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# The Witness

"FOR CHRIST AND HIS CHURCH"

"Religious Teaching and the Bible," by Rev. C. H. S. Matthews of England, author of "Faith or Fear?" in next week's issue. Be sure to read it.

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## CLIMAX REACHED AT MEETING IN BOSTON

Boston, Feb. 20th.

The Nation-wide Campaign in Massachusetts came to a climax this evening with a huge mass meeting at Symphony Hall, Boston. It was one of the largest church gatherings ever held in Boston—the large hall being filled with people who came to hear of the work that the Church will be able to do for the Nation as a result of the Nation-wide Campaign. The meeting was addressed by Bishop Lawrence of Massachusetts, Bishop Page of Spokane and Bishop Brent of Western New York. The news of the meeting comes to us too late to give a report of their speeches, but we hope to do so in the next issue of "The Witness."

One of the features of the campaign in Massachusetts has been the emphasis given to community singing instead of depending upon trained chorus, which makes congregations spectators at worship rather than worshippers themselves. An effort is being made to interest the people in community hymns. The plan is under the direction of Mr. Wallace Goodrich, Dean of the New England Conservatory of Music, and former organist of Trinity Church, Boston. During the war it was singing of this sort which gave heart to the soldier and Mr. Goodrich feels that congregational singing will uplift the worshipper in the same way.

The people of Massachusetts have been made to feel that the purpose of the campaign is primarily to arouse them spiritually, and to stir them to greater service for the Church. Each one has been asked first of all to give himself to God, through the Church. Everything has been done to prevent people from getting the impression that the Campaign was solely to raise funds for the Church. One cannot measure spiritual awakening but judging by the enthusiasm shown last evening in Symphony Hall the Campaign in Massachusetts has been a tremendous success.

## ENGLISH CHURCH HOPES FOR UNITY.

The Archbishop of Canterbury has recently appointed a Committee on the Relations of the Church of England with the Eastern Churches. The functions of this committee are as follows: To foster the growth of friendly intercourse between the Churches of the Orthodox East and the Anglican Communion, and to take cognizance of all that concerns her relations with the churches of the Orthodox East; to act as the official Advisory Committee to whom official communications from the Churches of the East may be referred; to advise as to the making of such official communications from the Church of England to the Churches of the East. The Archbishop has also requested the committee to take into its purview similar questions touching the relationship of the Church of England with the separated Churches of the East. He has also further expressed his desire that the committee should act in loco parentis to such theological students from the East as may be sent or commended to him with a view to his arranging for their studying in an English university. Bishop Gore has been appointed chairman of the committee.

## CONSECRATION OF BISHOP FOR CANAL ZONE

At a most impressive and inspiring service the Rev. James Craik Morris, D.D., was consecrated to the episcopate at Grace Church, Madison, Wis., on Thursday, February 5th. Holy Communion was said at seven o'clock by the Rev. Henry Willmann, rector of Trinity Church, Janesville, and morning prayer at nine by the Rev. Norman C. Kimball, rector of St. Andrew's, Madison, and the service of consecration began at 10:30.

The consecrator was the Presiding Bishop of the Church, the Rt. Rev. Daniel Sylvester Tuttle, Bishop of Missouri, and the co-consecrators were the Rt. Rev. Thomas Frank Gailor, Bishop of Tennessee, and the Rt. Rev. Albion Williamson Knight, former Bishop of Cuba. The presenters were the Rt. Rev. William Walter Webb, Bishop of Milwaukee, and the Rt. Rev. Sheldon M. Griswold, Suffragan Bishop of Chicago, the latter taking the place of the Rt. Rev. Troy Beatty, Bishop Coadjutor of Tennessee, who was unable to be present. As attending presbyters the uncle of the Bishop-elect, the Rev. Charles Ewell Craik, D.D., and the Rev. William Haskell DuBose were originally chosen, but Dr. DuBose was prevented at the last moment from coming on account of illness, and his place was taken by the Rev. Norman C. Kimball. The Rev. Arthur Romeyn Gray was registrar, and the Rev. Arthur Howard Noll filled the roll of master of ceremonies.

Promptly at 10:30 the procession started to the inspiring "Ancient of Days" (Hymn 311) in this order: the Cross, choir, St. Vincent's Guild, the vestry of Grace Church, the Flag, the clergy, the master of ceremonies, deputy registrar, bishops, the Bishop-elect preceded by the attending presbyters, presenters of the Bishop-elect, the Consecrator. Immediately following the singing of Hymn 196 (Hutchins) as introit, Bishop Tuttle as celebrant began the service of Holy Eucharist.

The preacher was Bishop Gailor, an old personal friend of long standing of the Bishop-elect. In his final exhortation the Bishop referred in affectionate terms to this intimacy and all its personal associations.

After the service luncheon was served by the ladies of the parish to the out-of-town guests and to all those taking part in the procession. Bishop Morris confirmed his own class on the afternoon of his consecration and left the following day for New York, whence he will sail on February 19th for the Panama Canal Zone, his episcopal jurisdiction.

## BETHLEHEM TO HAVE COADJUTOR

Bethlehem, Pa.—Bishop Talbot having signified his desire for episcopal assistance, the diocesan board of missions at a recent meeting voted to recommend to the convention which convenes in Lebanon next May, the election of a bishop coadjutor. Anticipating this request, the diocesan Nation-wide Campaign Committee included in the 'askings' for the campaign a fund to provide the support of another bishop.

St. Louis will be the city to entertain the 1920 Convention of the Brotherhood of St. Andrew, which will be in session from October 6th to 10th. As usual the Brotherhood is determined to make this so far as possible the best convention ever held.

## DIOCESAN FORUM ORGANIZED IN PENNSYLVANIA

An open forum has been established in the Diocesan Church of St. Mary at Broad and South Streets, Philadelphia, under the direction of the Rev. George Lynde Richardson, D. D., rector.

The first meeting was addressed by the Bishop of Pennsylvania, who discussed The Mode and Method of a Christian Open Forum. The second meeting, on January 26th, was addressed by the Rev. Augustine Elmendorf, canon missionary for social service in the diocese of Newark. His theme was The Church and Social Justice.

## Rev. Augustine Elmendorf Urges Free Speech.

Mr. Elmendorf, in urging free speech at the open forum, said: "There are but three ways to bring about progress; they are by revolution, by voluntary co-operation, and by legislation. None of us want revolution, because it means pain and suffering, but we get it where progress isn't fast enough. Our danger today is that by suppression of free speech and free assemblage we are laying the foundation for revolution. We cannot get progress by voluntary co-operation; we can get progress only by legislation, and this is the way we want it."

But not five per cent of the people in the States, respectable and intelligent people, know anything about progress as evidenced by legislation. Most of us let our politicians direct our legislation for us. The Church certainly is not training her people in legislation, because the Church does not know anything about legislation itself. The time is coming, however, when men and women won't be considered good Church members unless they are conversant with the principles of legislation and with public affairs, such as health insurance, child labor legislation, old age pensions, and woman labor. Knowledge of this sort is the crying need of the hour.

Mr. Elmendorf spoke disparagingly of the deportation of the reds. "We do not solve the problem by isolating a small two thousand from millions to Russia. These few wretched leaders are not the important thing anyway; the important thing is the great change in life behind them that made their presence apparently inimical to us. We have not changed things by sending two or three thousand men and women away, the great surging flood of ideas remains."

## A UNION OF SEMINARY PROFESSORS.

Dr. George A. Coe, Professor of Practical Theology at the Union Theological Seminary, New York, and Dr. Harry F. Ward, Professor of Christian Ethics at the same institution, are actively concerned in a movement for the inclusion of the college and university teachers of New York in the American Federation of Labor. They hope by the power of organized numbers to convince directly the trustees of educational seminaries that profound changes are needed in teaching conditions, especially in establishing standards of democratic control, security and fair remuneration.

## A PROPOSAL TO UNITE DELEWARE AND EASTON

Having been a rector in the Diocese of Delaware, a frequent visitor in most of its parishes and an occasional visitor in many of the parishes of its neighboring diocese, Easton, and being deeply interested in Delaware's present splendid choice of a Bishop, I venture a suggestion that might prove a statesmanlike move on the part of the Church.

The Diocese of Delaware cannot offer a great challenge to a broad-gauge man like Bishop Thomas. Having been in close association with Bishop Kinsman for years, I cannot help but feel that his deflection from the Episcopal Church was due in part to the underlying and undermining disappointment and discouragement he felt in his work, for continued depression saps both vitality and mentality. The statistics of the Diocese of Delaware hardly lure a Bishop of outstanding ability, and the statistics of Easton are vastly less stimulating, where, according to Stowe's Directory of 1917, not a single parish pays its rector as much as \$2000 and a house, and only seven pay over \$1000.

Here are the statistics of the two dioceses (1920 Living Church Almanac):

Square Miles—	
Delaware 2,050, Easton 3,550.	
Population—	
Delaware 202,322, Easton 196,004.	
Clergy—	
Delaware 34, Easton 30.	
Parishes and Missions—	
Delaware 38, Easton 65.	
Communicants—	
Delaware 4,357, Easton 3,435.	
Sunday School—	
Delaware 2,092, Easton 1,469.	
Income—	
Delaware \$141,135.99, Easton \$50,902.20.	

My proposition is that the conventions of these two dioceses this spring be urged to unite and form one new diocese. The new diocese would then comprise about as many square miles as the diocese of New York. Its statistics would compare with dioceses like Bethlehem, Harrisburg, Western Massachusetts, etc. It would have roughly the same number of clergy and parishes as Pittsburg and Southern Ohio, though less communicants and income. Its general statistics would be about half those of Western New York, Central New York, Albany, Maryland and Ohio. The eastern shore of Virginia might be added to the new diocese, though it is possible that this could be better administered from Virginia. Readers of your paper are no doubt aware that more than once it has been proposed to make one state of that whole peninsula, to be named "Delmarvia."

This combination of dioceses is suggested with the knowledge of local prejudices that may exist, but the strength that might accrue to the Church through it should overcome pride or prejudice. The legal obstacles, if any pertain, could be adjusted by the chancellors. The virtues of the coalition need no enumeration or elucidation.

D. WILMOT GATESON.  
Trinity Church, Williamsport, Pa.

Every new movement for the benefit of humanity alarms the little Christian. He fears the Church is about to be wrecked. Like the little southern girl who chained up her dog because she feared it would bite General Lee's army.

## MOB VIOLENCE MUST CEASE SAYS BISHOP

Rt. Rev. William Mercer Green, D. D., Bishop Coadjutor of the Diocese of Mississippi, in addressing the Diocesan Convention at Vicksburg, denounced mob violence and lynching in no uncertain terms.

"One form of social service open to all is the preaching of the principles of constructive Christian citizenship of social justice, and respect for the dignity and majesty of the law," he said. "All the Bolshevism of the times is not confined to the bolsheviks. Lawlessness in many forms reigns among us, in many cases without the rebuke, if not with approval, of Christian public opinion. It is our duty to aid in the molding of public disapproval of many serious breaches of social standards and of the actual violation of law, while we create a healthy and righteous condemnation of evil practices whose unchallenged existence have given them a specious appearance of right."

May I speak especially of one serious violation of the law of God and man in which our beloved state has an unenviable record? I speak of lynchings. It is alleged that eighty-two persons were lynched in the United States in 1919. Seventy-five were negroes and seven were whites. One was a woman. This is an increase of eighteen over the number lynched in 1918. We must go back to 1912 to find a worse record. Sixteen states were credited with lynchings. Georgia leads with 21. Mississippi and Arkansas come second with 12 each. Louisiana and Alabama follow with seven each. It is stated that the unmentionable crime was charged against only nine of the 82 that were lynched. It should bring a blush to the cheek of every lover of our commonwealth when our record in this form of violation of law and order, human and Divine, is considered.

Mob violence is the abrogation of law. It has been well said that every lynching is a blow at civilization and a reversion for the time being to savage and barbarous times. The history of government is the story of the victory of self-restraint and right respect for the law of the group over self-assertion and the exercise of unregulated conduct. Mob violence is incipient anarchism, a tiger let loose, a hurricane that destroys. It is creative of nothing. It destroys what it seeks to save. May we not aid in creating that healthy and law-loving public sentiment which shall prevent the recurrence of mob violence, by placing the stamp of righteous and civilization-loving disapproval upon lynch-law and those who practice it? Thomas Huxley had said very rightly, It is needful only to look around us, to see that the greatest restrainer of the anti-social tendencies of men is fear, not of the law, but of the opinion of their fellows. One of the greatest privileges of the Christian man is to aid in the creation of a right public opinion in regard to such sins in the body politic and social."

Work is one of the prayers most promptly answered. God would not spade your garden for you if you prayed a year. But He will make it grow, which is the answer to the prayer you offered when you spaded it.



## EDITORIAL

By Bishop IRVING P. JOHNSON.  
ENTANGLING ALLIANCES.

In a recent address, made by a priest of this Church, in one of the coal camps controlled by the Rockefeller interests, he pointed out that, while the company assisted in building a Church for the Roman Catholics, it built an amusement hall for the Protestants.

Of course the company made no recognition of that branch of the historic Church which sums up the best traditions of the Anglo-Saxon race and preserves the essentials of the primitive faith.

We are like the very small remnants of Israelites, between Egypt and Assyria, who were loyal to the faith and institutions entrusted to them.

So now it takes no historian to discover that the worship of God and Christ as practiced by St. Paul lies somewhere between the florid ritual of Rome and the sensational devices of Geneva.

There is no evidence that St. Paul was at all familiar with any cultus of the Blessed Virgin nor had any sympathy with indulgences graciously bestowed by St. Peter. Neither is there any evidence that he favored song stunts or the hectic exhortations of the modern evangelist.

It is perfectly true that times have changed and people demand new adaptations of faith and practice, but the essential principles of reverence and fitness do not change, and bad architecture is still an exhibit of bad theology.

It is well for each of us to reflect seriously upon the question of what worship is seemly and what practices are consistent with the majesty of the Most High.

"Holy, Holy, Holy" is surely not out of date, nor is the essential character of Christian influence different today than in the days of the Apostles.

\* \* \*

Worship is a difficult and arduous exercise of the mental and spiritual faculties for which it is impossible to substitute more popular devotions. It is the instrument in which "we offer ourselves, our souls and bodies, to be a holy, reasonable and religious sacrifice to God."

It is the means by which we love the Lord our God with all our heart and all our mind.

This service was rendered to God by the early Christians in those matchless liturgies which come down from the earliest centuries, in which there is a lack of superhuman intermediaries on the one hand and of popular accommodations on the other.

"Lift up your hearts unto the Lord."

"Let us give thanks to our Lord God."

These exhortations, taken from the very earliest liturgies, reflect that kind of Christian worship which was instrumental in effecting that kind of Christian character which was effectual in leavening human society, and acceptable unto God. It still is true that when we depart from those fixed mental and spiritual attitudes of head and heart which these liturgies indicate, that we lower the standards of Christian character in the communities so affected.

\* \* \*

It is an invidious and odious thing to judge the individual, but we are bidden to know prophets by their fruits, which fruits are to be studied in the mass rather than in the individual case.

I have many spiritual heroes to whom I show respect, both among Romans and Protestants, so that individually I am willing to extend to them such devotion as is human, but studying the effect of standards of worship upon the popular habits of the community I am impressed by the effectiveness of neither.

\* \* \*

I very vividly recall the statement of a devout Roman Catholic in the state of Minnesota, that it grieved him beyond measure to feel that in those towns where the influence of the Roman Church was not dominant, the baneful effect of the saloon was most apparent among its constituents.

And this remark confirmed my own observation.

It is equally true that in those cities where the Roman forces are most potent in politics, the leaven of civic righteousness is most painfully absent.

It is also true that where the Roman faith is in the ascendant the kind of spirit which Christ manifested toward the Lentical samaritan is conspicuously absent.

As a young man I never enjoyed playing baseball with teams from Roman Catholic institutions; not because they were not good players, but because they always insisted that the umpire should be a member of their team, and this impression has been confirmed in recent years by following up that lead.

To me there is a lack of fairness in dealing with others, not of course with the Roman Catholic as an individual, but rather with the Roman Church in mass formation.

This may seem unkind criticism, but it is put forth merely as impersonal observation.

\* \* \*

On the Protestant side, I have found that a similar lack of winsomeness in influence is apparent where any one denomination is largely in the ascendant.

I know of no communities in which life is more painfully

virtuous than in those where this or that denomination has a claim upon supremacy.

There is a failure to discriminate between the sin and the sinner and a treatment of the latter, if his sins be those of the flesh, utterly unlike the attitude practiced by our Lord.

There is also an atmosphere of legal righteousness which St. Paul condemned as being alien to the graciousness of Christ.

I have not found such communities as having any conception of the liberty that is in Christ, nor of the freedom that belongs to His service.

\* \* \*

I am perfectly well aware that these indictments prove nothing for the Anglican Communion, nor do I intend that they shall.

In England its Erastian policies and in America its tendency to congeal virtues in hygienic cold storage plants is painfully apparent.

Its failure to appreciate and live up to the standards of its own liturgy as the foundation of Christian character, and its Hebraic tendency to run after strange gods and to have certain affinities which threaten the constancy of its sacramental vows are matters of record.

I am not justifying our own practice so much as pointing out that the Christian "Ethos" of the first few centuries were not discovered by Rome, nor by Geneva, nor will it in my judgment be secured by entangling alliances with either Egypt or Assyria.

I firmly believe that we have the foundations upon which the Christian character can be built, but that the way to build that fabric which our modern society so sadly needs is by rigorous revival of our latent powers rather than by attempting combinations which will not save "passing Protestantism" nor will it conserve "coming Catholicism."

It is a far more difficult task to revive one's own decadent virtues than it is to make combinations that may produce statistical results but will not strengthen the things that remain.

It ought to be apparent that neither Rome nor Geneva has the leavening power to raise society, since it has not demonstrated the power so to do when possessed of the opportunity.

Perhaps we have not either, but then it is our job to which we are solemnly pledged, and those of us who have studied our traditions ought to know that the Church has preserved the faith and worship which is capable of regenerating society, for it is nearer the faith and worship of those ages in which such power was manifested.

Our own efforts may be feeble, but I see nothing in the strange gods or affinities about us to entice us from that earnest endeavor.

\* \* \*

I am willing to concede that there is nothing in this article to prove that either Rome or Geneva may have this latent power, but I believe it lies somewhere between them.

I have never liked Rome's attitude toward the Samaritan, nor Geneva's toward the sinner; and that is what society, to whom we owe our endeavor, is made of.

I believe that the Christian character lies between the two, and I believe that we lie between the two. The undistributed middle proves nothing in a syllogism, but it means this: that their job is not our job, and until they have demonstrated better their ability to do their job, I much prefer to stick to my job, because I so vowed that I would do.

## THE BOOK TASTER

THE PATHWAY OF LIFE—Tolstoi. International Book Publishing Co.

Every clergyman has on his desk at least one book which he calls sermon material. It is to this that he turns when he is obliged to write his sermon on Saturday night. Publishers see to it that there is always a supply to satisfy this demand; books like "Sermons in Brief," "Prose Illustrations," and "Seeds for Busy Sowers." But it is to these two volumes from the great Tolstoi, written and published to save souls, rather than to make life easy for clergymen, that one must turn to get the lofty thoughts of the wise men of all races and ages. Here one will find, arranged for easy reference under such headings as "Faith," "God," "The Soul," "Death"—in all thirty-five captions—the teachings of all the great leaders of thought.

The publishers tell us that the sage labored on this compilation down to his last days, reverting to this labor of love even after the distressing fainting spells that preceded his decease, until, very shortly before his death, in the "Pathway of Life," he succeeded in collating the consensus of human wisdom and genius of all lands and all ages into the modern gospel that bears the self-evident impress of divine truth and immortality. And they are not exaggerated. It is a remarkable piece of work and is bound, eventually, to be, not only

the reference book of clergymen, but the gospel of those who have faith in the reality of things spiritual. It will be for them what Sinclair's "Cry for Justice" is to the materialist.

But to us the most valuable part of the volumes is not Tolstoi's collection of other men's wisdom. It is his own teaching told in his simple style that makes this work invaluable. Charles Foster Kent, Professor at Yale, has edited a modern translation of the Gospels which have been very popular with clergymen, but we do not think his work can be compared with the beautiful translations which we find in the second volume of "The Pathway of Life."

He tells us how he came to write them. "Last year I formed a class of village children, from ten to thirteen years of age. Wishing to impart Christ's teaching to them in a way they would understand, and that would have an influence on their lives I told them in my own words, those parts of the four Gospels which seemed to me the most understandable, most suitable for children, and at the same time most necessary for moral guidance in life." Then follow fifty-two short Gospel stories; a sermon for every Sunday in the year.

But we place the book on a low level when we say that it is a handy book for reference. It is much more than that. It is a storehouse of truth; beyond value to him who would guide the souls of men; beyond value to him who would save his own soul.

## NEWS IN BRIEF

Bishop Logan H. Roots has just completed fifteen years as Missionary Bishop of Hankow, China. In this time the mission has grown continuously by the acquisition of new equipment in land and buildings. The staff has also grown steadily and women's work, which was only fairly begun fifteen years ago, is rapidly approaching a point where it is almost equal in strength with that of the men. Every part of the work is now better organized and better planned as well as better equipped, and unquestionably the greatest advance is in the steady upbuilding of the staff of Chinese workers trained and at work in the mission, while evangelistic work, the schools and the hospitals have also contributed in direct ways to the strengthening of parochial and diocesan Church life. Two of the congregations have reached almost complete self-support so far as running expenses are concerned, whereas none of them were anywhere near this point fifteen years ago.

The Second Annual service of the Servers Guild of the Archdeaconry of Queens and Nassau was held at Grace Church, Jamaica, L. I., on Tuesday evening, February 10th. The Very Rev. Oscar F. R. Treder, D. D., Dean of the Cathedral, presided. After the service a business meeting was held. The following officers were elected: The Rev. Wm. P. S. Lander, director, and Mr. Roy Weber, secretary. An executive committee was appointed, consisting of Rev. Clifford W. French, the director, and Mr. Joseph A. Whitton.

As there are to be no noon services at one of the local theatres in Nashville, the Church of the Advent has made a special Wednesday night service, inviting outside speakers: On Ash Wednesday the Rev. George O. Watts; February 25th, the Rev. H. D. Phillips, chaplain of the University of the South; March 3rd, the Rt. Rev. Troy Beatty, Bishop Coadjutor of Tennessee; March 10th, the Rt. Rev. H. J. Mikell, Bishop of Atlanta; March 17th, the Rev. C. T. Wright; March 24th, the Rev. Loaring Clark; March 31st, the Rev. E. S. Gunn.

Confirming the report that he had joined with other Churchmen in signing a protest against deportation of foreigners without full trial, Bishop Brewster made the following public announcement: "I am glad to sign the statement. I am not sure that some of these men have been deported without trial, but it has been asserted that such is the case, and I am afraid that it has happened. I want to be sure that each man, before being deported, has had entire justice."

A large dwelling house and a very large piece of land in West Orange, N. J., have been given by a devoted Churchwoman as a house of rest and refuge for women disabled by ill health, or who must find a community house which shall be a Christian home.

Bishop Weller, acting for the Diocese of Connecticut on Sexagesima Sunday advanced to the priesthood in Christ Church, New Haven (Rev. W. O. Baker, rector), the Rev. Charles Cornelius Carver. Mr. Carver was the former leading man of the Hyperion Stock Company, a local theatrical group. Shortly after his arrival in the city some five years ago he became a member of Christ Church and later announced his intention of retiring from the stage and of entering the sacred ministry. Since his admission to the diaconate a year ago he has been on the staff of Christ Church whilst pursuing his studies at the General Theological Seminary and has been most active in the parish. Mr. Carver will continue at least for a time to exercise his ministry in Christ Church. Perhaps after all the Church and the Stage are not so far apart, as most people suppose.



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## EDUCATION AND THE MINISTRY

Why is it that young men are not responding to the call of the ministry? That they are not doing so is conceded by all. One can hardly pick up a Church paper without reading appeals by Bishops for more men. The demand far exceeds the supply.

We hear many reasons. One will say that it is because of inadequate salaries. Another contends that it is because the authorities in the Church will not allow her clergy to discuss freely those problems which seem to them vital. Still a third will say that the new learning has smashed the old orthodoxy.

Frankly we do not know. But it is vital that we should. Therefore, it is our intention to print articles from time to time in these columns dealing with the problem.

This week we are featuring the following article, bearing on the subject, written by one of the foremost educators in the Church—The Very Rev. William Palmer Ladd, D.D., Dean of Berkeley Divinity School.—Editors Note.

## NEEDED—EDUCATIONAL PROGRAM.

We are inclined to think of wisdom as an old-fashioned virtue, whereas, in fact, there is nothing the world more needs today. Wisdom is more than knowledge; it is knowledge applied to the practical affairs of life. It is the harmonious working together of the head and the heart. In that we have failed. In the war seven million young men were killed. Now the war is over and yet innocent men and women and children are starving in the war-swept areas by the tens of millions. This cannot be because the world is lacking in good will. Almost any individual, however fanatical or selfish, would share his plenty with a starving brother. Nor is this terrible tragedy due to the fact that we have not the intelligence to find the food and distribute it to those who are in need. The explanation is that somehow in our modern world we fail to get good-will and intelligence to work together, we fail to make our religion practical, we lack wisdom.

The young man today who is entering the ministry of the Christian Church must have something more than an earnest spirit, and a good intention, he must have that wisdom which will fit him to understand and deal with the tasks and problems which confront our civilization. The Church was once the great international society binding the nations together. That is the New Testament idea of the Church, but we have lost that position today. Candidates for the ministry need more than a knowledge of the great things that happened in the past. They ought also to face the great world problem as it confronts us in such books as Keynes's Economic Consequences of the Peace; Vanderlip's What Happened

to Europe, and Brailsford's Across the Blockade. They ought to inform themselves about the questions in debate between capital and labor, at least so far as to fit themselves to talk intelligently and sympathetically with the employer of labor and the laboring man. We need a new sort of education, as a matter of fact, not only for candidates for the ministry, but for all our young men. We must cease feeding them on bits of useless and unrelated information, and give them real knowledge which shall fit them to live. The Church must learn to bring the power of the gospel to bear on all life, not only on the individual soul, but upon politics, business, science, industry and art. This is a tremendous program, but it is the only program worthy of a Catholic Church. And only a big program and a clear and courageous challenge will attract the right sort of men to the Church's ministry.

Marshal Foch, in his book entitled "The Principles of War," declares that the success of an army depends, above all, upon the quality of its officers.

"No victory is possible without a vigorous command, greedy for responsibilities and bold enterprises, possessing and inspiring in all the resolution and the energy to push right to the end."

And he quotes with approval Napoleon's words: "It was not the Roman legions that conquered the Gauls, but Caesar, not the soldiers of Carthage caused Rome to tremble, but Hannibal; not the Macedonian phalanxes that penetrated to India, but Alexander."

Are we in the Church doing everything that can be done to secure a "vigorous command?" Are we awake to the necessity of keeping the character of the ministry at the highest possible level? Are we bending every effort toward finding and training men for official position in the Church who shall possess those high qualities of leadership which, again to quote Marshal Foch, "belong by nature to the gifted man, the born general, but in the average man may be developed by labor and meditation."

Considering the support which the Church has in recent years been giving to its divinity schools, it is to be feared these questions must be answered negatively.

What a divinity school which embodied the best ideal and effort of the Church might do, it is not difficult to surmise. Such a school would be much more than a place where the highest standards of theological scholarship were fostered. It would be a center for quickening in every way the whole life of the Church, its devotion, its thinking, its practical activity. It would gather around itself tradition and sentiment similar in kind to that which is today the heritage of the old-world universities like Oxford and Cambridge. It would catch the popular imagination, and evoke the affection and devotion of friends and supporters, as do Harvard, Yale, Princeton, and other American colleges and universities of their class. It would appeal to college undergraduates and school boys as a favored place which it might be their peculiar privilege some day to attend.

It seems certain that such a divinity school would do much more for the ministry than to train men to enter it—it would attract the best sort of young men to become candidates for the ministry.

Says General Foch: "An army that desires to conquer must have the highest sort of command."

Applying these words to the Church we have two questions to answer:

Do we desire to conquer?

Are we willing to take the necessary measures to secure the highest sort of command?

W. P. Ladd.

It is easy to say grace over a square meal, to be honest on a fat income and to praise God on a full stomach, but wait till you get what the devil dished up for Job and see how your hallelujahs hold out.

## A FAVORITE HYMN.

No other hymn was ever written in greater tumult of soul than "Lead Kindly Light." It was composed by Cardinal John Henry Newman, one of the leaders of the Church of England, whose spirit was wrestling with the truth or error of a dozen doctrinal controversies. In company with other Episcopal ministers, he was leading a new movement in the Episcopal Church to promote in it a higher spiritual condition.

When Newman wrote "Lead Kindly Light" he was returning to England, after a rest in Italy, to carry on this endeavor. His colleagues continued the work, but Newman's conclusions finally led him into the Roman Catholic Church. This was twelve years after he had written "Lead Kindly Light."

In telling about the writing of the hymn, Cardinal Newman said: "I arrived at Castro-Giovanni, and was laid up there for nearly three weeks. Toward the end of May, I left for Palermo, taking three days for the journey. Before starting from my inn on the morning of May twenty-sixth or twenty-seventh, I sat down on my bed and began to sob violently. My servant, who acted as my nurse, asked what ailed me. I could only answer him, 'I have a work to do in England.' "I was aching to get home, yet for want of a vessel I was kept at Palermo for three weeks. I began to visit the churches, and they calmed my impatience, though I did not attend any services. At last I got off in an orange boat, bound for Marseilles. Then it was that I wrote the lines, 'Lead Kindly Light,' which have since become well known. We were becalmed a week in the Straits of Bonifacio. I was writing during the entire voyage. At length, I got to Marseilles and set off for England."

Though such were the surroundings in which the words of the hymn were written, yet far different were the conditions under which the music, to which it is universally sung, was created. Dr. John B. Dykes composed the tune while he was walking down the crowded, noisy thoroughfare of the Strand, London. Yet the music is fit companion for the words, sweet, lofty and exalted.

## LENT AT NEW YORK CHURCH

The Lent Services held in the Church of the Holy Communion, New York, this year, are planned to cover a usefulness larger than in any year past. Commencing with Ash-Wednesday there will be celebrations of the Holy Communion at 7:30 and 11 a. m. At this latter service the rector preaches. Following will be the Noon Day Service, commencing at 12:20 p. m. and lasting twenty minutes. At 4 p. m. will be given the first of a series of Scripture Moving Pictures. These will run through the forty days of Lent, and they are designed to teach the Bible to old and young, through the eyes and not through the ears. The service begins and ends with hymn and prayer, and lasts just one hour. This method of instruction is receiving increasing recognition throughout the entire country. It is an accepted fact that the Salvation Army succeeds in reaching people strangers to the House of God. Every Wednesday and Friday in Lent, 8 p. m., the Salvation Army will have the use of this church into which they gather for worship preceding this class. They have done this before, and done it with remarkable success. It is the purpose of this church to organize a "follow up" campaign and to bring their converts into the full membership of the Church. In addition to the foregoing there is a service of Holy Communion daily at 7:30 a. m., and on Tuesday and Thursday at noon. A class is forming for Confirmation to be held on Trinity Sunday, May 30th. This church while loyally a part of the Protestant Episcopal Church, is practically non-sectarian; it is entirely free; and it bids warm welcome, without distinction, to all people.

Rev. Henry Mottet, Rector.

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9538 S. Winchester Av. Rev. 488

## FEBRUARY 29TH, SECOND SUNDAY IN LENT.

7:30 A. M. Holy Eucharist.

11 A. M. Matins and Sermon: "The Body of God."

7:30 P. M. Vespers and Address: "The Prayer Book."

## WEEKDAYS.

Holy Eucharist daily at 7:30 P. M.

Vespers and Address Wednesday, 7:30 P. M.

Service at 5 P. M. on: Monday—Intercession.

Tuesday—Silence, with address.

Thursday—Meditation, with address.

Friday—Litany.

Saturday—Thanksgiving.

## SCHOOL.

Primary and Junior, Sunday at 9:30 A. M., at church.

Collegiate: Class Psychic Research, Tuesday 8 P. M., at rectory.

To go to church at least once every Sunday, and at least once during the week, during Lent. The schedule of services should meet the needs of most people. A great many things have hindered church going this winter. Let us make up for lost time during Lent. And let us bring others with us to the services. When we make a real EFFORT during Lent it may become a Real step in advance in our spiritual life. It is your opportunity for a yearly season of training in self-control and worship. Don't put it off. Begin NOW!

## A PRAYER.

O God, give us knowledge of ourselves; our powers and weaknesses, our spirit, our knowledge, our truth. Teach us by the standard of thy word, by the judgments of others, by examinations of ourselves. Give us an earnest desire to strengthen ourselves continually by study, by diligence, by prayer and meditation. And, O God, save us from all fancies, delusions and prejudices, of habit or temper or society. We beseech thee also give us knowledge of thee; to see thee in all thy works; always to feel thy presence near, to hear and know thy call. May thy spirit be our spirit, our words thy words, thy will our will. And in all our shortcomings and infirmities may we have sure faith in thee, through Jesus Christ, our Lord. Amen.

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## THE PURPOSE OF THE CAMPAIGN

### What it Means to the Bishop of Michigan

What is the task of organized Christianity today? I believe that it is nought less than to reinforce, yes, lay anew the moral and spiritual foundations underneath an overdeveloped material civilization whose walls are cracking, bulging and tottering under the impact of a tremendous shock. The world war was a searching test of our civilization. It proved and revealed the fatal weakness and deficiency of that civilization. It was a magnificent and apparently massive structure of material achievement. We had builded without adequate moral and spiritual foundations. In our research we had discovered new marvellous and unlimited forces in nature. By our inventions we had harnessed them to the service of our physical life. We had multiplied our comforts and luxuries. We had increased our wealth incalculably. But we were so dazzled by the splendor of our material discoveries and achievements that we were largely blinded to all moral and spiritual values. Education, which used to be the instrument of culture, the cultivating of tastes, the informing of ideals and so the forming of character—became largely "practical and technical," the mere handmaid and slave of industry, a training in the skill which should increase the quantity and improve the quality of material production.

Religion was largely forgotten and neglected, handed over to women and children and aesthetic saints. It was not a serious concern to real men. They had more interesting pursuits and occupations. It was confined to the individual life as a consolation in sorrow and a patent of conventional respectability in good society here and as assurance of good society hereafter. It was not seriously applied to business, industry, politics, statecraft, that is, to the Christianizing of our civilization.

The consequences were natural and inevitable. International relations became the arena of commercial competition between nations; diplomacy the crafty art of securing markets, colonies and commercial supremacy for particular peoples. And war was the necessary outcome. Industry was only incidentally the act of service to the commonwealth; chiefly it was chase after gain, profits, wages, material standards of living for capitalist and laborer alike.

Society was the chase after pleasure, ostentation, luxury and sensation. Our very children caught its fever. Discipline was relaxing in the home and the school alike. The sense of moral obligation was weak. The ability to concentrate on hard and necessary tasks rare. A kind of moral anarchy prevailed.

Then came the crash of the great world war and the walls of our civilization cracked, bulged and tottered.

What shall we do? Prop and shore them up with political and economic reforms? Yes, many such are indispensable. But the main task is to put new moral and spiritual foundations under the whole structure, and that is the business of education and religion. The Church has her task here. By Christian evangelism to the unreached at home and abroad (and there are sixty million unreached at home and countless millions abroad), by religious education (twelve million children in America are untouched by religious training), whole populations in remote districts are degenerating for lack of any moral or spiritual culture, (one whole race in our midst is, in certain districts, in danger of relapsing into their original savagery); by social service (swarms of ignorant immigrants in our slums need not only Americanization but Christianization)—by such means and instruments the Church of today must do her part in reinforcing the moral and spiritual foundations under our shaking and tottering civilization. That is the call of the Campaign.

Let us keep it ever clear and distinct from any lesser considerations, particularly any easy and unworthy substitutes.

For example, we face in America today, unprecedented industrial unrest and social discontent.

There are those who would "heal the breaches slightly, crying peace, peace, where there is no peace," and can be none until the causes of strife are eradicated. They resort to the timid or violent counsels of fear. They would suppress by censorship all expressions of discontent with or even criticism of the present system of industry. They have no answer to social unrest but repression, as futile a policy (as one has aptly remarked) as to jail your thermometer when you don't like the weather, ay, as fatal a policy as to put weights on your popping safety-valve because you fear your boiler will blow up.

"There is no agitator like injustice," an English statesman wisely said. And the only final cure for unrest is to search out and remove the injustice that causes it.

Perhaps there may be some who suspect that this Nation-wide Campaign may be used in furtherance of this mistaken policy of repression and suppression, that there may be a sinister design in it—first to apply the opiate of large gifts to the Church's social conscience and then trust her to preach a reactionary gospel as a mere sedative and soporific to popular unrest.

I have heard intimations of such a suspicion. I believe it to be unworthy and unwarranted, at least so far as those in charge of the campaign are concerned. But that very suspicion gives added urgency to the campaign.

If ever there was a time when the Church's social conscience should be keenly sensitized and the mouths of her prophets unmuzzled, it is today. Therefore it is supremely important to put the main emphasis of this campaign upon its educational and inspirational program, and trust the financial outcome to the aroused and informed conscience and mind of common ordinary Christians. The more widespread and democratic the support of this campaign, the freer the Church will be to see the vision of her task, hear the challenge of the times, deliver her full message and do her complete work.

This is but one instance or illustration of the paramount need of keeping the accent of this great movement where it truly belongs, not upon its financial and material success, but upon its supreme spiritual motive and purpose.

Let us face with new hope and courage the climax of the campaign which is just before us, with the prayer in our hearts:

"O Lord, we beseech Thee, mercifully to receive the prayers of Thy people, and grant that we may both perceive and know what things we ought to do and also may have grace and power faithfully to fulfill the same, through Jesus Christ our Lord. Amen.

CHARLES D. WILLIAMS.

#### LENTEN SERVICES IN CINCINNATI.

The speakers at the Lenten noon-day services at the Lyric Theatre, Cincinnati, will be:

Feb. 18, 19, 20 — The Rt. Rev. Theodore I. Reese, D.D.

Feb. 23 to 27—The Rev. Sidney E. Sweet.

March 1 to 5—The Rev. Floyd W. Tomkins, D.D.

March 8 to 12—The Rev. J. Howard Melish.

March 15 to 19—The Rev. H. Boyd Edwards.

March 22 to 26—The Rev. George Gunnell.

March 29 to April 2—Archdeacon Dodshon.

## A LETTER FROM JAPAN

Kanayawa, Japan,  
Jan. 21, 1920.

To The Editor of the Witness,  
Chicago:

In your issue of Dec. 20 there is an account of a plan devised by the Secretary of the United Offering of the Women's Auxiliary in the Diocese of Northern Indiana for bringing the missionaries on the field into more personal contact with the givers of the United Offering. The plan strikes me as a very good one from the standpoint of the missionary as well as of the giver. I am not a woman, and having been appointed on the field, perhaps I feel the need of such contact with the home Church more than most, but some of the "correspondence friendships" that I have formed through even the indirect means provided by the C. P. C., have been so pleasant that I think a more direct effort ought to bring forth even more fruit.

So far as the missionary is concerned it gives him or her a very pleasant feeling to say the least, to know that someone in the home Church thinks of them in terms more definite than names in a list of missionaries, and on the other side, there is no doubt about the fact that a personal interest in a person doing actual work on the field, will rouse far more real interest than lists of names, statistics, or even stories of missionary achievements, if these last are about persons who are unknown to the reader.

I speak of this with knowledge of both sides of the question. In my boyhood, my mother was constantly in touch with missionaries and missionary families, and it not only helped to make her a more zealous auxiliary worker, but it helped us as children to know something of the greatness of the Church's work.

And today, as a priest of the Church, the only non-Japanese priest

in three large provinces which lie away back from the main lines of travel, I appreciate very deeply the personal interest of three or four of our home people whose acquaintance I have made, as I said before, through the C. P. C., and I flatter myself that these people will have an added interest in missions in general because of some of the letters I have written to them telling of my work and life in a more intimate way than is possible in any public report or magazine article. So may I expect the hope that others will follow the example of this Northern Indiana lady, and thus add still more to the ties that are binding us and the whole work of the Church closer day by day.

Yours sincerely,

P. A. SMITH.

#### THE SEWANEE CAMPAIGN

The campaign in behalf of the Sewanee Million Dollar Endowment Fund has commanded the attention of the Southern dioceses for some months past. The general movement was enthusiastically projected at a meeting of the alumni and friends of Sewanee in Chattanooga, about a year ago, at the call of the Vice-Chancellor of the University. An excellent plan of campaign was adopted, the dioceses being organized for the campaign in groups of four or five each, quotas being assigned to the twenty-two dioceses which unite in the ownership and control of the University of the South.

The last information that has come from campaign headquarters reports that more than one-half million dollars have so far been subscribed, and that there is a feeling of encouragement in the camp. Very earnest efforts are being made to push on over the top.

Refined woman wanted as mother's helper and parish worker. Training unnecessary. Monthly fifty and room. Address Box 42, Alpine, N. J.

## A SOLDIER'S PRAYER.

The Poem given below was found in the pocket book of Samuel W. Cotteril, of Newport, R. I., who went "over-seas" a member of the machine gun company of the 314th Infantry, and he was killed in action.

O, Lord, My God, accept my prayer of thanks

That Thou hast placed me humbly in the ranks

Where I can do my part, all unafraid,

A simple Soldier in the great Crusade.

I pray Thee, Lord; Let others take command;

Enough for me, a Rifle in my hand

Thy blood-red banner in my hand;

Where I can fight for Liberty and Thee.

Give others, God, the Glory, mine the right

To stand beside my comrades in the fight.

To die, if need be, in some foreign land,

Absolved and solaced by a Soldier's hand.

O Lord, My God, pray harken to my prayer

And keep me ever humble, keep me where

The fight is thickest, where midst steel and flame,

Thy Sons give battle, calling on Thy Name.

—Boston Transcript.

The Girls' Friendly Society of Grace Cathedral, Topeka, Kans., is planning a series of Lenten meetings under the leadership of Mrs. James Wise on the general subject of Our Immigrant Sisters. On each night a different country will be presented by members in native costume. They will tell of their country's life and ways and then of their trials in this country.

## St. Stephen's College and the Nation Wide Campaign

The Episcopal Church is attempting to finance all of its Missions, Schools and Colleges, and other Institutions through the Nation-Wide Campaign. For a long time the authorities of this Campaign insisted that all gifts must be made to one great general fund to be divided as they saw fit. The Presiding Bishop and Council of the Episcopal Church have now changed their minds and are willing to let donors specify to which object of the many included in the Campaign's great national survey they may desire.

IT IS NOW POSSIBLE FOR YOU OR FOR ANYONE YOU KNOW AND CAN INTEREST IN ST. STEPHEN'S COLLEGE TO GIVE MONEY DESIGNATED ESPECIALLY FOR THE COLLEGE AND HAVE THESE GIFTS CREDITED TO THE PAROCHIAL AND DIOCESAN QUOTAS OF THE NATION-WIDE CAMPAIGN FOR GENERAL WORK.

The College believes that there are many persons who do not wish to see Church Colleges perish, but who feel that all their gifts must now be given to or through the Nation-Wide Campaign. The continuance of this Institution depends upon such persons giving, in the near future, "designated" gifts.

St. Stephen's College has put its trust absolutely in the Church and the Nation-Wide Campaign, and its President and Trustees have used every ounce of their strength in pushing this Campaign.

ST. STEPHEN'S COLLEGE MUST HAVE THREE HUNDRED THOUSAND DOLLARS DURING THIS TRIENNium IN THREE YEARLY INSTALLMENTS OF ONE HUNDRED THOUSAND DOLLARS EACH.

It needs this money to take care of increased expenses caused by the rising cost of living, to pay its Faculty a living wage, and to build to such an extent as to accommodate the men applying for entrance.

THE COLLEGE WILL, OF COURSE, WELCOME ANY GIFTS, NO MATTER HOW SMALL, BUT THE TIME HAS COME FOR BIG GIFTS. WE DESIRE:

ONE GIFT OF FIFTY THOUSAND DOLLARS.

TWO GIFTS OF TWENTY-FIVE THOUSAND DOLLARS.

TEN GIFTS OF FIVE THOUSAND DOLLARS.

ONE HUNDRED GIFTS OF A THOUSAND DOLLARS.

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