

"Bishop Johnson's editorials alone are worth three times the subscription price."
A. Bishop.

The Witness

"FOR CHRIST AND HIS CHURCH"

"For some time I have felt The Witness to be the paper I need for distribution in my mission work."
A Rural Pastor.

VOL. IV. No. 10.

CHICAGO, MARCH 13, 1920.

\$1.00 A YEAR

PHILADELPHIA RECTOR ASKS QUESTIONS ABOUT CAMPAIGN

The Rev. Dr. Steele, Rector of the Church of St. Luke and The Epiphany, Philadelphia, questioned the wisdom of the Nation-Wide Campaign in a sermon preached in that church on the subject recently. He said in part:

There are certain questions that I want to ask you. They have been asked me. I propound them only. I make no proposal toward their answer. They are rather searching. But they must be answered, either for or by those who participate in this vast undertaking. The first is this: Can the promise be kept by those who have made it that, if you comply with all this method and give this amount of money outright, in one way and through one channel to one central treasurer, you will be exempt from all appeals from other sources? Have you noticed, in the past two months, that you have been more free than formerly from all outside solicitation? Do you believe that, between now and three years from this January, no one will ask you to contribute toward any fund for doing any other form of church or mission work? I do not know. I merely ask you.

In the second place, do you believe that this method of asking for money in bulk is a likely method of securing it? Do you believe that people are more likely or less to make contributions, in round figures, to one central fund, where it shall be apportioned to the institutions most in need of it upon the judgment of one central bureau or committee? As human nature is, does this make more appeal or less than to be told and asked about one institution and for one need at one time? I am wondering. I have not been asked for advice upon this point—nor any other. Therefore I have not given any. I am only asking you to think it out for yourself and to answer for yourself, although of course only to yourself.

In the third place, are you assured, impressed or convinced that this time is one opportune above all others for the Church to ask for so much money? How far have conditions just at present been the moving cause toward this asking and in how far is the motive, unexpressed and all unconsciously perhaps, one that arises out of something that became predominant in wartime? I mean the prevailing practice, and the ease of large accomplishment, in asking for large sums of money for great corporate endeavors. I do not make this as accusation. I am not speaking in criticism. I am only asking. I am wondering whether you have read the article recently published in the Saturday Evening Post on "Drives, Drivers and the Driven."

Lastly, there is this deep searching question. It was asked of me the other day by one of the keenest and the sanest men I know; a man of means and one of motives unimpeachable. Is the raising of a sum of money, whether large or small, the thing the Church needs most at just this juncture? I expect the Church to raise by this endeavor a large sum. In the two-fold effort those who planned this Campaign set about and spoke upon, increasing the Church's spiritual life and amassing thereby a greatly increased total of Church contributions, they will get a lot of money. The questions then that will arise, however, are much more important than the ones they started with. How will they spend it? Just what will they do with it?

This is the only one of four general questions above to which I suggest answer. There are three things about which much talking is done; but they are subdivisions of one major subject. I am thinking of money,

men and message. Chief emphasis is laid upon the task of raising money. Only secondarily, far after this, comes the question of men through whom to expend this money. Lastly only, almost negligibly, stands the question; What is the message you want these men, by the aid of this money, to carry? I would suggest the utter reversal of this order. I would say to those who make most loudly this appeal: If you will give your first attention to clearing up frankly the question of message; if you will find out what is the Gospel you are trying to have preached; you will have less trouble in getting and preparing men to preach it. If you have these men—or when you have them—to preach that message so prepared, it will be easy to get all the money that is needed. Until then, you will not get it. And you should not.

GIFT OF \$125,000 TO CHURCH HOSPITAL

On behalf of the board of trustees of the Good Samaritan Hospital, Portland, Oregon, Bishop Walter Taylor Sumner announces a bequest of \$125,000. The gift will be employed to build an entirely new structure devoted to maternity cases, and will be one of the best on the Coast in equipment and modern design.

This is the outcome of plans broken by the death of Theodore B. Wilcox, one of Portland's builders and leading citizens, in March, 1918. Mrs. Wilcox and her children thus carry out a project long contemplated by Mr. Wilcox as a crying need of the city.

Lack of hospital space has caused great suffering during the epidemics. At this moment a campaign to raise a \$300,000 building fund is in progress. Forty-one prominent citizens compose the committee. About a third of the patients treated receive free service. It is hoped that with the extension and new equipment, this branch can be increased.

MISSION TO NON-CHURCHMEN.

What promises to be an undertaking of considerable benefit to the Church in New York is the Mission to Non-Churchmen that opened at Christ Church on Quinquagesima. It is the project of the Junior Clergy Association and endorsed by the leaders of the Church in New York. It is entirely extra-parochial, Christ Church being selected as the place of the mission simply because of convenient location. Services will continue for two weeks, excepting on Saturdays. Among those who had consented to deliver lectures on various aspects of religion and life are the following: Bishop Burch, Dr. Slatery, Dean Robbins, Dr. Milo H. Gates, the Rev. Percy Silver. The Rev. J. R. Atkinson and the Rev. W. T. Walsh are on hand for any supplementary service that presents itself as needed. It was felt that after the Nation-Wide Preaching Mission of a few years ago, and after the Nation-Wide Campaign, a concerted effort to win souls should be made by the Church. If this movement succeeds in New York it may point the way to a general increase in the effectiveness of the Episcopal Church. For this reason the Mission of Non-Churchmen is being watched with interest.

HELP KEEP THE PEOPLE OF THE CHURCH INFORMED.

MEETING OF THE PRAYER BOOK COMMISSION

The Prayer Book Commission held its fifteenth meeting in New York last month. In view of the fact that Dr. Parsons has been made Bishop and that Mr. Pepper has resigned from the Commission, it was voted to elect two presbyters and two laymen, thus making eight of each order. Those elected were the Reverend Dr. Herbert M. Denslow, Professor of Liturgics at the General Seminary, the Reverend Dr. Charles Morris Addison of Connecticut, Professor Charles S. Baldwin of Columbia University and Mr. J. R. Anderson of Savannah, Georgia.

The Commission organized for its future work by the appointment of seven committees, among which are a Committee on Study of Proposals for Revision in the Church of England and other parts of the Anglican Communion, and a Committee on the Revision of the Psalter Text, upon which Psalter Committee, in addition to certain members of the Commission were appointed Bishop Hall of Vermont, Bishop Faber of Montana, Dean Fosbrooke of the General Seminary, and the Reverend E. deS. Juny.

It was the sentiment of the Commission that the Report to be presented to the next Convention would be substantially the Report presented to the Convention at Detroit a very large portion of which has not been acted upon at all as yet. Such changes as the Commission may make will be only such changes, doubtless few in number, as may seem desirable for weighty cause. The Report substantially as it stands is now before the Church and it is the hope of the Commission that it will receive the Church's careful study, and that the Convention will come to its work after the benefit of full discussion.

It is also felt by the Commission that there are certain parts of the Report, namely, those new Offices and Prayers, which do not involve revision of existing formularies, which the Church may desire to use if presented in convenient form. In regard to this matter, the Commission took the following action, namely:

"BE IT RESOLVED That this Commission suggest to the several Bishops in the Church that if they should desire to authorize the use of any part or parts of the new Offices and Prayers in the Second Report of the Commission which are suitable for occasional use, the Commission is prepared to arrange for the printing of such parts through the Macmillan Company at the expense of the purchaser."

As there are already expressions from various Bishops, showing a desire for such publications, it is the hope of the Commission that pamphlets may shortly be available. They will probably be four in number one to contain Prayers and Collects; a second, containing the two Offices of Instruction; a third, giving the Office for the Burial of a Child and a fourth, certain other new Offices contained in the Report.

The Commission gave careful consideration to such matters as were referred to it by the Convention, as well as suggestions from many other sources, and any such suggestions as are favorably acted upon will appear in such revision of the Report as may be made, and presented at the next Convention.

Information was received from the secretaries of the two houses of Convention in regard to these changes in the Prayer Book now finally ratified. These will shortly be published by the Custodian.

The Diocese of Western Michigan contributed to General Missions last year \$5,440.60, with twenty-one parishes and missions meeting or exceeding their apportionments—a marvelous advance over past records.

INTERCHURCH WORLD MOVEMENT AN ALLIANCE OF CHURCHES

The Interchurch World Movement of North America has offered The Witness a series of six articles describing in an authoritative manner the work of that organization. We have gladly accepted the offer. This does not mean in the least that The Witness is anxious to have the Church link herself up with this movement. But it does mean that we are willing to listen to facts before passing judgment. Furthermore we believe we are serving our readers by printing these articles since they should enable us to have a more enlightened opinion on a vital issue. The first article of the series follows.—Editor's note.

The financial correspondent of the New York Evening Post cabled from London recently that there was, a growing feeling that the best cure for the present industrial and social unrest lay in "a genuine religious revival."

It was a layman who wrote that, a hard-headed newspaper man, an expert in the Stock Exchange—that is, in "the things that are Caesar's."

Yet he sees also the imperative necessity of rendering unto God "the things that are God's."

And he goes on to tell us that this statement about the need for a genuine religious revival "reflects, not the opinions of excited politicians or religious fanatics, but the views of hard-headed business men."

The Interchurch World Movement of North America represents "a genuine religious revival."

It is not a revival in the old sense of a campaign of local evangelism conducted by some well known evangelist. That kind of a campaign, valuable as it is, is necessarily of short duration and too often its results are not adequately conserved.

The Interchurch World Movement represents an effort by the evangelical churches to bring about a nationwide revival of love of God and faith in the saving power of Jesus Christ.

"Every Christian an evangelist: every church a center of evangelism," is the watchword of this modern revival.

The foundation of the Interchurch World Movement is the same as the foundation of every evangelical church—belief that the Gospel of Jesus Christ alone can save the world.

The object of the Interchurch Movement is to provide the means by which the churches which have this fundamental belief in common may take common action to promote their belief.

The Interchurch Movement is, in fact, an organization, governed and controlled by the churches themselves, to promote co-operation among them in pursuing those objects which are common to them all.

It has nothing to do, and cannot under its constitution have anything to do, with any organization designed to promote organic union among the denominations.

Each denomination that participates in the Interchurch World Movement retains absolute independence and autonomy in its denominational affairs.

But all the participating denominations will co-operate in the fundamental objects of the Christian church which are common to them all.

These include: the missionary undertakings of the churches at home and abroad; assistance to local churches; promotion of the spiritual ideals of stewardship, life service and the power of prayer, and such other church activities as education, the

adequate support of the ministry and the provision and maintenance of hospitals and homes.

It is a grand alliance of the evangelical churches, in which each retains its autonomy but all co-operate in fighting the common enemy.

Nearly two thousand years after the birth of Christ only one-third of the population of the globe is even nominally Christian.

The total membership of all the Protestant churches in the world is not more than one-thirteenth of the total population.

There is something wrong somewhere.

If a business firm put on the market at a cheap price a first class article that met a general need, and yet found that it didn't sell, what would the head of that firm say?

He would say the fault lay in the method of salesmanship.

Is there not some blame to be attached to the salesmanship of the churches? Have they been as efficient in doing the Lord's business as they might have been?

Individually they have labored heroically; but they have labored as individuals. Too often they have even competed one with another in doing the Lord's business. It has been like a lot of departments of the same organization, each conducting its affairs in a thoroughly efficient manner, but independently of all the others.

The result is that two-thirds of the world are still without the Gospel.

It is time to substitute collective effort for individual effort; co-operation for competition.

The Interchurch World Movement simply represents the logical development of the co-operative principle which of late years has been applied with increasing success to church relationships.

The Federal Council of the Churches of Christ in America is a shining example of the co-operative principle in church statesmanship.

The Interchurch World Movement provides the machinery for working out this same principle in the practical details of evangelism.

PROPERTY FOR CATHEDRAL IN WYOMING.

Friday, the 13th of February, proved a lucky day for the Missionary District of Wyoming, for on that day arrangements were completed whereby the Church purchased a piece of property which completed the possession of the entire square upon which St. Matthew's Cathedral, Laramie, stands. The Church is now the possessor of a most valuable and beautiful square in a strategic portion of the city. It has owned, since the days when Bishop Talbot founded the Cathedral, half of the square. The other half has been obtained through a gift of Mr. Iverson and Miss Grace Scoville, and through the recent purchase. Plans are now being made for the removal of the houses now on the square, and the beautifying of the square, with a view to the future erection of a Bishop's House and other buildings. The transaction is the fulfillment of a long cherished dream of the Bishop's, to show to the University students, who come from all corners of the state, the Church in her strength.

London.—The ecclesiastical parliament of the lower house, in convocation at Canterbury, again has rejected the right of women to preach from the pulpits of the Church of England.

EDITORIAL

By Bishop IRVING P. JOHNSON.

MODERN PAGANS

When St. Paul made his indictment of the pagan Roman world, he accused them of "changing the truth of God into a lie" and of "worshipping and serving the creature more than the Creator," and summed up their unwholesome condition as that of men "without God in the world."

It is a vivid portrayal of the essential elements of Paganism, as true today as it was then and almost as frequent.

The "truth of God" is that He is a person capable of love and of righteous indignation. Whereas "the lie" is that He is an impersonal force, a categorical imperative, a metaphysical hypothesis, capable of nothing outside of the pagan mind that conceived it.

To believe in a person is to accept a Master; whereas to serve an idea is to retain control of the God whom we create. For the idea is the creature of our own little brain.

Like the pagans of Rome, Americans do not serve Jupiter or Juno, but the little gods of their own neutral mantelpieces—the little gods whom they can chastise when they allow one to get sick or to undergo misfortune.

These little gods, however, are no longer made of wood and stone, but they are the elusive fabrications of mortal thought. Each man fashions his own, nor will he endure a god whom he cannot reshape as his fancy dictates.

Really this little God is a reflex of one's own little self.

Like the Kaiser, he serves the god of the looking-glass.

This little god deteriorates with man when he goes down and soars with him when he goes up.

He is a facile, changeable, obsequious god who never challenges the will of his master, but rather approves each whim.

We call this new thought, for have we not created the thought and therefore is it not new?

True, the pagans of old had similar deities, but they lacked the modern attachments. They were good enough gods for two thousand years ago, but those gods lacked modern ideas. Hence, they have been superseded.

There is another very large group of rather tiresome people, who do not trouble to make themselves gods, for with them, thinking is unprofitable labor.

They have no ideas that are capable of being deified. They worship the commandments and bow down to legislative enactments.

Whenever these victims of mental paralysis are elevated into high places, whether the platform of the school-room or the rostrum of the forum, they set up the tablets and bid all men to worship them.

To these men God is not force, but law. Is not the law sent from God? So "they worship their net and fall down before their drag."

To them God's world is a great reformatory and virtue consists in keeping out of it.

Piety does not consist in loving and serving your Father in Heaven, but in observing certain laws.

Not even do these converts regard the great moral laws of Sinai as the test of orthodoxy, but rather certain petty rules by which the trusty is segregated from the degenerate.

Virtue consists not in loving God and forgiving your enemy, for I grieve to say that these instructors of the foolish, who "rest in the law and make their boast of God" are often good haters of those who differ from them.

Virtue consists rather in abstinence from tobacco and whiskey and cards and theatre and dancing.

These are taboo, far more deadly than envy, anger, malice and all uncharitableness.

What a petty world! In which God looks not at the heart but at the foibles of His children, and calls those good who play authors but not bridge-whist.

Is it strange that such a world should be a stupid, mediocre world? Is there anything winsome or generous or godlike in such a cult?

* * * * *

And next there is a group of pagans whose god is their belly. This is not nice way to describe this cult, but then it isn't a nice cult.

Of course everyone at once thinks of a heavy eater or a heavy drinker as the special devotee of this cult. But not so. The human anatomy is not concerned merely with eating and drinking, but it is also heir to certain aches and pains.

I take it that any religion which gravitates around the physical anatomy would come under this classification.

There were those in our Lord's time who followed Him because of the loaves and fishes. They were not a grateful lot. And then there was another group that He cured of their aches and pains.

They were equally indifferent to gratitude. Out of the ten healed, where are the nine? Congratulating themselves rather than thanking God.

We humans are a selfish lot. And while we may approach our aches and pains, like Agag, "walking delicately," or like Hezekiah, "treading softly," yet it is the ache we are after.

It is all right to talk learnedly about the thinglessness of matter, but the ache's the rub.

One cannot be devotional when in pain, and is not the body merely a refuge of the mind beneath? And if our stomach aches is not our soul astray?

So let's approach the ache. Not directly. That were to

acknowledge that the soul's astray; but indirectly while forgetting the ache in the abstraction of mental fervor; we come to and lo, the ache is gone, and we congratulate ourselves that we are not as these publicans who do not dissolve their aches in the uplift of the soul.

But alas! the final ache, the pains of death, that no man has dissolved.

It is not enough to take an anesthetic for one's trivial pains, if the great pain awaits me when I come out from under the sickly smelling ether.

Besides men do not necessarily find God in the absence of an ache any more than they learn love because they do not use tobacco.

It is not enough to take an anesthetic for one's trivial pains, from the tribulations of the flesh. Instead they sanctified suffering so that those who come out of great tribulation are accounted worthy.

There is nothing to inspire one in a Christ that avoided pain.

* * * * *

Paganism is human selfishness which changes the truth of God into a lie, and worships the self-same creature rather than the Creator.

In order to worship God, you must have something which you are willing to give to God, and giving it to God to be ready to do without it yourself.

Why do men stay away from God's House? For the same reason that a man might stay away from a grocery store. Either he hasn't the price, or else he isn't hungry.

What has a thoroughly selfish man to give to God? Certainly not himself. He is not willing to give himself, his soul and body to be a reasonable, holy and religious sacrifice.

What has he to give? His time? He needs it all. His money? He wants it all. His love and gratitude? Alas, he hasn't any to give.

The man hasn't the price. And he has gone without so long, that he is no longer hungry.

Why then should he "buy and eat"? Moreover, Protestantism has taught him that he can have his cake and eat it.

He need not part with anything. Salvation is free. And so why go to the store and buy something that you can get any old time for nothing.

Religion has been cheapened until any sacrifice is too expensive.

Of course if a man spends many thousand dollars for a mansion, he does so because he wants the mansion more than he wants the money. But supposing he loves the money more, and besides he hopes to inherit the mansion anyway. Why spend the money?

If it is not necessary to lose your life in service in order to save your soul for eternity, why not save all trouble,—devote your life to yourself and have your soul too because of your blessed assurance.

It doesn't quite fit in with the fool who built more barns, and had his soul foreclosed because there were no assets by which it could be redeemed. But then, was he not a fool? Surely I am not that.

I am not so sure. It is either God who is being fooled or the man who hopes to acquire a soul without effort. And I do not believe that God is fooled.

If we could only substitute a neutral God, or a legal God or a God who wished away our aches and pains, what a wonderful Eden this would be.

But unfortunately this is not an Eden, but a wicked, stupid old world, a paradise of fools who think they can elevate themselves by deifying their cogitations, or refusing to dance, or securing a clean bill of health until they die.

It is all comprehended in one pithy saying, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

NOTES IN BRIEF

The outstanding event of the winter session of the archdeaconry of Scranton was the election of a committee to investigate and report on the records, careers, and qualifications of any priests who might be suggested as potential candidates for the office of Bishop Coadjutor. They were elected to serve with ten men from the archdeaconry of Reading appointed by the Bishop. No authoritative decision has yet been reached to elect a Coadjutor, and the archdeaconry of Reading constituted its committee to report only on the "bare facts of the life and career" of each potential candidate, omitting reference to qualifications. The committee is to eliminate the danger of hasty election.

Colorado—On February 23rd at 10:30 A. M. Bishop Irving P. Johnson advanced to the priesthood in St. Andrew's Church, Fort Lupton, the Rev. Heber C. Benjamin. The Rev. B. W. Bonell, Dean of St. John's College, Greeley, was the Gospeller; the Rev. C. H. Brady, the Epistoler; and the Rev. F. W. Sherman read the Litany. Mr. Benjamin is a Senior student of St. John's College and has been in charge since last June of the mission at Fort Lupton, where he is doing splendid work.

The report of the annual meeting of the Free and Open Church Association recently held in the Church House, Philadelphia, shows that 88 per cent. of the Episcopal Churches in the country have adopted the system of free pews. There are ten dioceses where pew rents are unknown, and the movement to abolish them is gradually growing.

The Seamen's Church Institute has opened a new department which will surely prove a very useful one. It publishes a weekly list of missing seamen; men who have lost touch with their families either through their own carelessness or the uncertainty of the movements of themselves or of their families during their absences. Those who know anything of the seaman are aware of the fact that not all those reported lost at sea go to Davey Jones' locker. The Institute is already able to report gratifying results from its new effort.

Cedar Rapids, Iowa — An inter-church school of missions is being conducted in this city, headed by Dr. A. L. Murray, rector of St. John's, and Prof. George W. Bryant of Coe College. Dr. Murray has recently given six lectures in different churches of the city on "Christ and our Day."

The Bishop's House,
74 Vandeventer Place,
St. Louis Mo., March 24, 1920.
The Presiding Bishop has taken orders for the Ordination or Consecration of the Rev. Robert Carter Jett, D. D., Bishop-elect of Southwestern Virginia, as follows:
Time Wednesday March 24, 1920.
Place, Trinity Church, Staunton, Va.

Consecrators: The Presiding Bishop; Rt. Rev. Dr. Tucker of Southern Va.; Rt. Rev. Dr. Gravatt, of West Va.

Preacher: Rt. Rev. Dr. Brown, of Va.

Presenters: Rt. Rev. Dr. Darst, of E. Carolina; Rt. Rev. Dr. Thomson, Bishop Coadjutor of S. Va.

Attending Presbyters: Rev. Dr. Berryman Green; Rev. T. C. Page.

Master of Ceremonies: Rev. J. Lewis Gibbs.

Deputy Registrar: Rev. John J. Gravatt, Jr.

Faithfully,
DANIEL L. TUTTLE,
Presiding Bishop.

Plans for the celebration in this country of the Tercentenary of the landing of the Mayflower has just been announced by the American Mayflower Council, and include seventy mass meetings in seventy cities, the observance of Mayflower week November 21-29 (Thanksgiving week), with Mayflower Sunday November 21, concluding with a national mass meeting in Madison Square Garden, New York, on Monday, November 28 to which representative citizens from all over the country and from abroad will be invited.

Wyoming is waiting with deep concern and keen anxiety the decision of its Bishop concerning his election to Delaware. The workers in Wyoming compliment Delaware upon its good taste and its recognition of outstanding ability and leadership; and yet express the earnest hope that the Bishop may see fit to remain with the work which he has so wonderfully and firmly established during the past ten years. These have been years of preparation and of foundation-building, and it is hoped that the superstructure may be enacted by this same builder, whose vision and unflinching courage have brought the District to the point it now occupies. Wyoming at the present moment stands at the entrance to a wonderful future, in which the Church will play an important part, as it has gained such a well-established foothold by the untiring efforts of its Bishop and missionaries. May they continue to work together in this land of promise!

As a result of the Every Member Canvass of the Nation Wide Campaign on December 7th, 1919, in the Diocese of Rhode Island, three parishes report 1,470 new workers, about 40 per cent. of which are men; 1,284 of these are offering for work in the Parish; 186 of the 1,470 are offering themselves for work in the Diocese, or for general work. All of these are offering whole time service to the work of the general Church.

Helena, Montana — The Helena Ministerial Association has planned to have Wednesday evening of each week set apart as "Church Night," when the members of all the churches are urged to attend a union meeting for devotion and instruction in the various aspects of the spiritual life. For convenience the meetings are held in the Presbyterian Church.

A short devotional service is followed by classes taught by the pastors of the several churches or by laymen who are specialists in their respective lines.

Not less than 250 men responded

Sunday evening to the call sent out from the church requesting the presence of all former lads who at one time in their lives had sung in the boys' vested choir of St. Luke's Episcopal church, Lebanon, Pennsylvania. The appeal struck a responsive chord of loyalty and a desire to renew old associations among their boyhood friends. Not only themselves but members of their families who had not visited the church in years were present at the first annual services and reunion.

In celebration of the occasion the regular procedure of services was gone through, the same as was sung in times past by those filling the pews of the congregation.

The Witness

Published Every Saturday, \$1 a Year
 THE WITNESS PUBLISHING CO.
 (Not Incorporated)
 6219 Cottage Grove Ave.
 Telephone, Midway 3935
 Chicago, Illinois

A NATIONAL CHURCH NEWS-PAPER for the people. Intended to be instructive rather than controversial. A plain paper, aiming to reach the plain person with plain facts, unbiased by partisan or sectional views.

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Entered as second class matter at the post office at Chicago, Ill., under the Act of Congress of March 3, 1879.

FORGIVENESS NOT VENGEANCE

In the State of Illinois and some others the death penalty is visited upon criminals convicted of what are known as capital crimes. Many of the states have abolished this procedure. It is to be hoped that in due course of time all will do so. It is the final step in the removal of the worst forms of cruelty in the treatment of the condemned.

There was a time when most offenses were punished by death. Draco is said to have written his laws in blood, because they prescribed capital punishment for all crimes. He said the smallest offenses against the states deserved death, and he knew of no heavier penalty for the great ones.

But as civilization grew, under the influence of Christianity, the number of crimes for which death was prescribed diminished. At the time the Pilgrims landed at Plymouth Rock there were a hundred and twelve items in the English list of felonies for the punishment of which death was imposed. Today the list is reduced to very small proportions. And this is all to the credit of humanity.

Along with this growing abhorrence of the infliction of death by judicial procedure there has grown the sense of decency in the manner of conducting executions. In former days death was made as terrible as possible by the accompaniment of wide publicity and often the savage and demonstrative satisfaction of crowds of onlookers, whose emotions were stirred by the spectacle.

In later years an increasing sense of propriety has led to greater restrictions upon the number of witnesses. Today the court-yard type of hangings has in most self-respecting communities been replaced by private executions in the confines of jails and with very few onlookers. The efforts of a Chicago sheriff to secure for all the inmates of the jail the morbid satisfaction of witnessing a hanging brought out such a protest from right-minded citizens that in spite of notes of approval here and there it was given up.

Of course the only argument to be made in favor either of capital punishment or of publicity in connection therewith is that there is a deterrent influence exerted upon would-be criminals by the fear of this last moment. Similarly it is supposed that criminals witnessing the unhappy end of their companions in crime may be brought to reformation. However, the testimony of criminologists does not vindicate this opinion, nor do the statistics of the states that still retain the death penalty in comparison with those that have abolished it.

But the fundamental reason back of all others is the fact that it is the business of society to save the criminal and not to destroy him. The attitude which the Christian faith enjoins is that of forgiveness. That does not mean that a convicted criminal is to be turned free to prey upon the community. But it does mean that all the resources at the disposal of society are to be employed in the redemptive effort. It may be that he will not respond, and that nothing less than his continued restraint is practicable. Even so the effort is obligatory. It is the task

of society to forgive and not to take vengeance.

Of course vengeance is the cheap and easy way. It gratifies the brute instincts of course men, and it appears, on the surface, as if it were the meeting out of an equivalent for the crime committed. But in reality it is not so. It is society that is mistreated in the harsh handling of the criminal.

There have been three steps in the evolution of the idea of punishment. The first was the cruel infliction of death for all crimes. That was antiquity's method. The second was the Hebrew law of equivalence, "an eye for an eye." That was the wise and humane limitation of penalty to a balanced relation to the crime. No excess was permitted.

But the law of Christ, which must be the law for a Christian civilization, if we are to take Christ seriously, is one of forgiveness. It is not a weak and maudlin sentiment that would pass over the offense, and thus imperil both society and the offender. It is rather the careful consideration of the causes of crime, and the attempt to get them out of the way; the solicitous study of the criminal's training and the humbling recognition of the blame we must share with him in permitting crime-breeding conditions so free a sweep in our modern life; and again the determination to set all the redemptive processes at work in behalf of the offender, that instead of being destroyed he may be saved.

WOMEN MEET IN HARRISBURG.

The fifteenth annual meeting of the Woman's Auxiliary of the Diocese of Harrisburg was held recently in St. Stephen's Parish House, Harrisburg.

Despite the very bad walking, late trains and illness in many quarters, there was a large attendance of delegates. Very cordial hospitality was extended by St. Stephen's people to all their guests and a luncheon given for them on Thursday in the ballroom of the Penn-Harris Hotel.

The Rev. H. A. Post of St. Andrew's Parish, opened the meeting on Wednesday afternoon at half past two, and following the President's Annual Message, were personal impressions of the Tri-ennial from the Diocesan Treasurer, Miss Smythe, the Vice-President-at-Large, Mrs. Drinkwater, and from Mrs. James H. Darlington, wife of the Bishop of the Diocese.

A general conference followed, on the Expense Fund and on the Pledges and stress was laid on the great need of an educational secretary for the Diocese of Harrisburg. The plan which met with most favor was for an educational secretary on a salary, who could give her whole time to this much needed work. Miss Boyer, the educational secretary for the Bethlehem Diocese, was present, giving a demonstration study-class which clearly showed the value of such work and aroused interest in the new study-class book "Neighbors." Several classes with this text-book will begin with Lent.

Bishop Israel of Erie was the speaker at the service in the evening, as well as the Bishop of Harrisburg.

On Thursday the session began with the Holy Communion at 8:45, in St. Stephen's Church, followed by a Quiet Hour conducted by the Venerable Achibald M. Judd.

The delegates then adjourned to the Parish House to hear Miss Lindley, the executive secretary of the Woman's Auxiliary, who spoke on the "Enlarged Scope of the Woman's Auxiliary." The box work to be conducted along Red Cross lines is one of the new ideas; also the Church League of Service which combines all women's organization in the Church. Miss Lindley is always forceful and accurate in her addresses and the delegates carried away clear ideas and solid enthusiasm for the enlarged work and wider vision of woman's work for the Parish, the Church, and the World.

Christ Church, Douglas, Wyoming, was injured by fire on Sunday morning, February 1st. The loss is covered by insurance, but the damage to the building is such that the Rector (the Rev. Howard R. Brinker) and Vestry are busily engaged in plans for the erection of a church and Parish House which will be a credit to the community.

EDUCATION AND THE MINISTRY

—III.

OUR SEMINARIES.

By the Rev. Wm. L. DeVries, Ph.D.

The Theological Seminary has heretofore been modest and retiring. It has too little "cried aloud" in the world and as a result it has suffered in many ways.

In the first place it has been forced to contend with a popular conception that the theological seminary is a quiet, sleepy institution, greatly concerned about the past, slightly concerned with the present and even less concerned about the future.

On the other hand by failing to keep out in the front of things it has deprived itself of valuable contribution from practical and constructive criticism of its doings—a course rarely justifiable and by no means pardonable in an institution upon which so much is dependent.

Again, it is obliged to see its "good works" go unrecognized and fails to enlist enthusiasm behind its moves for the betterment of its position and the strengthening of its work. For (it must be politely but definitely insisted) seminaries do sometimes engage in "good works," difficult of comprehension though it may be.

To break away from the traditional habit of referring to things done ages back, we will cite briefly in review a few of the important happenings of 1919. In reading this little sketch the reader is requested to do so after having asked himself the question: "What was done for a better ministry in the year that has just gone by?"

One of the notable events of the past year was the establishment of the Joint Summer School. This originated in a suggestion advanced by our Philadelphia friends, when a number of seminary professors happened to be together in August of 1918. The school was designed primarily for students who had been in the national service and whose preparation for the ministry had consequently been interrupted and delayed. The Berkeley School acted as host with extraordinary skill and graciousness. Sixty students gathered at Middletown from twelve seminaries. The academic achievements of the school were most satisfactory; but the best thing about it was the fine companionship of many men of many minds and many antecedents. The Summer School has come to stay, as has the spirit of mutual understanding and of co-operation which characterized its sessions. The Church will hereafter see much less of isolation among its seminaries and more of co-ordination of policy.

Then came the General Convention with its new Canons of Ordination promulgating new standards of admission to the ministry. The changes introduced were far too many to be catalogued here, but their importance can be briefly pictured. New subjects of examination on practical issues were added—parish organization, and accounting among the more novel. Qualification in special subjects is made necessary on the part of each man—a change which constitutes a distinct advance in our standards of training. These changes also create a problem for the seminary, which was made an outstanding feature of the recent meeting of the Theological Council in New York.

This council meets under the tutelage of the General Board of Religious Education, and at the December meeting some thirty representative men from the seminaries and provinces assembled to consider the effect and the workings of the new canons.

The seminary representatives brought up the question of these new elective subjects of examination. None of our seminaries is equipped to offer instruction in all, or even in most of these special subjects. Many of them indeed can be met by university sources. But some must be provided by the seminaries themselves. And the capacity of our seminaries for this task varies greatly; so greatly that the question was asked whether the next step should not be some specialization of function on the part of the seminaries. The city seminary, for example, is better fitted to undertake instruction in industrial problems; while the country seminary has the rural church problem at its doors.

These questions of interrelation and of specialization on the part of the seminaries themselves were raised by seminary men at the council meeting. As welcome evidence that a solution will be found by co-operation, is the agreement that the whole matter should come up again at a meeting of seminary deans.

The tentative program for this meeting as prepared by the secretary, the Dean of the Philadelphia School, is an interesting one. It includes, besides several topics of technical interest, such large questions as the development of the Summer School to include post-graduate work; the general question of concerted and co-ordinated policy among the seminaries to meet the requirements of the new canons; and the large matter of co-operative effort to lay before the church public the needy state of all our training schools for the ministry.

It is a curious fact that very little new financial support has been forthcoming for our seminaries for a generation or more. Great gifts have been chronicled for professional education of secular kinds: the Rockefeller gifts for medical research and education being one case in point. Some of the great theological schools of other bodies have also had magnificent benefactors—and have flourished accordingly.

Our seminaries are ready to feel that some concerted action must be taken to rouse the church to these fundamental facts: "That what is worth doing at all is worth doing well"; and that the proper training of men for the ministry is the most vital of all tasks the Church has upon its hands.

If this meeting of the deans can bind our seminaries more closely together, can lay the first foundation stone of a common policy, and can lead to co-operative effort—and all these things are possible—it will be a notable closing of a productive and constructive year.

THE COUNCIL OF THE DIOCESE OF LEXINGTON.

The Twenty-Fifth Annual Council of the Diocese of Lexington was held in St. Andrew's Church, Fort Thomas, Rev. W. B. Dern in charge. The Council was in session two full days, the evening sessions of which were devoted to the Nation-wide and the Sewanee Campaigns, recently held in the Diocese, and to Diocesan and General Missions, and Social Service. Legislation of a progressive nature marked this council—women being made eligible to the Diocesan Council, the Bishop's salary increased, a definite program for the future work of the Diocese adopted, the work of the N. W. C. continued and a bureau of publicity established. Steps were taken toward the commemoration of the 25th anniversary of the Diocese, and the 125th anniversary of the beginning of service in the Cathedral Parish, Lexington, which will occur on January 30, 1921. A service in memory of those of the Diocese who made the Supreme Sacrifice in the World War was held at the opening session.

The Bishop's address dealt with the past work of the diocese and that to come, presenting, in connection with the latter, a program of aim and endeavor, containing both an ideal to work for and special objects to attain this year. In speaking of the past work the Diocesan institutions (Margaret College, St. John's Collegiate Institute and St. Andrew's Mission, Lexington,) were shown to be thriving, the missionary work grow-

ing, new Sunday Schools being developed at mission points, and grants received from various sources to strengthen developing work.

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SPIRITUAL HEALING

By Rev. MORTON C. STONE.

It has been sometimes said that what is universal in belief is likely to be true. This statement is rather broad however, and does not always work as a criterion of fact. There was a time when everyone thought that the earth was the centre of our solar system, but it proved otherwise. But there is this much truth in the saying, that it is often true, especially when the belief in question can be tested in practical experience and does not depend for verification on elaborate scientific investigation such as is needed to determine the course of the stars.

At any rate it seems to apply to spiritual healing, or whatever term you use for the fact that in every great religion, including the Christian, healing has been practiced apart from medical ministrations, and has had a tremendous percentage of success. The primitive religions practice healing. The Greek and Roman religions practiced healing, and there were gods especially honored for their presumed healing powers. And in the light of modern research into the question it would but advertise a person's prejudice or ignorance, or both, to say that all the accounts of successful healing of all manner of disease in these ancient religions were purely legendary, however modern science may try to account for them. The fact remains that in all ages people have been healed by what corresponds to the term "spiritual healing."

The Bible.

In the Old Testament we find the idea often expressed that sickness was sent by God. This idea, through reading the Old Testament, and thinking of it as of equal value with the New Testament, has persisted in many quarters today, and accounts for the lack of faith, and consequently lack of power in spiritual healing. But even though the old Jews did think of sickness as a visitation from God in punishment for sin, yet they did also really believe that God could heal them. There are a great many instances of healing, especially among the prophets, e. g., Elisha. Turning to the New Testament we find a tremendous emphasis placed upon healing, especially in the ministry of Christ, recorded in the Gospels. But nowhere does Christ sanction the idea that sickness is sent from God. Most of the cases recorded of our Lord are successful cases, and especially those cases which appealed to the popular imagination as "miraculous," where exceptionally rapid cures were worked. Doubtless there were some where recovery was more gradual. And once at any rate we find that He was unable to work any mighty works because of their unbelief. Faith is the invariable prerequisite for cure: "According to thy faith, so be it unto thee." And on the part of the Apostles' failure to heal the demoniac boy, Christ told them it was because of their lack of faith, and also that "this kind cometh not forth except by prayer and fasting," whether on the part of the healer or the patient, it is hard to determine; probably both.

Church History.

Turning now to the history of the Christian Church down the ages, we find countless cases recorded of healing through a variety of means, by anointing with oil, as following the custom of the Apostles and St. James' precept, by the laying on of hands, and through relics, to mention a few. Anyone interested to follow up this phase of the subject will find abundant material cited in "Body and Soul" by Percy Dearmer, published by E. P. Dutton. Parallel with these accounts are the many well authenticated cures wrought at Lourdes and St. Ann de Beaupre. There is a strange idea abroad that miracles and healing stopped with the age of the Apostles. Nothing is further from the truth. If the so-called "super-natural" or better called "super-physical" works of the New Testament really happened, they can happen just as well today, as Christ Himself promised. And I make bold to say that if such things do not happen today, then they never happened in the New Testament times. Pains-taking and scientific psychic research has abundantly proved, in my opinion, that most if not all of the super-physical phenomena of the New Testament have their counterparts to-

day. It is no less true of spiritual healing. A perusal of the records of the Society for Psychical Research will give many cases of healing. But we need not turn to the S. P. R. for evidence of spiritual healing. Thousands of clergy can testify to it in their own experience.

Modern Healing.

Though the Christian Church has never lost the power of healing, yet in many places it has fallen into disuse. The Roman Catholic Catechism says of Unction, that "it sometimes heals the body, and always heals the soul." (I am quoting from memory). This would seem to indicate a lack of faith. It seems so especially when we notice that most of the healing works in the Roman Church take place in connection with relics or the shrines of the saints, rather than with the original use of unction. I say this not in criticism of the Roman Church. At least they have not lost the power of healing. Though Unction has changed into a sacrament for the preparation of those who are dying, yet God's power is manifested in other channels in response to faith. If I were to criticize any church it would be my own. In the Episcopal Church, though there was an office for Unction in the first English Prayer Book, it was omitted from succeeding revisions, and for a long time healing has been notable for its absence in the practice of the clergy. However, it has not been entirely lost. Many clergy have made use in private of the Apostolic practice of anointing, and today the practice is being rapidly restored to its proper place as a regular part of the ministrations of the Church. At the last General Convention of the Episcopal Church, held in October at Detroit, a Joint Commission was appointed to consider the whole matter of the fuller recognition of the ministry of healing in the Church. This was not to investigate whether such a thing existed, or was advisable to use, but to give it "fuller recognition." Since 1909 the Society of the Nazarene, of Boonton, N. J., the Rev. Henry B. Wilson, Director, has been doing good work in spreading the use of healing. Anyone interested and in sympathy with the work, whether a member of the Episcopal Church or not, will do well to ally himself with this society. Excellent literature on the subject can be obtained from there, containing detailed information as to the methods used.

The Method.

There are three methods used in spiritual healing in the Episcopal Church. 1, Prayer. 2, The Laying on of Hands, and 3, Holy Unction, or the anointing with oil blessed by a bishop or priest. The latter two forces are of course used in conjunction with the first, i. e., prayer. In a great many churches today groups of earnest Christians are gathering together weekly to intercede for the sick. The meeting generally starts with prayer, followed by a study of spiritual healing. Then preparation for the work of healing through prayer is made by use of the Prayer of Silence, where all are quiet, waiting for stirring of the Holy Spirit. Then prayer is offered for the sick, using their names, and "more things are wrought by prayer than this world dreams of." The Laying on of Hands is likewise very simple, but no less powerful. The healer, who may be a layman, with the gift of healing, such as Dr. Hickson, simply lays his or her hands on the sick person, with prayer for recovery. And with Holy Unction the person is anointed on the forehead with the blessed oil. This must be done by a priest or bishop according to the teaching of the Church and the custom of Apostolic times. Whatever the ministration may be it is continued at intervals until the patient is cured, if a cure does not take place immediately, as is often the case. And likewise no emphasis is placed on the kind of disease or sickness, but upon the cure by the power of God.

The Cause.

It should be clearly understood that Christian Spiritual Healing, whether administered by prayer alone, or together with the laying on of hands or anointing, does not claim to work through any physical or mental means. It is not "medicine" nor "mind cure," nor has it any relation to psycho-therapy, such as practiced

by the Emmanuel Movement of Boston. It relies simply on the power of God, as manifested in the activity of His Holy Spirit, and it ministers directly to the spirit of man. There is no quarrel, however, with other means of healing. God's universe is one and in every part, including the human body, is an expression of the immanent and transcendent God. All real means of cure are God's means, for the universe is "the body of God," as St. Augustine called it. But spiritual healing tries to work directly with the divine part of man, namely, his spirit, which should control his body. It seeks to remove the hindrance in mind and body to the flow of that Divine Power. When that power can flow unhindered through the human body from man's spirit, then health results. And to make this possible FAITH is necessary. It was so in all cases which Christ cured. And it is so today. Faith is the connecting link between the spiritual and the material, and unless it is present there is no communication. Our mind is the medium of our personality. From our spirit, which is linked with the Divine, flows the life and power of God. To appropriate that power and turn it into our bodies we must have faith. So we may say that the Power of God is the cause of healing and that our faith is the condition. From this it follows that we can heal ourselves. This is true. We can if we have faith, and follow God's purposes. But sometimes we get so weak that our own power needs supplementing from without. Then the healer is necessary, to open the way for God's power to flow again.

The Will of God.

Reference has been made to the prevalent idea that God sends sickness, that He wills disease to try our patience on some such thing. I want to emphatically state that I do not believe for one instant that God EVER WILLS SICKNESS, any more than sin. He permits it because man has free will. Sickness is due to man's own fault just as sin is. If we disobey God's law, natural or revealed, we suffer the natural consequences. Sickness is no part of God's plan, except as a warning possibly to turn again and obey the law and by doing so to regain health. Doubtless if we wholly obeyed the natural and revealed laws, both laws of God we would never be sick. If we were temperate in body and sinless in mind I have no doubt we would always be healthy. Certainly I cannot conceive of Christ as a sick man, and He was without sin. Though we are not sinless, yet we have the power to rise from sin, whether it be formal sin against God's revealed law, or material sin against His natural law. And the great helps for so doing are fasting and repentance. By fasting I mean real fasting, not merely giving up meat for a meal or two, but going without any food, except water, for a day or more, or at least omitting a meal for a few days. And by repentance I mean real repentance. And when I say that this is best accomplished by confession to someone else, whether priest or layman, I am not saying it in any controversial way. It is merely a matter of practical value. When you tell your sins to another you do get them outside yourself, which is not invariably the case when confessing alone. I imagine that if we really fasted when the Church says fast, and went to confession regularly we would not get sick, because we would eliminate from mind and body those things which hindered the flow of God's power from our spirit. At any rate, fasting and confession are great helps as preparation for spiritual healing. Probably a good many cases where there was a failure to cure could be accounted for not merely by lack of faith, but from failure to use these two things as preparation. I would strongly advise anyone seeking the ministration of spiritual healing to prepare themselves by a real fast and a real confession, as well as by an absolute faith that God does not will them to be sick, and has the power to heal them. When this is done I know no limits to what may be accomplished by the power of God.

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New York Letter

By the REV. JAMES SHEERIN

THEIR BACKS TO THE WALL

A clergyman who is perforce denied the privilege for a time of conducting services at the usual morning and evening hours, finds compensation in the opportunity not only to worship in the pews but to observe how his brethren conduct the service and preach sermons. For a year this has been my lot, and I want here to register a distinct impression that, allowing for all the varieties of talent, racial origin, college or seminary training, wealth or poverty, fashionable or unfashionable manner, etc., there are, after all, but two kinds of clergymen—the courageous and forward-looking and the timorous who hesitate in the border-land between defeat and victory.

Some sermons give one the feeling of listening to men who are hopelessly fighting with their backs to the wall. This was the expression of General Haig in that awful spring of 1918 when all of us were wondering why the British were pushed back so apparently easily. The difference is that Haig's call of desperation was responded to by Americans soldiers, and, with their help, renewed hope came into the Allies, and defeat was soon turned into victory. The average clergyman, or at least some of them, give the impression of not realizing that there may be available help, either human or divine. They sometimes appear as men who have fought thus drearily for ten, twenty or thirty years, with a feeling that any day may be their last,—that any kind of peace would be welcome, whether with victory or annihilation.

I lately heard an eminent and courageous rector, not far from his three score and ten years, ending a brave but dubious description of the evils of the time with a bold assertion of personal faith: "Yet I believe in God! I still believe in God! I believe in God in spite of it all!" The trouble with this threefold utterance was that it was not sufficiently crescendo in effect. The second belief was in a lower, more uncertain tone than the first, and the third was almost as a man's voice when sinking out of sight for the third time in drowning. The redeeming quality lay in the totality of his courage, notwithstanding the momentary lapse, and in his clinging to God much as Job would when he cried out: "Though he slay me, yet will I trust him!" Too many others never even hurl out this challenge to a hostile world. They speak timidly as though one were to add: "Well, just as you say; maybe you're right. But I will venture to trust in God for awhile yet."

There are still others a great contrast to this in tone, and apparently in heart. Without his descent to abuse and to an almost vulgar bragadocio, there is in their sermons something of Billy Sunday's "Hurrah boys! Come on—We're off to the war against sin!" Better still, there is in their sermons a leap forward as if conscious of being at the head of gallant troops. There is a rush to go over the top, with a quiet but unshakable determination to come back with some of the enemy, or to remain in their quarters as a new and advanced outpost of the army of God. There is a contagion of invincible progress in the words of men like this, and one leaves the church, be it large or small, with the feeling of Browning, "God's in His heaven! All's well with the world!"

Despite this sort of thing as we may, call it "Hoopla churchmanship," or "The World is Mine" Christianity, or any other derogatory phrase we like, but when genuine and supported by a faith that gives a reason for the hope within it, there is no spirit so likely to win. We do not need much revision of the Prayer Book, or much aid from moving pictures, or any other more or less modern method, if we can get back to the irrepressible enthusiasm of the apostles in word and deed. It rejects the suggestion of the hymns, "The world is very evil, the times are waxing late," or "Weary of earth and laden with my sin, I look at heaven and long to enter in." It substitutes for them "Fight the good fight," "Go forward,

Christian Soldiers," "Rejoice, rejoice believers." A church thrilled by such an enthusiasm acts more like a mighty army, and does not expect "the great church victories" to be "the church at rest" until the great Commander orders it so, in this world or the next.

It would be invidious to single out some of these right spirited workers and preachers of the metropolis. Fortunately, there is a goodly proportion of them, young and old, and those who fall short are explainable not merely by lack of faith, but by ill health, often times, or by the failure of the powers-that-be to give them ample opportunity to develop as they ought. Leaving out of sight the disheartened back-to-the-wall type, it has been my privilege to hear some who seem never to have realized that there is a wall against which they might put their backs. Good fortune may have aided them to this happy position at the front, but it is more likely that a sublime unconsciousness of the supposed irresistible power of evil, or a still more sublime consciousness of the inevitable victory of right over wrong, has been so dominantly in control of them that anything they might say would without effort ring like the exultant tones of conquerors.

Everybody can recall instances of sermons with this triumphant will to victory as the essential element. Examples I have recently listened to were, a sermon on Roosevelt by Dr. Manning, a sermon on foreign missions by Dr. Stires, and two by Dr. Van De Water,—one of them on "The Peace of God which passeth understanding," and the other a tribute to George Washington as churchman and citizen. There was that in each of these four sermons which made a composite picture of the happy warrior, unafraid whether in life or death, and living in the hearts of the people in after generations simply because so much alive while in the flesh.

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