand raises man to life, and work, and effort. As Kipling says, "He rises to his feet as God passes by, a gentleman unafraid".

Now, at times, man forgot his Divine origin. Contact with the things of the earth, which he was intended to subdue, sometimes subdued him.

But he could not entirely stamp out his Divine nature; stifle it, trample on it, there yet remained something of the god in him. Christ came to make this plain to man. He came to lash the race into consciousness of its Divine origin. He came to drive the beast out of man, as one day, with a whip of small cords, He drove the money changers out of the temple.

Christ thought that man was worth so much that He was willing to give Himself for man. Christ valued man; that shows a man's worth. He said that it was in the law of the most undeveloped human nature that there was a promise, a potentiality of the Divine in it. And He made this clear in the parable of the Prodigal Son. Men were not beasts. God was their Father. So the son said, "I will arise and go to my father". The parable of the Prodigal Son is Christ's echo of the primal fact that man was made in the image of God. Religion is as natural to man as any other law of nature. Just as some characteristic of feature or disposition works itself out in a man by the law of heredity, so the Divine in man must assert itself, being inherited from the Father of us all.

If it is true that "to err is human", it is something which man has added to his humanity, not something which was inherent in it. Bishop Launcelot Andrews says: "Two things I acknowledge in myself, O God: nature,



which Thou hast made; sin, which I have added."

Sin is regicide—it is killing the kingly part of us.

Sin is deicide—it is killing the God in us.

We do try to do that—Crucify the god in us.

We drag Him before the judgment seat of our worldly interests; we run and fill a sponge full of some deadly drug that we may give it to Him to drink, so that we may with untroubled conscience enjoy the pleasures of the passions; we nail Him to the cross of our plans and purposes for our own life.

But we can never quite still the voice of God in us.

That makes the worth of our humanity. That stimulates the effort that we make to save our own life; that inspires the desire to go out and save the lives of other men.

We will not make sacrifices for others unless we believe that they are worth the sacrifice; we will not go out to save unless we believe that there is a life worth saving.

"It is written in your law, ye are gods." And the law is exemplified in the life of Jesus Christ—when God was made man, that He might show the world once and forever man fulfilling the law of his nature—man become God.

H. J. M.

#### "ON SAYING THE CREED"

The old parson was on his way home from the Diocesan Convention. He had stayed for a chat with the Bishop afterwards, and so was traveling alone. As the train was pulling out of the station, a bustling little man, with a face of great good humor, came into the coach and sat down in the only vacant seat, which happened to be by the parson's side. It was a happy meeting to both of them. The bustling little man was professor of physics in the High School of that city where the parson ministered. They were friends in a general gathering sort of way. Never had they had before even a half hour exclusively in one another's company.

It was not long before they were talking, simply and naturally about religion. Somehow or other, folks always did when they were with the old parson, and rather liked the doing of it, too.

"Doctor," said the scientific man, in the course of the discussion, "fact is, I like the Episcopal Church a lot. Atmosphere about it. Sense of quiet—peace of God—simplicity. You know what I mean. Rests me when I go, and all that. But there is one part of every service you have that I can't stomach, to be perfectly frank. That's saying what you call the Creed. It sets my teeth on edge and spoils my going. Spectacle of a crowd of presumably intelligent beings standing up and saying, 'I believe' this, that and t'other, not a single bit of which they can scientifically know to be true. Honestly, now, can you prove there is a God, or that He came down from heaven and was born out of the ordinary way, and rose from the dead, and all that bit about the Holy Ghost and the resurrection of the dead? Isn't it all very unscientific? Doesn't it mar the mystic devotion of your services?"

"You have asked three very interesting questions," said the old parson, with the greatest appearance of pleasure. Before I answer them, let me ask you one or two myself.

"When Darwin discovered his 'Theory of the Origin of Species,' did he believe it to be true before he knew it by experiment, or did he know it before he believed in it? Isn't it true that he said to himself something like this: 'Maybe that theory is correct. I'll believe it is, experiment on the basis of it, see if the facts fit it, and then, if it is correct, and the facts do fit, I'll know.' I can talk to you about Darwin. I can't to most lay people, because most of them know about him only something about man, and monkeys, and missing links. Most folks know no physical science. They just have an idea that it has excused them from religious devotions on Sunday, when they want to play golf, or go picknicking. But you are different. You are a really scientific man. Tell me, then, did Darwin believe before he knew, or know before he believed?"

"Of course," admitted the teacher, "Darwin had a theory before he knew it true, and he believed it enough to experiment with it. But—"

"Exactly," interrupted the old parson. "If he had been content merely to observe innumerable facts about animals and plants he would have been no scientist; he would have been a doddering old grind. He had imagination enough to believe a great, and really romantic theory. The thing that made him one of the two or three great minds in the nineteenth

century was his great power of believing things which he had not yet proven."

"I don't quite see the connection between Darwin's Theory and your Church Creed," insisted the teacher.

"Well, I'll try to make plain to you the connection. It's plain as a pike-staff to me, but possibly I can't put it into words in a moment. Let's see, Just as Darwin's theory explained the interrelations and growths of the various biological species, so the Creed, —which is, after all, merely a statement of the doctrine of the Incarnation of God in human nature in Jesus, —explains the life of the human soul, the life of a man. It enables him to see himself clearly in his relationships to God and to his fellow-men."

"No, sir," said the teacher. "Your Creed says nothing about man at all. It's all speculation about God."

"If you think that, sir," responded the parson, "you have not thought things through very far. When I say that God, for man's redemption, for yours and mine, came out of the understandable Infinite and humbled himself, and lived as a human being, and suffered, and died, and, rising again, carried humanity into the heavens, and founded a Church wherein we folks might touch Him humanly, sacramentally, and so touch heaven, —when I say that, don't you think it implies that I am something which God must value tremendously if He thinks it worth while to love it that much and do that much for? Why, sir, every time I say that Creed I know that I am no chance collection of physical matter, no mere intellectualized beast. I know the worth, in God's sight, of my immortal soul. And let me tell you, sir that most of the things the matter with the world are traceable to man's forgetting his real value and rating himself too low."

"But, to carry out your parallel," queried the scientific man, as the train whistle blew for their station,

and they reached for their luggage, "how can you experiment to prove your Credal hypothesis?"

"By trying to live as a soul redeemed, and finding how intensely happy it makes you, how it destroys the sense of life's futility, how it puts meaning into the otherwise stupid passing of time, how it fills you with the courage for sacrifice. The saints in all the ages, who were just folks like us, after all, have been experimenting with the Christian Creed as an hypothesis for human living for nineteen hundred years. It worked with them. It works with me and with countless others right this minute."

"Next time you go to an Episcopal Church, Professor, and the Creed is said, think of it as the Christian hypothesis of life. Think of the saints shouting from heaven, 'We found it true.' Think of us, the living, saying to ourselves, 'The theory of life based on this Creed I am in process of proving for myself. I believe it, and, behold, the acting on that belief is changing me from an animal into a child of God.'"

The train pulled into their station.

Faith comes not by argument, but by inspiration. The flame of trust is kindled within us from the fire that burns in other souls. . . . Here is the true value of church-going. The primary purpose of the Church, of its preaching, of its Sacraments, of its philanthropic activities, is to increase the volume of faith in the individual and in society. The Church may be conceived of as a power-house, from which go forth streams of living energy. Hence the value of the Church in the modern world does not lie primarily in her intellectual power, or in her institutional services to the community, but in the amount of faith she is able to generate.—Dr. McComb, in "Faith."

## SHORTAGE OF CLERGYMEN

By Dean DeWitt

### V. REMEDIES

Of course the man who from the compulsion of his light-hearted nature, or self-discipline, has become a universal optimist will have contested every proposition thus far laid down. That kind of an optimist is one of the most serious obstacles to any remedial undertaking. The very first requirement along the line of increasing the number and bettering the quality of the Clergy is to realize that the need is imperative, and makes a legitimate demand for instant and continuous action on the part of every member of the Church. The second requirement is the devising and setting into operation of some organized plan or system for recruiting the ministry. True, no one need wait for it, although it may now seem, canonically, to be nobody's business, because it is simply everybody's business; yet, being everybody's business, it is yours and mine, every clergyman's, every layman's, every Parish's, every Diocese's. There are a number of voluntary societies working along this line, such as the Protestant Episcopal Education Society in Virginia, The Evangelical Educational Society of the P. E. Church of Philadelphia, The Society for the Increase of the Ministry of Hartford, the Ember Guild and Western Theological Society of Chicago. There are fourteen Theological Seminaries, which, while not their purpose or obligation, endeavor not only to find candidates for Holy Orders, but in some way or other to finance their theological education.

But the most hopeful feature of the situation is the active existence of an organization created by a Canon of General Convention in 1913, known as

## CHRISTIAN FAITH AND PRACTICE—WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

### VIII.

#### PRAYER

Prayer is instructive to man. All races of men pray. Even the most primitive man has always looked to higher powers for protection, or tried to buy their aid. There is a wide difference between the primitive savage, with his incantations to avert evil, and the Christian, with his prayer to a Heavenly Father, but in both cases the principle is the same—the recognition of a superhuman power to which the appeal is made.

#### PRAYER DENIED

We have today a so-called religion which denies the efficacy of prayer. Mrs. Eddy, in her book, says "Prayer to a personal God is a hindrance". The Lord's Prayer has been revised for use in "Christian Science" congregations, so that, instead of petitions, there is a series of dogmatic statements. We find also a tendency today to deny prayer for any but spiritual blessings.

#### CHRIST TAUGHT PRAYER

That "Christian Science" departs completely from the principle of Christ in regard to prayer is obvious to one who reads our Lord's words with any care. Christ Himself prayed often, and His prayers were petitions: "If it be possible, let this cup pass from me." "I pray for these \* \* \*

man nature, came and lived our life, and so all the things of common life are sanctified. The child who prays about everything which troubles him—the lost toy—his hopes and desires—has the true instinct. Nothing which really troubles us is too small for us to take to the Heavenly Father.

#### PRAYER IS NOT TO CHANGE GOD'S UNWILLINGNESS

God is unchangeable, it is true, but Christian prayer is not to change God's unwillingness.

That He is "the same yesterday, today and forever" gives us confidence in prayer. He who answered the prayers of His people in old time must be equally ready and able to answer them today.

Prayer may be the means by which we are prepared to receive that which God all along has been anxious to give, but could not give until we felt the need for that particular gift.

#### NATURAL LAW AND PRAYER

Many people today have felt their faith in prayer, particularly prayer for rain or fair weather, weakened by the teaching of science regarding natural law. We have come to look upon nature as under the control of law. When rain comes, it comes through the operation of forces linked in a chain of cause and effect, and some men feel that we have no right to expect God to interrupt the working of natural law—feel doubtful, perhaps, whether God can so interrupt His laws.

But the more we know of the laws of nature, the greater the wonders which men can work. It is by knowledge of those laws that men are able to answer the prayer of humanity for better light, more rapid transit, means of talking one with another in spite of distance which separates. Many scientists look forward in hope to a time when men can, by use of natural law, bring rain. Why, then, is it so hard to believe that God, who knows all the forces of nature—and who established those laws—can use them in answer to man's prayer?

#### WE NEED FAITH IN PRAYER

What the Christian world needs today is a revival of faith in prayer—a realization of the truth which Tenneyson expresses:

"More things are wrought by prayer than this world dreams of."

If we really believed the teaching of our Lord and of His Church, we would realize that even a congregation of two or three meeting together in Christ's name is worth while—that through their prayers forces are set in operation whose potency for God cannot be estimated.

If we really believed in prayer as a power, the invalid, confined for the rest of life to a single room, would not feel shut away from all usefulness to humanity. The sick bed would appear as a place from which, through intercessory prayer, would go forth influences for good to the uttermost parts of the earth. The leisure resulting from inability to work is opportunity to set in action, through prayer, God's mightiest forces.

J. H. Y.

"What kind of a Church would our Church be, If every member were just like me?"

These lines rhyme well surely. They jingle like bells. Repeat them; sing them; whistle them. Every one "just like me". Such a Church ought to please me. Would it please the Master? Would it be like "a city set on a hill, that cannot be hid"? What sort of a congregation would we have on Sundays, and at other times? Every member "just like me". How about the Sunday School? And the Treasurer of the Parish—how much money would he have? "Just like me." What would the Hebrews, and the infidels, and the heretics say of such a Church? How soon would God's will be done on earth as it is done in heaven? Let us say it and sing it again, and each one answer for himself:

"What kind of a Church would our Church be, If every member were just like me?"

—Selected.

#### THE BISHOP OF IDAHO GIVES CORDIAL SUPPORT

Editor of THE WITNESS.

My Dear Sir:

I read your initial copy of THE WITNESS with much pleasure. I feel sure your effort will be of real value to the Church and I propose to do all in my power to support you, both in sympathy and by subscriptions, so you may count on the Bishop of Idaho to do the best his circumstances permit.

Faithfully yours,

(Signed) JAMES B. FUNSTEN.

the General Board of Religious Education. The duties of this Board are divided into four departments: (1) Parochial, (2) Secondary Schools, (3) Collegiate Education, (4) Theological Education. Within the past three years it has brought into a considerable degree of co-ordination the educational work of all the Dioceses, through the subsidiary Boards of Education of the Provincial Synods. This has been the first step towards systematizing the work of finding postulants and candidates for Holy Orders, and securing their proper education. In view of the immensity of the responsibilities of this Board and its small financial resources, it is not just to complain that it has not yet fully organized its Theological Department. But it has formulated a plan—so far as the present Canons on theological education have permitted—which promises ultimately—and we hope very soon—to co-ordinate, facilitate and make effective the independent, sporadic and unsystematic efforts which for a century have been the only reliance of the Church for obtaining and perpetuating her ministry. It is, indeed, most encouraging to read the pre-convention statement of the General Board of Religious Education, as set forth recently in a volume of 260 pages. (Get a copy if you can from the G. B. R. E., 289 Fourth Avenue, New York City.) But this Board can accomplish nothing except as it can secure through Provincial Synods, Diocesan Conventions and parochial organizations the active co-operation of individuals. And it can do very little without large financial support. When the Roman Church in the Arch-Diocese of Chicago felt the need of more priests, it bought the most desirable block of land procurable on the north shore of the city, planned an equipment to cost upwards of a million dollars, and was secure in the loyal contributions of the rich and poor. The 500 youths whom it is designed to educate for the priesthood in this school will be found. In our own communion there

that they all may be one." He took it for granted that His disciples would pray: "When ye pray, be not as the hypocrites." He told them, "Ask and ye shall receive." He taught them a form of prayer, "Our Father". Prayer to a personal God, our Heavenly Father, is distinctly Christian.

#### PRAYER IS NOT TO INFORM GOD OF OUR NEEDS

God does not need to be told of our necessities. "He knoweth our necessities before we ask." "Your Heavenly Father knoweth that ye have need of all these things" (food and raiment), our Lord told His disciples. Yet he told them to pray, "Give us this day our daily bread". So it is entirely in accord with His teaching that, in the Prayer Book Services and in our daily devotions we should bring our needs before Him. The idea that it is unworthy of the Christian to pray for temporal things, and that therefore our prayers should be only for spiritual blessings, misses the lesson of the Incarnation. God took hu-

is too much popular dissent from any large plan calling for financial support. Instead of a meagre \$30,000 with which to finance the organizing and development of the educational work of our communion, \$100,000 annually ought to be a minimum at the disposal of our General Board of Religious Education; and the Church ought to be keenly interested in every proposal which comes from this body. It will require years to make up for lost time in getting into co-ordination and efficient co-operation all the forces of the Church which must be enlisted in order to produce a constant supply in sufficient number of the best type of clergymen. If some of those years are spent in blocking the way, in disapprovals and suspicions, and in refusal to co-operate, there will be so much lost time and lost opportunity.

Next month we shall continue the subject of Remedies for the Shortage of Clergymen.



## THE OLDEST PRIEST OF KANSAS DIES



The Reverend James Hervey Lee of Manhattan, Kansas, died on January 8th, at the ripe age of 86 years. He was buried from St. Paul's Church, Manhattan, to which Parish he came as Rector fifty years ago. The service was conducted by the Bishop of the Diocese, assisted by the Rev. Allan G. Wilson of Clay Center. Interment took place in Sunset cemetery, a beautiful wooded slope on the outskirts of the town, in plain view of the house built by Mr. Lee in 1869, and in which he has lived ever since.

Mr. Lee was born in Savannah, Ohio, in 1830. His father, who was a wheelwright and a farmer, was of Scotch-Irish parentage. Mr. Lee received his early education in the public school of Ohio, and at the age of eighteen years began teaching in a rural school. After a few years he entered Kenyon College, Gambier, Ohio, with only \$11 in money, but with plenty of capital in ability and earnestness. He worked his way through college, and in 1859 received the degree of Bachelor of Arts.

He immediately entered Bexley Hall for a theological course. He was graduated in divinity in 1862, and also received the degree of Master of Arts from his alma mater.

Mr. Lee was ordained in Odino, Ohio, by Bishop McIlvaine, and in 1862 he was ordained Deacon by Bishop Bedell, and in June of the following year he was priested in the Parish church at Steubenville, Ohio, where for some time he was Curate. He then became Rector of St. Paul's Church, Laporte, Ind., where he served for three years. On June 25, 1866, he was married to Miss Laura Canfield of Medina, Ohio, who is now deceased. At this time Bishop Vail of Kansas was instrumental in the extending of a call to the Rev. Mr. Lee by St. Paul's Church, Manhattan.

The chair of Latin language and literature was vacant in the Kansas State Agricultural College, and the Regents, knowing of Mr. Lee's scholarly attainments, and his intention of coming to Manhattan, elected him to the position.

For several years Mr. Lee held both the Rectorship of the Parish and his professorship in the college, but with the increase of duties in both, he resigned the Rectorship, though he continued to officiate frequently at Divine Service. Mr. Lee remained a professor in the College until 1875.

Upon his resignation from his College position, Mr. Lee returned to Ohio, where he was Rector at Hamilton for two years. He was then called again to the Rectorship of St. Paul's, Manhattan, upon which he entered in 1877.

In 1879 he was elected Superintendent of Public Instruction of Riley County, in which Manhattan is situated. So efficient was his service that he was re-elected term after term until 1890.

Mr. Lee was confirmed in Odino, Florida, and then returned to Kansas to become a teacher in St. John's School, Salina, where he served faithfully for four years. He then undertook Missionary work, and for years was a well-known figure in numerous Kansas Mission stations. For some time he took the services in the Church of the Heavenly Rest, Wakeeney, Kansas. He also for a third time took charge of the Manhattan Parish. He was for a time Dean of the Northwest Convocation of the Diocese of Kansas.

The Rev. Mr. Lee retired in 1912, at the age of 80 years, and made his home just west of Manhattan—the same place on which he had lived the better part of a century. He was a regular attendant at the services in St. Paul's Church.

As a priest, the Rev. Mr. Lee was an earnest Parish worker and an able

preacher. He was one of the best class room teachers in the early faculty of the Agricultural College, and kept in close personal touch with the students.

Among his students in the College was Dr. Samuel Wendell Williston, now Professor of Paleontology in the University of Chicago, and perhaps the leading paleontologist in America. Dr. Williston wrote recently to Mr. Lee:

"Professor Lee remains, and will remain so long as I live, among my most cherished memories of long ago. For I can conscientiously say that you made the greatest impression upon my life of any teacher, of any man that I ever knew. \* \* \* You it was who saved me and made me of what use I may have been to others, by your confidence and belief in me when I felt tempted to waste my life."—Kansas Churchman.

## PERSONAL AND PAROCHIAL ITEMS

(Continued from Page 1.)

month as Dean of the General Theological Seminary.

The annual Corporate Communion for the laymen of the Diocese of Massachusetts will be held in the Cathedral, Boston, on the morning of Washington's Birthday, February 22nd, at 8 o'clock. Breakfast will be served at 9:15, following which there will be an address by Mr. Franklin S. Edmonds of Philadelphia. A service of thanksgiving for the life of Washington will be held at 12:10, at which the Rev. Dr. Addison of All Saints' Church, Brookline, will give the address.

The annual dedication festival week was observed by St. Paul's Parish, Hammond, Ind., from January 25th to February 1st. There were special celebrations of the Holy Communion and other services, and a Parish banquet. At an evening service there was a full representation of the Vestry and all the organizations of the Parish, with a sermon by the Very Rev. Walter S. Pond, Dean of the Cathedral, Chicago.

The Rev. Dr. John E. Sulger has been the Rector of St. Stephen's Church, Terre Haute, Ind., over twenty years, during which time he has officiated at 556 Baptisms, presented to the Bishops 535 persons for Confirmation, married 279 couples, and buried 456 persons.

St. Andrew's Church, Chicago, is planning a home-coming for all former communicants of the Parish and of the Parishes which were federated into the present St. Andrew's Church, St. John's, and the Church of the Atonement. The connection of St. Andrew's with the old Church of the Atonement makes it the third oldest Parish in the city. The Parish of the Atonement built the present Cathedral of St. Peter and St. Paul, and owned and built the first building on the present site of St. Andrew's Church. This year is the sixty-seventh year of the history of the Parish.—Diocese of Chicago.

The noonday Lenten services will be held in Chicago in the Majestic Theater and be in charge of the Church Club. The following speakers are announced: Dean Bernard Idings Bell of Fond du Lac, the Rev. Henry S. Foster of Denver, the Rev. Dr. James Freeman of Minneapolis, Dean H. P. A. Abbott of Cleveland, the Rev. Dr. W. Russell Bowie of Richmond, Va., Bishop Thomas of Wyoming, and Bishop Anderson of Chicago.

The Rev. W. E. Mann began his work as Rector of St. Paul's Church, Council Bluffs, Iowa, on the first of this month. The Vestry and prominent citizens of his former Parish, Kewanee, Ill., gave public expression to their appreciation of Mr. Mann and what he had accomplished during his Rectorship in their city. Mr. Mann was formerly pastor of the Hanover Street Congregational Church in Milwaukee, Wis.

The Fort Wayne District Meeting of the Woman's Auxiliary to the Board of Missions was held at Garrett, Indiana, on January 25th. There were a large number of delegates present from Fort Wayne, Delphi, Peru, Auburn, and Kendallville. The following officers were elected for the ensuing year: Mrs. Catherine Brackenridge, Delphi, District Chairman; Mrs. J. D. Jack, Garrett, Vice Chairman; Mrs. W. C. Bickell, Peru, Secretary and Treasurer.

The Sunday School Convention of the Diocese of South Carolina was held in Trinity Church, Columbia, on Tuesday and Wednesday, February 13 and 14. Miss Lindley, Secretary of the Woman's Auxiliary to the Board of Missions, New York, was present and gave an address. Mrs. Loman of Philadelphia, who is a specialist in the primary work of the Sunday School, was on the program.

### The Rev. Dr. Swope Resigns

The Very Rev. Rodney Rush Swope, D. D., Dean of the Convocation of Waynesville, and for twenty years one of the most prominent figures in the District of Asheville, has recently resigned from the Rectorship of All Souls' Church, Biltmore, N. C., owing to ill health. The Vestry passed a series of resolutions tendering to Dr. Swope their deep appreciation of his faithful service and earnest work. "We recognize," the resolutions say, "his strong influence, guiding hand and consecrated labor in the life of this community and district; his efforts have not been confined to the routine of his Parish, but have impressed themselves upon our civic life. In every work looking for our moral, spiritual and material advancement he has been foremost. No worthy cause has appealed to him in vain, and no creed has circumscribed his vision. We are gratified that Dr. Swope has concluded to remain in Biltmore to assist us with his advice and judgment, and we express our sincere hope that he may shortly be restored to complete health and able to continue for many years to serve in his Master's vineyard."

### Dr. Gardner Snow-bound in Minnesota

The Ogilvie Conference, held in Sioux Falls, S. D., on February 6th to 8th, inclusive, came very near being deprived of the privilege and pleasure of having present the Rev. Dr. Wm. E. Gardner, Secretary of the General Board of Religious Education, who was announced to take an important part on the program. He failed to reach the See City of his good friend and genial host, the Rt. Rev. Dr. Hugh L. Burleson, until the second day of the Conference, having been delayed at Mankato, Minn., by the complete tie-up of railroad traffic, owing to the blizzard which swept over the Northwest at that time. "It is an ill wind that blows nobody any good," While Bishop Burleson, who was responsible for the program, was anxiously waiting for the snow plows to clear the tracks for the trains from the East, the Editor of the News Department of THE WITNESS was sitting at the feet of Dr. Gardner drinking in the practical common sense wisdom which he always has on tap. Under his leadership, the splendid work of the General Board of Religious Education is coming to be well and favorably known by the rank and file as well as by the leaders in the Church. The day is not far distant when we are all going to get awake to the fact that the Board is doing some mighty big and important things, and is deserving of the enthusiastic encouragement and generous support of Church people everywhere.

### Asheville to Become a Diocese

The Missionary District of Asheville, North Carolina, the Rt. Rev. Junius Moore Horner, D. D., Bishop, will probably be the next full fledged Diocese. The unanimous report of the Committee on Diocesan Organization recommending that the necessary Canonical action be taken to organize the District into a Diocese was adopted by the last District Convention. The committee stated that it would require a principal sum of approximately \$66,000 to endow the Episcopate, and that the Trustees now have in hand \$42,798.12. They also have the promise of the General Board of Missions that should the District become a Diocese before another Missionary District applies for it, they will receive \$10,000, a balance in the hands of the Board of what is known as the Harold Brown Fund. This leaves \$14,000 to complete the principal sum named, with several sources to draw from which will more than cover the amount. A special Convention called to carry out the recommendation of the District Committee was called off by the Bishop, acting on the recommendation of his Council of Advice. But it is felt that action must soon be taken.

### It Wasn't Henry Ford's Parish

Mr. Julian H. Harris is making good progress with his campaign on behalf of the Church Pension Fund in the Diocese of Southern Ohio. The money part is coming all right, but, better still, he is doing fine work in creating a future market. That is to say, he is

keen on increasing the giving capacity of the Diocese. His method is spiritual—that is, his appeal is to the imagination. He says himself he is trying to make people "see" what they were not seeing before. Take this point: "Don't think of your Rector as a person who is trying to get you to do things you don't want to do. Remember, he is furnishing service—service which you need and which you call on him for." Is it any wonder that in one Parish seven men "came across" with over a thousand dollars in fifteen minutes? It wasn't Henry Ford's Parish either.

Four new members were added to the General Board of Religious Education at the annual meeting held in New York the last week in January: The Rt. Rev. Dr. Theodore I. Reese, Bishop Coadjutor of Southern Ohio; the Rev. George G. Bartlett of the Philadelphia Divinity School; Mr. H. C. Theopold of Faribault, Minn., and Mr. George Zabriskie of New York. The following were elected to serve as members of the Executive Committee for the ensuing year: The Rt. Rev. Dr. Ethelbert Talbot, Bishop of Bethlehem; the Rev. Drs. Caley, Bradner, Gardiner, Nicols, Young and Boynton; Messrs Wm. Fellows Morgan, Robert H. Gardiner, and Harper Sibley, ex officio. The Board instructed the Executive Committee to appoint a special committee to take under consideration with the Board of Missions and the Board of Social Service, the proposal to unite the work of the Boards.

The Rev. B. S. McKenzie, Rector of the Church of the Messiah, Gonzales, Texas, has been appointed Dean of the Gonzales Deanery by the Bishop of West Texas, the Rt. Rev. Dr. Wm. T. Capers.

The American Catholic has been discontinued. It was edited by the Rev. Harry W. Wilson, who has had charge of a small Mission in the Diocese of Los Angeles at Avalon, Cal., and has announced his intention of going over to the Roman Communion.

A committee of ladies belonging to the Church of the Epiphany, Niagara Falls, N. Y., are raising a fund for a beautiful memorial window to be placed in the proposed new church building in memory of the late Mrs. W. J. S. Drew, who greatly endeared herself to the members of that Parish by her good works and earnest Christian life.

There are a lot of fine Parishes, large and small, in the American Church. Among the many, Trinity Church, Victoria, Texas, is worthy of mention. Three months ago the members of this generous Parish presented their Rector, the Rev. C. H. Reese, with a purse of \$88 to help defray his expenses to the General Convention. At Christmas time they gave him a handsome leather vestment case, and now they are planning to present him with a Ford car. It is not at all strange that the Rev. Mr. Reese is said to be "wondering if there is any limit to the generosity of his friends and parishioners." The members of Trinity Parish, as well as the Rev. Mr. Reese, are to be heartily congratulated.

Twenty-five forums of New York City and vicinity have joined in the Congress of Forums, with the Rev. Percy Stickney Grant, Rector of the Church of the Ascension, New York, as President. An announcement reads: "Through this democracy of discussion, the open forum is destined to become an important factor in the solution of the industrial problems of the nation."

St. John's University, Shanghai, a Church institution, "has joined the playground movement in the Orient," says The Survey, "and become a center of radiation for supervised playground work. The University has opened a playground under the supervision of its students trained in the social betterment courses."

The Gutenberg Bible, now in the library of Mr. Henry E. Huntington, is said to be the highest priced printed book in the world. In 1825 it was sold for \$2,520. In 1897 it went for \$20,000. At the recent Robert Hoe sale it was bought for Mr. Huntington at \$50,000.

"New sects," says a secular writer, "are not born in these days, and if they are they are soon struck with infantile paralysis and go unwept to an early grave."

A cold in the head is not so bad as a cold in the heart.—The Choir.

## CHATS WITH THE EDITORS

Very few of our Clergy address larger congregations than does the Rev. Dr. Freeman, Rector of St. Mark's, Minneapolis. As a preacher, Dr. Freeman gives inspiration and encouragement to thousands who attend the services at St. Mark's. Recently, the Minneapolis Tribune has asked Dr. Freeman to contribute each Sunday to its columns. These articles appear on the editorial page, and are attracting wide attention. Through the courtesy of Dr. Freeman and the Tribune, we are to publish in our columns these words of inspiration. They will appear weekly, under the caption, "Every Day Religion", and will be much enjoyed by our readers, who are sure to profit by them.

We are delighted to announce that the series of articles on "Prayer Book Revision", by the Rev. Dr. Parsons, mentioned two weeks ago in this column, will be begun in March and continue at frequent intervals for some time thereafter. This series promises to be a notable one, inasmuch as it is from the pen of the Chairman of the Joint Committee on Prayer Book Revision, who was in charge of the revision legislation in the House of Deputies in the last Convention.

Our readers by this time are becoming aware of the kind reception which has met THE WITNESS in every quarter of the Church, through the publication of commendations from Bishops, other Clergy and Laymen. Such testimonials are daily coming to our office, and nerve the Editors to greater efforts to fulfill the desire of the Church for such a paper as THE WITNESS has set out to be. We presume that no publication ever received a heartier welcome than has ours during the few weeks of its existence. We have been able to make ourselves known to only a few score of the more than 5,000 parishes in the American Church, but as rapidly as possible we are endeavoring to introduce ourselves to the Clergy and Laity of all our Parishes. Our present subscribers can do much by sending us the names of interested Church folk elsewhere than in their own Parish to whom we may send sample copies. We will be grateful for such lists, and will respond immediately.

The Parochial Mission throughout the Church, since last year's experience, has come to be a recognized agency of value in Parish life. It is with pleasure we announce the publication in early issues of a number of articles dealing with the methods, aims and results of the Parochial Mission. The subject will be treated by experienced Missioners, who, from their large experience, gladly contribute to our columns. These Clergy have already promised their help: Rev. Dr. Freeman, Secretary of the Commission on Parochial Missions; Rev. Dr. Floyd W. Tompkins of Holy Trinity Church, Philadelphia; Rev. J. A. Schaad, Canon Missioner of the Diocese of Quincy; Rev. Dr. George Long, an experienced Missioner; Rev. Francis S. White, who has done remarkable work in conducting Children's Missions; and others.

### GETHESEMANE

The world's guilt weighs Him down,  
His kingly head where sat no crown,  
Is bowed before Jehovah's throne,  
And bleeding, torn, His heart makes moan

In dark Gethsemane.

"Father, Thou lookest on Thy Son;  
All things are wrought by Thee.  
I pray Thee, pass the cup from Me!  
If not, Thy will be done."

When 'gainst our lips we press  
The cup of bitterness,  
When shrinking and alone  
We make our broken moan

In dark Gethsemane;

When we in anguish pray  
"The cup shall pass away,"  
As prayed the Blessed Son,  
Let this help us to say,  
"Father, Thy will be done."

'Tis not Fate's blind decree,  
Behold our God doth see!  
But Love divine, that worketh still  
For our own good, His sovereign will.

MARY STEINMETZ.



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## EDITORIAL

All Europeans despise Americans is a phrase one frequently hears, interspersed with statements that "Belgium looks upon America as her Savior" and that the French regard the American with enthusiasm. Our English cousins always have had a cousinly regard for us.

We are despised for our dollar diplomacy and commended for our prodigal charity.

We are despised for our governmental policy toward the war by both parties to the strife. Although an innocent bystander in the causes that made the struggle, we are drawn into the vortex by the very insistence of the combatants, and we are judged to be cowardly and greedy by those who, themselves seeing red, are incapable of calm and dispassionate justice.

We are made the scapegoat for the atrocities committed in Belgium and the cause of the miseries incidental to the most brutal of all wars.

Ourselves, incapable by reason of our unpreparedness, to overawe anybody, it is demanded that we shall act as a policeman to stop Germany in its mad career. Handicapped by our frequent assertion (whether wisely or not) of the Monroe doctrine, we are summoned to interfere in the strife of Europe.

Victims of the atrocity done to the Lusitania and the American innocents who suffered death therein, it is demanded that we plunge into the war to avenge this wrong.

And now, at last, when the declaration of Germany has made a breach, and we seem to be drawn further into the frightful slaughter, we enter as one who has already lost his reputation and is fighting, or proposing to fight merely because we have been goaded into it.

—There are several reflectionsthat arise when one, who is an American rises to explain. And the first of these is, what has been the history of diplomacy to give a foundation to the accusation that America is lacking in idealism. Hitherto diplomacy has all been dollar diplomacy, so far as we have studied the subject.

The scramble on the part of the leading European powers for domination has been most inconsiderate of the rights of the weak.

When we read history, the Spanish-American war in which the United States refused to annex the Cuba that it had captured is almost the sole instance of idealism in the treatment of conquered provinces, that one can find.

In the ruthless confiscation of the wealth of helpless China, the action of the United States in refusing a part of the sway is almost Quixotic in its altruism.

In the abominable atrocities which were practiced with impunity by Turkey upon helpless Armenia, there was a woful lack of idealism in Europe.

Now we are not accusing anybody; we are merely putting before our readers the character of the defendant up to the time of our delinquency.

Diplomacy has in the past been, at the best, an enlightened self interest devoid of idealism. The exceptions have been certain recent acts in the history of this republic.

But that does not defend us now. It is merely a statement of our good intentions up until now.

But now—What is an American? He is for the most part a composite photograph grouping the nations that have largely sympathized with Germany, he is one-third that—grouping the pro-ally nations, he is one-third that—and looking back to a distinctive American origin, he is one-third that. In short, in this American we find a dual personality, a sort of Dr. Jekyll and Mr. Hyde perhaps, according as you look at the matter, and in this present war a most unsatisfactory sort of a person from whom to expect united, intelligent action.

Moreover, he is a collection of sovereign states united in a more or less indefinite federal whole, stretching from the Atlantic to the Pacific, with a dozen distinctive regional personalities, governed by a slender partisan majority in a very bulky and unwieldy assembly with a tripartite personality, consisting of Representatives, Senators and what is known as the administration.

The President is a powerful official, but not all powerful, for his hands can be tied, as were Mr. Cleveland's, by his own partisans.

The recent election was a very curious illustration of what an uncertain personality an American can be, even upsetting what he thought himself to be.

Now what shall we say? That America is full of the highest and most disinterested idealism, that has not been able to express itself through political and diplomatic channels, but that (has and is and) will express itself in a thousand ways of fraternal helpfulness.

This frightful war is a demonstration of the results of "efficiency without conscience", and the same elements that brought about the war in Europe are naturally present in America; in many a conscienceless corporation of capital and of labor; looking only to self interest, demanding only its own special privilege.

The idealism of America still exists. It may have been throttled by business and politics, but it is still in the heart of that portion of our personality which is thoroughly American. What we shall do? How shall we do it? We must have leadership. Give us the leadership and the idealism will be found true and sound. To despise Americans is like despising Belgians because they do not rise and protest against the injustice of the oppressor.

We, too, are bound; by our political combinations; by our business organizations; by our labor organizations; by our constitutional limitations.

It takes time for public opinion to form and materialize into action but America is permeated and leavened by the highest kind of idealism, which is frank to condemn its own inaction but does not deserve the reproach of being cowardly or greedy, merely because politicians are time serving and corporations are money mad.

What shall be done?

Let Americans demand that the rich stop wicked and profligate extravagances in the face of this great suffering; that they be compelled to listen to the tale of woe; that they be forced to give of their abundance in this great need. The common people always give.

Let Americans demand that the foreigners who are among us, be loyal to this country and that they be deported from the land in which many of them have abused their privileges as guests, if they persist in flouting the country which has blessed them, even more generously than they have abused it.

And let the ministers of the Lord pray between the porch and the Altar.

"Spare us Good Lord" and "We beseech Thee to hear us". What is before us, we know not, but one thing we do know and that is that underneath all the money making and merry making of our beloved country, there is a conscience that will make itself felt when the way is opened for such expression.

## THE STORY OF THE CHURCH

### THE Gnostics

At the very outset the Christian Church came into contact with other religious systems than that of the Hebrews.

Conspicuous among these were the Gnostics, and the first exponent of this religious system is mentioned in the eighth chapter of Acts.

"But there was a certain man called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one; to whom they all gave heed, from the least to the greatest, saying, 'This man is the great power of God'. And to him they had regard, because that of long time he had bewitched them with sorceries. . . . Then Simon himself believed also; . . . and when Simon saw that through the laying on of the Apostles' hands the Holy Ghost was given, he offered them money. . . . But Peter said unto him, 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money'."

Afterwards Simon Magnus perverted and became a leader of the Gnostic cult which became very strong throughout the Roman Empire and was an inveterate enemy of the Christian Religion for a couple of centuries.

### THE CONFLICT

It is very interesting to note the conflict of Christianity with Gnosticism, because several times in the history of the Christian Church, the same theories have been discovered anew and have formed the dogma of flourishing religious sects that have opposed the Church, and because it has again appeared in our own time, claiming to be the "power of God" and taking almost identically the same name as its early prototype. For Gnostic is from the Greek verb 'gnosco,' and means to know; while Scientist is from the Latin word 'scio' which means also to know; the fundamental idea in each case being that faith is replaced by knowledge, which is the exclusive property of those who adhere to the cult, all else being mortal error, hostile to the knowledge possessed by the elect.

It was of these Gnostics that St. Paul wrote "Knowledge puffeth up, while Charity buildeth up", and it was of these same Gnostics that St. John wrote, "If we say that we have no sin we deceive ourselves and the truth is not in us", and again "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that spirit of Anti-Christ".

### ITS TENETS

The Gnostics divided men into the spiritual, the psychic and the carnal. The last were hopeless, the first were sinless and the psychic were able to know and therefore possible converts.

The main principles of Gnosticism were:

1. That matter was evil or non-existent. That Christ could nothave come in the flesh and that he could not have really suffered upon the Cross.

It was evident therefore that it copied Christianity without the Cross, a kind of religion that could appeal to those who had no ambition to become martyrs to the faith.

2. They believed in a series of emanations from the Supreme and hidden God, whereby they could get the material world into existence without defiling the hand of God in its creation. For, of course, a pure God could not have formed matter, but a series of Gods could take the onus of responsibility off from the serene but helpless one who sent them into being. Christ was one of these emanations.

3. They denied the Sacraments as being carnal and substituted processes of purification and initiation which seemed to them more suited to spiritual beings.

4. They thought that the gifts of God could be purchased with money and made their impartation of spiritual knowledge a source of revenue to themselves.

Gnosticism had manifold forms, and was not really Christian in its origin. It came from the East, and was what is known as a syncretic religion, that is, a religion which picked certain things out of various existing religions. It borrowed from Greek philosophy, and Hebrew Scriptures, and Christian tradition, and in its day appealed strongly to the imagination of those who wished to get all the benefits of Christian idealism without taking up the Cross and following Christ.

### ITS APPEAL

It appealed to the conceit of its day, as St. Paul hinted, for it gave all the glory of knowledge (falsely so called, says St. Paul) to those whose education had been neglected.

Like modern Christian Science it ignored all the regular systems of knowledge and substituted its own peculiar chameleon system, which altered itself from time to time to suit the demands of the age. It was bitterly opposed, not only by St. Paul and St. John, but by Irenaeus (one of the earliest Christian writers) and by nearly all of the early fathers.

They accused it of rejecting such portions of Holy Scripture and such institutions of our Lord as did not fit in with their peculiar theories. Irenaeus controverts their claim to 'hidden sources of

teaching from Christ', by stating that the faith of the Church had been handed down openly in each of the cities of the Roman world by a line of Bishops, the names of which he recites in the great cities of his day.

The bases of the two systems were entirely different. Christianity depended upon 'the faith once for all delivered to the saints' and handed down openly by a well known and authorized Church which Christ had founded, and upon the administration of certain definite sacraments which Christ had instituted and the Church had faithfully preserved.

While Gnosticism depended upon an esoteric knowledge which had come down through hidden ways, and upon picking and choosing from the Scriptures such portions as struck men's fancy.

In the same way the miracles of Christ had been done in the open and His spiritual services had been bestowed 'without money and without price', while the wonders of the Gnostics were confined to mystery, and they had no hesitation in making the peculiar gifts of God, which they claimed, a source of profit to themselves.

### ITS EFFECT

Gnosticism did not succeed in perpetuating itself. In less particular times it became incorporated in the Church itself, and manifested itself in certain ways.

The substitution of ascetic practices for Christian graces; the frowning upon marriage as though it were a form of sin; the forbidding to eat meats; the disregard of the Sacraments as being unnecessary for those who are spiritual, were forms of Gnosticism that found their way into the Church itself, to reappear again in such heresies as the Cathari, and the Albigenses.

The Christian religion had taught that Christ came in the flesh and taught us to sanctify the body, but Gnosticism taught that the body was evil, hopelessly bad. Christ had taught that we were to be perfected through suffering. Gnosticism taught that suffering was unnecessary and mortal error.

Christ had preached the forgiveness of sins through his Cross; Gnosticism taught the elimination of sin by thought processes. The two systems were hopelessly irreconcilable and the tenets of Gnosticism were regarded as anti-Christian by the Apostles and the early Christians. They would seem still to be so.

The noblest question in the world is, What good may I do in it?—Benjamin Franklin.

The men whom I have seen succeed have always been cheerful and hopeful, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men.—Charles Kingsley.

How pure and absolute the mercy of God! He forgives all, hopes for all. How comforting is this in the light of the guilty past! And what an obligation it imposes upon us for the future! How can we sin against such magnanimity?—W. L. Watkinson.

O give us strength to face our day  
With courage, as Thy sons of old.  
To lift our voice in prophecies  
Against the gods of stone and gold;  
Give us to see and understand  
The heart of man, and to forgive;  
Give us the faith to touch Thy hand;  
Amen.

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## THE PARISH

A Christian Making Institution  
RECTOR VESTRY

### How a Parish Makes Christians

### Through Its Organized Activities

#### EDUCATION

The Church School  
Font Roll  
Kindergarten  
Primary

#### WORSHIP

#### SOCIAL SERVICE

#### CHURCH EXTENSION

## CATCHING RAW MATERIAL

(Continued)

An essential feature for a Church School is children. One cannot produce shoes without leather. You cannot produce Christians in the Parish unless you get children on whom to work. The Parish ought to be as keenly interested in the sources of supply for the Church School as the shoe manufacturer is in the leather market.

We have seen the Font Roll at work, preparing the way for childhood to enter the educational plant at the earliest possible moment. Now the question arises, how are we to deal with the children of the community where the Parish operates who are not tied up with the School?

#### BUSINESS METHODS

Here is a chance for the man of business to make a real contribution to the life of the Parish through its Church School. As a man of business he recognizes the value of organization in business. He knows that modern salesmanship is rapidly becoming a science, and that the creation of new markets requires technical training and special knowledge. Schools of salesmanship are the order of the day, and the trained man is the chap who captures the business in the midst of the keen competition of modern industry.

How soon will the Christian business man learn that the Church of Jesus Christ needs his talents to make the Christian enterprise successful? From one point of view, the creation of a market for the Christian religion is a matter of salesmanship. Just as soon as the Church seriously challenges the laymen of the Church to bring to the upbuilding of its institutions their special gifts of business organization and equipment, then will the Parish come into its own.

The report of the Commission on Business Administration in the Church and in the Parish to the last General Convention in St. Louis is one of the hopeful signs of the times. The Church Pension Fund enterprise is a living illustration of what can be accomplished for and by the Church when she puts into operation her organizing power.

#### ORGANIZING THE CHURCH SCHOOL

First, I would say to the Rector of the Parish, pick out one of the best men of the Parish, who has made a success of business organization, and challenge him to the work. Through your own enthusiastic leadership, make him see the bigness of the task, and its importance in the life of the Church. Then let him alone, as far as possible, to work out his personality in the plan of operation.

#### EFFICIENCY ON THE JOB

Here are a few of the things one layman contributed to the successful organizing of a Church School.

One difficulty the School had to contend with was late pupils. Eventually he worked out a plan by the use of a printed tardy slip, which was filled out by a Secretary at the door and handed by the late pupil to the teacher as he entered the class. It practically cured the trouble.

Another difficulty was the keeping of permanent records of the pupils' attainments in the School. Today, in that School, is an eight years' record card, showing at a glance the pupil's complete history and records for eight years. A report card to parents was another scheme evolved out of the fertile mind of this trained business man. The system of reporting and following up absentees was another contribution. In other words, here is an interested and hard-working business man giving gladly and freely of his special talents to build up the Church School in the Parish, and because of his contribution and leadership in this department, the School is proving a suc-

cessful and growing enterprise. His corps of subordinate Secretaries and officers are being trained in efficiency, and a School of Salesmanship in Religious Education is demonstrating its power in building up the Christian enterprise.

#### THE FOLLOW UP MAN

Many children are lost to the Sunday School because not followed up after an absence of two or more Sundays. In a large School, the Rector or Superintendent does not know of the case, the teacher is too busy to call, and the scholar drifts away and drops out. How can this be remedied? Here is one method successfully used: A group is chosen out of the Parish and organized into a Church School Visitors' Guild. This group pledges to give so many hours a week for this special work. On Monday morning a list of all absentees, with their addresses, is on the desk of the Rector. This is supplied weekly by the Enrollment Secretary. These names are assigned to the Guild members for visitations and written reports returned. Teachers in the School make these visits when possible, but when unable to do so, the information gathered by the visitor is handed on to teacher. When removals are discovered, the name of the family and the new address are sent to the nearest Church, with a request to look them

Parish for adequate housing and equipment to properly carry out its educational plans. Separate class rooms and departments for various grades in the School can very easily be arranged for at very slight increased expense, if the architect is properly guided by Rector and Building Committee who are awake to the needs of the Church School.

When children of today compare the secular school and its equipment with what is usually furnished by the Church for Religious Education, is it any wonder that they often misjudge the value of the Church School, when they compare its uncomfortable, poorly adapted equipment for the work it has to do with the Public School and its attractive rooms and pictures. If it is true that environment and physical surroundings have a great deal to do with the formation of character, then in the Parish let us see to it that the Religious School plant itself, as far as possible, dignifies Religious Education in the mind of the child, and attracts him by its attractiveness and practical utility.

#### THE KINDERGARTEN DEPARTMENT

The preceding paragraph applies especially to the Kindergarten Department of the School. Separated from the main School, with its tables, and chairs, and pictures, and circles, and music, it offers to the Christian

## THE SYNOD OF THE SOUTH WEST PROVINCE LIKES THE WITNESS

The following resolution was unanimously passed by the Synod of the South West Province at its annual meeting held in Little Rock, January 16-18, 1917.

Resolved:—That the Synod of the Province of the South West heartily approve THE WITNESS and give it every assistance possible.

up and get them identified with the new organization.

New scholars are handled in the same manner, and the week following their entrance into the School the family is visited and an attempt made to interest the parents in the School plan. The children referred to are largely from non-Church families, and often the entire family is drawn into the Church through this system.

#### THE SCHOOL BUILDING

While on the subject of organization, it might be well to say a word regarding the physical plant and equipment. The new ideas in education are teaching us many things we need to know. The modern idea of a Parish has so changed in the last generation that the Church is finding herself in a state of unpreparedness along many lines to handle the situation. This is nowhere more clearly seen than in our buildings. The church building is erected for one special purpose, viz: Christian worship, and is not adapted for Parish use outside of that purpose. The Parish House has become a necessity in equipment if the Church is to adapt her life and activity to the twentieth century and meet its needs. The problem is particularly serious in the small town and rural community, where Church folk are few and money hard to raise. We are confident, however, when the Church at large sees and fully understands her new task and responsibility, she will solve the problem and find the answer. Numbers of successful experiments in building combination plans for Church and Parish House purposes have been made, and out of these will come eventually building plans to meet the needs.

In our new buildings we need to recognize the claims that Religious Education rightly make upon the

motherhood of the Church an opportunity for service in Christian making that is second to none. The attractive literature that has been published in recent years along this line of Christian Education is easily obtained, and no Parish ought to be satisfied with its machinery if this most important department of the School plan is left out or inadequately handled. No matter how small the Church or Mission may be, there is surely a field of activity in this sphere for Christian women who love little children and long to lead them into the Kingdom.

#### THE BIRTHDAY CHAIR

The birthday anniversary, begun with the Font Roll in the home, ought to be continued in this department of the School plan. Here, now, however, the work is with the child direct. His birthday is a means of teaching him his life is God's gift, and he is taught to bring his offering to God to celebrate that event. One somewhat unusual feature of the birthday celebration in the Kindergarten Department of the School we are using as an illustration was in the birthday chair. A Kindergarten chair, entirely overlaid with gilt, is placed on a small platform in the middle of the circle. A broad ribbon, changed in its color with the Church's seasons, is tied on the back of the chair. The child whose birthday comes on that day, or in the week preceding, is allowed the proud privilege of occupying this place of honor during the session of the class.

#### THE PRIMARY SCHOOL

Many details and plans must be left out of the discussion here that are closely related to the educational process. We hope to deal with them later under separate headings. The main thing we would emphasize here in passing is the recognition of the need of this as a department by itself, as

## ROUND ABOUT THE PARISH

A Series of Articles by  
GEORGE P. ATWATER  
Rector, Church of Our Saviour, Akron, Ohio

### VI. THE TEMPLE

Your church may stand on some broad avenue, stately and imposing, or it may nestle among meagre dwellings in a side street; it may be of stone and have a great tower, with clanging bells, or it may be of wood, with a little rickety pair of steps and a wobbly steeple, but it is your church and you love it.

If it is a small Church so much the better. Every good workman wants a tool that fits the hand and a small Church is oftener better adapted to the workers and more suited to the service of the plain people than a large one. A large Church may become too much like a public institution, while a small Church gives a sense of brotherhood that strengthens the impression of the Fatherhood of God. Fortunate is the large Church that can give the feeling of human interest to the worshipper. Many, no doubt, do so, inspired as they are by large hearted and sympathetic leaders, and they are blessed in their work.

The furnishings of your Church may be simple, but you have furnished it gloriously for yourself. A thousand precious memories have woven themselves into its fabric. Here in its hard pews you sat as a child gazing with open eyed wonder at the awful figure of a Sunday School Superintendent and amazed at his confidential relationship with the Lord. You are especially awed by his intimacy with Abraham, Moses, Saul and David. Did he not tell what David thought on a certain occasion and how scared he was in his heart when he saw Goliath

had an idea that the solemn usher would be scandalized and might perhaps try to catch the sparrow with the little bag fastened on a pole which was used to take up the collection. That pole interested you, too. It was such a graceful bit of ceremony to take up the offering with the pole delicately poked between the rows of people. For two years, as it was swung along, by the barest fraction of an inch had it missed hitting the bald head of the man on the end of the second seat in front. The pole certainly had possibilities. You did not know that that pole was not used in another Church in the whole state. But it was a memorial pole and could not be supplanted.

Then the solemnity and beauty of the service began to impress you. You grew to love the familiar words and the splendid tunes. You wondered how soon you, too, would approach the Altar with reverence and receive from the hands of the Priest the sacred elements of the Holy Communion. The time came at last and with a group of your companions you approached to receive the blessing of Confirmation. The little temple that night became a great Cathedral and the kindly Bishop a veritable Apostle.

The day came also when, with rejoicing, you stood before the Altar again, this time with the one who was to be the partner of your life's joys and sorrows.

How indifferent you are to the appearance of that Church as it appeals to the casual visitor. It has been furnished by you from the precious treasure chest of memory and every imperfection has a glory of its own. If it were not so we should be strangely affected by our Churches. For not many of them have any claim to abstract beauty. They represent the height reached by our people in appreciation of architectural excellence. A sturdy building committee gets what it likes and the result is what one was called a building of the Graeco-baptist style of architecture. When prosperity came to your land and people began to travel, there arose an imitation of the luxuries of unaccustomed surroundings, and home and Church were erected and furnished in the style so felicitously called "early Pullman or Late North German Lloyd."

How does the parson feel about his church? He loves it. His people gather there. His message is delivered there. There, by Baptism, he brings the children into the Kingdom of God. But he does not want it to be fussy, to have a hanging garden of brass ornaments for a chandelier and a box of jig-saw scroll work for a pulpit. No! He wants simplicity, dignity, peace. He desires the pews to be furnished with God-fearing men and women. He wants them to love the church because it shelters the Altar, to which all may bring their burdens. It is the temple of the Living God, and there is the Altar of reconciliation, and the spot made sacred by the real presence of the Saviour.

"Here, Oh, my Lord, I see Thee face to face;  
Here would I touch and handle things unseen;  
Here grasp with firmer hand eternal grace,  
And all my weariness upon Thee lean."

#### AT CHURCH NEXT SUNDAY

If I knew you and you knew me.  
How little trouble there would be!  
We pass each other on the street,  
But just come out and let us meet  
At Church next Sunday.

Each one intends to do what's fair,  
And treat his neighbor on the square;  
But he may not quite understand  
Why you don't take him by the hand  
At Church next Sunday.

This world is sure a busy place,  
And we must hustle in the race.  
For social hours some are not free.  
The six week days, but all should be  
At Church next Sunday.

We have an interest in our town,  
The dear old place must not go down;  
We want to push good things along,  
And we can help some if we're strong  
At Church next Sunday.

Don't knock and kick and slam and slap  
At everybody on the map.  
But push and pull and boost and boom,  
And use up all the standing room  
At Church next Sunday.  
—Canadian Churchman.

(To be continued.)



# THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

## CHURCH EXTENSION AMONG THE NEGROS

There is a general impression, none too correct, that the Episcopal Church is not doing very much for the Negroes. It is very likely true that not all is being done that conceivably might be done, but that is a very different thing from wholesale default. As to what is the best method of ministering to the Negro population, where it is heavily massed, no very clear conclusion seems to have been reached. For several General Conventions past this question has been earnestly taken up, but a final decision as to an established procedure has not yet come into sight. By reason of the much greater and more intimate knowledge of the Negro problems possessed by Southern Churchmen, the Conventions have, as a whole stood silent and ready to endorse and to vote any plan upon which these Churchmen might generally agree. But the Southerners themselves seem pretty evenly divided upon the matter. The question is not as to whether the Church shall do her part—she is willing, and always has been, to do that—but only how best she can do it. As an instance of what the Church is doing to build up a race for which this country has assumed a responsibility that it cannot evade, the following news note from the Board of Missions is of many sorts, of interest:

### ST. PAUL'S SCHOOL

"St. Paul's Normal and Industrial School, Lawrenceville, Va., gives a thorough industrial and intellectual training to 500 Negro students. Under the wise and able leadership of Archdeacon Russell, it deserves the best the Church can give. Ninety per cent of our American Negroes labor with their hands, and such schools as St. Paul's are teaching them to so labor in a way that will make them self-respecting, self-supporting citizens of the communities in which they live. St. Paul's has revolutionized the moral standards of that whole section. The Board of Missions, through the American Church Institute for Negroes, is able to give St. Paul's only \$18,250 a year. Archdeacon Russell must raise as much more annually. We have several other schools of this sort which we also support in this inadequate manner, such as St. Augustine's, Raleigh, N. C.; St. Mark's, Birmingham, Ala.; St. Mary's, Vicksburg, Miss. They come nearer to the solution of the so-called Negro problem than any other agency.

"St. Paul's especially deserves to be known as the 'Tuskegee of the Episcopal Church'. Its work, though not quite so extensive as the famous institution in Alabama, is as high in quality, and in some respects is more productive of real and lasting results, for every graduate of St. Paul's goes out after years of training in the Church's system, with its strong emphasis upon the ethical side of religion. The Board of Missions would gladly appropriate five times the amount now going to the Negro work if the Church would only make it possible. With its present income, the Board of Missions is able to appropriate only about \$105,000. As there are approximately 10,000,000 Negroes, this means an average of about one cent per person."

The following facts about this School, as set forth by the Rev. Giles B. Cooke, are taken from *The Southern Missioner*, published by the School itself: Let us mention the great work of Archdeacon Russell at Lawrenceville, Brunswick County, Va.

### "A VENTURE OF FAITH"

"About 1882, James S. Russell, having passed through the Normal and Theological Departments, I examined him for Deacon's orders, and Bishop Whittle sent him to work among his people at Lawrenceville and parts adjacent in Brunswick County. Without a dollar in his pocket, he took his young wife to Lawrenceville, and, being in favor with God and man, he bought a thousand dollars' worth of land in the suburbs of Lawrenceville, giving his note for it. That land, then looking something like a howling wilderness, looks now as beautiful as any part of Lawrenceville. Opening a Parish School in the Vestry Room of the old chapel building, with himself and faithful wife as teachers, he laid the foundation of a work that has grown to immense proportions, having now 100 acres of land, 36 large

and small buildings, 46 officers, teachers and instructors, 500 students from 26 States, Cuba, Porto Rico, Jamaica, Haiti, Africa; by 50 graduates and 4,500 undergraduates; gives instruction in 16 trades for boys and 4 for girls, book-keeping, with manual training, typewriting and stenography for both. It has departments for Christian, Normal, agricultural and industrial education. The fine brick Memorial church, with a seating capacity of 700 persons, where the students receive religious training, as given in the Prayer Book by our Church, is, in my humble judgment, the most important factor of the Archdeacon's work. This religious training differentiates St. Paul's from all the secular schools outside of our Church. In speaking of the little attention given by some of the larger Negro Schools in the land to religious training, a writer in the New York Churchman, who had visited Mr. Russell's work says: 'One who had attended a large Negro School for five years told me that in all the time he had never once heard any emphasis on the religious side of the life. And to that School, by the way, the people give largely each year. \* \* \* At Lawrenceville, on the other hand, the students are never allowed to forget those things without which lasting progress is impossible.' Isn't it passing strange that members of our Church of large means turn a deaf ear to the Archdeacon's crying appeal for help, and yet give liberally to such schools as mentioned above outside of our own communion?"

The following account from the same publication of the historic contact of the Church with the Colored People must also be of interest and encouragement to the Churchman:

spiritual welfare by their masters, who were Churchmen. In 1661 the Council for Foreign Plantations in England recommended that ministers be procured especially for York County for the work of preparing Negroes for Baptism. The Church's interest and sense of responsibility in that early day is further shown by the instructions to Governors of Virginia issued by English officials in regard to the conversion of Negroes.

## OFFICIAL PROOF OF INTEREST AND RESPONSIBILITY

Bishop Meade, in "Old Churches, Ministers and Families", notes that in 1724 the Bishop of London addressed inquiries to the Clergy of Virginia concerning the state of the Church. One of the questions was: "Are there any infidels (irreligious), bond or free, within your Parish, and what means are used for their conversion?" Many of the Clergy replied that they had the masters to send slaves to them for religious instruction. In the seventeenth century, Baptisms of Negroes were frequent. In his historical sketch of Bruton Parish, one of the oldest in the State, the Rev. W. A. R. Goodwin, some time Rector of old Bruton Parish Church, Williamsburg, states that the Parish records show that between 1746 and 1797, 1,122 Negroes were baptized. The Parish Register shows, also, that General Washington, who owned slaves in the Parish, had eleven of them baptized between 1762 and 1768. Bishop Meade, in "Old Churches, Ministers and Families", makes mention of numerous instances of Baptisms of Negroes. He relates that Negro slaves not only were baptized and married in the Church, but became communicants and communion. One incident, of Mr. Lawrence Lewis, General Washington's nephew, that he records is worth repeating. Mr. Lewis and his slaves were communicants of the same Church at Berryville. One Sun-

## THE BISHOP OF DULUTH ENDORSES THE WITNESS.

I am thankful that someone is giving us a cheap Church paper, which, if it keeps up to the level of the first issue, will be very satisfactory.

Faithfully yours,

J. D. MORRISON

### ELEMENTAL FACTS

"To show what our Church has THE KINGDOM GROWING—TWO done, and is still doing, for the uplift of the Negro, let us begin with some elemental facts that are perhaps not known generally, even among our own Church people. First of all, our Church is the pioneer in Negro work. On its shoulders first rested the responsibility for not only his welfare and evangelization, but even for his civilization."

### BEGINNING OF SPIRITUAL STEWARDSHIP

The interest of the Church in the Negro and her assumption of responsibility for his social, industrial and religious welfare and his civilization began practically with his importation here as a slave in the Summer of 1619, at Jamestown. As the motive for the introduction of slavery into the colony was an economic and industrial one, it followed naturally that at first more attention was paid to making the Negro's labor economically profitable than to his evangelization, but this state of affairs did not last long. The consciences of some good Churchmen were aroused early to the necessity and responsibility of the Church for the religious welfare of the Negro. As early as 1623, Hoten, in his "List of the Names of the Living for Elizabeth City County", notes that in the muster of Capt. William Tucker, Anthony, Isabel and William, their son, Negroes were baptized. This first recorded Baptism of Negroes, four years after they landed at Jamestown, marks the beginning of the stewardship of the Church in spiritual matters for Negroes—a stewardship for which the Church feels her responsibility unto this day. The records of the County Courts of York and Northampton, 1641-1645, contain several records of Negroes being baptized, and of interest in their

day, after the whites had communed, one of Mr. Lewis' slaves came forward and knelt. Mr. Lewis, who had not communed, came forward also and knelt by the side of the slave, feeling, no doubt, as Bishop Meade piously commented, "that God made them both, and one Saviour redeemed them". These statements of record are quoted to show the position of the Church with reference to the Negro.

### HISTORICAL POSITION OF CHURCH

Historically, the Church has always stood for the evangelism of benighted races. Her record in America is no exception to this rule. The Negro's first knowledge of the true God; his first conception of true religion and reverent faith; his first impression of an orderly service, and his first Christian worship and marriage all came through the Church. It is to the Church, too, that he owes his emancipation from African fetishism into the marvelous light of the Gospel. She baptized his children, ministered unto his sick and buried his dead with Christian rites. Most of the Churches, both before and after the Revolution, had places of worship for Negroes, and the one Bishop administered to both the white and black sheep of his flock.

The pastoral instinct is the greatest evidence of the Good Shepherd. It never came into the world until He came. The hospitals of today are the greatest evidence of the Great Physician, and this living tide of service which we see is the greatest evidence of One Who laid down His life for His sheep.—Bishop Ingram.

Be thoroughly, genuinely unselfish. Don't think about how you look, but about what you can do to make other people happy.

# EFFORTS TO MEET NEW PROBLEMS IN A DOWN-TOWN PARISH

HERBERT H. H. FOX

Rector of St. John's Church,  
Detroit, Michigan

No city in the country has shown such remarkable growth in a short period of time as Detroit, Michigan. In 1905, when the writer came to the vicinity of Detroit, Woodward Avenue was a residence street. In the outlying districts there were still open fields, with farm houses and buildings. The growth of the city had begun somewhat before that year. But since 1905, lower Woodward Avenue and the adjacent streets have ceased to be a section of family homes, and has become a rooming house district almost entirely. A survey of the district immediately around St. John's Church, which is now in the business district, made in 1915, showed 400 houses, apartments and stores. Of this number, 207 were rooming houses and only 70 were occupied by one family. The balance was apartment houses and stores. Fifty-eight years ago, when St. John's Church was built, it was spoken of as out in the woods. The district soon became the center of the residences of the city, however, and the Church immediately became a family Church.

With the growth of the city during the past twenty or twenty-five years, the families have been crowded out. Today its clientele is scattered all over a great city, so that, even with the aid of automobiles, it is a heavy task to call on the people who claim St. John's as their Church home. The houses that once were the homes of her people have become rooming houses. Their inmates now are of the most transient class—here today,

suppers ranges from twenty to fifty men. At the Christmas dinner seventy men sat down at the tables.

The purpose of this Club is to bring young men, who may be strangers in the city, together, and enable them not only to get acquainted, but to bring them in touch with the Church. Sometimes we have a speaker, but generally not. After supper, they sing songs and have a good time. Men from all parts of the country have come to the meetings. Men come who have been attracted to Detroit by its business opportunities—many of them away from home for the first time—without friends or companions. It has been the means of holding many men to their Church and of attracting others to the Church. No question is ever asked about the Church a man may attend, nor is any effort made to influence them towards the Church. We strive to make them feel welcome and at home. More than that is usually unnecessary. They take care of the rest.

Another method of meeting our new problems was begun last Fall. The survey revealed a large number of young women in the neighborhood who are boarders. Some of the rooming houses are strict in their demands upon their roomers. Others openly offered to those who applied for rooms "privileges". That meant they were privileged to bring a young lady up to their room, if they were men, or men to their rooms, if they were women. There is scarcely ever a common room in the average rooming house where the boarders could entertain company. A decent, respectable girl would therefore be prevented from having company, unless she were in one of these privileged houses, and then only in her own room. Through the Girls' Protective League of the city we found that the need was very great, especially in the neighborhood in which St. John's work is cast, for centers where a girl might go and find comfortable and helpful surroundings—where she might go for counsel and advice in her difficulties.

A band of women was organized to support a neighborhood house for girls. The Vestry of the Church put at their disposal a house owned by the Church, and offered to pay the salary of a woman to direct the work. So the house was opened, which has come to be called Twenty High Street. One paid worker and one volunteer worker make their home here. A large, comfortably furnished room, with all sorts of reading matter, is provided, where girls may come at any time. They are encouraged to bring their young men there, and everything is done to make it a center with wholesome surroundings, where the girls may find rest from the monotony of a small, poorly lighted and heated room. The workers are beginning to provide classes for the girls, and organized amusements. During the two months and a half that the house has been opened an average of ten girls a day have been there for consultation with the head worker. Besides this, our worker is aiding in every way possible the work of the Juvenile and Probate Courts and the Girls' Protective League.

On Sunday afternoons tea is served to the girls, who gather in goodly numbers to become acquainted with one another. They are also encouraged to bring young men to the Sunday afternoon teas.

By these two methods, among others, St. John's Church is seeking to meet the new conditions that surround her. It is, and must continue to be, largely a work of giving—and the need is very great. Its possibilities loom larger as the city grows. Strange young men and young women, and even adults, constantly come to us for suggestions in the matter of finding respectable rooms and apartments. They generally come from small towns, and are afraid to trust themselves to find a respectable place to live. In these days, when the growth of Detroit is so great as to cause the housing situation to be almost intolerable, and the demand for rooms beyond the supply, the dangers are very real, and we are glad to help those who come in every way possible.

The Fellowship Club, in the three and a half years of its existence, has made a place for itself in the work of the neighborhood. Twenty High Street is rapidly making its influence felt. We hope that both may become permanent factors in the life of our city.



# A CIRCULATION CAMPAIGN

## We Want One Hundred Thousand Subscribers Before Summer Comes.

### THE EDITORS

Defined the Scope and Policy of  
This Publication in Its First  
Issue on January 7.

#### THIS IS WHAT THEY SAID

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 enterprises 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 enterprise 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 enterprise.

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 foredoomed 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 pa-

per 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

### THE PUBLISHER'S WORD

#### TO THE CLERGY

For forty years we have heard the question of a Church Weekly at one dollar a year discussed at Conventions, Convocations, Deaneries, etc., etc.,—a paper with a circulation of half a million, the same as farmers and mechanics have. "It can be done—why don't somebody do it?"

But nobody did it until now. The great need is supplied. A few brave men—active men—overworked men, every one of them—determined to associate themselves and edit a paper such as the whole Church could accept, and do it without any financial compensation—and ask the whole Church to sustain them—and give them the half a million circulation.

They called upon their brethren of the Clergy to sustain this movement, and in return for their venture of faith asked each one of them to send a list of three months subscribers and

#### TO THE LAITY

This paper is published for the Laity, not for the Clergy. The Clergy will naturally be interested in it, because it will increase interest in Parish work, and create a more intelligent Churchmanship. They will also be interested in the clear way in which Church truth and principles are presented. But THE WITNESS is published for the rank and file of the Laity—and written in a style that will interest them to read it through every week.

Look through this issue.

Dean White's comments on the Collect, Epistle and Gospel breathe the spirit of the Prayer Book, and will lead you to understand that wonderful book of devotions, and linked with it comes a better knowledge for the new Lectionary by Dr. Wilmer. This page alone is worth a dollar a year as an aid to your devotional life.

### What They Think of Us

"I think the project a splendid one, and anything I can do to help it along I will do gladly."—The Rev. Philip K. Edwards, McAlester, Okla.

"I congratulate you upon your undertaking, THE WITNESS. I am sure there is a place for such a paper as you propose. Please call on me for any service I can render."—The Rev. Dr. Hiram Van Kirk, New York, sometime Editor of "The Parish Visitor".

"I trust you may make it a success. We need a good, attractive and interesting family paper. The initial copy of THE WITNESS is all right in matter and contents."—The Rev. G. Hunter, Mayville, Ill.

"For several years I have had in my mind an idea that the Church needed a good newspaper, and by newspaper I mean not, on the one hand, a magazine, nor, on the other, a paper which invades the sphere of the secular press, but a paper gotten up after the style of the daily papers, and containing the news of the Church, presented in such a way that the laity will read it. Without any expectation of ever being able to carry such a project into effect, I have often mapped out in my own mind how such a paper should be gotten up, and what it should contain. THE WITNESS comes very near to those ideas. Your departments are all good."—The Rev. J. Claude Black, Chelan Missions, Chelan, Wis.

"The paper is filled with excellent matter, and would be a great power for good, especially in the Missionary districts. The paper ought to have a circulation of one hundred thousand copies. Every priest should try to get it into the hands of his people. It will be the most effective missionary work I can do."—Western Colorado Evangel.

"At a clericus held yesterday in Asheville a number of copies of THE WITNESS were distributed to those present by the Rev. Mr. Baum of Tryon, and we are all interested in the success of THE WITNESS, and would be glad to co-operate and help in any way."—The Rev. F. D. Lobdell, Rutherfordton, N. C.

"I had not heard of THE WITNESS, and I looked over with much interest the copy you sent me. There is certainly room in our Church for a paper of the kind. Less expensive than the big weeklies, and the tone of this seems very good."—Vida D. Scudder, Wellsley, Mass.

"Allow me to wish you great success in this much-needed undertaking."—The Rev. Charles A. Wedd, Kansas City, Mo.

"THE WITNESS is the name of a new Church weekly which has many features to recommend it to the intelligence of Church people."—The Ascension Bulletin, Detroit, Mich.

"I appreciate the advance issue of THE WITNESS so much that I ordered ten trial subscriptions. Several of my people have spoken of it in the highest terms. I have always wanted a Church paper that I could recommend to people in general. It is a brave thing to start a religious paper in these strenuous times."—The Rev. A. E. Dunham, Fayetteville, N. Y.

"Let me express my admiration for the men who have the courage and conviction to print a paper such as yours is to be. The great body of central Churchmen will some day realize that they must be heard by the Christian world at large. Some organ must strike a balance between the wings, which is the power of the Church army, and I know of none that is as likely to do this as yours."—The Rev. G. S. Keller, Winona, Minn.

### HOW CAN YOU HELP THIS CAMPAIGN?

Become a committee of one.  
See that in some way every family in your parish subscribes for it.  
Choose your own way—but produce this result.  
To any Guild or Sunday School scholar, or Choir boy, or person  
we allow a commission of twenty cents on each dollar subscription.  
Send your own subscription, and start the ball rolling TO-DAY.

in the faith and practice of the Medieval 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 own claims, and she will live. What clogs her, what chokes 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.

advance twenty cents for each of these subscribers, and then appoint some Guild or person during the three months to ask for subscriptions throughout the entire Parish. They asked it because they believe that this is the natural way to reach the rank and file of our people, and they were sure that a very large majority of these people would subscribe. A number of the Clergy have responded, and already those people are paying their dollar apiece.

Could these men have asked less? And with confidence we ask every clergyman who has not yet given his co-operation to do it now.

THE WITNESS is only a few weeks old, but already it has proved two things:

1. That the laity can be interested in reading about the Church and her life, presented in the popular way in which it appears in THE WITNESS. And we ought to encourage it by every means in our power.

2. That a live Church paper need not wear the tag of partisanship in a Church where there is so much that is grand and inspiring to rouse love and zeal, without emphasizing individual viewpoints. Each issue is evidence of this fact.

Bishop Wise is working out a practical diagram of an efficient Parish and its activities. Before he is through, you will find just where you constitute a part of it. Wherever the Bishop holds conferences with Church workers he brings enthusiasm up to the boiling point. It is worth a dollar a year to watch that Diagram grow.

On another page there are brief articles each week on what the Church believes, and an outline of what actually constitutes Christianity. It is worth a good deal to any Churchman to consider these "Essentials", week by week.

If Rev. Mr. Atwater were to arrange with some publisher to issue, in book form, his series of articles as they appear week by week—Round About the Parish—you would pay \$1.50 for it; and you would become so interested that you would read it through at one sitting, as the author gives so rich and deep a meaning to the Parish. You will enjoy these articles, and they will do you good.

And can you ask for a clearer or more concise History of the Church than "The Story of the Church" by Bishop Johnson?

These are only a few of the features that make every number so interesting, and hundreds of the Laity already read it through every week. It is instructive and wonderfully interesting. We ought to have a place in one million Church families. It would enrich the Church in every form of activity.

And you Laymen know this paper cannot be published for One Dollar a year without an immense circulation.

So Lend a Hand.

## LEND A HAND