

Two noteworthy articles next week: "Spiritual Healing," by Rev. Morton C. Stone, and "Our Church Seminaries," by Rev. Dr. De Vries.

# The Witness

"FOR CHRIST AND HIS CHURCH"

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## FEWER CHILDREN IN THE CHURCH SCHOOLS

The Department of Religious Education brought in a very full report of its work with certain recommendations which were adopted by the Presiding Bishop and Council, which met recently in New York. Among these was one providing for a Commission on Vocational Guidance with the Rev. George A. Strong as acting chairman. Mr. Strong and his wife as volunteer workers have been following up the life work dinners for young people held in 35 different centers. What they accomplished warrants the making their work permanent by the appointment of a commission.

The department reported on the losses in Church school enrollment. Conferences have been held in Atlanta, New York and Chicago, at which 19 dioceses were represented. The following resolution passed at the Chicago conference expresses the situation:

"In view of the recent serious decreases in Church school enrollment throughout the Church, we believe that these decreases, while probably not so great in absolute numbers as imperfect statistics would indicate, are yet sufficiently serious to demand a forward movement on the part of the whole Church under the leadership of the Department of Education toward reclaiming the lost of the schools."

The Department reported this matter very fully to the Presiding Bishop and Council and was requested by it to act in the matter. The department felt that each Bishop should be asked to appoint a diocesan agent for gathering correct statistics for the Department of Religious Education, all reports to be compiled after December 31. It felt that it should define what "enrolled member" of the Church school should mean and suggested that it should be defined as "a pupil who attended four consecutive Sundays before he is enrolled."

### THE FINANCE COMMITTEE REPORTS

With over four millions and a quarter income in view from the ordinary sources of income and from the Nation-wide Campaign, the Department of Finance has recommended that the amount of \$2,926,163 be assigned to the Department of Missions and Church Extension to cover its budget approved by the General Convention; that \$368,000 be assigned to cover the deficit of the Board of Missions for the year 1919; that \$64,410 be assigned to the Department of Religious Education for the year 1920 and \$380,000 for the expenses of the Nation-wide Campaign, including work to May 1st; to the Department of Christian Social Service \$25,000 was assigned. The budgets of other agencies, such as the Brotherhood of St. Andrew, Girls' Friendly Society, Church Periodical Club and the Daughters of the King, the Department of Finance has under consideration.

### DR. JOWETT PREACHES

Dr. J. H. Jowett preached in Durham Cathedral on Feb. 15. The bishop was there to give the meeting his blessing. This is another indication of a growing tendency in England toward interchange of pulpits between Episcopalians and Free church ministers. The Bishop of Hereford has recently been preaching in Baptist and Congregational chapels.

## NATION-WIDE DIOCESAN QUOTAS

The joint commission appointed by the General Convention in 1919, to supervise the Nation-wide Campaign recommended that the amount to be raised for the general work of the Church during the next triennial period should be \$28,000,000, and the amount to be raised by the dioceses in the same period should be \$14,000,000. It was, of course, understood that the commission would have no direct authority over the size of the budgets adopted by self-supporting dioceses so that the final amount to be raised upon the diocesan budgets could not be determined.

Quotas were assigned by the commission on the basis of \$28,000,000 needed for the general work of the Church and each diocese then added its own diocesan budget to the amount assigned to it. Sufficient information has now been sent in by the several dioceses to estimate closely the total amount of diocesan budgets. This is found to be approximately \$18,000,000 for the three year period, or 4,000,000 in excess of the amount recommended by the Joint Commission.

This means that the total task before the Church for the three-year period is \$46,000,000 instead of \$42,000,000 as heretofore understood, and the success so far achieved is therefore proportionately greater.

### THE TERCENTENARY OF THE PILGRIM FATHERS.

A distinguished committee has been formed in the Netherlands for the observance of the Tercentenary of the sailing of the Pilgrim Fathers, Aug. 29th and Sept. 4th, 1920. It includes several Ministers of State, an Ex-Premier, the chief Burgomasters and the leading governors of provinces. The Universities are well represented on it—especially that of Leyden, as is fitting—and the historians are well to the fore. Dr. Henry Van Dyke of Princeton and Dr. J. Rendel Harris of Manchester are members from America and England respectively as are Viscount Bryce, the great exponent of American institutions in Europe, and Lord Reay, the Dutch statesman, who years ago was summoned to become heir to the MacKay estates in Great Britain.

### ROMAN CATHOLICS WILL TEACH SOCIAL JUSTICE.

It is reported that the Roman Catholics will soon establish teaching centers where they will instruct the people in the social program recently issued by the bishops of the church. This program is quite as advanced as that advocated by any church. Parts of it will be presented as revivals of medieval practice, but this is a matter of indifference provided Roman Catholic workingmen intelligently join with others in securing better conditions. Other churches have for a long time made social pronouncements and have then done nothing about them. The rank and file members are ignorant of the fact that they have social platforms and of the things which are set forth in them. The educational program of the social movement is now the most important factor in the movement. The need is for discussion groups in which live teachers will present the questions at issue, setting forth the attitude of organized religion. Resolutions and platforms are of no use whatsoever until these are brought home to the hearts of the people. There might be a real revival of interest in religion in many cities if the Church dared to popularize her social message.

Dean Forbroke has declined the position of Bishop Coadjutor of Los Angeles.

## STUDENTS FILL LECTURE HALL

Rev. George Craig Stewart, D.D., of Evanston, Ill., has just completed a most successful series of lectures at the University of Georgia.

The first lecture was given at the Assembly Hour in the University Chapel when it was expected that the entire student body would be present. Only about five hundred out of the thousand students were in attendance. After the first day the lectures were given in the same place at night, when attendance was wholly voluntary. In spite of the fact that it was pouring rain one night and on another night there was a basketball game on the campus with the University of Louisiana, the chapel was filled to its capacity of six hundred seats. The audience at the first lecture when it was expected to be the largest, as is usually the case, proved to be the smallest. Dr. Stewart gave a most masterly presentation of the idea of God. At its conclusion the chancellor arose and said: "We have never heard anything equal to it before and probably never will again," and urged the students not to miss any of the remaining lectures. The chancellor's words were heeded, and from then on it was only necessary to announce when and where Dr. Stewart would speak, and the crowd was there ahead of the appointed hour. When he spoke on "Jesus Christ" there was standing room only; the same was true at the last lecture when he spoke on The Sacraments.

At the conclusion of the course the chancellor said business men had been coming to him and thanking the university for having brought Dr. Stewart to Athens; and he had to reply that the university had not done it; that it was the Dioceses in Georgia who had sent him, and that this was the contribution of the Episcopal Church to the religious life at the university, and a very large contribution it was too, for which they were all very grateful.

Dr. Stewart preached twice in Emmanuel Church on Sunday, Feb. 8th, to large congregations. He also made an address to about 800 young women at the Georgia State Normal School, and another to about 300 girls at the Lucy Cobb Institute, a boarding school for girls, another to the Rotary Club of Athens, and another to citizens generally in Emmanuel Parish House.

A dinner and conference was held in the rectory on the subject: The Opportunity of the Church at the University of Georgia. In the unavoidable absence of both the Bishops in Georgia, the rector of Emmanuel Church presided. There were no set speeches, but about twenty professors and others made splendid impromptu speeches, at the conclusion of which a resolution was unanimously passed recommending to the Dioceses in Georgia that a chaplain be secured to work in conjunction with the rector of Emmanuel Church, and that his special work be amongst the student population of Athens.

The Rev. James B. Lawrence, a former professor at the university, and the Rev. John M. Walker, an alumnus of the university and the man who has been most active in advocating such work among the students, were both present for most of the week, and helped in every way to make the thing what it was—a pronounced success. The impression made upon both the university and the city can only be described by calling it profound.

Bishop Thurston, as the Bishop of Oklahoma, has now moved to Oklahoma City.

## EFFORT MADE TO CLOSE DIOCESAN FORUM

The Diocese of Pennsylvania had hardly launched upon the experiment of an open forum before pressure was brought to bear upon the Church authorities to have it closed. As a result Bishop Rheinlander has thought it wise to request that the open forum be no longer held at St. Mary's Diocesan Church. The pressure came originally from the vestry of St. Mary's Church, which is composed of wealthy and conservative gentlemen who do not wish to jeopardize the more important enterprises connected with the establishment of a Cathedral. They claim that the forum is not a matter of primary importance because it does not deal with things fundamental, but takes up in rather a sensational way political and social questions and accomplishes little or nothing by way of solid results.

The committee in charge of the open forum are deeply stirred by the opposition to their newly conceived plans and are taking a firm stand in defense of the open forum. They believe that there is a vital principle at stake, that the Church should be ready and anxious to discover the way in which it can best be useful in forwarding the new order. By means of an open forum the Church should stimulate social thinking, encourage fair statements of opposing points of view, and challenge the personal responsibility of sound and conservative thinkers. They claim that it is incumbent upon all citizens to understand the problems of their city and to act intelligently in regard to them. This cannot be done without the knowledge of the facts. While the open forum will take no action it will make for clear thinking. The committee feel that they should take a stand against a tendency in the Church which is reactionary and unawakened. It remains to be seen what plan will be adopted. It may be that it will simply move from St. Mary's Church to some other headquarters.

The following is the committee: The Rev. Louis C. Washburn, D.D., presiding officer; Mrs. William B. Abbey, the Rev. Samuel B. Booth, the Rev. Francis B. Barnett, Mrs. Edwin C. Grice, the Rev. Charles S. Hutchinson, D.D., Miss Ellen L. Leaf, Mrs. Albert Lucas, the Rev. John Mockridge, D.D., the Rev. James M. Niblo, Mrs. J. Alison Scott, the Rev. Elliot White. Advisor, the Rev. George L. Richardson, D.D.

### THE NEW CHRISTIAN PROFESSIONS.

This is an age of specialization in religion as well as in other forms of human activity. Once a missionary was just a missionary. Now we have teaching missionaries, industrial and agricultural experts, missionary nurses and all the rest. In the administration of a local church we had formerly only ministers. As the churches in the cities grew, the burden of the administration of a large parish became intolerable and assistant ministers were chosen. The study of religious education has developed, and now there are in most of the larger churches of the country directors of religious education. Such an institution as the Independence Boulevard church of Kansas City finds need of a business manager for the church. No volunteer financial secretary could ever hope to direct the finances of so great an organization. Women, too, are coming in increasing numbers to find a place as religious specialists. They have entered into many domestic situations which would be closed to a man. Many of them are skilled office helpers. There is room for many sorts of young people to enter the field of professional religious service.

## ENGLISH CLERGY HAVE AGREED ON PLAN

London—The findings of the Oxford Conference last week are very remarkable. The special value is that they were arrived at unanimously by a conference which included a number of nonconformist ministers as well as representatives of the Church of England. The findings of the conference are as follows:

"We are in entire accord in our common recognition of the fact that the denominations to which we severally belong are equally, as corporate groups, within the one Church of Christ; and that the efficacy of their ministrations is verified in the history of the Church. We believe that all dealings between them should be conducted on the basis of this recognition, which is fundamental for any approach towards the realization of that reunited Church for which we long and labor and pray. We agree that, in order to give outward and visible expression to the principle of recognition, the approach should be made along the following lines, as parts of one scheme: (1) Interchange of pulpits under due authority. (2) Subject to the same authority, mutual admission to the Lord's Table. (3) Acceptance of ministers serving in any one denomination, who may desire it, of such authorization as shall enable them to minister fully and freely to the churches of other denominations—it being clearly stated that the purpose of this authorization is as above set forth, and that it is not to be taken as reordination, or as repudiation of their previous status as ministers of the Church Catholic of Christ."

### CAMPAIGN MASS MEETING.

Buffalo Will Use Building Seating 5,000 People.

Buffalo, N. Y.—March 19 is the date for the great Buffalo mass meeting of the Nation-Wide Campaign, which will be held in Convention Hall, a building that will seat 5,000 people. Bishop Brent asks the committee to arrange it as a layman's meeting. He will open it but the chairman is to be a layman. The speakers are General Leonard Wood and Mr. George Wharton Pepper, so there is not much doubt about the size of their audience. The choirs of all Buffalo and nearby parishes are to be massed and conducted by Mr. Seth Clark, the choirmaster of Trinity Church. The choirs are not to be vested, but are to be on the platform. Seats are reserved for members of the different vestries. The women's committee, of which Mrs. E. B. McKenna is chairman, has been asked to attend to all arrangements, and she has asked Mrs. Theodore Pomeroy to take care of the publicity. Mrs. Pomeroy was at the head of several of the Liberty Loan committees for the Buffalo women.

### NEW DEAN FOR FOND DU LAC

The Rev. Elliot White, rector of St. Mark's Church, Philadelphia, has accepted an invitation of the Bishop and Chapter to become Dean of the Cathedral of St. Paul, Fond du Lac, Wisconsin, and will enter upon his duties about May 1st.

An energetic campaign will be started soon to raise funds to provide a new building for the Episcopal Divinity School of Philadelphia. This school will also have money for endowment which will enable the institution to provide new professorships in practical subjects. It is thought that two million dollars will be needed for the enterprise.



# EDITORIAL

By Bishop IRVING P. JOHNSON.

## SHOOTING STARS

Mr. Cooper once remarked that wherever three Americans got together they elected at once a President, Secretary and Treasurer and began to pass resolutions.

It is needless to say that this habit once acquired results in a condition of total paralysis, for those who pass the resolutions are not the ones who bear the burden and heat of putting them into execution.

In passing the resolution they pass the buck to the next group to do the work.

In the field of charitable enterprise this has been well illustrated by the definition of Charity as she is done.

Mr. A., having thought of something that needs to be done, gets Mr. B. to ask Mr. C. for the money so that Mr. D. can do the work.

It is enough glory for Mr. A. that he originated the idea and passed on its execution to Mr. B, C and D.

\* \* \* \* \*

I have personally reached the point in the varieties of my religious experience when I have ceased to be Mr. B and to do Mr. A's bidding.

Since I have been a young man I have witnessed many efforts of unauthorized characters to reform the existing conditions of organized religion.

What do I mean by this?

I mean that a self selected group, situated usually not many miles from Manhattan Island feel it incumbent to do something. So they hire a suite of offices, employ a secretary and start an enterprise for the elevating of the human race.

Our mail becomes a kaleidoscopic variation of beautiful schemes imploring us to participate in innumerable plans for rescuing the perishing or enlightening the ignorant, all of which does not tend to our brightening the corner where we are.

The waste paper basket suddenly becomes our refuge and we acquire a nervous energy in seeking this retreat. All of which has a tendency to harden our hearts into a habit of resistance and non-participation in current movements.

I confess to the soft impeachment. I have grown weary of the mails, and I am afraid some new methods of approach will have to be devised for all the blue sky schemes of saving the world quickly.

Frankly I am tired and in revolt at the multitudinous invasion of my peace, and I desire to be relieved from the distractions of this weary mail.

\* \* \* \* \*

America is full of substitutes for the real thing.

The Church of the living God, like the old time religion is good enough for me and I am convinced that were it not for the fact that its forces are dissipated in innumerable substitutes for its comprehensive program, the Church would be sufficient for these things.

But each of the reformers felt that he had invented a sect that would save the world and so we have as many sects as we have had reformers. We can only pray "for no more giants but to elevate the race."

Then came the philosophers and their cults—and again we have a multitude of cults, in which each philosopher believes that wisdom will die with him or her.

Then an innumerable company of lodges have drawn off the Church's strength into sundry private fellowships, each of which is far more important to its members than the Church which Christ purchased with His precious blood and which was the great universal brotherhood. Too big perhaps for little minds!

And now that we have an endless variety of perfectly wonderful substitutes, the people fancy that the real thing has been superseded. It may be so, but I still believe that it is the Church which Christ will present to the Father without spot nor wrinkle (it has so many spots and wrinkles now) or any such thing.

\* \* \* \* \*

But the Church needs something—not to preserve its identity, Christ assures us of that,—but to make it effective in this day and generation.

It needs privates who believe in it, serve it and if need be are faithful unto death.

Of course the advantage of the multiplicity of sects, cults, lodges, and combinations of the aforesaid lies in the fact that eventually there will be enough offices to go around, so that there will be no privates.

Everybody at present can be a President, Secretary or Treasurer of something—and of course having assured such exalted office, it is necessary to disseminate resolutions, and to withdraw from those private duties.

The Christian Church is suffering from the lack of those who are willing to drill and to do the work of an ordinary soldier.

\* \* \* \* \*

Nor do I see any relief in the various combinations of an Inter church character, to remedy the situation.

This merely means new sets of officers, without the old sets quitting. It means new bureaux, with many settees attached. No! I thank you! If the present condition is chaotic, when you get the various combinations that are possible, from all of the agencies now at work, there is no end to this new game of secretarial religion.

The sky seems to be full of shooting stars, which reminds me of the answer which Mr. Lincoln made to an anxious inquirer, when asked if all was right at Washington.

"Once," he said, "I was out west when there was a perfect storm of shooting stars. The Heavens were full of them. Peo-

ple began to pray. I myself was getting scared, when I suddenly remembered to look and see whether the fixed stars were in their places. Sure enough they had not moved. Then I knew the world was safe."

I am glad to say as I am electrified at the number of shooting stars in the spiritual Heavens, that the fixed stars are still in place.

I am clinging harder than ever to the faith and sacraments and ministry which our Lord established.

They reassure my mind.

Things are not really going to pieces.

It is just a movement of restless stars.

But I do wish they would keep out of my mail nevertheless.

## "BEHIND THE SCENES."

or,

### A Day in the Life of a Parish Priest.

By the Rev. Raimundo de Ovies,  
Rector Trinity Church, Galveston.  
(In one continuous performance.)

6 a. m. Bells wake him up. He looks at watch, turns over, goes to sleep.

6:30. More bells. Also market wagons, taxis, Fords, and motorcycles.

7:00. Dresses. (sometimes does not; but falls asleep instead). Chores.

8:00. Breakfast.

Menu.

Oatmeal with two Phone calls.

Coffee with Phone calls.

Note: Morning prayers are NECESSARY.

9:00. Writes letters. Answers phone. Goes back to letter writing. Answers phone. Answers phone. Writes. Phones. Answers phone. Sees visitors.

10:00. Called to attend meeting of Boy Scout Council, or the Playground Association, or the Ministerial Association, or Something else.

11:00. Answers phone calls that have accumulated in his absence. Discusses the Servant Problem with Friend Wife (P. S. NO solution!)

11:15. Receives visitor, who wants "a temporary loan." "Temporary" is only a word. "It doesn't mean anything." Visitor is helped, however.

11:25. Receives well dressed strangers, of pleasing address, who delivers a lecture on Political Economy. Culture, "H. C. L." Ancient History, Reconstruction, the World War, "Who hit Billy Patterson?" etc., etc. He then unfolds (from his waist line, presumably) a long strip of cloth, upon which are pasted "Levant," "Morocco," "Cloth," and "Board" samples of book binding, and explains how the answers to all the various questions discussed may be found in that great and superlative Work, "Quitter's Quasi-practical Questions" in 305 volumes, at the ridiculous price of only \$5,286.79. The Rector, up to this moment, has wondered whether the man wanted to be confirmed, married or given a job as Sunday School Teacher. It is a great shock; and he has wasted 45 minutes of perfectly good time!

12:00. Lunch on the table. Another visitor, who exclaims, with a beaming smile: "I was SURE I could find you in at THIS time." (Sundry coughing hints from Friend Wife, who fears the cook may quit if lunch is delayed—YOU know how it is!)

12:18. Sit down to lunch, and to a dissertation from Friend Wife on "The Necessity of a Clergyman's Eating a Bite, Occasionally." Rector agrees and—answers phone call. "You are to conduct a funeral service at two o'clock." Rector hastily cancels a previous engagement for that hour. Finishes lunch.

1:00. Visitor to see the Rector. Phone rings: "No, this is NOT the meat market." Goes back to visitor. Phone rings. Phone rings again. Visitor gives up and leaves. (Should the Rector have explained that he was not responsible for those phone calls?)

1:45. Meeting at the Y. M. C. A. Conducts funeral at—parlors.

2:30. Home again. Reads afternoon mail. Phone twice. Answers phone. Writes note. Answers phone. Writes letter.

3:35. Two people arrive to be married. For canonical reasons, the Rector cannot perform the ceremony. Couple leaves, firmly convinced that it is the Rector's fault.

4:00. Visits one of the organizations, meeting at Eaton Chapel. A very pleasant half hour.

4:30. Visits the sick, or the hospitals. Visits parishioners.

4:45. Home. Reads the News and the Tribune. Discovers that he must make a talk at the—, marry a couple from Tallgrass, and conduct a funeral—at the SAME TIME, and AT DIFFERENT PLACES, tomorrow!

row! The notices in the paper say so, so it must be true.

Supper. Phone call. Another.

8:00. Teachers' Meeting or Vestry Meeting, or something else.

9:15. An interested member of the Parish comes to the Rectory for a chat. Visitor talks over certain parochial matters. The Rector gains great courage out of a sympathetic, loyal, and helpful conversation.

10:45. Quiet. Reads in preparation for Sunday's sermons. Writes. 11-12 or 12-1:00. Puts out the cat. Nothing to do 'till tomorrow.

In bed. Phone rings. "Wrong number, please" ! ! ! ! The voice is feminine, so what can he say? What can he say (being a minister) anyhow!

P. S. Sometimes he goes to the movies, or to a "show" at night. It is not all work.

There is another side—a sacred side. The Rector may not tell of the pathetic calls for help. Men and women, both, sometimes kneel on the study floor for prayer. There are Communion services for the sick and dying, and many visits to the troubled in heart and mind and spirit. There are experiences that make strong the Rector's own faith because of the faith of others. There are kind and friendly offices and very generous words and deeds from others. And over all and above all is Love; for the love of Christ constraineth us."

## CAMPAIGN NOTES.

Chairman W. H. Farnham, of the Missionary District of Spokane, states that influenza conditions have hampered the work of the N. W. C. Committee, but that the canvass will continue indefinitely. "Several missions are over their quota and others are certain to reach their quota," wires Mr. Farnham.

Chairman F. A. Eckstrom, of the campaign committee for the Sacramento diocese, states that the district quota is over fifty per cent subscribed and that the "great majority of parishes have not reported although many are known to have been working. Other parishes will continue the campaign during Lent and favorable reports for district expected by Easter."

Chairman J. Walcott Thompson, of the campaign committee of the Missionary District of Utah, wires that Ogden and Salt Lake will have their canvass in Lent. He states that St. John's at Salt Lake has subscribed a one hundred per cent increase over their last year's giving; that Provo, Duchesne and Myton are over the top. Mr. Thompson feels that the quota for his district is heavy.

Rev. W. H. Bridge, rector of St. Mark's Church, Moscow, Idaho, writes most interestingly and encloses clippings from newspapers showing the interest the press attaches to the Nation-wide Campaign. Rev. Bridge writes: "Our people have pledged their full quota. The whole community, through the Ad Club, Rotary, Chamber of Commerce, president of State University and local press is behind the scheme for building a church hostel for students. If encouragement is forthcoming from the east a goodly sum over and above our N. W. C. apportionment will be forthcoming. Already the Church has a better status in the community because of its effort to do what all agree is a statesmanlike thing."

"We have fifty-six communicants. We have undertaken to raise \$3,000 for the current year's expenses (this includes a twenty-five per cent raise in rector's salary) plus \$624 N. W. C. We have no wealthy people. We receive no grant from outside.

## ASSOCIATION FORMED FOR YOUNG PEOPLE

Pittston, Pa.—"The Episcopal Young People's Association" has been introduced into the Diocese of Bethlehem, and societies have been formed in several parishes, notably Trinity, Pottsville, and St. Luke's and St. Mark's, Scranton. The parish notes of St. Luke's announces the E. Y. P. A. as an experiment on the part of our young people, an effort to bring them together so that this organization may be a clearing house for the work done among them, and for the fourfold object of study, devotion, fellowship and service. Meetings have been planned for the second and fourth Sundays, social hour from 5 to 6, study hour from 6 to 7. Once a month a social evening.

St. Mark's Church announces meetings every Sunday at 7:30 p. m., and the rector, the Rev. Eugene A. Heim, has prepared a series of "Topics and Scripture References" for the Sunday meetings throughout the year. The topics for the Sundays in Lent are: "What is Lent?" "The Greatest Temptations," "What is Repentance, Confession and Absolution?" "Prayer," "The Purpose of Suffering." Scripture references are attached to each topic. The plans and literature describing the new organization were received from the Diocese of Michigan.

## BISHOP REEVES' PASTORAL.

Savannah, Ga.—Urging his people of the Diocese to practice self-denial and abstinence, the Bishop of Georgia, the Rt. Rev. F. F. Reese, D.D., has issued a Lenten pastoral letter, which was read in all of the churches of the diocese, on Sunday, Feb. 15, and which makes an appeal for plain living and high thinking. "We are told," the Bishop said in his letter, "that men and women are at this time indulging in a riot of extravagance and self-indulgence. This may be a reaction from the stern restraints imposed upon us by the war. But such reaction is a foolish extravagance of unreason. Much that we are now suffering from is its consequences. Would that the spirit of self-forgetting sacrifice which many exhibited when country and humanity appealed to them could be accepted as the normal and true rule of life in peace as well as in war. Brethren, we must find in our Saviour's life and character the ideal and principle of our own lives, and with grateful joy discipline ourselves, bodies and wills, into His obedience. For that purpose, therefore, I bid you practice self-denial and abstinence."

Continuing his admonitions, the Bishop urged in his letter determination of some definite rule or plan for Lent to strengthen wills, and to steady fluctuating purposes. He suggests setting apart one portion of each day for devotion and being faithful to it; daily Bible reading with meditation; subordinating pleasure to privilege of prayer in the worship of the Church; setting apart days and hours for being present at some, if not all, of the Sunday and special Lenten services, making the sacrifice necessary to do so; and being especially frequent at the altar in Holy Communion. "Examine yourselves," Bishop Reese says, "with courageous honesty, that you may know yourself, your weaknesses, and faults and sins. Be straightforward in confession both in private and in public. And finally, brethren, be mindful of the grace of alms-giving, or better, justice. Practice self-denial that you may have wherewith to bless others. Practice plain living and high thinking—the high thinking that will make you free and just and generous and abounding in the love which gives self and substance for Christ's dear sake and for those whom by our ministry we may bless in His name."

## NEW HEADQUARTERS

The office of the Bishop of Western Michigan has been removed from St. Mark's Parish House to rooms 303 and 304 in the Kelsey Office Building, corner of Ottawa Avenue and Pearl St. The change was rendered necessary by the demand for enlarged space. The Archdeacon will have his desk in the new quarters where will be also the office of the Diocesan paper, The Church Helper.



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## THE TEMPTATIONS

Immediately after our Lord's baptism He went into retreat to think of the great task that lay before Him. He had arrived at a crisis in His life. He had just been through a great experience, which left Him confused. A struggle was raging within Himself. He had a big job before Him. He knew that. And He knew, too, that before starting in, He should work out principles which would guide Him in the work.

The story of this mental struggle is given to us in the characteristic oriental way by means of striking pictures. Satan—the god of evil—comes to Him and tells Him to satisfy His own wants by turning stones into bread. The Devil said: "You have ability. Your ability is going to enable you to serve these people that you love. And it is proper that you should serve them. But remember you have but one life to live. After all, a man's first duty is to himself. See to it that you are comfortable yourself first of all. Get some of the good things of life. Perhaps the Pharisees will give you a job preaching in their temples. They are doing good doubtless; and at the same time they are comfortable themselves. Of course, I know they do not look at things just as you do. But what does that matter—a man must compromise in this world, you know. Join with them. You may not be allowed to express yourself freely on all subjects—but you will be respected—and comfortable—that is the chief thing."

And Jesus said: "No. I came to minister, not to be ministered unto. I came to serve, not to be served. It means sacrifice and suffering, I know. Perhaps even death—and I love life. Yet I must serve as God would have me—be the consequences what they may. I am absolutely God's. I will take no thought for myself." And the evil left Him.

But how was He to serve? What was He to do to begin His work? Evil—defeated in the first struggle—returned to try again.

"I'll tell you what to do. Make a big showing. Your work is to be with Jews. Now they are a persecuted race. Faith in their own power has been crushed out of them. So they are looking for a Deliverer—one who will come in a chariot drawn through the heavens. They believe that he it is who will free them from their enemies and set them up as the chosen people of God. I'll tell you what you do. Go to the roof of the temple. You know God will protect you. So jump. If He is with you no harm can befall you. It will create a sensation. People will shout 'miracle'—and will hail you as their Deliverer. Then you can make them do whatever you wish. It is the quickest—the easiest way—to accomplish your purpose."

And Jesus said: "No. That would be tempting God. Besides nothing is ever accomplished by these sensational methods. The brotherhood that I would build must come slowly; because people understand what brotherhood means. They cannot be led blindly into it. They must understand love. Then it will last." And evil left Him a second time. But the question "How" still remained

unanswered. The Devil saw there another chance.

"You refuse to join the Pharisees for the comforts it will bring to yourself. Then join with them for the power it will give you. Fight your way to the top. Let your conscience go hang for a while. Become a ruler by the sheer force of your will. Be the master. Then you can force your will upon the people."

And Jesus said: "No. In striving for mastery I will destroy my desire to serve."

And Satan left Him for all time, while Jesus came from the wilderness with certain principles fixed in His mind. First of all He was to give no thought to His own life. Second, He was to build the Kingdom by the slow process of teaching love to the people. Third, He would force no one into the Kingdom against his will. He wanted them to join because they understood.

If we, as a Church, are to continue as the Body of Christ, we must follow His principles. In these complicated days it is not easy. It means thinking before we act.

First of all, for what do we live? Is it for bread or service?

You are a physician. Very well. Why? Because you wish to heal the bodies of men, or because you want three dollars for every call?

You are a politician. Why? To see that justice is done to all, or because you seek worldly honors, or lower still—graff?

You are a manufacturer. Why? For service or for profit? If the former, then your chief concern is the producing of goods for use. If the latter, then most likely you are employing little children, paying poor wages, and working the people long hours, so that your profits may swell. A clergyman. Why? A fearless man preaching truth as you see it, or a self-seeker watering down your message in order to please those who contribute most towards your salary? In other words, if we are to be imitators of Christ, we must strive, first of all, to live up to the principle of unselfish service to the group without thought for our own personal welfare.

And secondly we must be satisfied with the slow progress which comes to this world as it trickles from the mind of man, and not try to establish the Brotherhood of Man by some sensational method. Make-shift programs, which try to gloss over the evils of our day, can no more usher in a better day than Christ could establish His Kingdom by jumping from the temple.

And last of all we must avoid the method of Power. We cannot establish a rule of righteousness by forcing it upon people. Power only breeds power. Hatred only breeds hatred. The last five years, and the final collapse of Prussianism, should convince us of that. The world, as never before, needs the application of Christian principles: unselfishness, sane thought; love and goodwill. In no other way can men establish the Brotherhood of Man.

### A GOLDEN ANNIVERSARY

The Golden Jubilee, or fiftieth anniversary, of the consecration of St. Paul's Church, Grand Rapids, was celebrated on Sunday and Monday, February 1 and 2, with sermon, Confirmation and Holy Communion administered by the Bishop and a special sermon preached by the Rector, the Rev. W. A. Munday, Sunday evening. A parish dinner on Monday was attended by the congregation and visiting clergy. Addresses were made by Dean Potter of the Pro-Cathedral, by Archdeacon Vercoe, and the Rev. Mr. VanVliet, Curate of Grace Church.

### ONE ON THEM.

A preacher conducting a mission announced that he would speak the next night on "Liars." The audience was requested to read up in advance the seventeenth chapter of St. Mark.

Next evening, before opening, with piercing glance, he inquired how many people had read the chapter suggested.

A score or so held up their hands. At which he thundered:

"You're the very persons I want to talk to—there isn't any seventeenth chapter of St. Mark!"—Exchange.

## MEXICO AND THE CHRISTIAN IDEAL

REV. HAROLD S. BREWSTER  
Rector, St. Paul's Church, Winslow, Arizona.

"Well, the Mexicans have a fine country and I hope we go in and take it." Thus, my companion summed up his dissertation as he left the stage at Tombstone, Arizona, whither he had come to visit his birthplace. He was an attractive youth with, apparently, all the average failings and virtues of our common Teutonic inheritance. His frank avowal of the feeling of the typical Southwesterner in regard to Mexico was refreshing. It was a more ethical proposition than Hearst, Fall, or any other of their ilk express because it did not pretend to any ethics whatever. It was a downright assertion of the real motive behind the entire anti-Mexican propaganda.

The remark represents the whole spirit of imperialism which is for strong peoples to bulldoze, defraud, rob, and suppress weaker ones. The patriotism contained in the spirit on the part of those who are fostering it in the United States is of a piece of that of Artemas Ward when he declared that the war must go on even if he had to sacrifice all his wife's relatives. Senators Fall, Smith (of Arizona), Ashurst, Lodge, and the others who are striving to bring about war are determined that Mexico shall be subdued no matter how many of your sons or mine they have to sacrifice in the process.

This is the level to which American statesmen have sunk in their exhaustion after their climb to the heights of idealism during the war. The true and beautiful things that the President said in those days now seem too wonderful and excellent for us; we do not seem able to attain unto them.

And yet here is a situation which offers a priceless opportunity for our nation to give a concrete illustration of the idealism that we have preached to the world. We can, at this time, in dealing with Mexico, show an international sympathy and magnanimity that will advance the progress of civilization in a marked degree. The old way of dealing with international misunderstanding has been an unending round of brutal imbecility but here is a chance to use national self-control in a way that will get us somewhere.

If we can accomplish this, every Christian will have to feel that we have manifested what one hundred per cent Americanism really is. Brutal self-aggrandizement of our own nation, pray God, is not one hundred per cent Americanism; it is one hundred per cent Teutonism, if you will, but America, as she showed by refusing the indemnity after the Boxer uprising, has finer qualities than those brutalities which lie so deep in her Anglo-Saxon heritage.

This kind of Americanism ought not to find it difficult to express itself in a land of so many nominal Christians. For there is only one attitude for Christian people to take in this crisis and that is one of loving sympathy extended to a sister people less fortunate than we are. We cannot, then, exalt ourselves in the presence of a people for whom we might have done so much and who would be far above their present condition if the Churches of this country had done even a small portion of their Christian duty.

But instead of that we have abused and taken advantage of Mexico time and again. General Grant, who took part in it, called the first Mexican war a national sin; and expressed the belief that our Civil War came as a punishment for that sin. We have seldom meted out full justice to Mexicans in our courts; we have not prosecuted the frequent thefts of Mexican cattle by our border ruffians; we have allowed our aviators to fly over their country in the most insulting fashion; and we have given passports to our citizens, allowing them to go into the Mexican border cities for the satisfaction of evil desires which our own laws forbid.

Besides these official wrongs there is a vast number of wrongs perpetrated by private individuals. If the Mexicans hate us in much the same way that the anti-Mexican propaganda would have us hate them, it is not

strange. They see our worst element, many Americans in Mexico being of a class that would not dare return to this country for fear of arrest. It is a well known fact that no refined Mexican will introduce to the ladies of his household an American with whom he himself has to have dealings until, after long acquaintance, he is thoroughly assured that the American is a fit person to receive social recognition by a respectable family.

It will do no harm to remember such facts in connection with the Mexican situation. The Christian attitude demands that we remove the American beam before probing for the Mexican mote. Before letting our wrath boil too hotly because of a Mexican raid, we want to be well assured that the raid was not instigated and financed by Americans desiring to make war necessary. Before condemning, as a unique thing, the much advertised blood-thirstiness of the Mexican, it might be well to visit some of the cemeteries like that in old Tombstone where have been laid the bodies of so many Angle-Saxons slain by Angle-Saxon bullets. Before condemning the Mexicans as utterly incapable of acquiring self-government—a matter, by the way, which could not in any case justify our assumption of government over them—it might be reasonable to consider our race riots, industrial deportations, and our lynchings—our deceptive press, corrupted courts and suspicious legislatures.

In any event it is not compatible with Christian feeling to hate Mexicans with the hatred which sometimes seems to take the place of religion in border communities. This border feeling is illustrated by a story for which I have the corroboration of a man who was present at the time. Years ago old Jerry Barton, the inebriate driver of the Modoc stage coach out of Tombstone, had, when under spirituous control, the habit of hitting anyone who incurred his displeasure a blow from his powerful fist and few who received that token of his esteem ever recovered from it. Undue influence with the court usually let him go free but he performed his feat once too often and was actually brought to a trial during which the judge said: "Barton, how many men have you killed in this way?" and old Jerry replied with the question, "Do you count Mexicans, Judge?"

Mexicans do not seem to count with border people as human beings. They are not considered worthy of any consideration. But they count with the righteous Father of us all and with Him who has said, "Inasmuch as ye do it or do it not unto the least of these my brethren, ye do it or do it not unto me."

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## THE SEEDS OF REBELLION.

President Wilson declares that "repression is the seed of rebellion." Why cannot our doughty and ill visioned patriots read the lesson of Russia where it was the denial of the rights of free speech and assemblage and of duly elected representation that brought the violence of Bolshevik reaction? Judge Anderson (not he of coal injunction fame) says that as a U. S. District Attorney whose business it was to ferret out pro-German plots, he can say conservatively that there was "no adequate basis of public fear" in them nor for any of the laws hysterically drawn to forfend against them, and that 99 per cent of them never existed except in perverted imaginations. He adds: "I doubt the Red menace having any more basis in fact than the pro-German peril," and declares it is the same press, and the same men who are promoting similar hysterical fear of them. He says: "There are Reds—perhaps dangerous Reds—but not one-half so dangerous as the prating pseudo patriots who, under guise of Americanism, are preaching murder, 'shoot-em-at-sunrise, etc.'"

What we need today much more than a continuance of the unavoidable scare and the excessive precaution of war times is a restoration of civil sanity and a renewal of confidence in American principles and traditions. In the steel strike area of Pennsylvania it was sedition to advocate labor unionism. If legislatures and Congress can deny seats to men who have been duly elected by their lawful constituents simply because the orthodox party men think their party tents heretical, where goes the principle of representation? If immigration officers can deport individuals whom they charge with holding un-American views, where goes the right of asylum and trial by jury? If public officers or the paid deputies of a corporation can close public halls to American citizens and deny the rights of assemblage under police surveillance and protection, where goes the right of free speech? What has become of the First Amendment which prohibits the abridgment of speech or of the press and of the right of assemblage, and forbids any state to "deprive any person of life, liberty or property without due process of law"?—Christian Century.

Brooklyn—The annual retreat for the women of Long Island and Greater New York will be held on Friday, March 26th, from 10 a. m. to 4 p. m. in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. John Fetherstonhaugh Briscoe of England.

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## EDUCATION AND THE MINISTRY—II.

### RELIGIOUS TEACHING AND THE BIBLE

By the Rev. C. H. S. Matthews.

My memory for the events of my own childhood is poor, but I have a vivid recollection of the first "religious" act I ever performed of my own choice. I have no idea how old I was, but I was sleeping, in those days, beneath an oval window in my father's dressing room, in one of the Masters' houses in Wellington College. My mother used to hear me say my prayers every night, and one night after she had left the room I got out of bed and said them all over again—to the devil. I have often wondered why I did this. I suppose in part it was the mere freakish impulse of a rather unusually naughty and unhappy boy. But I think there was more in it than this. I did not like God—the God about whom my mother taught us (from the Bible and the books of the "Peep of Day" series) with unusual care and skill. My mother had, I think, a particular fondness for the Old Testament, and we children knew our Old Testament stories as modern children—thank God!—do not know them. How could any child regard the God of Genesis, Judges, and the books of the Kings with anything but fear and dislike? He was not an amiable being. He delighted in war and slaughter. His favorite prophets hacked people in pieces. He showed special favor to nasty, treacherous people like Jael. He sent fire from Heaven to burn up soldiers, who were doing what they were told to do. He sent bears out of a wood to eat up rude children. Again, He was a God who sent illnesses and other troubles. I was a delicate, timid child, who suffered frequently from sore throats and earache and other childish ailments, and I had an elder sister and younger brothers and sisters who were much stronger, more attractive creatures than I was, so I was naturally the ugly duckling of the family. I was generally unhappy; indeed, my mother once told me that she believed that I cried every day during the first ten years of my life. Perhaps it is for that reason that I can only recall some half dozen really happy moments in my childhood's days at home. I had no strong reason to believe that God cared very much. And I think that the devil was a much more real person to my childish imagination. I was constantly naughty and constantly being punished. Certainly the verse of the hymn for children:

"There's a wicked spirit  
Watching round you still,  
And he tries to tempt you  
To all harm and ill."

was true to my experience. My elders and betters were apparently quite sure that I was more habitually than others under his influence. Many of my ecclesiastical friends, if they read this paper, will feel that they were right. Be that as it may, it was this, I think, that lay behind my prayer. And when later I gathered, from some source or other, perhaps from some book read aloud to us, that people could sell their souls to the devil I knew that I had done worse than that. I had given mine to him freely.

When, some years later, my father told me that the only explanation he could find for my abominable temper was that I was possessed by the devil I said nothing—but I knew that he was right.

#### Christ's Methods and Ours.

But what immeasurable and utterly unnecessary mental agony sensitive children suffer as a result of the stupidity and gross immorality of so much of our so-called religious education. When ecclesiastics, themselves impervious to the new spirit and ignorant of the new knowledge, clamor for "definite religious teaching" in our schools, I know what they too often mean. I know the stumbling-blocks they want to be allowed—all unconsciously, of course—to put in the way of Christ's little ones. I know and I shudder. I think of more than one Ruridecanal chapter and clerical conference that passed resolutions, at the time of the National Mission, suggesting, as a

remedy for our ills, greater emphasis on the doctrine of Hell. The thick-skinned children will probably avoid the suffering by growing an extra layer of epidermis, which will make them impervious to everything the Church has to say in the future; those with thinner skins will suffer and ultimately revolt.

Is there any hope for the future?

There is, thank God! We teach our children, rightly, that Jesus is our Great Example. If we believed that, we should ourselves follow His example. We should treat Scripture as He treated it, with a mixture of reverence and complete candour; freely discriminating between the good and the bad which are intermingled in its pages, frankly admitting that much that was said "by them of old time" is not good enough for those whom God never ceases to teach, if they are willing to learn.

In our own time and generation, through prophets whom we have opposed or neglected, He has taught us amazing things, which we still habitually reject or ignore. The comparative study of religions has thrown a flood of light upon the story of religious development in the Bible. New Testament criticism has shown us how utterly impossible it is to maintain with any show of reason that New Testament teaching can be harmonised into a consistent scheme. It has helped us, for instance, to appreciate in a new way the fascinating story of St. Paul's amazingly rapid religious development, recorded in his own letters. Here, as in other directions, we have gained immensely; for we have lost a dead scheme and found a growing, changing life—and life, for those who are truly alive, is always more interesting than any schemes.

#### The Power of Truth.

If we use "the liberty wherewith Christ has set us free" in our treatment of the Bible we find our young people eager for teaching. I have known a class of girls, from 14 to 16 years of age, so eager to learn that a lesson supposed to last three-quarters of an hour was brought to an end, with difficulty, an hour after time. To show children how to trace out for themselves the development of religious belief in the Old Testament from Animism, through polytheism and henotheism to monotheism, and to see how the ancient beliefs as to the character of God were criticised and modified in the light of fresh experience, and how the purer faith, won by earnest seekers and seers, was afterwards degraded in the hands of formalists; to help them to discriminate for themselves between the good and the bad in the Old Testament in the light of the fuller revelation in the New, so that they may learn for themselves that "the despotic notion of God's omnipotence runs as an alien and barbarous current through the literature of love and trust," and see that "the history of the growth of spirituality in religion is the gradual disappearance of the belief that God exercises power of the external and compulsive kind, and realization of the omnipotence of divine love to attain its ends without the exercise of compulsion"—to do this is pure joy. For then one learns, if one had not discovered it before, the liberating power of the truth, and one sees the natural capacity of children for all that is good and beautiful and true growing and developing in the sunshine of the divine Spirit.

#### Timidity and Fearfulness.

But in how many parishes is this done? And how many of the authorities of the Church encourage the doing of it? Inter-denominational bodies, like the Teachers' Christian Union, are doing invaluable work in this direction, but the recognized educational societies of the Church, as usual, lag far behind. It is my good fortune to have several admirable girls' schools in my parish and the children in them are drawn from parishes in all parts of England. It is rare, indeed, to discover one of them who finds the help she is so eager to seek, in the church in her own parish. It is absolutely hateful even to seem to sit in judgment upon one's fellow clergy, and indeed the blame, if blame be implied, rests not upon them but upon a hoary system, in which they have become involved, which seems somehow to have lost the power of

growth and change and rapid adaptation to real needs.

But the trouble—the really desperate trouble—is that meanwhile, year by year, the leakage of the very best of our young people from organized religion becomes more serious. And it could be stopped almost entirely if only our authorities would face the facts. But will they? I confess that I search in vain for any sign that they are willing to do so. How could it be otherwise? Brought up, for the most part, as we clergy were, in a system in which a constant appeal has been made to fear, it is natural that timidity and fearfulness should be the badge of all our tribe.

### NEW YORK RECTOR DEFENDS LABOR

The Rev. J. Howard Melish, the rector of Holy Trinity Church, Brooklyn, N. Y., made a strong appeal for the cause of the laboring man while addressing a group of the younger clergy in New York recently.

Turning directly to his audience Mr. Melish asked the young clergy present for a show of hands revealing what their sympathies were toward the working-men, especially as affecting the settlement of the late steel strike. He asked how many of those present took sides with Mr. Gary. He then announced, "apparently none."

Mr. Melish related his experience in a recent great meeting in the interest of labor where a locomotive engineer chief had demanded an increase of wages, less than the scale asked was granted, and the laborers were dissatisfied. They sallied forth saying, "capital has had her turn and for years has opposed us, denying our just needs and fair desserts; now the working man is on top, and we are going to make capital pay." "It has not been right that young manufacturers have been able to retire," said the speaker, "while still in middle life, rich men, while plain people who have produced the wealth—or at least the goods—have not had enough for respectable comfort, pleasure and education for their children."

"The Christian Church has a most complicated and disheartening part to play in the world, until the new foundations are established. Among other things her ministers must face foes in the house of her friends if they would speak out their democratic convictions. Mark my word—the time is at hand when men who speak as I speak, unwilling to compromise on the subject of the inherent rights of the laboring man, will be thrown out by the Church which is demanding suppression and an end of free speech in this free republic."

"And yet the workers are beginning to make a distinction between the Churches which impose their authority, and autocracy as though it were from God and the Church which is democratic and which aspires to find God in every man. I lately heard Victor Berger say—I will no longer criticize the Churches without defining the Church."

"Is the Church's purpose a partisan one, or does it exist for religion? Is it to be buttressed by the rich and then used to exploit the poor? Or is its primary purpose one of character-building?"

"I protest that Bernard Shaw is all wrong when he says that the Church exists 'to take the revolutionary edge off of poverty.' Workingmen are not to be mentioned by the side of poverty. Paupers and beggars are not revolutionary. But self-respecting toilers sometimes are revolutionary—particularly when they earn the right to a fair share of freedom, education, pleasure and recreation. The Christian Church has always been the greatest agitator in the world: and that it should remain, lest men forget to be men, and die in their indifference and sins. We need to take account of what the editor of the Dial recently wrote—'We have plenty of good men: What we need is brains.' We still need to read the Apostle Paul again where he says: 'He that will not work neither let him eat.' As it is now some men who are living on interest, rents, and coupons—and still not producing—are getting the cream. Until that sort of thing is brought to an end it is the Church's business to see that we are always on the edge of revolu-

tion. It is the Church's business to convert the 'loafers' but not to condone their wrongs."

"Every life is sacred. Hold up before every man the Fatherhood of God. Did He not make the material fabric? Was there not the carpenter in Nazareth? Did He not go about His Father's business? And is not His business with all the concerns of virtue and human betterment in every sphere?"

After answering many pertinent questions Mr. Melish took his seat amid prolonged applause, although several present were heard to say that they were in some respects directly opposed to the speaker's conclusions.

#### HUMILITY.

The man who sees God very big, naturally sees himself very small. The center of his universe is shifted from himself to God. It will no longer seem of great importance whether he himself is honored or slighted by men, as long as he is loved by God. He will no longer be sensitive to snubs, insults, or the humiliation of failure. He will no longer push himself forward, and seek, "the most honorable seat at the feast." In humility he will find freedom from much that destroys the peace and happiness of most men.

He will not set much store by the things that distinguish him from his neighbors. He will not let the accidents of birth, position, education or money shut him up in a narrow rut, and cut him off from the common people.

He will not be a self-righteous Pharisee, for compared with the difference between himself and God, the degree of wealth, honor, wisdom, refinement, and even goodness which separates him from other men, will almost disappear. Before the throne of God all men are poor, ignorant, coarse and evil, and all are able to become rich, wise, holy and good, for all are able to become children of God, and heirs of His kingdom.

In other words, a Christian can be neither a prig nor a snob, for there are none in the kingdom of heaven. And he will find that the world for him has become much bigger. Even if he is disowned by the little coterie in which he is born, will have become a citizen of the great world, an inheritor of the earth in the fullest sense.

It was this feature of Christ's teaching and character that gave most offence to the "respectable" people of Palestine. He would not honor the Pharisee rather than the publican, the sinner and the harlot. He was friends with them all. He shamed the faults of all, and tried to bring out the inherent goodness in them all. All were needed for the Kingdom; all were beloved of God; all needed the new birth, and were capable of the new life. And it is this feature of Christ's teaching and character which the Church has most conspicuously failed to appropriate. Religion has an almost inevitable tendency towards smugness and snobishness. Often and often the churches have been more akin to the Pharisees than to their alleged Master in this matter, and have consequently failed miserably to increase the Kingdom. Donald Hankey.

### SOCIAL SERVICE COMMISSION FOR GEORGIA.

One of the results of the Nationwide Campaign of St. Paul's Church, Augusta, Ga., the Rev. G. Sherwood Whitney, rector, has been the organization of a Social Service Committee, with Mr. Audley Hill as chairman. This committee has gone actively to work and its first enterprise has attracted much attention. Realizing that the regular members of St. Paul's will not attend the night services to any extent, the committee has determined to go into the "highways and hedges" and bring to the most needy, the ministrations of the Church.

There are several large areas of territory within a mile of the Church which are not covered by any Christian organization of work, and which is occupied largely by workers in the cotton factories. These people seldom see any form of Christian service except the Holy Rollers. Through the co-operation of Miss Roberta Biggar, secretary of the Associated Charities, groups of children and grown people gather at some appointed place on Sunday evening at 6:30 o'clock. Automobiles from St. Paul's Church arrive at certain corners and carry the waiting groups to St. Paul's Parish House, where, in the social hall, they are entertained in a quiet way for an hour, light refreshments being served to them. At 8 o'clock they go into the church for a short bright service and an appropriate talk from the rector. Every Sunday evening from forty to fifty are brought in this way, and they are greatly appreciating what is being done for them.

The committee hopes that out of this experiment will grow some definite and constructive work, and among other things planned is the organization of several troupes of Boy Scouts among the boys of the Mill Districts. St. Paul's parish has the only troupe of Boy Scouts in Augusta.

The Rev. Mr. Whitney, since his visit to Atlanta to attend Mr. Hickson's Mission, has made several addresses describing his experience, and on Wednesday evening, Feb. 11, Mr. Whitney spoke on the Mission at the prayer meeting of St. John's Methodist Church. By request, Mr. Whitney prepared an article for the Augusta Chronicle on the Mission, which was published in the issue of Feb. 15.

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