

# The Witness

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## A National Memorial to Late Presiding Bishop

Plan National Campaign for Million and a Quarter Shortly After New Year

Plans for a national memorial to the late Daniel S. Tuttle, Bishop of Missouri, and Presiding Bishop of the Episcopal Church of the United States, were announced Sunday morning, November 4th, at a service at Christ Church Cathedral, St. Louis, the service being in commemoration of the founding of the Cathedral one hundred and four years ago, All Saints' Day, 1819.

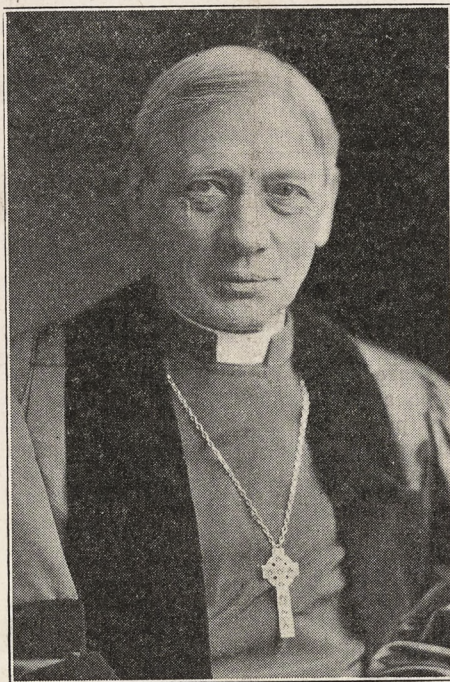
The memorial was first proposed at a large gathering last Spring, to which every clergyman and a lay representative of every parish of the Diocese of Missouri was invited. The Diocese decided at this meeting to adopt the plan, and Bishop Johnson then consulted with a number of bishops throughout the country, who agreed that it was reasonable and appropriate that a memorial building should be erected in St. Louis in connection with Christ Church Cathedral, the seat for so long of the late Bishop, and from which he went out to his manifold duties in many parts of the United States.

It is planned to start a national campaign for \$1,250,000 shortly after the first of the year, \$750,000 of which will be used to erect the building and the remainder to endow it. The building will be offered to the national Church as a central meeting place for general conferences and activities if so desired; it will house the Diocesan work of Missouri, and will be used to further the tremendous social service and community welfare program of the Cathedral, which is the only Protestant Church left in the heart of business St. Louis.

Letters endorsing the proposed memorial from a number of bishops were read at the service, and in his sermon Dean Scarlett of the Cathedral paid tribute to Bishop Tuttle's great influence on the lives of many St. Louisans and related incidents of his picturesque career and tremendous service to the Church as a Bishop for 57 years, Bishop of Missouri for 37 years, and Presiding Bishop of the Church for over 20 years. "We desire most of all," said Dean Scarlett, "to erect a living memorial to Bishop Tuttle, not a shaft of stone or marble, but a memorial through which the work he loved shall go on and his memory be perpetuated, and a memorial which shall remind succeeding generations that once there came to St. Louis a man who was sent from God, and who brought God to many, many people, and that his name was Daniel Sylvester Tuttle."

## Armistice Day Celebrated in English Churches

Public Opinion in England is Crystalizing into a Determination to End War



Rt. Rev. W. F. Faber, D. D.

### Unified Program, Need, Says Mr. Morehouse

A large and enthusiastic gathering attended the second monthly dinner and meeting of the Men's Church Club of Peoria, Illinois, at St. Paul's Episcopal Church. The speaker of the evening was Frederic C. Morehouse of Milwaukee, editor of "The Living Church." He called particular attention to the necessity for a unified program of work as apportioned to the conception formerly held of each parish being a separate entity doing distinct work of its own. He told of the work the church is doing in helping in the Americanization of the large body of immigrants coming from southern Europe, of the work that is being done in the south to educate the Negroes and of the work in the foreign field, especially in Japan. He stated that the bishop of Tokyo was regarded as one of the biggest factors in promoting Christianity in the world.

### Over Three Hundred Thousand for Relief Fund

The Japanese Emergency Relief Fund on November 2nd had reached \$325,000.

The fact that Armistice Day fell this year upon a Sunday was taken advantage of by the churches in England for peace demonstrations. The Church of St. Martins-in-the-Fields, of which the Rev. "Dick" Sheppard is rector, seized the opportunity with characteristic alertness, by holding a solemn service in Trafalgar Square, London. The service was attended by leading statesmen, including the prime minister, and, of course, much newspaper space was given to it. As a result a powerful appeal for national righteousness was made. At the same time the parish magazine, St. Martin's Review, which is something more than a parish paper in the American sense, made its appearance, with articles on peace and war, international and national goodwill, by Mr. John Mansfield and other writers of note.

There can be little doubt but that the English, as a nation, are more determined that there shall be no more war than are the people on this side of the Atlantic. Writers who several years ago were in the front rank as war propagandists are now turning their energies and abilities in the other direction. Sir Hall Caine, for example, has written a story with the purpose of showing the curse of hatred as it rages in the hearts of men. Then a very popular London play, "The Rumor," is an analysis of the sinister forces which make for war. The playgoer sees two small nations being driven into war by the sinister machinations of diplomats and armament dealers. The power of the press is not omitted from the reckoning. The combined appeal of these public opinion forming forces—the pulpit, the press and the stage—is really creating in the wills of English people a determination that wars shall be no more.

### Mr. Clark Speaks In Rhode Island

During the week beginning Nov. 18, Rev. W. I. L. Clark will address mass meetings throughout Rhode Island in the interest of the Episcopal nation-wide campaign.

### Service With Sermon Each Day

For many years mid-day services have been held in Trinity Church, New York. Last year the rector, Dr. Stetson, added a short address. These addresses proved so popular that they have been resumed again this year, with many outside clergymen being invited to preach.



## Current Comment

By The Observer

It is with more than usual satisfaction that we welcome the appearance of the first number of the "Official Organ" of the American Guild of Health. For a long time clergy and other leaders of the Church have felt a great lack of available material on this all important subject. Parishioners are attracted by the claims of so-called Christian Science and that cult provides inquirers with ample literature. While we have more and more been devoting our attention to a constructive, sane teaching on the question of Christian healing, the supply of literature of a popular kind, suitable to be put into the hands of the average Communicant has been very limited indeed. Everyone will wish success to the American Guild of Health in their endeavor to meet this felt want and in particular to the leading officer of the organization, the Rev. Franklyn Cole Sherman, of Cleveland, Ohio. Inquiries regarding the magazine should be addressed to him.

One hopes that "Witness" readers are studying carefully the remarkable changes that are taking place in the East. Nothing could be more significant than the rigorous form of Democracy which has been set up in Turkey. The remarkable article of William T. Ellis in the Saturday Evening Post, makes it clear, however, that Democracy in Turkey does not mean a cessation of the propaganda of hate.

Here are two headlines regarding European affairs which appeared in a well-known Mid-Western daily newspaper:

"Europe Aims Propaganda Barrage At U. S. Sympathy Valve."

"Harvey Kicks Gate of Hope Open to All"

Of course, one sympathizes with the difficulty involved in the composition of headlines, but it is probable that the head lines in our more influential dailies do more to form public opinion than all the rest of the reading matter together. One wishes head line writers might feel a sense of responsibility. I wonder what the writer thought the reaction to such headlines as quoted above, would be, especially on the part of the less educated readers of the paper.

Mrs. Carrie Chapman Catt, American suffrage leader, speaking recently at Cleveland, declared that:

"There is not a human being in the United States either in congress or at home, who knows the policy of the United States with regard to permanent world peace."

Returning again to the subject of health, a new and revised edition has appeared of "The Christian Doctrine of Health," by Lily Dougall. This is a sane and admirable book and might well be used in conjunction with the magazine of the Ameri-

## Our Bishops

William Frederic Faber, the Bishop of Montana, was born in Buffalo in 1860. He graduated from the University of Rochester in 1880 and from the Auburn Theological Seminary in 1883. From 1883 to 1892 he was the pastor of the Presbyterian Church at Westfield, N. Y. He left there to enter the Episcopal Church. After studying at DeLancey he was elected the rector of Grace Church, Lockport, N. Y., which he left in 1905, to become the rector of St. James' Church, Detroit. He was consecrated a Bishop in 1914. Bishop Faber is greatly interested in social and economic questions, and is a Vice-President of the Church League for Industrial Democracy.

can Guild of Health. Miss Dougall has made many notable contributions to recent religious literature, especially in her association with Canon Streeter and those who with him have been responsible for such books as, "Concerning Prayer," "Immortality," "The Spirit," and others of a like character. It is interesting to note that so sound a Christian scholar as Dr. Barry pointed out some years ago with, I believe, a great deal of truth, that Canon Streeter and his associates write as if they were going to propound something dreadfully heretical—while keeping very close to the truth as the Christian Church has always held the same. At any rate, "The Christian Doctrine of Health," is one of the safest books on this subject for both clergymen and lay people. One may not agree with everything that is stated in it, but it is sane and constructive and thought-provoking.

Another book of real interest has come to hand during the last few weeks. It is called, "Open Air Meetings," by the Rev. C. L. Drawbridge, M. A., Secretary of the Christian Evidence Society of the English Church. This is one of those extremely practical little hand-books which our English brethren seem to be able to produce more easily than we do. Naturally it deals with conditions in England, and as yet we do not have to meet some of the conditions which are so vividly described in the book, as for instance, the "heckling." If we do meet such questioning as is described, it is only in an open forum in one of our larger cities. It is, however, extremely desirable that many of our clergy and lay people should accustom themselves to speak in the open air. Open air services are going to be held much more frequently in the near future, and besides this book is a veritable mine of information in small compass. There is a good deal of humor in it. For instance, the following paragraph is as true of America as of Great Britain:

"Most men are apt to accept the opinions of recognized authorities in the field of natural science. Comparatively few

people, however, seem to consider that the clergyman is an authority on his particular subject. Many think that theology is a subject upon which every person is likely to know as much—or as little—as anyone else. They consider that it is not an exact science, but very much the reverse."

Here is another paragraph which ought to be interesting to all those who believe that we have a duty to try and bring the "unchurched" within reach of the Gospel:

"The singing of hymns and offering up of prayers in the open air usually attract those who are regular chapelgoers, but drive away those who attend no place of worship for reasons which appear to them to be quite adequate.

"The same reasons make them walk away when the church or chapel service comes after them."

Of course, this is English experience. One wonders how true it is of the American crowd. And one wishes that more of our clergy were accumulating experience on this all important subject.

Not the least useful feature of the book is an appendix in which the activities of Anti-Christian Societies are tabulated. Again, one wishes for similar information regarding Anti-Christian activities in America.

It is somewhat startling to be told and to have official evidence brought forward to the effect that the Socialist Party of Great Britain is definitely and aggressively atheistic. In a pamphlet entitled, "Socialism and Religion," the Socialist Party of Great Britain has stated:

"It (the pamphlet) is issued not as the view of an individual, but as the accepted manifesto of the Socialist Party on the subject."

We are informed in it that:

"...It is a profound truth that Socialism is the natural enemy of religion.... Socialism and religion are, as we have seen, irreconcilably opposed to each other."

It is much to be desired that some study should be made of the extent and nature of Anti-Christian propaganda in America. If agitation of this kind is going on extensively in America, it can never be met by repressive measures, but only by counter propaganda such as is now being so effectively undertaken in England by the Mother Church. This book, "Open Air Meetings," should be widely read and we hope it will be followed by others.

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## Let's Know

Rev. Frank E. Wilson, S. T. D.

### THE RED CROSS

The Red Cross Society is a distinctively Christian institution.

In pre-Christian times such work as the Red Cross now does was never even contemplated. One of the things which turned the astonished eyes of the Roman world on the early Christians was the way in which they gave themselves to the care of the sick and suffering in times of plague and famine. If a pestilence came, the Romans were accustomed to turn their sick out to die in hopes that the disease would not spread. But the Christians, for the love of Christ, went to them and nursed them.

So it was that hospitals came into existence under Christian influence. Monasteries and convents sprang up to care for the sick and needy and religious orders were organized for similar purposes.

It was not, however, until the time of the Crusades that anything like a general organization was effected for carrying out a specific program. The Knights of St. John of Jerusalem, or the Knights Hospitalers, might well be called the progenitors of the modern Red Cross Society.

Before the period of the crusades, large numbers of pilgrims used to go annually to Jerusalem to make their devotions at the holy places. A monastery was built in Jerusalem for the particular purpose of providing hospitality to such pilgrims. Soon after this another building was added to care for the sick and was dedicated to St. John. When the crusaders finally conquered the Holy Land and crowned Godfrey as its king, the work of this hospital entirely outgrew the first expectations. The crusaders themselves then took it over and set up the Military Order of St. John of Jerusalem to support it. The Knights flocked to the new banner and soon the Knights Hospitalers, as they came to be known, were a power in the Christian world. They lived under a fearfully rigid discipline and were inspired with a burning zeal. They were to be found in every army on every battlefield. They wore long black cloaks over their armour with a great white cross on their breasts. Everywhere they were fighting, nursing and praying.

When the crusaders were finally dislodged from Jerusalem, these knights settled on the island of Cyprus and waged war on the Mediterranean pirates, at the same time holding back the Turks. Driven from Cyprus, they went to Rhodes and were a powerful Christian outpost against aggressive Mohammedanism for many years. Deserted by the Christian nations of Europe, they were driven further back to Malta where they stood a siege laid against them by the Turks which has become classic in the annals of warfare. The siege was finally raised but the Order never recovered. For centuries there was a remnant of an organization kept alive but the fighting, nursing and praying knights had really done their work.

For a long time the care of the sick

and wounded was carried on by national bodies within each nation. Then came the Crimean War and Florence Nightingale became an international figure. Her experience was a great incentive to the developments which quickly followed.

In 1859 was fought the terrible battle of Solferino between the French and Austrians. A Swiss philanthropist named Henri Dunant witnessed the battle and was appalled by the awful sufferings of the wounded. The military hospitals broke down utterly under the frightful demands made upon them. Dunant wrote of his impressions in a pamphlet called a "Souvenir of Solferino" and the upshot of it was a convention held in Geneva, Switzerland, in August, 1864, attended by representatives of sixteen nations, where the Red Cross Society was formed. It is interesting to note that the remnant of the Order of St. John of Jerusalem had a representative also at that notable convention. As a compliment to the Swiss nation, the emblem adopted was the Swiss flag with the colors reversed—a red cross on a white field.

Surely no reasonably informed American needs to be reminded of the incalculable benefits wrought by the American Red Cross the whole world over. This column is written to remind our readers of the seventh annual roll call for memberships this month and to suggest that they have a Christian dollar ready.

## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

### TRIMMING THE TREE

It has often been observed that fathers wear out the mechanical toys at Christmas before the children to whom they were given have a chance to play with them.

Also it has been observed that parents go to great lengths to do things for their children at Christmas time but spend less thought upon enlisting the children in activities which the children, themselves, would enjoy most.

Take for example the matter of trimming the Christmas tree. Often, with a great air of secrecy, the parents will secure a tree and in the absence of the children, decorate it and then; at the proper time, let it burst upon the children as a surprise.

I have a feeling that that is a great mistake. The children themselves enjoy nothing more than sharing in the anticipatory preparations. They should be told that there is a tree in prospect and they should be encouraged to make ornaments for it.

Various ornaments of gilt paper can be most easily devised and also small figures cut from gilt paper pasted on card-board can be used. The children should be permitted to place these ornaments on the tree a day or two before Christmas and arrange and rearrange them as they wish.

Just before the tree is displayed, the parents may add some unexpected decorations, but parents should not permit the Ten Cent Stores, with their baubles, to

rob the children of acts of creative expression.

This little lesson for Christmas may well be applied to other activities in a child's life. I think it applies most aptly to affairs of the Sunday School. I have been to Sunday Schools where the Superintendent was the star. He did most of the singing, all the praying, and all the reading.

This is a mistake. One Collect read by the children themselves, and properly trained to do it, is worth more than half a dozen read at them. Every effort should be made to secure the active participation of the child.

Imagination will assist a Superintendent to devise many methods by which the child's interests may be enlisted and a little gift of originality will suggest attractive devices.

The same thing may be said with equal force to apply to the adults. One secret of the success of Lodges is that the ritual of many Lodges provides for the participation of men as individuals. When this may be done in Church work, it is a great reinforcement.

Plan to try the effect this year on your children of permitting them to trim the Christmas tree, and then make wider application of the principle.

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On page five we announce a series of articles by Bishop Johnson, to begin in December. Orders MUST be in by December first.

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## The Editorial

By Bishop Johnson

### "THE ONE THING NEEDFUL"

If this Church had some little petty program it would just suit those whose calibre is not large.

It is wonderful how much zeal and enthusiasm the average human can arouse in himself if he can reduce religion to some legal act, or to some philosophical speculation.

Large and energetic groups of people have been consumed with zeal on how one should be baptized; whether one should observe Saturday or Sunday as a day of rest; some theory of election or conversion; a literal interpretation of Holy Scripture; or better still, the fallacies of Roman Catholics; or the enormities of intemperance. One cannot imagine the Christ as dwelling long on any of these questions. I do not recall that He ever stopped to tell us just the quantity of water to be used in Baptism; or just how important it was to observe Saturday; or just how we are to be converted, or just how far we are to depend on a theory of verbal inspiration.

Neither did He appeal to His disciples that they should show their devotion to Him by organizing against the Pharisees or drunkards.

Christ was a leader of large dimensions and He wanted those to follow Him who would be willing to grow into the measure of His stature.

One sees that Christ could be very patient with any sinful people, but that He was very indignant with people who were mean and small and petty.

Religion with Him was a matter of growth and dimensions.

You must be giving up and you must be getting bigger.

The length and breadth and height were eventually to be equal, which means, I take it, that length is zeal, and breadth is sympathy and height is reverence.

To be zealous, even so zealous that you would give your body to be burned, and to be narrow or to have a familiar presumption in God's presence will profit you nothing, or to be sympathetic with no vital principles in your life or to have no capacity for worship is to be one-sided.

Or to be extremely careful over ritual while you are indifferent to moral action or sympathetic interest in your fellow men is to miss the mark.

In short, if you are going to follow Him, He desires that you follow all of Him and not just a part.

This Church of ours has been rather small in the past.

There has been a reason for it. Like the oak rather than the cottonwood the

Church grows slowly and its roots go down very far.

From 1607 to 1781 we had no bishops. The only unit was the parish and so before the Revolution the Church was extremely parochial.

From 1781 to 1919, we had bishops and so developed a diocesan consciousness, which some dioceses esteem very highly.

This widened our vision and indicated growth, but we were still very provincial. Our greatest national unit was the General Convention.

Between sessions of the Convention we had a committee of that body who supervised missionary work—but it succeeded in creating only sporadic interest in the subject.

Our gifts and our interest were pitifully inadequate.

We were committed to the idea of state's rights: a bigger idea than parochialism, but still not very big.

In the meanwhile Roman Catholics, Methodists, Baptists and Christian Scientists had a national organization that functioned. They ran rings around us, too, in the conquest of the field.

The Church was so insular in its attitude that the public looked upon it as something half way between a Masonic lodge and a religious denomination.

If something of unusual interest was happening in the Parish Church those without would ask rather timidly if anybody could attend. We are looked upon as Christians who operated a moratorium of private ritual.

From 1781 to 1919, however, we could not form a national executive body. In the first place we were slow and did not see the necessity of getting out of our delightfully cultivated coterie. And in the next place we had troubles of our own.

We were the only religious body in Christendom that attempted to combine sacramentalists and evangelicals. The breach between High and Low Church was very wide.

The same kind of suspicion that exists today between the Ku Klux Klan and the Knights of Columbus was not absent, even from the House of Bishops as the record's testify.

The idea of the Church was a big idea—too big for the men who comprised it; too big for the average Christian today. What was that big idea?

It was this: The Church has a place in its friendship for any legitimate expression of Christian love whether it be incense or extemporaneous prayer.

The Church is a place not only where the rich and the poor meet together, but where the Hebrew mind and the Greek mind can find a common denominator. In it there is to be neither Jew nor Greek.

It was not until recent years that we all came to the conclusion that the Church can be both Catholic and Evangelical.

In the recent Conventions of this Church there has been the utmost courtesy and consideration between elements whose conception of religious worship is as far apart as that of a Roman Catholic and a Congregationalist.

Each party has been extremely solicitous to make this or that legislation permissive, rather than compulsory, so that the one party may enjoy a privilege without com-

pelling the other party to swallow it. So now we can have a National Council.

This spirit is foreign to the world, for there religious differences are the occasion for bitterness and recrimination. The Church seems to have outgrown that unsympathetic attitude.

Height or reverence was always characteristic of this Church.

God was not a local magistrate with whom you could hold public converse as though He were your next friend around the corner. God has always been King of Kings and Lord of Lords in the public worship of this Church.

Breadth or mutual consideration is something that we have been learning during the past century. We have expanded into the most inclusive religious body in Christendom. But zeal we never have acquired as a body.

Our clergy have been diffident rather than aggressive.

They have never been a group of whom our Lord could say, "The violent take it by force."

Our laity have been the most apologetic group of Christians in America, and have zealously supported all good works except those of their own family.

It has never occurred to the bulk of our laity that they have any missionary responsibility.

"Go", ye!" means nothing to them. "Stay, Ye!" would be a more appropriate motto.

They give more per capita than any religious body in America—for the enrichment of the parish which they love and the endowment of the Diocese which they acknowledge; and they give less per capita than any for the work of the National Church.

I do not question but that our laymen are the most generous givers to civic, educational and interdenominational programs of any laymen in the country. One reason that they can do this is because they give so little to the program of their own Church.

I presume that it will take another century for the body of the faithful to acquire zeal, but it is coming. One can see signs here and there among the laity of the Church that they are beginning to realize that this Church has something to give to the world which the world needs sorely and that something is reverence and mutual tolerance. It is this lack of zeal which the National Council is facing today in its large deficit.

It is good that we are facing it in just this way, for God gives us difficulties to face in order that we may acquire the qualities to overcome them.

And we are overcoming them.

The one thing needful in this Church today to make it the more powerful religious force in America, is the realization that we have something to give the world in this winter of discontent and that those who have taken the vows of Holy Baptism are the ones who ought to give it.

"What lack I yet?" is the question which this prosperous Church needs seriously to ask itself, and the lack is just this—to sell some of its material comforts and give our spiritual inheritance to the poor. The world is very, very poor today, and we shall not be blessed until we make this sacrifice.



## Evangelism: The Need of the Church

BY REV. W. J. LORING CLARK, D. D.

General Missioner of the National Council of the Church

LOVE, the greatest thing in the world, is not an intellectual concept, nor is it a syllogism. It is an experience.

Christianity is not merely a philosophy nor is it an ethic. It is a relationship. Not only the relationship of an individual to an institution but the relationship of the individual to a Person.

Why should the greatest fact in human experience, the fact of love expressed by emotion, be ignored in our spiritual relationship?

Evangelism recognizes the power of the emotional, and its primary appeal is not to the reason but to the affection. Not to the intellect but to the conscience.

The great danger in modern religion is the substitution of loyalty to an institution in the place of relationship to a Person. The substitution of a system for an experience. Surely we are justified in demanding that the Christian shall have a conscious experience of his relationship to God through Christ Jesus, and, being conscious of this relationship be willing to testify concerning it!

A conscious experience that begets an enthusiasm is the supreme need of the Church today.

I presume we all agree that the work of our Church is two-fold. First of all an intensive work, and secondly an extensive work. There is no organization in the world that will compare with our Church for the development of the intensive spiritual life of the individual—that growth in Grace and Knowledge that is so essential to the development of Character.

There is no question that this intensive work of our Church so engrosses the minds of many that their only thought of the Church is that of an institution for the sole purpose of their personal soul culture. We are, as a Church, centering upon the intensive development of the spiritual life of the individual to such an extent that there is a danger of forgetting our responsibility for the extensive work of the Church. Some hold the opinion that the Episcopal Church is best represented, not as an evangelistic agency for the extension of the Kingdom, but as a post graduate course in Religion.

Some of our clergy and many of our laity apparently consider this intensive work as the only duty of the Church and concentrate their energies accordingly, contending that first of all we stand for "Cultural Religion," that which may be looked upon as the norm of Christian experience, viz.: the entering of the child into the Church through Baptism, then Confirmation, the Holy Communion, the Offices and so on, according to the beautiful arrangement of the Book of Common Prayer. We do recognize, of course, a second method and responsibility. We must and do receive not only children but grown-ups, those who have been brought into the Church or attracted to the Church from the Methodist, Baptist, Presbyterian

or Congregational Christian Bodies. We never forget to remind such converts when they differ from us concerning methods—"Yes, but you were brought up a Methodist, etc!"

Our growth is therefore from two sources, the children of communicants and the ingathering of those from other Christian Bodies. We appear to make but little impression upon the mass of our population, nearly sixty per cent of whom have no definite religious affiliation.

How many do we win from the outside? In this respect we find our gains are almost nil. We have not prepared ourselves to do this particular work by any concerted action, and we may well ask ourselves if it is really possible for our Church to become an Evangelistic Church and reach the non-Churched in our communities.

I recognize it may be contended that, in a sense, every part of our program is Evangelistic—the proclaiming of Good News to the world. Through the Church Schools the message of the Church, the

manifestation of the Love of God, is presented in the Christian Nurture Series. Dr. Gardner would contend that it is Evangelism to teach, train and attract people by giving the Good News through an intelligently prepared series of Biblical and Churchly teachings. Dean Lathrop would contend that it is Evangelism to give the Good News through Social Service, but the original idea of the New Testament is that Evangelism is closely related to preaching—proclaiming—through the spoken word the Good News of Salvation to a lost and sin-stricken world; presenting to men the need of Repentance and Faith. Presenting the necessity of a decision to be reached in the life of the individual that will bring him into changed relationship with God through Christ his only Saviour.

The immediate problem we have in our beloved Church is to restore this New Testament idea of Evangelism. We have a responsibility through preaching to so present the Gospel of our Divine Lord that it will attract people from the outside, the

## "THE WAY OF LIFE"

By RT. REV. IRVING P. JOHNSON, D. D.,

Bishop of Colorado.

### A Series of Thirteen Articles Commences With the Issue of December Eighth of The Witness

- |               |                  |              |
|---------------|------------------|--------------|
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| 2. Repentance | 6. Discipleship  | 10. Intimacy |
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## THE WITNESS

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non-Churched, and cause them to undergo a spiritual change called "Repentance unto Life"—Preaching directed not so much to the reason as to the emotion, the conscience, the will.

Some would say "that isn't our job." If there is anything to which we object it is the display of emotion in preaching. We are burnt out on this proposition and look upon emotionalism as "a spasm of psychological reaction"; entirely unworthy and incompatible with the dignity of this historic Church. We prefer to express emotionalism in religion through gorgeous ritual, beautiful color and elaborate music.

Are we not overlooking a sublime fact that our Church has been put into the world, not only to train and to love our own particular members, but also to make a strenuous effort to reach those who are outside of the Church altogether?

Has our Church so entirely lost the spirit of Evangelism that it is not in sympathy with the New Testament method of reaching the outsider, but is perfectly willing to go on recruiting its strength from the children of its own membership and from the select few who are attracted to it, but is not willing to make a concerted effort to reach the man on the outside?

I suggest that we must more intensively direct the attention of our people, both clergy and laity, to this supreme fact, that they have a personal responsibility to God, not only to nourish their own souls but also to care for the souls of the non-Churched, those on the outside, who are waiting for an invitation to come in. I further suggest that a clear note of Evangelism be restored to our pulpits and a real sense of personal responsibility for the salvation of others be impressed upon those who occupy our pews.

As a Church we desire to appear so tremendously learned so intellectually up-to-date and so afraid of being undignified, that our average member is scared to death to manifest anything that may witness to our spiritual intensity. Let us beware of having the form of godliness without the power!

Pliny tells us that early Christianity spread like a contagion through Greece and Asia Minor. Spread by personal contact, personal work, personal evangelism, personal testimony. As a Church we have largely lost this power and as a result we fail to impress the non-Churched; those "who are without God or hope in the world."

The objective of the Commission on Preaching Missions is to formulate plans whereby our Church may reach more effectively, through Evangelism, those who are without God; expecting, through prayer and preaching, to bring such to repentance, effect their conversion through the power of the Holy Spirit and bring them into full communion and fellowship with the Church. Truly a gigantic task, but one surely worthy of our highest endeavor.

In a recent Mission in Wilmington, N. C., we started by going where the non-Churched and outsiders were to be found and held services out of doors, on the principal street of the town and there we attempted to present to the passer-by his responsibility to the Almighty God for his immortal soul. It was a great joy to find our own people willing and ready to co-

operate with this movement and to notice the deep interest expressed by the passer-by in the services. Many such accepted our invitation to the services of the Church and we can but believe much good resulted from the effort.

In our college work, how many students do we reach with the message of the Church? We are confronted by this same problem of the non-churched. There are so many in our colleges that apparently, have no deep religious feeling or background of settled faith. How necessary that some concerted effort should be made to reach these.

We can ask the same question about our Churches. How many persons do we bring into the Church in the course of a year that have no previous, definite, religious affiliation or background? I think the answer is going to be well-nigh nil.

Are we justified in being so self-complacently indifferent to the people around us who have no definite relationship to God and His Church? To answer this question a committee was appointed by our National Council to enquire into the problem and formulate plans to solve the difficulty. As a result one most remarkable thing was discovered; the committee decided to produce a handbook on Mission-Preaching of Evangelism, but could not find anything in this Church suitable for use in the production of such a book. We had to go to the Church of England and writers outside of our Church for our material. Surely an overwhelming evidence of our lack of interest in the Evangelistic Movement!

My friend and co-worker, the Rev. J. A. Schaad, is preparing a supplementary work on Evangelism for use among laymen. I will guarantee that his greatest difficulty is to find anything produced by our Church that he can incorporate into that book for the use of the laity. We are so prejudiced against emotional religion that we have well-nigh discarded the idea of "Revivals in Religion." We have well-nigh ignored the subject of Evangelism altogether because some religious bodies have over-emphasized religious emotionalism. We have become a teaching church and not a Preaching Church. Teaching has taken the place of preaching. Our sermons are being directed to the head and not the heart and such New Testament words as "saved" and "conversion" are rarely heard from our pulpits.

My suggestion for the future is this: That we must have in our Church a recognition, not only of the sacramental and intellectual, but also of the emotional in religion if we are to reach the mass of our fellow-citizens—the great non-churched. I don't discredit the value of the intellectual appeal, of course, but I insist that this presentation of Christianity has been over-emphasized and there must be also an appeal to the emotions with a greater warmth in our presentation of the Good News, if we would win the man outside.

Our Church must be the center, not merely of a cold, cultural atmosphere of ethics and philosophy, with an ecclesiastically historic background of creedal statements and liturgical services, but this Church must also be the center of a religious fire, permeated with emotional appeal through preaching and personal

work, which will give to it a warmth and attractiveness that it does not at present possess and which is to be achieved through the revival of New Testament Evangelism.

The supreme call of Christianity is not to intellectual achievement but to Love and to Succor. This naturally implies something more than an intellectual appeal. It means that you must not only believe intelligently but you must feel intensely, and a development of that intensive feeling is certainly necessary if you are to have that love toward your fellow man that is impressed as Compassion and expressed in Service. Such an expression will not manifest itself in a cold intelligence but in a rapture of emotionalism.

We know that we have passed from Death unto Life. How do we know? By a syllogism? No! Because we love God and our fellow men. These things are to be restored to the Church and the Prophet must be recognized equally with the Priest, Pastor and Teacher if we would have a well-rounded expression of the whole Gospel of our Divine Lord, as the full and final solution of the perplexing problems of this restless twentieth century.

Our idea in the past has been that a Parochial Mission was an appeal to our own people primarily, teaching them to observe "all things I have commanded you," with an especial emphasis upon the "Faith once delivered," giving to the members of our own flock the opportunity to grow in grace and in knowledge. All this and much more is blessedly right and proper but is this the whole of our responsibility in a Parochial Mission? Where does the man outside come in? The fact is he does not come in. The man on the outside has been sadly neglected by the Church and it is high time that we awaken out of sleep and lose a little of our indolent, self-centered selfish, self-satisfied, smug self-complacency and ask ourselves this question: What is our duty to the outsider and what message has the Church for him?

At present we have not the clergy to conduct such missions nor the congregations to make such meetings for the outsider possible. Yet we have evidenced that the Church is seeking a way whereby she can adapt herself to this very important and necessary work of Evangelism. It is our responsibility to attempt to bring the man on the street into the Church and the method must be through an organized city-wide Mission, addressed to the outsider, and held in a public hall or theater.

So far it has been almost an impossibility to organize and arrange such a mission but we are working on the task and ultimately we shall meet with success. We are trying to prove that it is possible for this Episcopal Church to be not only a Church for the cultured, a post-graduate course in religion, but that it is also possible for us to be an evangelistic Church, expressing our real interest in the outsider of non-churched, by going to him and striving to bring him to a point of decision for God and His Church, not only by an appeal to the intellect, but by an appeal to the emotions, the conscience and the will.

We ask your prayers and your co-operation that our work for Christ and His Church may be abundantly blessed to the saving of Souls through the Preached Word.



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Fifty-first Anniversary Of Women's Auxiliary

The fifty-first anniversary of the Woman's Auxiliary in the Diocese of Long Island was held in St. Bartholomew's Church, Brooklyn, on Thursday, November 8th. Bishop Burgess was the celebrant and the sermon preached by Bishop Lloyd. At a meeting in the afternoon addresses were made by Dr. John Wood, and the Rev. Charles S. Reifsnider, president of St. Paul's University, Tokyo.

## Southern Rector Is Honored

Rev. W. P. Stanley, in charge of St. Clement's Negro Episcopal Church, Houston, Tex., has received the British war medal for services as an army Y. M. C. A. officer in German East Africa and India. He was in the service fourteen months.

## New Dean for Havana Cathedral

Rev. Harry Beal has resigned the rectorate of Grace Episcopal Church, New Bedford, to become dean of the Episcopal Cathedral, Havana, Cuba.

## A Parish Works Out A Program

During three evenings last week St. John's Church, Providence, R. I., held a parish conference to consider parish tasks. Then a corporate communion was held. Discussion groups will follow with weekly sessions and an every-member canvass will take place Nov. 28.

## Crowds Gather As Woman Prays

George Mead, sexton of St. Paul's Episcopal Chapel, New York City, while preparing for the daily noon service on All Saints' Day, noticed a white-haired woman kneeling in St. Paul's Churchyard. It was All Souls' Day, when it is the custom to pray for the dead.

In front of her she had stuck nine candles, forming a circle, in a small, soft mound where flowers had been planted. A crowd began to gather, and soon it became so large that traffic on the sidewalk was blocked. The sexton started toward the woman, but decided not to interrupt her devotions. In the meantime the crowd grew and overflowed into the churchyard, looking on quietly and respectfully. Most of the men removed their hats, and some of those who had stopped out of curiosity remained to pray.

The woman, who was hatless, paid no attention to the chilly wind. She had sheltered her candles by placing them in the shadow of a crumpled sandstone shaft. Finally, when they had burned low, she arose, still telling her beads.

Intercepted as she was about to leave, the woman said she had been praying for the souls of her dead mother, father and seven children.

A little bootblack stepped up and whispered to her that this was not a Roman Catholic churchyard and that it had not been consecrated by a Catholic Bishop. But she waved him aside and said in broken English that it was "Gods' Acre," and that

being there made her feel nearer to her dead.

Still unconscious that her simple act of faith had attracted such a large crowd, she went out of the churchyard as unconcerned as she had entered, the crowd reverently making a path for her to pass through.

## Addition to Faculty At St. Stephen's

St. Stephen's College has increased its faculty by the addition of Mr. Duncan Foster, as Assistant Professor of Chemistry. Mr. Foster is a Master of Arts from Harvard and a Doctor of Philosophy from Johns Hopkins University. He is also the son of the Rev. John McGaw Foster, president of the Standing Committee of the Diocese of Massachusetts and Rector of the Church of the Messiah, Boston.

## Rector Badly Hurt; Students Conduct Service

Rev. Gilbert L. Pennock, Ph. D., rector of Trinity Church, Hamilton, Ohio, suffered a compound fracture of the right leg and severe shock on Sunday afternoon, Nov. 4th. Dr. Pennock was on his way to to his regular service at Oxford, Ohio, when the taxi in which he and several passengers were traveling, went over an embankment.

Word of Dr. Pennock's accident came to the Church students at Miami University ten minutes before service time. The rector was on his way to one hospital; the lady organist was very ill at home; one student, a freshman from Toledo, read the service; another, a senior at Miami, played the pipe organ. The warden, a physician, had rushed off to help the rector. A Chinese student acted as warden and took up the offering. The students have offered to manage the services again next Sunday.

## Diocese of Colorado Ordination of Deacons

The Right Rev. Fred Ingley, S. T. D., Bishop Coadjutor of the Diocese of Colorado, ordained to the Order of Deacons, Charles Bailey and Robert Alfred Johnson in Trinity Church, Trinidad, Colo., on the twenty-third Sunday after Trinity, November 4, 1923. The candidates were presented by the Rector, Rev. A. W. Sidders, who also read the Epistle. The sermon was preached by the Rev. C. E. Coles, Ph. D., Rector of Holy Trinity Church, Pueblo, who also read the Litany. The Messrs. Bailey and Johnson will continue for the present to work in their home parish at Trinidad. Both are members of

the vestry and expect to continue their studies for the Priesthood.

## Statement by the Committee Of the DuBose School

The following statement signed by Bishop Green, Bishop Mikell and Professor DuBose has been received:

During the August before the opening of the DuBose Memorial Church Training School, at Monteagle, Tenn. (an event which took place on Sept. 21st, 1921), the Committee on Organization elected the Rev. Mercer P. Logan, D. D., rector of St. Paul's Church, Charleston, S. C., as warden, and he was intrusted with the organization of the school, the forming of the curriculum, the selecting of the faculty, and the deciding of the policy of the school—in fact, he was intrusted with all of the affairs of the school.

Two years have now passed, and the success of the school has far surpassed the most sanguine expectations of all concerned. The organization has worked admirably. The curriculum, adapted to mature minds, including mission work in the surrounding country and one and one-half hours of outdoor work each day, is meeting the needs of the men. The faculty is composed of scholarly men, experienced in educational work. The spirit of the school is fine, each one recognizing the one rule of the school—co-operation. During the past year there have been in attendance thirty-seven men, representing twenty-three dioceses and one missionary district—as fine a group of men as could well be gotten together.

At the last annual meeting of the Board of Trustees the title of warden was changed to that of dean.

Archdeacon W. S. Claiborne, the field secretary, has been active in season and out of season, looking after the interests of the school. The committee is highly appreciative of his untiring efforts.

## New Church School In Des Moines

A new church school has been started in the rapidly growing West Side of Des Moines by St. Luke's Parish, the Rev. Gowan C. Williams, rector. This growing part of the city has a large Episcopalian population. Work here has been much needed for a long time. Being a restricted

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residence district there has been no hall available to start a school in as there has been in the two other outlying districts in which St. Luke's parish has started similar schools in the past year and a half.

Arrangements have now been made to hold the school in one of the large Drake University fraternity houses. The prospect of rapid growth is promising. Mr. A. W. Merrill, assistant superintendent of the Des Moines Schools, has been secured as leader of the Bible Class.

#### News Items From Diocese of Iowa

St. Mark's parish, Waterloo, Iowa, are installing a new pipe organ at a cost of about \$7,000.00.

On Nov. 4 a Young People's Society was formed in St. Luke's parish, Des Moines.

In the second annual Polk County Sunday School parade, St. Paul's Church, Des Moines, made a splendid showing. Prizes were awarded for the best school units. St. Paul's Church School won third prize with costumes and floats bearing out the text, "And the Wisemen came bearing gifts."

With the efforts that are being made in the diocese on behalf of the Church's program, the funds have come in more rapidly during the past two months. With hard work it is hoped that Iowa will nearly equal its giving of last year.

#### Ordination to the Diaconate in Texas

On Sunday morning, October 28th, 1923, the Rt. Rev. Clinton S. Quin, D. D., Bishop Coadjutor of the Diocese of Texas, ordained to the diaconate James Parker Love. The candidate was presented by the Rev. Charles Clingman, rector of Trinity Church, Houston, and the ordination sermon was preached by the Rev. L. Valentine Lee, Church of the Redeemer, Houston. Mr. Love is in charge of Holy Cross Mission, Harrisburg, Texas, and the service was held in Holy Cross Church.

#### Colored Clergyman Advanced to Priesthood

On Sunday, October 28th, 1923, the Rev. Lemuel Chancellor Dade, in charge of St. Augustine's Church, Galveston, Texas, was advanced to the priesthood by the Rt. Rev. George Herbert Kinsolving, D. D., Bishop of the Diocese of Texas. The Rev. Walter Payne Stanley presented the candidate and preached the sermon.

#### Savannah Has Inspiring Con- ference Let by Mr. Franklin

After weeks of careful and intensive preparation, a most successful and inspir-

ing city-wide conference was held in Savannah, Georgia, from Oct. 28 to Nov. 2, conducted by Mr. Lewis B. Franklin, vice-president and treasurer of the National Council, four white and two colored parishes uniting in the effort. At the closing session, the leader complimented the work of the Inter-parochial committee and group chairmen on the splendid result of their preparatory work. Mr. Franklin's Conference opened on Sunday evening, Oct. 28th with a service at St. John's Church. All of the local white clergy were in the chancel and the Bishop of the Diocese introduced Mr. Franklin, the speaker of the evening. About 700 people heard Mr. Franklin, who in a powerful address, sounded the keynote of the conference sessions, the missionary enterprise of the Church through her magnificent program. On Tuesday and Wednesday afternoons and evenings, Mr. Franklin held conference sessions at the Guards' Hall, the evening meetings especially attracting large numbers of Church people. Fully 500 were present the closing night. Thursday evening the local vestrymen and a few out-of-town representatives met Mr. Franklin for a frank and open discussion of the general church program, and the following evening the colored vestrymen were given a meeting with Mr. Franklin at St. Augustine's Church. Without exception this is the greatest project ever put over by the Diocese for the Church's mission, and opportunity was given to the whole Diocese to derive benefit from the conference as all of the clergy in the Diocese were invited with their parish chairmen to attend, and many came for all or part of the conference.

#### Dr. Stewart Visits Kenyon and Bexley

On All Saints' Day Dr. George Craig Stewart of St. Luke's Church, Evanston, gave the Founders' Day address at Kenyon College in the morning, and addressed the students of Bexley Hall in the afternoon on the preparation of the sermon.

#### Parish House By Next Spring

The vestry of St. James' Church, Exchange, Penna., has decided to make important improvements to the church property, which will include the erection of a parish house. The new building will be

one-story in height, and will measure 48 by 30 feet. The present plans are to build the foundation this autumn, and to complete the building next spring. The projected parish house will be a complete unit in itself, but the design will be such that the main room of the parish house and the have of the church may be made into one room whenever it is desired.

#### Men's Club At Mount Joy

A new organization for men, known as "St. Luke's Men's Club," has been formed in St. Luke's Parish, Mount Joy, Pa., the Rev. P. H. Asheton-Martin, rector.

#### Church Takes Over Community House

Trinity House Association, an organization which has charge of the activities held in the parish house of Trinity Church, Williamsport, is now functioning most effectively. The parish house, formerly known as the Williamsport Community House Association, representing the parish-country. Several years ago, on account of the great cost of upkeep and maintenance, it was decided to make it into a community house, the organization participating defraying the cost of maintenance. The arrangement was not found to be a satisfactory one, and it was recently decided to bring it once again under the direct control of the parish. Trinity House Association, representing the parishioners, now manages this splendidly equipped parish house. Many groups and organizations are using the building, and seem willing to pay the small rentals charged. One excellent feature of the whole arrangement is that the change from community house has given many people an opportunity to work for their Church.

#### Men's Bible Class In Muskogee

The Men's Bible Class at Grace Churen, Muskogee, Okla., started its eight sessions

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for the time between now and the Christmas holidays on the last Sunday in October with 23 laymen present. The leaders are enthused over the start as it is expected that an increasing number will be gathered in.

#### Rector Accepts Call to Kentucky

The Rev. J. L. Martin, rector of Holy Trinity Church, Madisonville, Cincinnati, and a member of the staff of the Cincinnati City Mission, has resigned to accept a call to Henderson, Ky. He will leave Cincinnati about Dec. 1st.

#### Fall Convocation In Scranton.

The fall session of the Convocation of Scranton met on Oct. 29-30, 1923, in Grace Church, Honesdale.

It was one of the best attended and most helpful sessions for some time. The outstanding number on the program was two addresses by Dr. Wm. R. Sturgis, educational secretary of the National Council. On Monday evening he spoke on Japan, having visited that country three times. On Tuesday he conducted the Quiet Hour, taking for his meditation, "Prayer." On all sides it was acknowledged to have been one of the most helpful services of any convocation.

#### Oklahoma Busy With Nation-Wide Campaign

The Annual Conference of the clergy of Oklahoma has just finished its three-day session at St. John's Church in Oklahoma City. All the clergy were able to be present, excepting the Rev. Dr. Cleveland of Durant. Probably the most important matter on the agenda was the nation-wide campaign fund for 1923 and for 1924. The district is not up with its payments on this year's account, but there was every indication that the full amount, a little over \$18,000, would be forthcoming. The clergy all agreed that the amount asked of the district for 1924, \$19,000, should be accepted and that every effort possible be made to raise it.

#### Death Takes Chancellor

The Hon. Gideon Camden Wilson, Chancellor of the Diocese of Southern Ohio since 1905, whose serious illness was previously noted, passed into life eternal on Sunday, Nov. 4th, at his home, Mount Washington near Cincinnati. The funeral was held from the Cathedral, Bishop Vincent officiating, assisted by Dean Jones,

Dr. Flinchbaugh, and others of the clergy, Wednesday, November 7th.

Judge Wilson was for several years county solicitor and Judge of the Circuit Court of Appeals. He was born in Newark, Ohio, Feb. 15th, 1854. He leaves a widow, one son and three daughters. In 1897 he was chosen a trustess of the diocese and held that office until his decease. He was the Senior Curator of the Cathedral, having held that office since 1919 and having been a member of the vestry and later of the Cathedral Board of Trustees since 1904. He was a member of many clubs and civic organizations. As a wise counsellor and loyal Churchman he will be greatly missed.

#### Cincinnati Rector Goes to Wilkes-Barre

Profound regret was evident on all sides when the Rev. Frederick L. Flinchbaugh, D.D., rector of Calvary Church, Clifton, Cincinnati, announced to his congregation that he had resigned that strong suburban parish to accept a call to the rectorship of St. Stephen's Church, Wilkes-Barre, Pa., Diocese of Bethlehem.

He is leaving his present parish about January 15th.

Dr. Flinchbaugh during the sixteen years he has been in Cincinnati has built up Calvary parish, healed old differences and also greatly improved the condition of St. Philip's, North Side, which was also in his care. He has served on the standing committee of the Diocese for many years and has represented the diocese at several General Conventions. He has been an officer of the Federation of Churches and has been a leader in social service work. His parish was one of the few to have week-day religious instruction. A beautiful stone rectory is one of the improvements made during his regime.

#### Archdeacon Drane's Alaskan Runabout

Archdeacon Drane of Alaska returned to Fort Yukon late in September after a

long summer journey by water that carried him to St. John's in the Wilderness on the north, Anvik on the west, Circle City on the east, and to Nenana and Fairbanks on the south. Part of the journey

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was made on the Pelican II with mission supplies for next year, and part on the Archdeacon's runabout motor boat.

In addition to carrying supplies up the Koyukuk River to St. John's he spent some time at Tanana repairing the church in the white town.

At St. John's he built a new school house to replace the worn out building that has stood the test of fifteen Arctic winters. The cost was about \$600, and the Archdeacon is wondering where it is coming from. Koyukuk Indians and Kobuk Eskimos donated all the necessary logs.

A new floor was laid in the mission residence there. It was a tedious piece of work, as the entire interior had to be hipped out, decayed beams, flooring and sill removed and new material put in. At the end of two weeks, however, with an expenditure of only \$165 the Archdeacon had the satisfaction of knowing that the residence was practically as good as new, and that there would be no further danger of Deaconess Thayer and Miss Hill breaking through the floor as they walk about, as has been the case several times during the past year.

"Do not put my summer activity," Archdeacon Drane writes, "altogether in terms of travel and carpentry. Along the way I held services. Baptized 22 and married 27 couples, buried three persons, and administered the Blessed Sacrament some ten times. Everywhere I go I am well received and where I can manage to hold Sunday services they are as a rule very well attended. One week-day service at Circle, eighty miles above Fort Yukon, brought out practically the whole population."

In addition to these and other duties he

was able, through the use of his boat, to save a man's life by rushing him from Tanana to Nenana, 200 miles, against a current that averages close to five miles an hour. The journey was made in a non-stop run of thirty hours.

## Help Her Find Her Son

George Quarles, a member of St. Paul's Church, Springfield, Illinois, started to hike for California in July. In August he attended Grace Church, Colorado Springs, where he heard Bishop Johnson preach. He reached Salida on August 31st, and nothing has been heard from him since. He is over six feet tall, blonde, weighs 178 pounds and is seventeen years old. He was dressed for hiking. His plan, at the time of leaving home, was to go to California for work. His mother feels certain that he has attended services somewhere each Sunday and hopes that someone will have

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noticed him and can send her information. If anyone reading this has any such information will they please send it to The Witness, to be forwarded to the mother?

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# General Church Program

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**D**URING the triennium 1920-1923, the Church was awakened to a new interest in her Mission, and did more work, sent out more workers and made larger offerings than ever before.

The regular giving for the general work of the Church has been lifted to a plane twice as high as before, and it is inconceivable that the Church can sink back into the former indifference and to the former low plane of giving. On the contrary, it is confidently believed that the Church will press forward to greater things.

It was in this belief that the General Church Program for 1923-1925 was prepared.

It is a detailed statement of all the work and projects which will be carried out to the extent made possible by the offerings of the Church, including all existing work, its expansion, and new projects.

More than a year was spent in its preparation at national headquarters, in consultation with the bishops and other officers in the field.

## ADOPTED BY THE GENERAL CONVENTION

**I**T was laid before the General Convention at Portland. A joint committee of the two Houses gave it careful and thorough consideration, holding public hearings to receive criticisms and suggestions and executive sessions for its study, and *unanimously* recommended its adoption.

Both Houses of the General Convention *unanimously* adopted the Program. It is therefore the *official Program* of the Church by action of the chief legislative and governing body of the Church.

For 1923 the Program covers work and projects amounting to \$6,000,000; for 1924, \$7,000,000; for 1925, \$8,000,000.

It was presented to the Convention in the form of a book consisting of two parts, The Budget and The Priorities. The Budget covers all existing work. The Priorities includes all that will be done in addition, as the means are provided.

## DIFFERENCE BETWEEN BUDGET AND PRIORITIES

**T**HERE is *no essential difference* between The Budget and The Priorities. The work and projects in both are of the same character. The only real difference lies in the fact that appropriations have been made for all that is included in The Budget.

Appropriations for the objects in The Priorities will be made as rapidly as the offerings of the Church will justify.

Appropriations were made for the whole amount of the Budget, which is something over \$4,000,000 a year, because it was believed that the Church would not think of retreating.

The Priorities include additional needs for constructive advance, the carrying out of which would cost \$8,600,000 during the three-year period. These Priorities are offered not only because of the great need but because it is believed that the Church will not be willing to stand still and will certainly insist upon making a *forward movement*.

This Program does not include all the needs and opportunities which confront the Church. It would be easily possible to present a program several times as large. This Program is merely a definite, carefully digested statement of a part of what the Church ought to do. It represents a minimum, not a maximum of duty.

## ALOTTED TO DIOCESES AND DISTRICTS

**T**HE General Convention directed that the whole Program be allotted to the dioceses and districts on a sliding scale on the basis of local current expenses, indicating how much of the quota is for the Budget and how much is for the Priorities.

These diocesan quotas are not assessments, but are moral obligations and the canon requires the taking of the necessary steps to raise the whole quota.

What is expected of every diocese and district and every parish and mission is an honest effort to raise at least the full quota for the whole Program. Disloyalty will not consist in a failure to reach this minimum requirement; it will consist in the failure to make a sincere and energetic effort to do so.

## BOOKS ON THE PROGRAM

**T**HOSE who desire to examine or study the Program are referred to three books, copies of which can be purchased through the Book Store at the Church Missions House.

1. *The General Church Program*, containing The Budget and The Priorities in complete detail. Price, 50 cents.
2. *The Program Presented*, an explanation of the Program and of the principles upon which it is based. It is intended primarily as a text book for parish group meetings or for general reading. Price, 25 cents.
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