

The Witness

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

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THE BISHOP OF MINNESOTA— AN APPRECIATION

By JOHN C. SAGE

The death of Bishop Samuel Cook Edsall came as a shock to his many friends. While the Bishop has been in ill health for several months, the immediate cause of his death was the result of a fall he suffered a few weeks ago. Both he and his intimate friends supposed he was making rapid recovery to normal health when he was taken with sudden severe pains while making a visitation at Rochester.

Here in his Diocese is situated the hospital of the famous surgeons, the Mayos, who, on the day of his attack, February 12, operated upon him and found an abdominal cyst. Other serious complications were also discovered, and his death was seen to be only a question of a few hours or days at the best.

He showed great Christian fortitude during these last trying hours of his life and in his passing, as in his life, displayed his faith and trust in God, and proved himself an example to the flock over which God had made him an overseer.

In his death a great Bishop is lost to the American Church. Recognized by his brethren of the Episcopate as a man of wise judgment, sanity and clarity of thought, he was one of the leaders in their councils. On the Board of Missions he served with faithfulness and devotion. His advice was often sought by other Bishops, who found in him a wise counsellor and friend.

In his own Diocese, Bishop Edsall proved himself an administrator of great force and ability. Following Bishop Whipple, whose winning personality and large vision had secured the interest of a large circle of people who built for him the schools and institutions he established, it fell to the lot of his successor to co-ordinate and carry on through a period of depression these great properties. Because of his marked business ability, and his wise judgment, the Laymen in Minnesota found him a leader with whom they could co-operate, wholeheartedly and conserve and build up the great Church institutions founded by Bishop Whipple. Today that Diocese, and the Church in the Northwest rejoice in the upbuilding of the schools and their evident prosperity under the wise direction of the late Bishop of Minnesota.

The writer of this appreciation leaves to others to speak in detail from more intimate knowledge of the work Bishop Edsall did in North Dakota as a Missionary Bishop, and his later work covering a period of fifteen years as the administrator of the great Diocese of Minnesota.

My purpose is to write of another part of the Bishop's career. It is only a few weeks since it was my privilege to attend a dinner given in his honor by the Church Club of Minnesota on the occasion of the eighteenth anniversary of his consecration to the Episcopate. As a friend of thirty years it was my loving task to tell something of his early life and early ministry. Knowing Samuel Cook Edsall as an intimate friend, I could speak then, as I desire to write now, of a side of his character not known by all who came in contact with him. He was a man with a deeply loving affectionate nature, true and loyal to his friends and to his principles.

His vocation for the Ministry was undoubtedly by those who knew him best. Like Charles Kingsley, when a very small boy, he would gather his

little companions about him and preach to them. Doubtless this seemed to his parents and friends only a childish whim or play. Yet I take it, that thus early in life there was a call coming to him from God like the other Samuel heard. Later, upon completion of his college course, he studied law and was admitted to the bar. Yet God kept calling him to be His Priest. Circumstances brought about his reading the service as Lay-Reader to a company of Church people in a section of Chicago unsupplied with the Church's ministrations. Always interested in the Church, ground-

Ill., where the future Bishop was born. He was a man of singular love for and devotion to the Church. His mother, a woman of sweet and sincere Christian character, imprinted upon her son that love for God and man, those longings for service which never left him. So the youth grew to manhood, gaining in grace and in love for Christ and His Church until he, when the call was made clear, gave his whole self to His service. He never spared himself and when he gave his confidence and friendship he ever remained true.

A Bishop, both by the organization of the Church and the institution of our Lord, is a ruler. Sometimes a Bishop is seen only as such, occasionally men coming in contact with the Bishop recognize only this side of his character and fail to observe the true graces and kindly disposition of the man.

It may be that some saw only the administrator, the ecclesiastic, the diplomat, in the late Bishop of Minne-

There are no times in life when blessings descend so richly upon the soul as in the quiet, meditative hours of self-examination, when alone with God the soul learns more of duty, and finds ways to fulfil it—of privileges, and enters upon their enjoyment.

ed in its faith through his early years by his parents, and in his college career by the great Dr. DeKoven, he very naturally took up the work of a Lay-Reader with no intent of doing more than any interested Layman should do. So began, in company with his friend and brother lawyer, the present Bishop of Olympia, the ministry for which this man had a vocation and through whose various grades God was ultimately to call him to the highest.

While continuing his practice as a lawyer, Edsall, the Lay-Reader, began to attend evening lectures at the Western Theological Seminary, and soon, day lectures as well. God was calling him through the work which he had established. Soon the services in a private house gave place to services in a rented store, then presently a small chapel was built which very quickly had to be enlarged and at last the present St. Peter's Church, Chicago, housed the great congregation, the largest Parish in the West, which had arisen as the result of his inspiring leadership. This was his only Parish. Here he learned to be a great leader of men and director of Church affairs. It is a remarkable testimonial to his wisdom as a man as well as his love for all sorts of people that in this Parish he founded there was and has continued to be, both the rich and the poor, worshipping and serving God together.

The House of Bishops saw his worth and in 1899 he was selected as Bishop of North Dakota. Upon the death of Bishop Gilbert he was elected his successor, being the choice of Bishop Whipple, but he never served as Bishop Coadjutor of Minnesota for before he could assume that office Bishop Whipple died and he succeeded him as Bishop of the Diocese.

Both by heredity and environment Samuel Edsall was destined to be a servant of God in His Ministry. His father, James K. Edsall, was one of the builders of the Parish at Dixon,

sota. If they did, they were poor judges of men for they missed his peculiar greatness—that loving heart, that affectionate nature, that kindly disposition which made those who knew him love him, and thank God for the friendship of this man of God.

The funeral occurred on Tuesday, in St. Mark's Church, Minneapolis, at 2:30 p. m., and was attended by the Clergy of the Diocese and delegations of Laymen. The Rt. Rev. Dr. Frank McElwain, Suffragan Bishop, was in charge of the services. There was a celebration of the Holy Communion at 10:00 a. m.

BISHOP NELSON OF ATLANTA DIES

The death of the Rt. Rev. Cleland Kinloch Nelson, D. D., occurred at 10:30 o'clock on Tuesday evening, February 13th. His death was unexpected and comes as a great surprise and shock to his friends throughout the American Church. He was the third Bishop of Georgia and became the Bishop of Atlanta after the division of the Diocese in 1907. He was consecrated Bishop February 24th, 1892, his consecrators being Bishops Quintard, Howe, Lyman, Whitehead, Rulison, Coleman, Jackson and Watson. He was a graduate of Berkely Divinity School, was made a Deacon in 1875 by Bishop Pinkney and priested by Bishop Stevens of Georgia in 1876. He was Rector of the Church of St. John the Baptist, Germantown, Pa., from 1876 to 1882 and Rector of the Church of the Nativity, South Bethlehem, Pa., 1882 to 1892 when he was elevated to the Episcopate. He was born May 23, 1852, Albamarle County, Virginia.

Further particulars will be given in our next issue.

ON KEEPING LENT— A GOOD ILLUSTRATION

DEAN BELL OF FOND DU LAC

On the day after Ash Wednesday, as the Old Parson was returning from a sick call, his trolley car stopped at the door of the city's principal theatre, while a crowd of people, coming from its doors at the close of the matinee, got aboard. Into the seat beside him came a young woman, her eyes dancing with happiness, a happiness which did not fade when she saw by whom she was sitting. At her greeting he turned to find in her the daughter of his Junior Warden and one of his best Sunday School teachers.

"Oh, Doctor," she said, "I have just had the most wonderful afternoon. You know Galli Cruci has been singing here today. It is such a rare thing that we have good music in a town of

in, giving things up just for the sake of giving them up would not please God, because it would be such a silly thing. Almighty God does not like silliness, even holy silliness. But I think you have forgotten something that goes with the service. Where did your brother John spend his vacation last summer?"

"At Plattsburg, of course," said the girl, "you know that. He was in the training camp."

"Yes I know it," said the Old Parson, "but I thought you might have forgotten. I suppose they were under rather severe discipline there, were they not? Or did they perhaps do just as they felt like while they were there?"

"Yes, indeed," said the girl, "the discipline was very strict, it had to be, you know, because there was so much for the boys to learn about the service of their country."

"Yes," said the Old Parson. "Before I took orders I served in the army and I know all about that. Did you ever hear of the Church being called 'the Church Militant'?" I suppose you were brought up on 'Onward Christian Soldiers' and 'The Son of God Goes Forth to War', 'Fight the Good Fight', and 'Am I a Soldier of the Cross'?"

The girl said nothing and he went on. "Rightly looked at, Lent is an annual training camp for soldiers, the soldiers of the Lord. These soldiers have to fight in the world all the time and Lent is a time when they go apart for special discipline and extraordinary study and spiritual re-buffishment of their armor and replenishment of munitions of war so that during the rest of the year they can fight the better. Lent is a Plattsburg Camp for Christian souls."

"Now a man who goes into training for the army is not allowed to pick and choose which regulations of the training camp he will keep and which he will neglect. He gets his orders from those in charge of the army and he keeps them whether he likes them or not. If the orders say he shall eat army rations and nothing else, he eats army rations and nothing else, even though he may have a great dislike for beans, which, in my day at least, formed the principle part of the diet. If there is a lecture on tactics going on he is present and if the camp is supposed to be drilling he is at drill. If Galli Cruci gave a concert in Plattsburg and orders had been given for the men in training to stay in camp do you think your brother would have been at the concert?"

"Especially this year, my daughter, it would seem to me that the Army of God ought to be glad to go into training. This year the whole world is on a great strain. The possible destruction of modern civilization is what we are facing. The need of a stern, virile, trained and determined Christianity is immensely great at this time. Considering our national situation, Lent comes at a peculiarly fortunate time."

The world is marshaling its armies. Surely God wishes to marshal His army. I do not believe you have realized the situation. I am afraid you have not heard what those who have ears to hear are hearing, the loud trumpet call of God. I am afraid you are making the same mistake which England made in the early years of the war, I am afraid you are saying this Lent 'Business as usual.'—Do you know that you have gone two blocks past your street?"

The girl looked at him very seriously. "Do you know, Dr. Jones," said the girl, "that you have spoiled all the pleasure of my afternoon?" And then she smiled a little as she arose "And the strangest part of it is that I am very grateful to you for having done so."

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

THE COLLECT

O Lord, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may obey thy godly motions in righteousness, and true holiness, to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

This Collect should be learned and used regularly by every selfish, self-centered, self-indulgent man and woman. That list would not leave out many people, would it? And it would most likely include you. I think this Collect teaches us that fasting would help to put one out of such disagreeable classes. There was a time when Protestants used, and even now and they still do use, fasting on certain national and local occasions as a help in the maintenance of the spiritual life; and many Catholics have always used fasting to their own advantage, having been taught always to include it with Prayer and Almsgiving as the Second of the Three Notable Duties. Others, both Catholic and Protestant, have fasted on the advice of physicians and Priests for personal and dietetic reasons. But all the above mentioned people have missed the point contained in this Collect, for their fasting has had only themselves and their own religious or physical benefit in view.

There is only one good religious reason for fasting, and that reason lies in the benefit which our fasting is to bring to "the other fellow." The reason for fasting is found in those famous words of Jesus: "For their sakes, I sanctify Myself." So we pray, "O Lord, who for OUR SAKES didst fast;" then we being followers of Jesus, we imitate this fasting in order that our flesh being subdued to the Spirit, God can more easily move us to help the other fellow by His righteousness and true holiness, which we shall show in our daily lives. Remember, ours is a social Gospel, therefore we must ever have the other fellow in mind. Many blessings come with fasting, but they are the by-products of fastings. Fasting for fasting's sake, and fasting for one's own sake, are part and parcel of a selfish or self-centered Gospel. Fasting for the other person's sake is the essence of that Gospel which puts Christ at the center of things. Of course, this is the ideal which is being set before us in the Collect; but if we are in earnest in our efforts this Lent for "new and contrite hearts," then it is most fitting that we selfish, self-centered, self-indulgent sinners should begin to work back to our ideals, and to begin with our flesh. Lent is a time when we brush up on fasting for the sake of the other man. Every Friday in the year we Christians ought to say this Collect tying up our self-discipline to the death day of Jesus, in order that we may rightly and holily use the gifts which God has given us for the sake of the flesh. Every Lent we should see that our fasting is so done in order that through our self-denial some soul shall be brought nearer to God and the spiritual life. Does not this thought dignify and take out of the trivial such fastings as giving up cigars and candy and movies and butter and coffee and desserts by whole families in order that the money saved shall go to help the other fellow? Apply this thought also to the use of the time you usually spend in reading and visiting, in order to spend it with God in extraordinary worship and for man in extraordinary philanthropic ways. Fast! Yes, fast wisely and honestly, but always with the other, God or man, in view.

THE EPISTLE

We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of

God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

"Workers with Him!" That is the kind of Labor Union everyone should want to join. The Union which makes you a fellow workman with God in His great workshop. And what wages they are, which are promised and paid! Afflictions, necessities, distresses, imprisonments, etc., etc. Read that list again. How could anyone be expected to work for such wages or to stand up under such treatment, unless there was a great end in view to buoy one up? And yet there is a hero's list in the world carrying names known and unknown of men and women who have undergone all these experiences. Yes, and in addition have said it was well worth while to keep pure, and be long suffering, and stay kind under provo-

Lent—a familiar word, a much abused word, oftentimes a lightly or jestingly spoken word, and yet a word of marvelous power to every earnest, honest man, woman and child. Its lessons are lessons of devotion; its truths are truths of manhood; its plea is for reality triumphing over the shams of life. There is a spirit underlying all its ways that makes men better, nobler, holier, in their daily lives—and that is what we want.

cation, and to be misunderstood and misrepresented, because of the value of the end they had in view. And this list includes all people famous in Science and Art, and Commerce and Literature and Trade as well as Religion. And these famous ones had and continue to have, imitators who have been mute, inglorious and unknown, but who have also earned their hero's medals in God's sight as justly and as honorably as have those whom the world has acclaimed and crowned. But now right here note this, my friend. Every one of those heroes and heroines had for their aim "the good of the other fellow." It heartens you up, doesn't it, to realize that all your sacrifice of strength and time and money for the other person puts you in this class, and entitles you to sanctify yourself for still greater efforts? This Epistle makes strange and foolish reading to the folks who just live for themselves, and whose gospel is: "Look out for number one." Such people have received the grace of God in vain. And, my friend, if you think this sort of Christianity is foolish and visionary and impracticable, that will be certain sign to you that you need to say again the Collect for Ash Wednesday with the Special Intention of finding out what it is that has made you "stale" in the Christian fellowship, so that by the grace of God you can cast it out, and have again a new and contrite heart in which you will rejoice to work with Him, Who for the sake of the other fellow was made perfect through suffering.

THE GOSPEL

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread. But He answered and said, it is written,

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If thou be the Son of God, cast thyself down, for it is written, He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and behold, angels came and ministered unto Him.

Isn't it wonderful to see the workings of the human heart of Jesus; to have the veil lifted by Him for a moment and be permitted to see Him resisting the subtle appeals made to His Human Nature in order that He might win the world of man back to Heaven and Home? And does not this three-fold vision make it very plain that we Christians must keep the other man always in view when we are tempted? Not only for ourselves but for the other fellow who is looking up to us, or looking at us, or otherwise trying us out, it is absolutely necessary that in the effort to get our daily bread we must be sure never to use wrong ways to get that bread. And when we are led to high and prominent positions in the religious life, promoted there either from the altar or the pew, it

COMMENTS ON THE NEW LECTIONARY

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

FIRST WEEK IN LENT

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
1st Sun. in Lent	Ex. 1: 1-14 Jer. 9: 1-24	Rom. 7: 1-8: 6	Joel 2: 1-18	John 8: 12-end
M.	Jer. 17: 5-14	I Cor. 4: 1-17	2: 18-end	9
Tu.	Is. 33	6	3	10: 1-21
W.	Hosea 12: 1-14	7: 10-31	Zeph. 1	Luke 9: 51-end
Th.	Micah 7: 8-end	8	2	10: 1-24
F.	Deut. 18: 1-13	9: 7-end	3: 1-13	10: 25-end
S.	18: 15-end	10: 1-17	3: 14-end	John 10: 22-end
2d Sun. in Lent	Ex. 1: 22-2:10 Ezekiel 14	Acts 7:2-22	Jer. 17	Luke 11: 1-26

SUNDAY LESSONS. The First Lesson for the Morning is the story of Israel in Bondage in Egypt, typical not only for the bondage of the spirit to the flesh from which our Lord came to deliver us, but also the bondage of the law, the discipline which is "a school master to bring us to Christ." The Egyptians "made their lives bitter with hard service." The N. T. correlative is St. Paul's discussion of this same double bondage to the flesh and to the law, from which we are delivered only through Christ and His this same double bondage to the flesh the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death;" but "I thank God through Jesus Christ our Lord;" "for the mind of the flesh is death; but the mind of the spirit is life and peace." The O. T. alternate (present Prayer Book lesson from P. M.) is Jeremiah's lament over Judah in bondage to falsehood and injustice, making necessary a national discipline from which double bondage no relief was possible unless men should learn to glory, not in riches, or human might or wisdom, but in

have filled in with prophetic selections typically related to the season, dealing with flesh and spirit; encouragement to sinners to look for the King in His beauty, their Savior and pardoner, and to the God of Mercy and justice who was faithful to promises made to the Patriarchs, etc. The Deuteronomic selections have reference to the Ministry and to the "Prophet like unto Moses" whom the Lord would raise up. These are appropriate, also, to the Ember Days, even without substituting the "Propers." The second morning lessons for the week (I Cor.4:1-10:17) deal likewise with the Ministry (chapters 4 and 9.) with sins of the flesh and their remedy, and with Christian liberty.

Week day evening lessons. The selections in the harmonized Life of our Lord cover the Ministry (Sending out the Seventy, our Lord the Good Shepherd,) the Lord who came to save, and His forthcoming Sacrifice. For the O. T. Lessons, we have completed Joel, the Promise of Deliverance. And from Zephania "Looking through Discipline to Deliverance."

All these fit in with the season of Lent, in its penitential and also in its forward looking aspect, both to Easter and to Pentecost; this arrangement being, in the judgement of the Commission, more helpful than passages which are merely denunciatory of sin. There is also a direct connection with the special theme of the Collect, Epistle and Gospel—the use of discipline and of grace to win the victory of the spirit over the flesh. In places where only one service a day is held, it is suggested that (during the first year anyway) the morning O. T. lessons be used, so as to carry out the plan of the Sunday morning lessons, "Looking toward the deliverance from Egypt on Easter."

On Sunday, Feb. 4th, a special service was held in St. Thomas' Church, Abingdon, Va., which is now without a Rector, by the Rev. Thos. F. Opie of Preston Parish, in the interest of the Church Pension Fund. Mr. Opie preached from Gal. 6:10—As we have therefore opportunity, let us do good unto all men, and especially unto them who are of the household of faith. The speaker treated the Church Pension Fund as the "opportunity," setting forth—1st, What? 2nd, Why? and 3rd, How?

When the offering was taken this little congregation of about half a hundred souls gave the splendid sum of \$1,657 for the Pension Fund, and they expect to raise it to \$1700. A worthy example this, for some of the larger Churches.

"the God that exerciseth loving kindness, righteousness and justice in the earth."

SUNDAY EVENING LESSONS.

The Second Lesson deals with the same theme as the morning lessons, deliverance from the bondage of sin. This shall be accomplished only through the Truth and the Son, whose crucifixion is foreshadowed in that His enemies "took up stones to cast at Him." The O. T. Lesson is the prophet Joel's appeal for fasting and penitence.

WEEK DAYS. In order to throw Ex. 1:22-2:10 upon next Sunday, we

vice! It did not seem just or right to him. Does it seem so to us?

The story of the Prodigal's Return is being repeated every day; and we need to see the hidden meaning, some of us, if we would not lose courage to do, and belief in the wisdom of doing, good.

Perhaps at no other time has there been such a smooth path made for the penitent as now. Once sin and folly were punished with appalling severity; but nowadays we are inclined to coddle, feed, and make much of the wayward; and some make even a hero of him. Prison reform has made the lot of the criminal surpassingly preferable, in comfort at least, to that of many an honest toiler; and organization, vast sums of money, and much human energy are at his service.

The modern stage and screen, and the popular novel, find little that is dramatic or romantic in plain, everyday decency and virtue. Heroes and heroines are often thieves and adulterers, and their sins condoned with all modern sentimentality until the simple, honest, loyal, and chaste child of the Father sometimes wonders if it is worth while to obey and serve and do right to the best of one's abilities.

Is it worth while when, by self-seeking and ruthless disregard of others, one may balance the account

with a glorious festival, receive honor and gifts and all the warm glow of notoriety that ends the story of the prodigal son?

Yes, it is worth while!

The reception of the prodigal is spectacular because it is the hour of an awful abasement. We see the whole evidence of rejoicing; but the suffering that made it a necessary reparation is hidden. We see the robe, the ring and the fatted calf, but the Father sees the swine-pen and the husks; and the prodigal may never, in life, forget them! The prodigal may return to the home of peace and love; but there is no way of replacing the years of absence. Something was lost—and robe and ring and feast were gained at a bitter cost!

And what are robe and ring and feast but the hourly possession of the faithful child? There was always raiment; there was place, daily, at the Father's table. And the clothing became one naturally; the adornment excited no comment because it was fitting; the food was never flavored with salt or bitter tears!

We need never to compromise with wrong; but, when we know all or even in part, we must needs love and receive the penitent; and he has PAID!

A MEDITATION

By Rev. Raimundo DeVries.

WAS IT JUST OR RIGHT?

"And he answering said to his father: Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf!"

What a thoroughly human and natural complaint! He had tried so hard, and for so many long years, to do his father's will. He had not transgressed, but obeyed and served in respect and love; and this waster, and ingrate, and pleasure-loving fool is received back with love, honor, spectacular ceremony, and joy—while the faithful son has never enjoyed even a mild form of feast for all the years of ser-

WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

VI.

WHAT CHRIST DID

Here again let us follow the facts, rather than our opinion of what the facts ought to have been: for we are concerned with the development of religion as it proceeded, like the scientist who, in studying the successive marks of the development of any species, seeks for facts and uses them, and does not try to make the facts agree with his prejudices.

Well, what is your prejudice? Is it, if you are an average Protestant, that Christ was merely a great teacher; that the Gospels are valuable chiefly as a record of these teachings, and that the Catholic or historic Church is an institution which has perverted these simple truths by dogmatism and ecclesiasticism? Is it a popular opinion "held by the best modern thinkers" (as one prominent writer has modestly confessed), that Christ did not found a Church, but simply taught a Gospel? Again, what are the facts?

(1) We know that Christ spent three years in preparing twelve men whom He called His "Apostles"—(that is, translating the word "Apatles", "those sent"); whose undoubted function was to represent Him after His ministry was over. They accompanied Him more and more closely as His ministry drew to an end, and to them He explained teachings which He purposely withheld from the public, in language that is strikingly opposed to our modern idea that everything Christ said or did is public property. He emphasized, however, His own private rights. Let me quote His language, in order that you may ponder its significance and square it with your prejudices: "And the disciples came and said unto Him, Why speakest Thou unto the public in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given."

The twelve were called "Apostles"; the seventy were called "disciples". The language implies that our Lord discriminated in His teaching between those who were known as "Apostles" and "Disciples" and those who had not accepted these responsibilities. It is not a very well defined line of separation, perhaps; but, like the earlier development of any distinguishing feature in a species, it is a sign of such separation. How much of a sign? Just as much as the subsequent development shows it to have been a sign. For example, if you went back to the beginnings of a lobster, you might find that the peculiar claw which marks him was nothing but a little protuberance. That little protuberance was a sign of what was to follow; if nothing followed, it wasn't much of a sign.

(2) John the Baptist and our Lord both constantly refer to Christ's work as a Kingdom. Many of Christ's parables, for example, begin with the phrase, "The Kingdom of Heaven is like unto", etc. Now, "Kingdom" is not a very accurate term, perhaps, but again it is a sign. John the Baptist and our Lord were Hebrews, and they were speaking to Hebrews familiar with the prophets, who frequently use the word "kingdom." Let me quote one such reference: "And in the days of these things shall the God of Heaven set up a Kingdom, which shall never be destroyed." (Daniel ii:44.) Now the Jews were hard-headed people, and while they might not have a very definite idea of the constitution of this Kingdom, to them a kingdom was something organized, just as it is to the modern scientist, and not something promiscuous. For example, no one would speak of a mixed crowd as a kingdom; rather would he think of a kingdom as at least an organized government (e. g. the Kingdom of Cyrus), or an organic life (e. g. the Vegetable Kingdom).

(3) But even in our Lord's own time and language this sign was further elaborated. Probably the greatest climax is reached in the Gospel when, His three years' ministry nearly completed, He takes the twelve to a remote city, Caesarea Philippi, and there puts to them the momentous question, which I will try to paraphrase without irreverence and put into common parlance. (For the original scene read St. Matthew xvi:13-22.)

"You have been with Me three years. What do people think of me?"

"Well, they think You are John the Baptist, or Elijah."

"But what do you think of Me?" He continued.

"Thou art the Christ, the Son of the Living God," Peter replies.

We can well understand the pause that would follow this answer. Peter was a rash man, who more than once made foolish mistakes. Was this another of his impetuous errors?

"And Jesus answered and said unto Peter, Blessed art thou, Simon, son of Jonah, for flesh and blood hath not revealed it unto thee, but My Father Which is in Heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of Hell shall not prevail against it."

Again we see a sign, more marked, however. There could be no question that the word "Church" as here used referred to a definite organization. He uses the word only twice—the other time serves to give it distinctness. (St. Matt. xviii:17.) "Tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican."

That is, He was to found a church (the verb is in the future; it had not yet been founded); it was to be a permanent Church; it was to be built upon a rock (whatever that rock was); it was not to include "the heathen man"; it was to be capable of exercising such discipline as every human organization claims to exercise, that is, putting out refractory members; in short, the sign is developing into the thing.

(4) We must pause again to consider those great forty days after our

upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." (verse 8.) And these were the last words of Jesus Christ recorded by the Evangelist.

In conclusion of this matter, what Christ did was to proclaim a Kingdom, to select the twelve and the seventy, to draw a line between them and the public, to announce the founding of a Church, to promise a certain extraordinary gift to this Church, and not to the world.

As a fact, Christ not only taught truths,—He dealt with facts, and declared His intention of embodying those facts in an institution which was to be endowed with an extraordinary gift. Did He mean this? The best commentary on what He meant would seem to be that those Apostles (with whom He had spent forty days teaching the things pertaining to the Kingdom of God) actually did, unless they were too stupid to understand His teaching or too willful to carry it out; and so we must interpret the signs and promises of Jesus Christ, as we have been interpreting everything else, not by modern opinions, but by the facts which followed closely upon the signs. Here again let us interpret the Apostles' estimate of this question not by modern prejudices, but rather by what happened as the result of their action. Moreover, let us remember that institutions founded on covenants are fundamental to human society. The family based on the marriage contract, the State based on an oath of citizenship—why should it be thought strange that God, in dealing with man, should pursue the same policy, in order that the principles of Christianity might be embodied and perpetuated in an institution?

If you are really anxious to live a better life, if you are utterly dissatisfied with what you have been, and with what you are; if hereafter you want to do all the good you can, and use the time and the talents that God has given you, listen to the Church's call at this time, follow her leadership, take your place in God's vineyard and there serve your Master faithfully.

Lord rose from the dead, and before He ascended into Heaven—the forty days which He spent in speaking to the faithful "of the things pertaining to the Kingdom of God". Previous to this (during Passion Week), He had conversed with His disciples upon His approaching death. In the course of this conversation (St. John, chaps. 14-16) He told them, "It is a good thing for you that I am going away: for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you" (xvi:7); and again, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever" (xiv:16); and again, "The Comforter shall come again, 'The Comforter shall teach you all things, and bring to your remembrance whatsoever I have said unto you' (xiv:26); and again, "Hobey when He, the Spirit of Truth is come, He will guide you into all truth" (xvi:13).

Now, promises are not usually regarded very highly, but the promise of God to Abraham had been the basis of the whole Hebrew covenant, as St. Paul so eloquently sets forth (Gal. iii:16-18). So these pious Hebrews regarded a promise of Christ as sacred, and at the end of the great forty days we find them listening for the last time to a reiteration of this promise to them by Jesus Christ: "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (St. Luke xxiv:49.) And when St. Luke takes up his narrative again in the Acts of the Apostles, we find him again recording the same promise: "And Christ commanded them (the Apostles whom He had chosen) that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of Me. For John truly baptized with water (and, presumably, with nothing else); but ye shall be baptized with the Holy Ghost not many days hence." (Acts i:4-5.) And again: "But ye shall receive power, after that the Holy Ghost is come

EVERY-DAY RELIGION

By Dr. James E. Freeman.

I.

"Religion between Sundays" is the suggestive title of an interesting book that sets forth the need for more practical and vital religious habit. It is an earnest appeal for the application of religion, real religion to life's common concerns. We used to think religion consisted in saying something; today we are coming to believe it consists in being something. I remember an old country deacon of the David Harum type, whose horse deals were the scandal of the countryside, but whose professions of religion were loud and insistent. His was a religion of saying something.

Happily, this spurious, counterfeit type which brought disgrace to the Church, is passing. Newer and severer tests are being applied today to a man's faith, and while there must reside behind a life of consistent religious habit a clearly defined belief, a creed of some sort, the world is asking for the practical evidences of its worth as disclosed in everyday living. It does matter that we believe indefinitely and unfalteringly, it does matter that we stand for fixity of conviction. The man without a creed is like the mariner without a compass. If a man has a creed—an unfailing belief in the Fatherhood of God, let him show it in daily life, by demonstrating his belief in the brotherhood of man. Religion is being and doing.

Says a wise man: "Neither religion nor philosophy can get on without an incarnation." In other words, principles must be vital, self-revealing forces—and be it said with all insistence—the vital forces of our religion must speak and act in a language understood of all men. We have known some so-called exemplars of religion whose every-day expressions of their faith no man could understand. To

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

IX.

How Baptism Is to Be Administered

How Baptism is to be Administered.

The Prayer Book expects that Baptism shall be administered by a "lawful minister", using water and the words commanded by our Lord.

"Lawful Minister"—

The third rubric in the office for Private Baptism of Children directs that Baptism shall be administered by the Minister of the Parish, or "any other lawful minister," which means of course any other Clergyman of this Church. Yet this does not mean that Baptism administered by any other than one of our Clergy is invalid and no Baptism. Not only do we accept the Baptism administered by any Priest in Catholic orders, but by any Christian man or woman. The Catholic Church has always accepted lay Baptism as valid. The Roman Church teaches that any Baptism, in which water is used, and the words which our Lord commanded, is valid Baptism; but in practice the Roman Church denies her own teaching and insists on baptizing all who were not baptized by a member of the Roman Church.

We are consistent, and accept lay baptism, but to be "lawful", that is in accord with our rules, Baptism must be administered by a "lawful Priest." All other Baptism is irregular, yet valid, and not to be repeated. Such a Rule Important.

A moment's thought will show how necessary and natural such a rule is. Since Baptism is the door by which a person enters Christ's Church, the rite of initiation, so to speak, it should be administered as a rule only in the presence of the congregation, and by the lawful officer and head of the congregation. This is the principal which all lodges follow—it is the natural way, the normal way.

Water Must Be Used

The rubric says that the Minister shall dip the child into the water, or pour the water upon him. Either immersion or pouring is lawful and valid. Sprinkling water at a line of candidates could hardly be regarded as valid. And in such a case the person should be baptized hypothetically. Immersion was for centuries the prevailing custom of the Church, and the fact that it is put first in the rubric may be the relic of that fact. But the Church Catholic has never regarded immersion as the only valid form—that idea arose with the Baptist Sect in the 17th century. We would have no controversy with the Baptist on this subject if they merely preferred immersion as their way, and not the only way.

Immersion Not Necessary.

It is impossible to prove that the New Testament demanded immersion. No argument can be found from John the Baptist, because whatever his Baptism was like, it was not Christian, and has to be supplemented—(Acts 19:1-6) Philip and the Eunuch went down both into the water—but if this mean immersion it teaches that the officiating Minister must immerse himself as well as the candidate. "Buried with Christ" in Baptism (Ro. 6:4) is to be compared with "Circumcised with Christ" "Risen with Christ." It means a death unto sin, rather than amount of water used. The New Testament speaks of being baptized with water, never into water. And lastly in St. Matt. 7:4 Baptism with cups and couches does not mean immersion, but ceremonial cleansing by sprinkling—and in I Pet. 3:21, and I Cor. 10:2 the children of Israel were baptized in the Red sea—but that baptism was not immersion—only the Egyptians were immersed. Baptize in the New Testament does not necessarily imply immersion.

The words of Baptism.

The words which are said are of more importance than the amount of water used. For valid Baptism the words which Christ appointed, "In the name of the Father, and of the Son, and of the Holy Ghost" must be used together with the expression of intent to baptize. Either as in the Western form "I baptize thee," or as in the Eastern "The servant of God is baptize." Our Prayer Book service which is required to be used guards the rights of the laity. Everyone baptized in our Church can know that all was done rightly, because this form is required. When the Minister can make his own form there is no assurance. The late Bishop Paret told of Baptisms when the Minister said "I baptize thee with the Baptism of Repentance." "I baptize thee with John's Baptism." "According to thy faith I baptize thee." None of these forms gave Christian Baptism. Our Prayer Book is the guarantee to one who was baptized in infancy, that all was done in accord with Christ's command.

J. H. Y.

Interesting Addresses At Seabury

The Breck Missionary Society, Seabury Divinity School, Fairbault, Minn., has been having a very instructive series of addresses by the students on the different mission fields in the Church. Mr. Tabor described the work of a personal friend in Alaska. Mr. Jones, a resident of South Dakota, explained the Indian work in the Niobrara Deanery. Mr. Siders discussed the Mormon problem in Utah, where he has worked under Bishop Jones. Mr. Street spoke of Bishop Restarick and the Church in Honolulu. Mr. Stowe, who has spent three summers under Bishop Brewster, pointed out the nature and difficulties of the Church's mission in Western Colorado. Mr. Pinkham, born and raised in Cape Colony, showed what the English Church is doing in South Africa. The personal knowledge of the speakers make these addresses unusually interesting.

Oldest Clergyman in the Church Dies

The Rev. James Trimble, age ninety-four years, and active in the ministry up to the time of his death passed away in Minneapolis, Minn., on Friday last. He was the Rector of St. Matthew's Parish that city. He was a native of Ireland and came to this country when he was sixteen years old. He had been a resident of Minneapolis since 1902. Dr. Trimble is reported to have been the oldest clergyman in active service of the Church in this country.

OPEN LETTERS TO LAYMEN— BY THE BISHOP OF IOWA

My dear Friend:

I appreciate what you say about the Lenten Fast. It is true that very few of our people practice fasting. It is true that comparatively few of our people attend, at least with any regularity, the special week day services. It is true that at present only a very few of our people refuse to go to places of amusement during Lent. I admit all you say, but I do not agree with you when you conclude that the observance of Lent is necessarily something of an unreality, that we are merely observing Lent in obedience to a tradition, and that we had better shorten Lent to a week or possibly give up its observance altogether.

I am not going to argue that it is the duty of the great majority of people to fast, though I see very clearly that most people need some form of self-imposed discipline, and then, too, I am quite sure that the restriction of diet would be for most people of positive physical benefit. I certainly would not argue that the spirit of Lent can be expressed in a series of "Don'ts."

The object of Lent is to give earnest people an opportunity to get a deeper personal religious experience, a more intimate discipleship with our Lord Jesus Christ, a consciousness of God's presence and their final relation to Him.

I said earnest people, for to merely give up meat or to refuse to give entertainments or to accept invitations to social functions, even to go to some of the special services, does not do very much good. There is a value in obeying the counsel of the Church and it is a fine thing to consider for the sake of other people, the proprieties of such a season of prayer, but so far as the man himself is concerned there must be a spiritual hunger and the surrender of the will to God.

There are times in every life when a man feels it would be blessed to have his religion real to him; when in the depth of consciousness he could say to God, "Abba, Father," and know that he said it not because of any authority or because he had reasoned out God's existence, but because he knew by a personal relation, because God had revealed Himself, that there was a God and that God was in very truth his Father.

The Lord Jesus Christ is alive. He is not merely the Christ who died nineteen hundred years ago and who is only to be known by going back and studying a book of history about Him. The study of the record of the life and teaching of Jesus is necessary, absolutely necessary, to an intelligent discipleship, but we, like St. Paul, cannot now know Christ after the flesh. We are to know in our discipleship that Christ was alive, so near to us that a thorough desire reaches Him, so near that He can reveal Himself to us in our thoughts and feelings.

There is an intimacy possible. The Holy Spirit is in our very selves. God is not far away. Christ did not only live and die in Palestine. God the Holy Ghost makes each of our bodies the temple in which he dwells, takes the things of Christ and shows them as they are related to our needs, is comfort and power and love welling up in our consciousness.

"If a man love Me, he will keep My words and My Father will love Him and we will come unto him and make Our abode with him." St. John, xiv, 23. "He that hath My Commandments, and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him." St. John, xiv, 21.

Whether many or few keep Lent, the man who desires this personal religious experience may find an opportunity for cleansing his own heart from sin and experiencing personally a sense of reconciliation with God. Though nobody but himself keeps Lent, a man may have in Lent an opportunity for the seeking to understand and practice what Christ Jesus has taught him. An earnest man may find in Lent an opportunity for entering more fully into the sympathy with the suffering life of Jesus; a thoughtful, needy man may so open up his mind and heart to the living Christ that he will know personally, immediately, that the things seen are temporal, mere appearance, that the reality is God and that the things not seen are eternal.

Personal religion is what Lent de-

clares to be the need and joy of men. The Church will not help us attain it. The Church does not make a law. If a communicant does not keep Lent there is no penalty imposed by the Church. But the Church does advise self-discipline, the Church advises that we give up ordinary social engagements, cries, "Come ye apart in the desert and rest awhile." The Church advises us to make time for meditation and prayer. The Church advises self-examination, the forsaking of sinful thoughts and words and deeds. But all this is to an end that we may live our Christian life as a conscious disciple and positively. Our wills are to be given to the enlargement of love, of devotion to the Kingdom of Heaven. We are to go into Lent seeking God, knowing that if we draw nigh unto God He will draw nigh unto us.

If your heart is hungry, if life perplexes you, if you must have something, somebody not yourself to guide you, to give you power, to show you the richness and fullness of life, of you want the peace which passeth understanding, not merely as a blessing from the priest, but as an experience of the inner consciousness, abiding always, try to keep this Lent earnestly and see how wise the Church is in continuing even today this custom and tradition of the past.

Very faithfully yours,
THEODORE N. MORRISON.

My dear Brother:
Did you read the open letter I wrote a layman about the observance of Lent? I have no doubt you would have written a wiser letter. We Bishops, like the clergy, have the treasure of the Gospel in earthen vessels. If we

Wherever you turn, amid the holy occupations of Lent, you feel one influential power towards the better, truer, holier life. Multiplied services, frequent communions, fasting, acts of self-denial, withdrawal from amusements, more abundant labors, larger offerings, the renewed study of the Bible, the deeply searching utterances of the pulpit, the acts and prayers of penitence—all combine to secure a thoughtful frame of mind, a conscience ready to hear, a heart full of sympathy with Christ in His sufferings; and these conditions, carefully preserved, produce the devout, earnest Christian in heart and life.

can help any man to know God or hasten, however little, the coming of the Kingdom, to God be all the praise.

But I began this letter because I had two things to say. The first is that no man can hope to teach what he does not know, nor can a man guide any one into religious living and realization until he has found out in his own practice and experience that a method of practice will work. If there are very few in your Parish who will keep a real Lent, how about the Lent you propose to keep. A card announcing services and a short exhortation, will not mean that you are seeking God, nor will attending the services, which, of course, having announced them, you must attend, be evidence that you are seeking an interior, conscious communion with Christ. The greatest blessing the Church could receive this Lent would be for Bishops and clergy to know God as they have never known Him before and to enter more completely into fellowship with Jesus Christ our Lord. What is your will set upon doing?

The other thing is that in all Lenten services and addresses you are to study the spiritual need of earnest men—possibly of only one man. Do not make Lent a time for lecturing on Church history, on the customs or ritual of the Church—only in a secondary way of the doctrines of our holy and Catholic religion, above all do not lecture on literature. Even economic and political problems, closely related as they are to religion, had better be taken up some other time. Let Lent be given to the seeking of God and of His Son Jesus Christ. If men are once spiritually alive, instruction will illuminate their thought, quicken their conscience, arouse them to work for a reign of justice and love in the affairs of the world.

Be careful that your plan of Lent observance be related to the inner life and realizations of your people.

Faithfully yours,
Theodore N. Morrison.

IMPORTANT EVENTS

THE BISHOP OF DULUTH'S ANNIVERSARY

The feast of the Purification, February 2nd, was the twentieth anniversary of the elevation to the Episcopate of the Bishop of Duluth, the Rt. Rev. Dr. James Dow Morrison. The event was appropriately celebrated at the Cathedral in Duluth. The Bishop officiated at a celebration of the Holy Communion and was heartily congratulated and extended good wishes by members of the congregation at the close of the service. In the evening the Bishop and Mrs. Morrison were guests of honor at a dinner tendered them by the choir. The Bishop was called upon and responded very happily to the toast "Twenty Years A Bishop." He was pleasantly surprised by the gift of a desk by the choir and a gold headed cane from the present and former clergymen of the Diocese. The Rev. A. H. Wurtelle, of Rochester, Minn., at one time Dean of Trinity Cathedral, Duluth, made the presentation speech on behalf of the clergy.

A large number of letters and telegrams of congratulation were received by the Bishop and he was deeply touched by the receipt of a memorial signed by a large number of his friends, and former Parishioners in Ogdensburg, N. Y.

A SIGNAL HONOR PAID DR. WATSON

According to a cablegram under date of January 28th, the Rev. Dr. Samuel N. Watson, Rector of the American Church of the Holy Trinity, Paris, France, has been nominated as a Chevalier of the Legion of Honor. The official order indicates that this honor has been conferred upon him owing to the "great zeal" on his part "shown in the work of propaganda in favor of France and her allies." But

he has doubtlessly won for himself this richly deserved recognition by reason of distinguished service rendered through his membership on a number of war relief committees. His work of propaganda has been to raise funds among his friends in America for the relief of soldiers, and their suffering wives and children. Before going to France Dr. Watson had been Rector of large parishes in Iowa, Missouri and Ohio. He was born in Ohio, is a graduate of Shattuck School Faribault, Minnesota, and of Trinity College, Hartford, Conn. The Shattuck Spectator voices the sentiment of Churchmen in the United States generally in saying: "To those of his host of American friends who have been following Dr. Watson and co-operating with him in his 'War Orphan Relief' work, this signal recognition on the part of the French government comes as no surprise. To be made a member of this century-old and distinguished order, is no small honor; it is seldom conferred upon foreigners. But if the honor is noteworthy, the occasion for it is more so."

All Saints' Hospital,
Fort Worth, Tex., Feb. 15, 1917.
Bishop Garrett today (Feb. 14) granted the request of the Clergy for a Coadjutor Bishop, to be chosen at the twenty-second Annual Council, to be held in St. Matthew's Cathedral, Dallas, on May 8, 1917.
The Rev. S. M. Bird of St. Peter's Church, Brenham, has accepted a call to St. John's Church, Corsicana, in this Diocese.

EDWIN WICKENS,
Registrar.

The Rev. Richard L. McCready, Rector of St. Mark's Church, Louisville, has declined an election as Dean by the Bishop and Chapter of St. Mary's Cathedral, Memphis, Tenn.

LENT IN OUR PARISHES

[Editor's note: Believing that the experience of many Parish priests would be helpful to their brethren if they reported in our columns some methods used in the observance of Lent, we requested a number of Clergy, both in the smaller as well as larger Parishes, to give our readers a brief account of "Lent in Our Parish". We present herewith the first installment of these articles.]

CHRIST CHURCH, OYSTER BAY, N. Y.

By George E. Talmage

We are probably very little different from any other Parish in our conditions or our methods. If what we try to do is of any use to others, it is hereby passed on for what it is worth. Our scheme for Lent is so arranged as to provide the most strict observant thereof with all that he needs, and at the same time to bring home to the least observant the fact that there is such a season. We regard Lent not as an end, but merely as a means, looking to the greater profit of Easter.

In addition to our regular routine we have the following appointments:

The day school children are provided with a service every morning, including a three minute address on a series of themes.

The students of the Sunday School and Parish have a special Bible Class, one evening a week.

The women who work for the Parish (and for Missions) have a service after their weekly meeting, which others also attend. This we

mind for ourselves, His purposes for us will not be realized. And so, as Lent begins, let us hear Him saying to each of us, "What will you that I do unto you?" And unless we answer that question quite definitely, we shall get little or nothing from our Lent.

In a college, the purpose of the institution, the desires of the faculty for every student determine the tone and standard of the School. But for each student, the thought which must correlate him to the college, which will determine what it means to him, is, What am I here for, and what do I purpose to get from the time I spend here?

The fact that God so loved the world that He gave His Son, the fact that our Lord died for us on the Cross, His life, His teaching, make plain enough what God desires that we should get from this Lent. But what we do get is determined by what we ourselves purpose to get from it.

We must face the Master's question and answer it definitely. We must know exactly what we hope to receive from this Holy Season. There must be a clear knowledge of just what evil habits are to be mastered by our self-discipline, what impulses controlled, what desires chastened. We must be specific as to what weeds are to be pulled from the garden.

Then we are to have an equally clear understanding of what is to be planted in their place. Just a vague desire to be better than we are will not do. We want help from the strength of Christ. What kind of help? Help for just what purpose? To what end are we to draw from the infinite resources of God?

If we are to become saints, it can only be by the co-operation of ourselves with Christ. It is a joint work. As so often said, we can not accomplish it without God, and He will not do it without us. Lent calls not to the accomplishment of the whole task—a life long work—but to some definite part of the work. Lord, what wilt Thou have me to do? Seek His answer to that question. Then hear Him say, "What will ye that I do unto you?" Tell Him exactly. Then go to work, and with His help accomplish your desire.

ST. JAMES' CHURCH, SAULT STE. MARIE, MICH.

By Stephen M. Alling

The most satisfactory service during Lent is held on Friday afternoons when the children come to church for this service. They come directly from school—sing their hymns—say the Creed and the Lord's Prayer, and listen to a ten minute address. Last year we took up together Naaman, the Syrian. Each child has a card like the enclosed sample, which is punched. Record is kept of attendance. The average last year was 150, and those missing but one service received a plant at Easter. The other services are about what one has in any ordinary Parish, but I try to take one thought and drive that home in the sermon and addresses.

BISHOP TUTTLE'S BIRTHDAY REMEMBERED

The Missouri Branch of the Woman's Auxiliary to the Board of Missions held its annual meeting at the Church of the Redeemer, St. Louis, on Friday, January 26th, last, which was also the eightieth anniversary of Bishop Tuttle's birth. Grace Church, Holy Cross Mission, and Miss Annie Lewis, on behalf of the Woman's Auxiliary, pleasantly surprised the Bishop by presenting him with two birthday cakes, one decorated with eighty red candles and the other with eighty white candles all lighted. The Bishop received the gifts graciously and expressed his warm appreciation of the remembrance. The women conferred a further honor on the Bishop by voting the neat sum of \$250 toward the proposed new hospital in the city of Boise, Idaho, which was in his jurisdiction before he was transferred to Missouri. A portrait of himself, painted by the well-known St. Louis artist, George C. Eichbaum, at a cost of \$1,000, was presented to him in commemoration of his anniversary by Bishop Frederick Foote Johnson, on behalf of the Diocese of Missouri. At the request of Bishop Tuttle the canvas will be hung in the chapter room, the vestry, or the Mary B. Bofinger Chapel of the Cathedral.

CHURCH OF THE HOLY SPIRIT, LAKE FOREST, ILL.

By John Herbert Edwards.

When two blind men, sitting by the wayside, heard Jesus passing by they cried, Have mercy on us, O Lord, the Son of David. Jesus, heeding their call said, What will ye that I do unto you.

We take for granted that we are to take Lent seriously, that we mean to get a great and abiding benefit from it. If so we turn to Jesus and ask Him to give His help. Of course we wish to know what He wishes us to do, what purposes He has for us. To know His will and do His will is of the first importance if Lent is to be a real help.

But there is not only His will, but ours, to be considered, and unless we have a definite, concrete purpose in

The Witness

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A LENTEN PASTORAL

To the Faithful in Christ Jesus, Greeting:

The season of Lent is a time for spiritual preparedness, in which each year we come apart in order to practice the things which are worth while—in which we should pray a little more faithfully, give a little more generously, deny ourselves a little more strenuously, in order that, when they come, we may meet the tests of life a little more faithfully and its trials a little more courageously; and so, little by little, prepare ourselves to take joyously that voyage of discovery which awaits every soul.

Truly may it be said that in this world we shall have tribulation (how great God only knows!); but be of good cheer; Christ has overcome the world. Its trials and irritations are not calamities that can crush us, but opportunities by which we may understand more clearly the service that we are to render. May God give good cheer to those who seek, for they only are worthy to find.

As your Bishop, may I urge upon you certain things this Lent:

Go to Church regularly and pray for our country that she may be guided amid the trials that await her, that she may stand the test, and that she may contribute her share to the settlement of the great catastrophe: Pray for our Diocese that we may know what things we ought to do and have grace and power to perform the same; pray for your Parish that you may realize more perfectly the meaning of Christian fellowship and that you may practice more unselfishly your share of Christian service.

In your living, try to cut out all extravagance, unnecessary waste and unseasonable amusement. The world is watching you Lent and is only too ready to point out the shams of its nonobservance, and then to shun more than ever the hypocrisy of our profession. And that which you thus save, give to the cause of Christ and humanity. The opportunities for such giving are so great, and you will have your share to give only by strict economy in the things that are necessary.

Finally, take yourselves seriously in the vocation to which you are called, and endure hardness as good soldiers of Jesus Christ. There never was a greater need for prayer, for giving, for self-denial, for making full proof of the Ministry to which each of us is called.

You of the Clergy need to be men of prayer; you of the Laity must fill out this ministry of the Clergy or it will be a barren one. Rally around your altar and your flag and make your Christian citizenship a reality in the community where you live during these forty days of special effort, and you will find they who do His will shall know His doctrine.

Be of good cheer, for Christ has overcome the world.

In this time when the necessity of preparedness instead of Jingoism is being forced upon us in the state, may we not be impressed with the fact that Lent is a time for spiritual preparedness when fasting, giving and praying take their place in the formation of Christian character on the part of the soldiers of Christ.

Let us discriminate. "To get religion" is one thing and a very poor thing, if by getting religion we do not begin to acquire the elements of a Christian character.

For just as a soldier who has neglected drill will prove a disaster instead of a help to the regiment in action, so a soldier of Christ who knows only how to profess Christ with his lips will prove a stumbling block in the long fight with sin and instead of helping the Church to win its victory, will usually go off at some impossible tangent, just when the regiment is trying to present a united front.

Make your Lent a time for discipline in the realm of spiritual self-control and service. "So run I, not as uncertainly" (not as an untrained runner would run); "so fight I, not as one that beateth the air, but I discipline my body, lest in any way when I have preached to others, I myself should be found a castaway."

THE STORY OF THE CHRISTIAN CHURCH THE HEATHEN OPPOSITION

The Judaizing enemies of St. Paul would have narrowed the Christian Church into a petty Hebrew sect.

The Gnostic enemies of St. John would have disintegrated the Christian Church into a multitude of philosophical cults.

But the witnessing consciousness of the Church made it keep the Faith and the fraternal solidarity of its organization held it together.

But, as the Church enlarged its scope and engaged in an active campaign for the extension of its work, it met a more formidable antagonist than either Judaizer or Gnostic, and that was the great Pagan world, allied with and protected by the jealous supervision of Imperial Rome.

PAGAN RELIGION

It would be difficult to say what religion was believed by the Pagan Empire.

The legal religion was that of Emperor worship. Each Emperor, after death, forming a new deity to be commemorated. "I feel as though I were about to become a god," said one of the expiring Emperors in a facetious mood.

This religion was almost entirely perfunctory as no one really believed that even Augustus was a god, but it served the Imperial purpose, and turned the natural instinct for religion into welding the national consciousness into a religious ceremonial.

It was the formal religion of the army, the forum and the public games.

Besides this formal Emperor worship, Rome wisely permitted each locality to preserve its traditional Pagan cult.

"Great is Diana of the Ephesians!" was a refrain that could have been repeated in a thousand different localities, in honor of as many different deities. Besides this, Rome was as thickly populated by the strange and grotesque religions of the Orient, as is the United States today.

A menace to the virility of the nation, that Rome was quick to recognize, and so she exerted herself in a spasmodic way to stamp out these Oriental cults which debased the manhood and outraged the common-sense of the Roman world.

But the common people, for the most part, believed in the little gods of the hearth and the home, the Lares and Penates of their perverted superstition; which same little gods could be whipped into submission when they could not be flattered into acquiescence.

THE ROMAN WORLD

A superstitious city, intent on its free head and free games, was the city of Rome, and the whole Empire reflected as best it could the low morals of its mistress.

The military caste and the official politician bound the Empire into one.

Conjugal virtue was rare and children, left to the care of slaves, were early inoculated with servile vices.

The theatre, the arena, the forum, the market-place, the military camp, the Pagan temples, were the centers of its civic life.

Into each of these permeated the formal religion of the Empire and the local religion of the people.

The games were begun with heathen rites; the meat offered in the market had first been offered to idols; the banquet began with a toast to Pagan deities; the life of a soldier was attended with Pagan rites.

To drown dull and monotonous care in a round of festivities having a Pagan atmosphere was the spirit of the time.

THE GOSPEL

Into this miasma of loose morals and bad worship, came the Gospel of Christ, breathing the fresh air of Galilee and the pure morals of the Galilean.

The mere statement of the fact shows the character of the opposition. The Christians were "haters of mankind" because they would not participate in the ungodly and licentious amusement of the hour. The Christians were "atheists" because they worshipped no visible image, no tangible idol, but only at an empty shrine. The Christians were "odious to all men" because they rebuked the morals of all men and so seemed to stand on a pedestal of self-righteous hypocrisy.

The Christians were "enemies to the Emperor" because they repudiated the merely formal requirements of Imperial religion. They were "stubborn and unreasonable" because they persisted to the death in this continuous opposition.

The Christians were "violators of the law" because all gatherings without the permission of the Magistrate were illegal and because, forsooth, they must gather in obedience to Christ, and could not gain permission from the Magistrate to gather for the perpetration of their odious religion.

And so the persecutions came about, at first spasmodic as the result of public animosity, when the brutal populace, not yet sated with the blood of wild beasts and gladiators, would raise the terrible cry at the public games, "The Christians to the lions!" or when some Emperor, like Nero, desired to allay the public wrath for his own misdeeds, or, like Domitian, desired to execute some friend or relative upon whom political suspicion had been directed in his morbid mind.

Afterward, more deliberate, as when Marcus Aurelius would stamp out the stubborn superstition of legal process. After that more diabolical, as when Diocletian, spurred on by the brutal Galerius, endeavored to drown the Christian religion in the deluge of its own blood.

But the story of the Martyrs must form another tale; the purpose of this is to show how great was the task before the humble disciples of the Master, to make the Kingdom of Rome to be the Kingdom of the Lord and of His Christ.

AN APOLOGY

When a man makes a mistake in a drawing room he apologizes, and so when mistakes occur in a man's published articles, he must apologize.

Somebody once told Beecher he had made three mistakes in pronunciation in his sermon. "Only three," he replied. "I am surprised that it wasn't a dozen."

So when I wrote that Christ was born in the days of Julius Caesar, in the first article on the "Story of the Christian Church," I want to assure you all that really I knew better—that after teaching Church history for three years, I learned that much.

Also, when I derived Martyr from "Marturos" and not from "Martyr," I ought to have known better, and I am sorry to have offended the nice ears of any scholar. May I say in extenuation of such and similar mistakes that the articles contributed to this paper are written by busy men who lay no particular claim to exact scholarship.

These articles are written at all sorts of times and places. The editorial in this issue on a railroad train; the next one possibly in a country hotel; the next at my own desk. Moreover, owing to distances of the editors from the place of publication, there can be no proof read by the writer; even though the article may have been written in a railroad train.

We are not attempting to write for exact or exacting people. Personally, I have no talent, time nor inclination for such work.

We are trying to put our ideas in language understood of the people, and if we make twenty typographical mistakes in one issue, we must say "Beg pardon. We were in a hurry and didn't mean to jostle you."

And if we get Julius Caesar confused with some of his less worthy relatives, we apologize to Julius—we didn't mean to contradict the obvious.

The truth of the matter is that, in publishing this paper, we are risking our reputations for scholarship, sanity, and sobriety, and each subscriber is risking a dollar a year.

The obligation is ours, gentle reader, and we acknowledge it. If you fail to get your dollar's worth, we can only assure you of one thing—we haven't your dollar. We spent it all in trying to satisfy you.

IRVING P. JOHNSON,
Editor-in-Chief.

ORDINATION AND DEANERY MEETING

The ordination of the Rev. Eric Algwynne Hamilton and the Rev. John J. H. Wilcock to the Priesthood took place in St. Stephen's Church, Newton, Iowa Thursday morning, February 1st, at 10:30 o'clock. The usual service of morning prayer, said by the Rev. Leonard K. Smith, Dean of the Des Moines Deanery, immediately preceded the Ordination service. The Rt. Rev. Harry Sherman Longley, D. D., ordained the two Deacons and altogether the service was most impressive. The sermon was preached by the Rev. John Dysart, D. C. L., Rector of Saint John's Church, Dubuque, while the Rev. Alexander Grant, B. D., presented the candidates. Assisting priests were the Rev. Leonard K. Smith, the Rev. George R. Chambers (formerly in charge of Saint Stephen's Church,) the Rev. Arthur H. Brook and the Rev. John B. Arthur.

Combined with this service was the mid-winter session of the Des Moines Deanery, which held its first service on Wednesday evening, the Rev. Alxander H. Grant being the preacher of the occasion. After the service of Ordination on Thursday morning, a delicious lunch was served by Mrs. Whitlock of the Hotel Churchill, and his was attended by the visiting clergy and the men of the Parish. After the repast, the business meeting of the Deanery was held in the hotel parlors, Dean Smith presiding. The Rev. John J. H. Wilcock was elected Secretary and Treasurer to fill the vacancy caused by the death of the Rev. Harold E. Ford, B. A., and a committee was appointed, consisting of the Dean and the Secretary, to draft resolutions expressing the sorrow of the Deanery at the removal of so earnest and zealous a worker as Mr. Ford. After discussing several matters, the Deanery adjourned, the clergy expressing appreciation of their entertainment while in Newton.

An Archdeaconry Meeting in Georgia

A meeting of the Archdeaconry of Albany was held in Trinity Church, Blakely, Georgia, on Monday, Tuesday and Wednesday of last week. A preparation service was conducted by the Rev. J. B. Lawrence, Rector of the local Parish and Archdeacon. The general subject of the discussions was "The Church Catechism." The Bishop of Georgia, the Rt. Rev. Dr. F. F. Reese, administered the rite of Confirmation and gave an address on "The Christian's Creed." The Rev. W. W. Webster, of Douglas, read a thesis. The Rev. Wm. B. Sams, of Bainbridge, reviewed Vail's book, "The Portraiture of Jesus in the Gospels." The Rev. Mr. Sams also gave an address on "The Christian's Covenant." The Rev. John Moore, of Cordele, gave an address on "The Christian's Duty." At a service for the children, the Rev. R. N. MacCallum of Waycross gave an address on "The Christian's Prayer." A Bible Study was conducted for the Clergy on "Psalm 130." Very helpful Cottage Prayer Meetings were held at the residence of Mrs. M. B. Murkerson, led by the Rev. Messrs. W. B. Sams and W. W. Webster; at the residence of Mrs. Henry Lee, led by the Rev. Messrs. N. Middleton and W. H. Higgins; at the residence of Mrs. W. J. Cowart, led by the Rev. Messrs. J. M. Walker and R. N. MacCallum. The Rev. Mr. Higgins, of Thomasville, Ga., gave the closing address on "The Christian Sacraments."

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THE PARISH

A Christian Making Institution
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How a Parish Makes Christians Through Its Organized Activities

EDUCATION

The Church School
Font Roll
Kindergarten
Primary
Junior

WORSHIP

SOCIAL SERVICE

CHURCH EXTENSION

THE JUNIOR SCHOOL

In this department of the Church School plan lies the greatest possibilities for the future of the Parish. The educational program must meet the child's developing needs if the process of Christian making is to be successful. Here is the age when habits are being formed that are to become a permanent part of the character. With the awakening of new physical powers and forces come new conceptions of life and duty. How can this budding life be conserved and built up into a vital Christian manhood and womanhood?

WANTED. A MAN

One of the essential things the Church School needs in this department for its boy life is a Christian man to sit beside him as a teacher and chum with him as a friend, to show him by precept and example what a Christian's life ought to be. All honor to the faithful and consecrated women of the Church, who, in faithful devotion, have given themselves unreservedly to helping solve the boy problem in the Sunday School. Words fail us in our endeavor to express our gratitude and appreciation of the service they render, but they know as well as we do, and they themselves are the first to acknowledge it, that there comes a time in the boy's life when a man's influence and a man's contact with the life of the growing boy is essential for the complete development of his Christian manhood. The men of the Church must wake up to a deeper sense of their responsibility in Christian education. There is no bigger job waiting for the active co-operation and activity of the men today who believe in the Christian enterprise, than this one in the Church School. The boy life of America is today challenging the men of this nation to put religion on the map of the boy's life as a vital thing; and he can only do it as he himself believes it and then gets next to the boy and helps him to form his ideals of life by close association and friendship. The boy demands reality in this stage of his career and no man can declare bigger dividends with his own life than by making the Christian religion a living reality to a group of boys who look up to him as their hero and leader. God send us men to meet the need. Training Classes for men who are ready to meet this challenge can easily be formed to fit them for the job. Excellent teaching material is being put before the Church today as never before. All it needs now is for men to step forward and say to their Rectors and Bishops, "This is a man's job. Here am I, send me."

THE SMALL CLASS

One of the essential features in the Junior School that makes for successful work is dealing with pupils in small groups. The teacher's personality must closely touch each pupil, and he must enter into the personal life of the individual as far as possible. This can be accomplished successfully as the classes are made small enough to enable the teacher to handle the situation. From six to eight pupils might well be the standard to work towards.

SEPARATION OF SEXES

The boy and the girl in this period of development begin to manifest some of the special characteristics of sex, and should be dealt with in separate classes. Because of the lack of teachers, this is often impossible, and the work is retarded because of it.

WINNING OF CREDITS

The setting of certain standards of achievement in this period of child life makes a tremendous appeal to the average boy or girl. He is accustomed, in the Public School to examinations and credits. His ambition to excel in whatever he undertakes can be utilized in the Church School for

his educational advancement by a system of credits and examinations. The kind of work he does in class, regularity of attendance, home work on the lesson, punctuality, Church attendance. All of these features can be utilized to help him form good constructive habits, if a systematic and intelligent scheme of credits is worked out and kept prominently before the School as a measure of attainment. He learns very quickly that advancement in Church School, as in Public School, depends upon the efficiency of the work.

I can hear a good many readers say to themselves, as they read the above, "You can't do that in a Sunday School. That may be all right in a Public School, where children have to go, whether they like it or not, but you can't have any such system in a voluntary organization, where the children can quit when they please, and you have to cater to their whims and caprices, in order to hold them at all." May I say that I radically differ from such views. Out of my own practical experience and observation for the past twenty years, I have seen Church Schools built up and made great successes by just such methods. It is one of the things that appeals to the normal child as being the thing to do, and his interest in the enterprise will grow and be sustained, because he learns that he is

day of the "gang" with the boy and the "clique" with the girl. He begins to appreciate the value of team work with his companions and learns to sink in some measure his individual desires for the good of the crowd he runs with. He is intensely loyal to his "gang." Here is a fine chance for an intelligent teacher who recognizes this natural instinct in boyhood and girlhood to use it for their best interests. By organizing the Class in the Church School and laying upon them as a corporate body certain definite responsibilities many valuable things can be done. By working for the creation of a Class spirit an "Esprit de corps" can be built up that will work wonders in building up character. The Boy Scout movement and the Camp Fire Girls and other kindred organizations are attempts to utilize this instinct on a larger scale. Let the Class organize with its President, Secretary and Treasurer and let individual merit be rewarded by the gift of an office. Guide their interests and activities with an unseen hand. Through the personality of the teacher many a group of boys and girls may be led into a deeper and clearer understanding of what it means to be a Christian.

(To be continued.)

The Christian world has always looked with wonder upon this strange picture of Jesus Christ "led up into the wilderness." He was led up thither for a purpose. What there transpired forms a very important part of that revelation that the Gospel makes of life—real life. These lessons of the wilderness are lessons of daily living; and they have taken so deep an hold upon Christendom that during many centuries past these forty days of Lent have commemorated this wilderness life of the Saviour, that by special prayer and fasting and meditation we may the better learn its lessons and profit by its strange experiences.

accomplishing something really worth while.

THE USE OF CERTIFICATES

The end of the year's work ought to be made a decided feature of the School. After the final examinations, an impressive closing service should mark the close of the regular session of the School and its entrance into a new year's work. Report cards have been sent home from time to time for the signature of the parents, and now the child goes home from such a service with a beautifully printed certificate, proudly conscious of the fact that he has a year's good record of work well done behind him, and the concrete evidence of that fact in his hands in the shape of a certificate. I confess that I still have hanging in my office a certificate of that kind, framed and conspicuous, in my study. It was given me as a child for passing certain pretty stiff examinations in Bible knowledge and Catechism in the Presbyterian Church in Scotland. I still recall the feeling of pride and satisfaction I had in marching up the aisle of the church and receiving from the hands of the Presiding Elder of the Church this coveted prize. Children of today are much the same in their natural instincts as they were when you and I were youngsters. Let us stir up their ambitions to achieve and accomplish things worth while, by using every device in the Church School that will appeal to their imaginations.

ORGANIZING THE CLASS

This period of the child's life is the time of entrance for him into the larger life of society. He is breaking away from the home to some extent and getting into touch with the life beyond its threshold. At this time he develops certain traits of character we need to utilize in our Religious Educational process. It is the

The Social Gospel in a Rural Community of Michigan

The congregation of St. Jude's Church, Fenton, Michigan, is making a contribution to the life of the community in the way of a Social Improvement Association, and while the men were busy in organizing the social service, the women volunteered in ways of entertainment.

The town of Fenton comprises a population of 3,000, a quiet little town in the south of Genesee county. It is an excellent residential town near a fine summer resort region made possible by a chain of little lakes. As a community, it is firstly agricultural with a good share of dairy and truck farming, and secondly, industrial with some cement factories and promising local shops.

To contribute to the life of such a neighborhood the Community and Civic Improvement Association was launched. Its aim is to have monthly "get-together" meetings for the citizens, at which time discussions of local interest will be the order of business. For example, topics such as "Good Roads and Transportation," "Progressive Schools," "Directed Recreation for the Township," Health and Sanitary Convenience are on the program. These topics will be introduced by a principal speaker chosen for each meeting.

This work was organized in the following way: The Church hired a hall in the center of the village and arranged for the first speaker. At this meeting the aims and plans of the work were put before the men. A temporary president was then chosen to select a representative committee for the community. The committee that was appointed includes a local hardware dealer as president, the proprietor of the moving pictures in the village as vice-president, and the postmaster as secretary.

The organization has had two enthusiastic meetings at the first of

ROUND ABOUT THE PARISH

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

VII

THE CHOIR VISIBLE

It is a delicate matter to write of choirs. No parson would ever dare to write of his own choir unless he were as fortunate as I have been with an honest, faithful and capable choir. But I shall err on the safe side and write of other choirs, possibly yours.

You may ask what I mean by an honest choir. Simply this: A choir offering its ministry of music without compensation and making the music an act of worship toward God and not an act of entertainment for the congregation.

Now you must not conclude that all paid choirs are therefore dishonest. Paid choirs are therefore dishonest because he accepts occasional installments on the sum stipulated as his salary. But in the volunteer choir there is a peculiar integrity that avoids the possibility of insincerity which may arise when men and women are paid for their voices alone. It seems as if there might be a reasonable doubt of the moral right of a Church to pay men and women to sing the "Credo," "I believe in God the Father Almighty—and in Jesus Christ, His only Son; in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the forgiveness of sins; the Resurrection of the Body and the Life everlasting," when the aforesaid singers did not believe a word they uttered. Have our Vestries seriously considered the danger

exclusive an assignment of solos, are apt to become the subject of undue attention from the nimble wit of the lesser lights. One particularly aspiring young lady in a Choir in Alaska, whose voice carried with it the suggestion of an endurance contest, was called the "Heavenly Anthem" by her fellow Choristers. Their explanation of the epithet was suitably contained in a line from a familiar hymn:

"Hark how the Heavenly Anthem drowns all music but its own."

The anthem has established itself with Choir more than with congregations. The serious fault of the anthem is that the words are too often slighted in favor of the melody. With some anthems, especially with those detestable bits of meaningless sentiment known as sacred songs, this fault of the indistinctness is a decided advantage. The supervision of the words, however, should be without mercy on the part of the Parson. We have too many so-called sacred songs which run about like this:

"How long must I wander, O'er life's dewy paths

While a sweet bird in blue heaven sings;

How long must sweet flowers in fair gardens bloom,
Before I get angelic wings?"

When your Choir gets to that stage it is time to do something radical. It would be better for the Choir to relieve the Minister by chanting the notices. That's quite an idea. The congregation would get some benefit from that. It would not take long to get up a whole hymn of notices, say to a familiar tune like St. Anne:

"The Dorcas Guild will meet again On Thursday next at nine;

Please bring your sewing and your lunch,

Get someone else to 'jine'."

In what celestial sphere were Bishops born and under the spell of what Divine harmonies were they brought to the Episcopal Throne that they should be the targets toward which so many special anthems should be directed at the time of the visitation of the Parish. Why should the simple people of the pews, who enjoy the plain anthems and chants of the Choir, be overlooked, and the chief Pastor, whose ears have rung daily with anthems, be thought the "occasion" for a tremendous outburst of song. I use the word "occasion" advisedly, for the Bishop is not only a person and a very welcome one in our Parishes but, so great is all that is implied in the person, he becomes an occasion at the time of his visitation. Let us honor our Bishop by giving him the music that we think is good enough for ourselves.

And now a word about vestments. It is quite the proper thing for the democratic people of this land to think of vestments as a bit of formalism, an assumption of righteousness or a badge of fashion or high-toned display. How far wide of the mark is such a judgment. There is no formalism in a proper uniform. The most delicious bit of real formalism, that might almost be called ritualism, was recently proposed in a Church that would look upon vestments as idolatry. It was in the form of a general letter requesting that the men of the congregation wear frock coats and high hats to the morning service. If anything can beat that for unadulterated formalism and unbounded self-consciousness, I have yet to hear of it. But vestments for the Choir are most democratic. The simple white cotta, symbolic of purity, removes every distinction between purple or fine linen and homespun. It opens the privileges of the Choir to the poor and rich alike. It relegates to the realm of absolute unimportance every distinction of dress. The simple cap banishes the inharmonious display of millinery. As one wag said, "It places every head on an equal footing." The vestments are a badge of brotherhood and equality before God.

Give words of encouragement to your Choir. It is not an easy matter for them to prepare to sing. Remember their constant faithfulness and let not an occasional lapse bring criticism to your lips. A few words of praise will bring cheer to their hearts and success to their efforts.

THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

News Note from the Board of Missions

"Rev. G. W. Gibson, of Cape Palmas, Liberia, writing on behalf of the Council of Advice of the Missionary District, reports that disturbances have occurred in the interior of Maryland County between the government police force and the Baneke tribe. This has necessitated the return of two of the Missionaries from the interior to the coast. It is feared that workers in other out stations will also have to be recalled for the time being."

OUT OF SIGHT, OUT OF MIND

It is not likely that this news note will produce any very profound sensation throughout the Church, especially that part of her which lies in this country. For most of us, knowledge of Liberia is born in the 6th or 7th grade of the Grammar School and permanently laid to rest shortly afterwards. Therefore, as a rule, the ten-year old member of the family is the family authority on this subject. When he is promoted to the stewardship of Latin declensions, previous official responsibilities cease, and parents, of necessity, resort to guessing. Thereafter if Mr. Gibson and his two Missionaries take any chances on getting jammed up between the Baneke tribe and the government police they must do it at the risk of getting lost, at least as far as we are concerned. It is a pity, however, that they have not been advised more fully as to the present world situation so that they might have taken to the woods instead of to the sea.

THE COAST OF WEST AFRICA

The point of the Liberian coast that these Missionaries are making for is probably Harper at Cape Palmas. When they get there, if they do, they will be about 250 miles north of the equator and about 5,500 southeast of New York. Even at that a free choice might elect New York. But it was not always so. In days gone by the inhabitants of this region very much preferred the neighborhood of the equator to any Atlantic trip, for such ended in slavery. This terrible trade was fed very liberally on this very coast a hundred and fifty years or so ago and where formerly hundreds of towns and thousands of inhabitants existed one may now travel many miles without finding a single town. Even to this day in the interior of Africa, this wretched business is carried on by Arab adventurers. But civilization slowly and surely set its face against it and the timbers long since have sprung from the keels that bore slaves from the African shore.

STRATEGIC POSITION OF LIBERIA

Much of what follows is taken from a paper read before the Royal Geographical Society by Sir Harry Johnston, whose name is followed by the alphabet so slightly expurgated that confidence in his credentials is sufficiently assured. According to Sir Harry, "Liberia occupies a most important strategic position on the west coast of Africa." Such positions as this do not pass beneath the British eye unnoticed and so Sir Harry adds that "in the hands of a strong naval power, it might exercise a very dominating influence over the Eastern Atlantic." He goes on to say rather naively "that this is one reason why Great Britain desires to see the independence of the Liberian Republic preserved and maintained." It is encouraging to note that the eye of the Church, in this instance, was as keen for strategic position as was that of the British government, for the Church is pretty strong at this place, from a missionary point of view.

FORESTS, RAINFALL AND PRODUCTS

Rising not far from the coast and for far away inland, Liberia is covered with dense forest of primeval growth. Along the coast itself the woods have been largely cleared away for plantations and towns. A hot, moist climate is everywhere the friend of the forest and such a climate in high degree belongs to Liberia. The annual rainfall is estimated up to 130 inches, i. e., about 11 feet. In a moderately hilly country with a concrete bottom to retain the annual catch,

naval manoeuvres could be performed without the trouble of putting to sea and such a craft as the Ark could go most anywhere at any time. The forest contains in abundance teak, mahogany, rosewood, hickory and many kinds of gum trees, dyewoods, palm trees and medicinal shrubs. Rubber and palm oil are produced in quantities, as are also cotton, coffee and sugar. A rather efflorescent account of some of the other products of Liberia appears in an encyclopaedia of 25 years ago and is set forth in these words "Among other valuable products are the * * * pawpaw, the unripe fruit of which is said to make tender the toughest meat, and the kola-nut, which is active as a stimulant, is a nerve tonic of great value and is said to remove effectually the stupor of inebriety. This nut is also valuable in asthma. The natives carry a few of these nuts and require only a few kernels of the same to sustain them for a whole day's march. The active principle of the pawpaw is powerful as a dissolvent of albuminous substances and the membranous deposits of croup and diphtheria are said to be removed by it. Liberia also furnishes a hemorrhage plant and a powerful antiseptic in its termite earth, valuable in ulcers, boils and gangrene." The alphabetical Sir Harry mentions none of these things. But that does not necessarily discredit the account, for it might easily be that his training and circumstances have rendered him superior to considerations of inebriety, tough steak and the high cost of living.

have cleared the coast line strip of 350 miles. All along this are settlements and plantations indicating much of prosperity. Here live the men called Americo-Liberians, that have made the Liberia that we know. Of these there are some twelve to fifteen thousand. This relatively small number, English speaking, extends its governing influences and still further its moral influences back a long way from the coast, thus affecting more or less the 2,000,000 indigenous inhabitants of Liberia. These Americo-Liberians are the survivors of descendants of freed slaves or persons dissatisfied with their social condition in the United States in the past century. A number of them came from the British West Indies, but the movement which founded Liberia originated with the American Colonization Society, which was organized at Princeton, N. J., in 1811. In 1820 a colony of 88 persons went thither from the United States and since nearly 20,000 have followed. The first fifty years of the history of this new Liberia were marked by constant struggle between the Americo-Liberian invaders and the native blacks.

GOVERNMENT

The government is republican in form and of late years has been wise and conciliatory in its methods. The tribes are encouraged to send their chiefs or representatives to the government councils. Hence cordial feeling is daily becoming better established throughout the country, though there is still much yet to be done. A trip to or from "the interior" is not yet sufficiently provided for by the purchase of a ticket and the checking of baggage. The capital of Liberia is Monrovia, a name derived from President Monroe (from whom the "Monroe Doctrine," as our English Sir Harry does not fail to note). Many

THE WITNESS "fills a long felt want." I am delighted with it, I am edified and instructed by it, and may success attend your efforts to place it in every home in the Church.

Faithfully yours,

ARTHUR L. WILLIAMS,
Bishop of Nebraska.

ELEPHANT TRACKS

To return to Sir Harry's account we find that after leaving the cleared strip 15 miles deep along the 350 miles of coast we face at any point 200 miles or more of the densest kind of forest penetrated only by native paths and elephant tracks. As these great beasts in their road construction are moved by other considerations than that of providing exit to the sea for escaping Missionaries, the latter must travel many miles to advance but few. The term "trunk line" is misleading when applied to Liberian highways. In this struggle to the seaboard there are many rivers and streams to cross, the which may not be regarded with unconcern in a country of 130 inches of rainfall. Mountains from 4,000 to 6,000 feet high parallel the coast at a distance from it of 50 to 150 miles. These, like the rest of the interior, are densely wooded but some of them are precipitous with faces of bare rock. The lion and the rhinoceros dwell far back and the elephants are everywhere to within 30 miles of the coast. And these are by no means of the mild peanut-eating, child-pecked variety that most of us are only familiar with. Sir Harry himself assures us that they are much dreaded by even the natives of the forest region, for they will attack man quite unprovoked. Back deep in these sinister woods there is also a nest of cannibals who rove over considerable extent. They "relish most keenly the hands and feet and this very dainty dish is usually set before a king or a chief." So, Sir Harry. From all of which it may be presumed that a trip to the coast from the "interior of Maryland County" subjects the trippers to nerve-strain.

BACK TO THE COAST

Liberia's coast line is, however, quite free from the disadvantages that begin a few miles back. Man's pluck, man's faith, his axe and his spade

other names from the United States are given the counties and settlements, as Maryland, New Georgia, Virginia, Lexington, etc. The constitution of the country is modelled after that of the United States. All men are born free and equal before the law. Elections are conducted by ballot and every male citizen possessing real estate has the right of suffrage. The President is elected for two years, the Senators for four, the Representatives, of which there is one for every 10,000 inhabitants, for two. There are four counties, each of which sends two Senators to the Legislative Assembly.

THE CHURCH IN LIBERIA

The Church's organization in Liberia consists of the Bishop, 21 other Clergy, 8 candidates for Holy Orders, 27 Lay Readers and 58 Catechists and other teachers and 2,500 communicants. There are 43 Mission Stations, 38 Sunday Schools, 26 Day Schools and 21 Boarding Schools—whether the last mentioned two overlap or not is not clear from the published statistics. The missionary district as a whole is divided up into subsidiary districts which correspond, perhaps, with our convocations here at home. There are four of these districts and they, territorially considered, are co-extensive with the four counties of the Republic and take their names, except in the case of the "Cape Palmas District," which politically is Maryland County. These counties or ecclesiastical districts, are divided by approximately parallel lines running at right angles from the sea off through the dense and fearful forest. The sea-base of each is about 75 miles except that of the northwestern-most, the Montserrado District, which is nearly double that. It is at the sea-base of this district where stands the Capitol of the Republic and several of our strongest Missions and it is in the forested interior of the same district where the cannibals live and

THE SHORTAGE OF CLERGYMEN

By Dean DeWitt of the Western
Theological Seminary

VI

Remedies: Development of Educational Facilities

Last week we spoke of the existence of the General Board of Religious Education as the most hopeful feature of the outlook in supplying needed Clergymen. That Board will find, or has found, its greatest difficulty in the matter of theological education to consist in the ignorance of both Clergy and Laity concerning the Church's educational institutions, their relative importance and efficiency, their needs and their capacities for greater usefulness. During the past century seventeen Church Colleges have starved to death; three remain—all of them discreditably poor. Were it not that Clergymen will work for less than Laymen, poverty in educational institutions would spell inefficiency. But it is not creditable to the Laity of the Church that either her Colleges or Theological Seminaries should ever be hampered in procuring and keeping the most efficient instructors, in purchasing needed books and apparatus, and in maintaining a creditable status among institutions of their class. It is distinctly unfavorable to the increase of the Ministry by the accession of the best quality of young men, when it is commonly observed that the Church seems to care little how her Clergy are educated. If, as was the case with Racine College, an institution is

refused the financial help necessary to maintain an honest competition with secular institutions, in its failure the Church not only loses the great influence of such an institution, but loses a favorable means for securing and educating her postulants. The University of the South, Kenyon College and St. Stephen's College are all deserving of the active interest of Churchmen. If they were put on the same plane, financially, as any one of forty other colleges conducted under denominational auspices, or on the same plane as any one of an hundred secular institutions, the effect upon the present need of the Church for well trained Clergymen would shortly appear.

And what is thus true in connection with Church Colleges is in some particulars more apparent concerning her Theological Seminaries. Theological Seminaries die hard; but they seldom come to a commanding influence in their communities. They are usually regarded as retreats where young men are sent to learn from archaic libraries and under the tuition of aged and infirm Clergy how to write sermons that bore our congregations, and how to read the Scriptures and prayers with penitential pessimism. And, so far as most Church people seem to care, that is all that ought to be expected. The faculty of a modern Theological Seminary should be composed of the most competent professors that money can secure, in the following subjects: Old Testament, Language, Literature and Interpretation; New Testament, Language, Literature and Interpretation; Dogmatic Theology; Ecclesiastical History; Sermon Composition and Pastoral Care; Apologetics and Christian Evidences; Moral Theology and Ethics; Liturgics; Church Polity and Canon Law; Christian Sociology, Rural and Urban; Christian Pedagogy; Reading and Interpretation; Church Music. In other words, a complete faculty in any one of our Theological Seminaries should be composed of thirteen experts. Nothing but lack of money compels such a division of the above subjects among four, five, six or seven instructors that it is absurd to expect masterful treatment in many cases. Moreover, the short period of time allotted to the Seminary course—three academic years—is altogether inadequate to produce finished scholars in any of these subjects. Were there a sufficient number of candidates for Holy Orders and a sufficient amount of money for their training, the time should be lengthened to four years, and provision be made commonly for post-graduate courses by which to fit men for expert responsibilities in special fields. Until the Laity furnish the men and the money they will be obliged to put up with Clergymen who will continue, in many instances, to reveal the unhappy and destructive results of unintelligent and parsimonious treatment of the most-important and most pressing interest of the Church.

Next week you may find in this column some words concerning "Too Many Seminaries."

The Rev. Wm. H. Pettus, formerly of Preston Parish, Saltville, Va., now of West Somerville, Mass., has just received a bequest, through the will of the late Mrs. Josephine R. Dunlap, a former parishioner, who bequeathed to him two thirds of her estate, comprising two buildings in Marion, Va., valued at perhaps \$15,000 or \$20,000 in all.

The Rt. Rev. B. D. Tucker, Bishop Coadjutor of the Diocese of Southern Virginia, has had to cancel all appointments, and has left his home in Lynchburg to go to Florida to recuperate. He will probably not take up his Diocesan duties again for two months. Bishop A. M. Randolph being also unable to do the active work of visiting the various Parishes for Confirmation, etc., Bishop Darst, North Carolina has offered his service to such an extent as his own duties will allow.

hunt. The distance between the two is exactly one hundred miles.

SLOW BUT SURE

The Church naturally went to Liberia with the first emigrants thither, early in the nineteenth century. There has been a Bishop there since 1851. One of the most interesting figures at our General Conventions has been Bishop Ferguson, who was the Liberian Bishop, colored of course, from 1885 till his death a year or so ago. He was a man of great eloquence and ability. All accounts agree, that the influence of the Church in Liberia permeates the whole situation and is the soul of that which is most worth while. The literate but observant Sir Harry himself says "the work of the Missionaries has certainly brought solid advantages to the coast negroes of Liberia." It was in the attempt to carry these solid advantages up from the negroes of the sea-shore to the negroes in the wilderness that our two Missionaries got nipped between the government police and the Baneke tribe. Their enforced retreat, therefore, is not altogether a matter of unconcern for those who still believe in the Brotherhood of Man.

LIBERIA NEAR STARVATION

Trade of Negro Republic Prostrated as a Result of the War (Special to the New York Times.) Washington, Feb. 14.—Official dispatches from Liberia indicate that the people of the negro republic are nearing starvation as a result of the war. The trade of the republic was conducted by German residents, but the war stopped their operations. The population includes 12,000 Americo-Liberians, 30,000 semi-civilized natives, and 2,000,000 savage population.

The Liberian Government is seeking now in the United States an auditor to enforce governmental economies. The country already has an American Receiver General of Customs, H. F.

Worley, selected by President Wilson for the post from the Insular Bureau of the War Department, who receives \$5,000 a year from the Liberian Government. The country has had practically no customs receipts, however, for a considerable time.

The Liberian Government is also desirous of securing from the United States officers to command its frontier forces, its borders being subject to continual raids by uncivilized tribes, and it desires to employ also a road-building expert to take charge of the construction of highways.—New York Times, Feb. 15, 1917.

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

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 by-word for timidity and cowardice."

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

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., 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.

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.

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.

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 clerics 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. Lobbell, 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. Weed, 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.

LEND
A
HAND