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The Witness

"FOR CHRIST AND HIS CHURCH"

The Witness of March 13th is the best edition of a Church Paper for the general reading public of our parishes that I have yet seen. A Rector..

VOL. IV. No. 13.

CHICAGO, APRIL 3, 1920.

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APPOINTMENTS MADE FOR MISSION FIELD

The Department of Missions and Church Extension held a meeting in New York on March 16th with eleven members present. This department will meet every month on the Tuesday before the regular meeting of the Council, and at other times on the second Tuesday of the month, except during the months of August and September.

At this meeting the resignation of the Rev. Francis S. White, who had been the choice of the Continental Missionary Bishops as Domestic Secretary of the Board of Missions, and who has been re-elected by the Presiding Bishop and Council to the same office, was received. Mr. White has been elected Dean of Trinity Cathedral, Cleveland, and had thought it his duty to accept, leaving for his work on Mid-Lent Sunday.

Appointments were made as follows: In the Latin American field, Mr. Glen B. Walter, son of our missionary in Ponce, Porto Rico, who is about to be ordained to the Diaconate, was appointed as curate to Porto Rico; the Rev. Waldemar I. H. Rutan was appointed to serve as curate in St. Paul's Church, Frederickstad, in the Virgin Islands; Miss Irene N. Moore was appointed a missionary teacher in the Dominican Republic. In the foreign field, Miss Alice Jeffer was appointed missionary nurse to St. James' Hospital, Anking; Miss Dorothy Langman was appointed a woman worker in the District of Hankow; Miss Fannie E. Cleaver was appointed missionary nurse in St. Stephen's Hospital, Fort Yukon; and Miss Fern Rose was employed at St. Mark's School, Nenana, Alaska.

At the triennial meeting of the Woman's Auxiliary in Detroit, a resolution was adopted fixing a standard salary for women workers receiving their salaries from the United Thank Offering. This involved a readjustment of the salaries of some of the workers at present appointed and in fifty cases these salaries were readjusted to conform to the new standard. In addition, three new workers were appointed: Mrs. M. Helferty in North Dakota, Miss H. N. Strayer in Southwestern Virginia, and Miss M. E. Daughtry in Wyoming.

In Mexico one of the most valuable institutions is St. Andrew's School for Boys at Guadalajara. This school, as in the case of much of our work in Mexico, has suffered greatly during the past years, having been raided several times and practically cleared of all its movable property. The school is again re-established and carrying on its work, but it needs additional funds. The Bishop was authorized to readjust his present appropriation if possible in order to secure additional money for running expenses.

William C. Sturgis, Ph.D., the Educational Secretary of the Department, was granted leave of absence for about a year in order to visit the missions of the Anglican communion in Asia.

PUBLIC SCHOOLS TO CO-OPERATE WITH CHURCH

The Department of Public Education of Rochester has voted to allow religious instruction during school hours, thus adding one more city to the list of those who see the need of religious instruction in education if the child is to have a true conception of right and wrong.

The vestry of St. Paul's Church, Rochester, has voted \$2,000 for a teacher.

TWO NEW BISHOPS ENTER UPON THEIR WORK

The consecration and sending forth to his field of a missionary bishop is always of interest to the whole Church. It so happens that the two latest additions to the missionary episcopate go to serve the Church in the oldest and the youngest of her missionary districts. A few weeks ago Bishop Overs started for Africa to enter upon the work in Liberia—that field which prompted the formation of the Domestic and Foreign Missionary Society. Bishop Overs follows in the steps of Bishops Payne, Auer, Penick and Ferguson. Using the work which they have accomplished as a foundation, he will direct the erection of the superstructure and will widen the boundaries of interest and endeavor.

More recently Bishop Morris has gone to the Panama Canal one, erected as a missionary district at the last General Convention. Here we are facing entirely new problems, some of which are geographical, some political or economic. The exact boundaries of the missionary district of the Canal Zone and Parts Adjacent are hard to determine, but as the English bishop of the Falkland Islands had jurisdiction in Colombia and Panama before we built the canal, when he gave us jurisdiction over the Canal Zone, he turned over to our charge that part of the republic of Colombia which did not border on the Pacific. As the secretary for Latin America has pointed out, the task which confronts Bishop Morris is very similar to that which Bishop Brent faced nearly twenty years ago. He will have within his jurisdiction "everything from a governor-general to an untamed Indian tribe. He will have mountains to climb in Columbia higher than those in Luzon. He will have journeys in boats and journeys on horseback, nights in palmetto-thatched huts and days under the burning blue." We hope that the men and women of the Church will follow Bishop Morris and Bishop Overs, as they did Bishop Brent, both with material help and with their prayers in their new "adventure for God."

SPECIAL CONVENTION OF EASTON

The Standing Committee of the Diocese of Easton has issued a call for a special convention of the diocese, to meet on April 20th to elect a Bishop in succession to the late Bishop Adams.

Discussion of a merger with the diocese of Delaware is revived, but without definite shape. The laity are apparently opposed, while some of the younger clergy approve. The peculiar legal status of many parishes and trust funds is a stumbling block. The public press is giving much space to the suggested union of the two dioceses.

HOLY WEEK SERVICES IN BROOKLYN

The Rev. John Fetherstonhaugh Briscoe, of Bagborough, Taunton, England, perhaps the most noted Lenten preacher to visit New York, arrived in the city March 22, coming on the St. Paul. He will preach a mission in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, beginning on Palm Sunday at 4 p. m., and will preach every night in Holy Week, also preaching the Three Hour Service on Good Friday. St. Paul's on this day has become a mecca for Churchmen of Greater New York, who will delight to hear this brilliant orator from the other side. A choir of forty male voices will sing the Mass of the Pre-Sanctified and the Reproaches at 10:45 on Good Friday morning.

MANY CHURCHES TO HAVE CONFERENCES

No really ecumenical or universal council of the Christian church has been possible since the great schism, in 1054 when the break between the Roman Catholic and the Greek Catholic Church occurred. Until that time it had always been more or less possible to call the whole church, together for a universal council. Since then, and especially since the Protestant reformation, such an ecumenical conference has been impracticable, if not impossible.

However, several separate communions will hold this year international conferences. The "Methodist ecumenical conference" will be held in London for two weeks beginning Sept. 14. To this leaders of the Methodist church throughout the world will consort.

The International council of the Congregational church will be held in Boston, June 29 to July 6. It will meet during the tercentenary celebration of the landing of the Pilgrims.

In August the Lambeth conference of all the bishops of the Anglican Church throughout the world will be held in England, to be followed by the Pan-Anglican Congress. It has been announced that the Congress will take up the question of spiritism.

The International Congress of Religious Liberals will be held in Boston in September.

The nearest possible approach to an ecumenical council will be the world conference on faith and orders, which will be held in Geneva, Switzerland. This will be attended by representatives of all the Christian communions of the east, all of the European churches, with the exception of the Roman Catholic, all of the Anglican Churches throughout the world, and by practically every important Protestant communion. Its purpose is to discuss the questions that separate the various churches with a view to bringing about real organic union through mutual understanding. The conference in August will be a preliminary one to prepare for a more deliberative one in the future.

ONE ORGANIZATION FOR THE YOUNG

The merging of the Church School Service League and the Junior Auxiliary as voted by the Junior Auxiliary Convention in Detroit, was set forward last week.

The commission appointed by the Department of Religious Education held a two day meeting and considered the whole subject of the merger. The following members of the commission were present: Miss Frances H. Withers, New York City; Miss Edith Maurice, Detroit, Mich.; Miss M. E. Evans, Haverford, Pa.; Mrs. T. Q. Dix, St. Louis, Mo.; Mrs. D. D. Tabor, Columbia, S. C.; Miss Ziegler, New York City; Rev. Thatcher Kimball, Boston, Mass.; Mr. Gordon M. Reese, Philadelphia, Pa.; Mr. A. Douglas Jamieson, Detroit, Mich.

Very detailed suggestions were formulated to send to the 472 leaders who are at work throughout the Church. These will be published and circulated in a few days.

The Chairman of the Commission is Miss Frances H. Withers; and the Recording Secretary, Miss M. E. Evans.

The Rev. William G. Studwell has accepted the call to St. Thomas' Church, Battle Creek, Diocese of Western Michigan, and will go into residence immediately after Easter.

WORK THE CURE FOR OUR TROUBLES

Dr. Wilfred T. Grenfell, a Church medical missionary to Labrador for the last twenty-five years, speaking in Chicago last Sunday, discussed prohibition in America and England, unrest, and the joys of life in the Arctic regions.

"People in Labrador cannot go to town and buy what they need," said Dr. Grenfell. "They have to make all they use by manual labor. That helps to make and keep people contented. Our forefathers built our country in that way—by their own hard work. We are too much inclined to avoid the hard things.

"People who live in cities grow more and more away from life. Spending money seems to be the sole occupation. There is bound to be unrest in cities as they grow more artificialized.

"Workingmen grow to think that work is a form of slavery and that freedom consists in being able not to work. This attitude is given them by watching their so-called betters who make life a quest for comfort which they do not produce and for pleasures that they do not create."

Dr. Grenfell is in Chicago in the interests of the orphanage he founded a few years ago. It started with five children. It now numbers fifty. The buildings are so old they are falling apart, and it will require \$80,000 to replace them. He has already received half of the fund.

Prohibition Question.

"The average English audience is simply aghast when you tell it that America is really dry," said Dr. Grenfell. "The English can't grasp it at all. They still think of America in terms of cowboys and pio-neers.

"Prohibition is bound to come in England. English workingmen will, of course, fight against it. But it will win out. I made a tour with 'Pussyfoot' Johnson, and was able to gather the sentiment of thousands.

"Prohibition has been a wonderful step forward for America."

PROTECT THE CHILDREN

One influence which bulks large in the life of young people today, and in which, therefore, the Church is quite logically taking an active part, is the "movies." B. Preston Clark, of the executive committee on the Nation-wide Campaign in Massachusetts, was proponent of the bill for state censorship of "movies" which attracted an audience of one thousand people when it was argued before legislative committee. Mr. Clark's case was extremely well presented, and considerable support was given his arguments by a recently published letter of Bishop Lawrence's, expressing earnest hope that this bill might pass. Almost all the forces for good in the community rallied to the support of the bill, and it is felt that this will continue until the bill becomes a law.

RELIGIOUS COOPERATION IN SAN FRANCISCO

Very successful noon-day Lenten services have been held in the Merchants' Exchange Building—the center of the San Francisco business district. Guided by the Bishop of California, who has always advocated using all evangelical ministers, the meetings are being addressed by clergymen of all churches. Archbishop Hanna of the Roman Church was the speaker on March 11th. There were thirty-nine services, only fourteen of which were addressed by Episcopalians. "Commend it to the Concordat," says Mr. Andruss, the chairman of the committee which arranged the services.

ORGANIZE ANEW IN DIOCESE OF MARYLAND

A complete reorganization of the Diocese was authorized at the recent Annual Convention in Maryland. All Diocesan Boards, Committees and Commissions have ceased to exist and a Diocesan Council consisting of six clergymen and 6 laymen, together with the Bishop are in supreme control of Church affairs.

Five main departments for administration of the Church's work in the diocese were created. The Department of Missions and Church Extension, Department of Religious Education, Department of Christian Social Service, Department of Finance, Department of Publicity. These departments are constituted from various members of the Executive Council, with power to add to their numbers for purposes of counsel other clergymen, laymen, and lay women. These latter meet for departmental conferences but not with the Executive Council. The four Archdeacons have been abolished and all missionary work of the diocese is now in charge of the Rev. Dr. Romilly F. Humphries for Baltimore City, and the Rev. Dr. Edward T. Helfenstein for the rest of the Diocese of Maryland.

An important Committee on Askings and Grants has also been appointed to pass on all applications for funds either for establishing new work or improving and strengthening that which already exists. This committee and a special Carry On Committee are the result of a splendid success of the Nation-Wide Campaign.

The most important move in the administration of Diocesan affairs has been the purchase and establishment of a new Diocesan House in the heart of the downtown district. The building, until recently housed the Catholic Club, 409 N. Charles Street. It is immediately opposite the residence and office of Cardinal Gibbons and is on one of the busiest thoroughfares of the city. Here the Bishop and all members of the Diocesan Staff have their offices. Places have been provided for every agency in the work of the Diocese including the women's organizations. Various assembly rooms are available for private committee conferences or public meetings. It is within easy reach of the heart of the business and financial Baltimore and accessible to business men for meetings, even when hurriedly called. It has already become the power house of the diocese, radiating zeal and energy and information throughout city and diocese.

COMMISSION TO SURVEY FIVE CHURCH COLLEGES

President Kenneth C. M. Sills of Bowdoin College, Brunswick, Maine, commissioned by the Department of Religious Education to form a Commission to Survey the Five Church Colleges, announces the members as follows: Chairman: Pres. Kenneth C. M. Sills, Bowdoin College, Brunswick, Maine.

Prof. Charles S. Baldwin, Columbia University, New York City. Very Rev. Hughell E. W. Fosbroke, Dean, General Theological Seminary, New York City.

Frederick S. Jones, Dean, Yale University, New Haven, Conn.

Charles F. Thwyng, President, Western Reserve University, Cleveland, Ohio.

President Sills and his commission will make their surveys during April and report to the department at its meeting in May.

EDITORIAL

By Bishop IRVING P. JOHNSON.
A PASSIONTIDE PASTORAL

The Cross of Christ is not a dramatic performance, devoid of personal suffering, enacted for the purpose of stimulating our aesthetic sense. It is a painful tragedy in real life in which a tender, sympathetic human lover of mankind was made to suffer pain and humiliation at the hands of brutal men.

Let us not forget for one moment that the crucifixion was a fact, and that it was a fact to which we, as Christians, are intimately related, for we are told by Him that we are to bear our cross to our Calvary and suffer for Him when called upon to do so.

It is our weakness and misfortune that we are always anxious to get out of Christ what He has promised us, without paying the price that He asks us to pay, if we are to be the recipient of His promises.

If we enter into a covenant with Christ let us carry into that transaction the principles of fair dealing that we demand in all other vocations. Let us play the game fairly or not play it at all.

* * * *

And first let us who enter the ministry, do so, prepared to pay cheerfully the full price of our devotion to the crucified one.

As St. Paul says, "Seeing that we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. For we preach not ourselves, but Christ Jesus, the Lord, and ourselves your servants for Jesus' sake."

Christ preached a gospel that the world did not want to receive. So must you.

Christ preached a gospel which brought suffering to the preacher and misunderstanding of His motive. So must you.

Christ was betrayed and deserted by those of His own household. So may you.

You are trying to persuade a reluctant people and a rebellious people to get the same vision of Christ that He gave.

They do not want this vision. They want a gospel which will benefit them in this world and insure them against condemnation in the next.

We are living in an age that is seeking dividends and wages and salvation, rather than one which is seeking service and worship.

We are ministering to a people who want to get much by giving little, and we are serving a Master who gave much and received little of worldly benefits.

It produces opposition when the matter is pressed upon them. The Nation-wide Campaign is going to accentuate this thing.

You are trying to get a congregation to enter into a larger vision of service, and they are setting up various alibis.

They want nothing to go outside the parish. They feel no obligation to participate in a message to "all men." They want to enjoy the smug complacency of cultivating themselves.

True, they need the grace of God, but it is also true that they will never get it in the pent up utica of their own little microcosmic horizon. They live in a little world, and you wish them to move out into a bigger world, and they will not budge to do Christ's will in any other way than their own way, which isn't Christ's way at all.

You know all this, and you want your people to do their full duty gladly. Well, whatever you do about it, do not begin by losing your temper, for then you will certainly lose your cause. And do not allow yourself to smart because your vanity is hurt.

You would like your congregation to measure up with some other congregation. It will not do. Comparisons are odorous.

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There is just one thing to do—it is Christ's work. These are His sheep. You are merely His shepherd. Take the matter to your Master each night, and then having made your report, go on the next day in His love, which is new every morning. Keep faith with your Master and then be patient with the sheep.

Do not brood, nor fret, nor be irritated one day by the irritations of the previous day. You have a hard job and the Master knows it better than you do.

He went up against the same self-satisfied smugness that you encounter, but He never lost His patient effort to better things. And He was not always forecasting results. The evils of yesterday were not the concern of today, and the number of names tomorrow did not obscure the duty of today.

Fretting over last year's showing and calculating on next year's statistics is not the way to meet the emergency of each day.

Your congregation can do no more than draw and quarter you, and they can only do that once. Do not fear them or they will worry you into your undoing. Do not scold them as that only makes matters worse. Do not justify them as they are expert in justifying themselves.

But just speak the truth in love, and give the seed time to work. Some day you will be surprised and gratified at the result.

It is a poor Shepherd who gets irritated with his sheep. Instead of that learn to know them one by one, and to "commend yourself to each man's conscience in the sight of God."

And this you can best do by awaiting your opportunity to render him a service, and by steadfastly adhering to high ideals.

in your preaching. Don't trim the gospel to meet his prejudices and don't trim him to satisfy your pique.

It is a long, long road to spiritual perfection, and the guide must be willing to bear the burden of the road.

* * * *

And the congregations have their grievance, too.

Ministers are not the supermen that they expect them to be. There are very few men in the United States who can electrify a community into spirituality, and the chances of the individual congregation for getting one of these wonders is small. Besides, these supermen are not always pleasant to live with. Genius and grace do not always go together.

As a rule each congregation gets a far better minister than they are willing to pay for, and each congregation could make a marked improvement in their minister if they treated him decently.

To abuse a man because he lacks certain talents is the height of brutality and to scorn him because he has the same faults as the members of the congregation, is inhuman.

It is the inhumanity of congregations more than their parsimony that kills the ministry.

Men say to me, "Why are not ministers more practical?" And I reply that they are just as practical as you permit them to be.

I have been a minister for thirty years and I have always resented the exclusion of the minister from the community hive.

No man enjoys being regarded as peculiar even if he is, and ministers are no more peculiar than other men. They merely are more sensitive to suffering, because their profession forbids them to grow callouses.

As a rule they are most sensitive to kind treatment, and respond to it like children.

I owe more to a dozen laymen who have treated me with friendly confidence than I do to any seminary training. You laymen have just as much to give to the minister that he needs and craves, as he has to give to you, only it is a different something.

A Vestry whose sole function is to see that the parish does not spend money extravagantly is just as effective in running a church as a brake is in running an auto.

It is all right to have a brake, but really we need an engine also, and it is the vestry's business to provide the gasoline. They are business men as he is a preacher, and the quality of oil he supplies is usually of a higher grade and in more generous quantities than the gasoline supplied by the efforts of the vestry.

Find me a vestry that really works and I will show you a clergyman whose heartiness and enthusiasm is unbounded.

I have known more effective clergymen than I have known efficient vestries. Haven't you?

And the only vestry that has a right to criticize is the vestry that has a mind to work.

Moreover the Cross of Christ is a part of a layman's religion as much as it is the minister's.

The layman who quits because things do not go his way, has ditched his cross, and I fancy offended His Master. He too will have something to explain when he gives an account of his stewardship, and before he is allowed to tell what were his grievances he will be asked, "What did he do?"

It is a co-operative work. We are all one household. We all alike are called upon to bear the burdens that are laid upon us, not mythical burdens, but those against whose weight we kick.

* * * *

And if we are going to accomplish anything we must, clergy and laity alike realize that it is all one job to which one man brings his prophetic gifts or pastoral talents, while the other brings his business sense and his kindly sympathy.

It takes a good deal of grace for a minister and a congregation to live together, and divorce is more frequent than constancy.

The fault is not particularly on either side. If ministers lack patience and laymen lack constructive service, what becomes of Christian sacrifice and whose fault particularly is it?

It takes more courage to be a minister today than most young men imagine, and the reason is that the congregations are long on demands and short on helpfulness.

Men are too busy to do Church work. Very well. Then they have no business to find fault with the character of the work.

Women are too occupied to help in the hum drum service that Christ sets before them.

Clergymen are too resentful of the isolation in which they find themselves.

Everybody needs to be reasonable and to put up cheerfully with the limitations that they help to create.

The Church will go forward just as soon as the faultfinders, clerical and laity, stop fussing and each one seriously addresses himself to the bearing of his own burden, and then we will be surprised how much strength we have to bear other people's.

The Cross of Christ applied to our own individual case is the only solution that I know to the social unrest and ecclesiastical uneasiness that surrounds us.

If we can only get a vision of the cross, and its wide appeal and its personal demand, we will at once desert the ranks of the faultfinders and add our names to the list to the "noble army of martyrs" that we sing so beautifully about but to whom we are loath to become attached.

Martyrdom is not always a gory thing. "You have not resisted unto blood striving against sin," as the poor Armenians

have, but many of you make greater fuss over principles than they do over Turkish sabres.

Your martyrdom is just the thing that God, who does not tempt you beyond what you are able to bear, expects you to stand. And self-martyrdom is not a virtue. If you go around bearing your martyrdom as though you were a paragon of injured innocence, you will have your reward, but it will not be a crown of glory, but merely a fool's cap of self-pity.

VALUE OF CHURCH PAPERS

Asserting that every Churchman ought to be a reader of a Church paper, just as he is a reader of the daily newspaper and the trade journal, Bishop Touret in a farewell editorial in the Western Colorado Evangel, which is discontinued owing to the merging of the Diocese of Western Colorado and Colorado, says:

"Let us urge you to substitute at once another paper for the Evangel.

"To take a Church paper is an absolute necessity, if you mean to be intelligent about the larger affairs of the Church. I cannot believe there are any Church families in Western Colorado who are without some daily newspaper. We are naturally ashamed to be ignorant of the happenings of everyday life. The coal strike, congressional action on the League of Nations, the recent temporary slump in the stock market, the total valuation of our 1919 crops in Western Colorado—all such interests ask for our close attention and get it. But, of the affairs of the Church, of the progress of the Kingdom, of the activities, and of the interests which belong to soldiers and servants of Jesus Christ, we often are willing to be ignorant. A farmer takes a farm paper, a business man takes system, a physician takes a medical journal, but a Colorado Churchman seems often content with some local Colorado daily! No wonder the minister in the pulpit and the people in the pew have such difficulty in establishing a point of contact. The best thing—well it is not wise ever to deal in extravagant language, but I will say, one of the best things—that could happen to the Church life in Western Colorado, as to the Church life of any diocese in this land, would be a tremendous enthusiasm for new subscriptions to Church papers. We have three interesting weekly Church papers, The Churchman, the Living Church and The Witness. Ask your clergyman to help you choose; but be sure to choose at least one. I take all three and eagerly look for them all."

SUPPLYING A NEED

Middletown, Conn.—In these days when a haircut—gosh ding it!—costs 50 cents, if a fellow has the price, the roads are piled so high with snow that it is hard to get to the barber from the back districts. So the Rev. George B. Gilbert of this city, an Episcopal missionary who visits Ninevah Falls, Roast Beef Hill and other out of the way districts down the county in an automobile, has taken to cutting hair, along with preaching the gospel.

Mr. Gilbert was brought up on a farm in Vermont and learned to cut hair there, in winter evenings, after beddin' down the horses and choppin' wood.

But the parson-tonsorialist is no mercenary hair-chopper. When his auto is heard chugging past one of the country school houses the teacher hurries to the door to "flag" him, so to speak. Thereupon he comes in and cuts the children's hair without charge.

He says that it is just as important to shear the locks of his flock as it is to temper the wind to the back of the shorn lamb, and they look a lot handsomer after the job.

WANTED: STUDENTS

The student body of Berkeley Divinity School have organized a campaign to recruit men for the ministry. It will include visits to a number of the colleges and preparatory schools of New England, sectional parish conferences for boys of the teen age, and a conference for college men to be held from April 15th to 18th at the school.

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SPEAK OUT

Existing conditions cannot be treated simply as political questions, to be decided and determined by the State alone. At heart they are moral questions which must be the concern of the Church and of every Christian man and woman.

One of the reasons, perhaps the chief reason, for the avowed antagonism to the Church and to organized religion is that, justly or unjustly, rightly or wrongly, the opinion is widespread that the Church is allied with a class, that it is under the domination of the wealthy and the powerful, and therefore that it is not sympathetic with the great army of toilers nor just in its attitude toward them. Whatever of truth there may be in this charge rests on the fact that as a Church we are disposed to hold aloof from participation in these great issues, and even from the expression of opinion concerning them.

We cannot be indifferent to, or take no part in, the solution of the great industrial questions that are causing unrest and dissension and producing a cleavage among the people of the land that is ominous. Whatever may be the attitude of individuals, clergy and laity, the position occupied by the Church is sound and definite. It stands for justice and for right. It plays no favorites. Its concern is for the world and for mankind. It exists to inculcate the principles of Christ, not theoretically, but practically; to foster the sense of brotherhood; to extend the reign of love and righteousness.

That it may fulfill its mission, its ministers must, as they value their own souls and their self-respect, speak without fear or favor on the moral principles which should govern in the discussion and settlement of issues as they arise. We miss the purpose of our calling if we fail to do so. The crisis is upon us, and alongside of it, hand in hand with it, is our great opportunity. We must face the crisis with confidence, the opportunity with hopefulness.—Convention Address of Bishop Francis.

CHURCH AND LABOR WILL CONFER

A series of one-day "Church and Labor" conferences will be conducted by the Rev. Charles Stelzle in about twenty-five industrial centers during March and April, the principal object of which will be to emphasize the moral and spiritual aspects of the present-day labor situation.

In general, it is planned to conduct in each city, a conference for ministers during the day, a supper conference for laymen, a mass meeting for workmen at night, and wherever possible, a luncheon conference, or address to a commercial, industrial or sociological organization.

After this series of meetings has been held, Mr. Stelzle will call together a group of labor men of prominence who are members of the Church, or who believe in the principles of Christianity, to outline and discuss with them a campaign among the workers of this country dealing with the same general subjects discussed in the one-day conferences.

THE MODERN CLERGYMAN

Modern day demands upon a clergyman require that he be a many-sided man. Perhaps he needs to be courageous enough to resist some of them. There are too numerous calls for his services, too exhausting drains upon his time, too little room left for serious study. While some are busy here and there, over-occupied in serving tables, there is danger of overlooking the essentials. If we judge a rector a success who is a fine executive and a good money-raiser we are prone to gauge parish progress from a purely business standpoint. All this is desirable, but it is incidental and most certainly not the main central work entrusted to him. We have expert men on our vestries whose training equips them for these duties. A parish is to be judged more truly by the kind of men and women it is turning out than by the amount of money it takes in.

We expect too much of our clergy outside of their special and peculiar calling, and appreciate too little their devotion to the distinctively spiritual work for which they are called and commissioned. We expect a clergyman to be an expert in almost everything. He must be interested in political reforms and prominent in public affairs. He must be a good mixer, a drawing preacher, a skilled organizer, an expert administrator, and broad-shouldered enough to bear the burdens which others give up. In addition, he must be an expert in Christian education, as he ought, and a student with plenty of time to keep abreast of modern thought. One with whom his people share their woes and troubles and forget oftentimes a partnership of joys. For a clergyman to be ambitious, to be an authority in everything, would largely disqualify him from being a specialist in his own chosen sphere. We are in need of broad-minded, broad-gauged men in the ministry, but not of men with supposed abilities to do every one's work but his own. There is a sphere in which a clergyman should have all the ambition of an expert, a trusted specialist, and that is in ministering the gospel of God and in caring for souls. In such a privileged and responsible calling he must have time for prayer and study and preparation from which he should not allow himself to be drawn aside. Men and affairs and public duties he will serve and will not shirk them. We ought not to expect, however, that he should be so absorbed in externals, so associated with publicity, as to leave him no time to enter the Holy of Holies. There is a social salvation and there are public duties, and in these the clergy will endeavor to do their rightful part. But this is not the only salvation, and in the care of souls these are not the most pressing duties. There is a trust and there is a task to which the priest of God has consecrated and dedicated his life and best powers.—Bishop Woodcock, Convention Address.

CHRISTIAN SCIENCE TEACHERS IN NEW YORK ARE PERPLEXED

The board of education of the city of New York has a rule that teachers will not be docked in their pay when they are home on account of illness provided they bring a doctor's certificate. The Christian Science teachers on the force have to stay at home occasionally in spite of their denial of illness and they have wished to bring a certificate from a healer of their own cult, but this is not permitted by the board. This compels them either to lose their pay or consult a physician.

TURKS WANT THE BIBLE

Turks are buying the Christian Bible, according to a letter from Constantinople. Disturbed conditions last year made Bible printing impossible there, but 24,296 volumes of the Holy Scriptures were circulated. Mr. W. W. Peet, Levant agency secretary for the American Bible Society, with headquarters in Constantinople, writes that for the coming year there are "indications from all sides that the demand for Scriptures will be large, and this in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any other language."

ENGLISH NOTES

London, Feb. 16.—On March 31 the union which has existed for many centuries between the Province of Canterbury and the Church in Wales will be snapped. This is due to the coming into operation of the Welsh Church Disestablishment Act.

At the Convocation of Canterbury held this week the Archbishop addressing the combined assembly of the Upper and Lower Houses, bid farewell to the Welsh members. It was a memorable and an historic scene. The Archbishop was visibly stirred when he turned to the four Welsh bishops and declared, "My brothers, solemnly, affectionately, respectfully, hopefully, we who remain in these convocation halls will wish you God speed." The Archbishop did well to remind us that "the occasion is without precedent. We do not always remember our own venerableness or that our assembly is the oldest constitutional gathering in England which can claim anything like a continuous life."

Rev. P. T. Casey, vicar of Wheatley Hill, who made a disturbance and had to be ejected from the cathedral when Dr. Jowett spoke the other day in Durham Cathedral, is now one of the most talked of clergymen in England. He is said to be a convert from the Baptist faith and with the zeal of the new recruit opposed a man's speaking who was not episcopally ordained in the Church of England. The incident is regarded as a test case. Mr. Casey had previously written threatening letters warning the authorities that a large company would interrupt the service, but he was able to deliver only a very small part of his contract, his own protest.

At a recent meeting of the Lower House of Convocation of Westminster, Canon Newbolt made a motion that the House protest against the Church of England allowing any non-conformist minister speaking in an Episcopal church. The motion was doubtless directed at the Dean of Durham who had allowed Dr. Jowett to speak in the cathedral. The motion of Canon Newbolt was vigorously debated and action on it was deferred until the Lambeth conference this current year. The motion to lay on the table was carried by a vote of 56 to 39.

TRIAL OF IRWIN ST. JOHN TUCKER

Baltimore, Md.—The Rev. R. W. Hogue, executive secretary of the Church League for Industrial Democracy, has appealed to all churchmen and others interested in the defense of the Rev. Irwin St. John Tucker, under a sentence of 20 years' imprisonment on the charge of obstructing the draft, for funds for counsel for defense. Mr. Tucker's case was appealed.

It is alleged that Tucker was the victim of a frame up, that witnesses at the trial gave false evidence, and that there is no evidence that Tucker at any time made attempts to obstruct the draft. Mr. Tucker is canonically resident in the Diocese of New York. Mr. Hogue asks that funds for employing counsel be sent to him at 831 Munsey Building, this city.

BISHOP JONES TO CONFIRM CLASS

Brooklyn, N. Y.—The Rt. Rev. Paul Jones, former Bishop of Utah, and now secretary of the Fellowship of Reconciliation, will confirm the class at Holy Trinity Church, of which the Rev. J. Howard Melish is rector, on Palm Sunday.

"We rejoice that Bishop Burgess has offered to Bishop Jones an opportunity to exercise his episcopal ministry among us," says an editorial in the Parish News of Holy Trinity Church.

COADJUTOR FOR DULUTH

The Bishop of Duluth has announced his intention to ask for a Coadjutor at the annual convention on June 1st. In anticipation, a committee on purchase of a Bishop's House has been at work on a canvass for funds.

COUNTRY CHURCH TALKS

By Edmund deS. Brunner.

To the average person the word preaching sums up the chief and almost the only function of the Country Church. What untold good through the years has come from the constant preaching of the Word with power and sincerity no one can estimate.

And yet, preaching cannot be assumed to be beyond improvement. The eternal truths of the gospel need to be applied to the ever changing conditions of human life. There is a constant need, age after age, to rediscover the Bible.

In these days when farming has been changed from the struggle of the lonely pioneer for just enough to feed and clothe the family to the highly organized industry which it is, the preacher in the Country Church can do great good by revealing the rural emphasis of the Bible.

"The sower went forth to sow." What hopes and fears, what ambitions, what faith, what possibilities for service lie hidden in those words. "The sower went forth to sow." So day by day through all the processes of sowing, cultivating, reaping, marketing, the farmer is God's human agent in answering the world's prayer for daily bread. "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thy hands." So before the days of charity organizations God ordained help for the marginal members of the community, help if they helped themselves. How thoroughly "modern" and "scientific" are these age old laws.

Isaiah was a country life seer, though a city man. He inveighed against the laying of field to field by the rich and the consequent forcing of the poor from the country into Jerusalem the city (Isa. 5:8). In the new civilization which he foresaw, these conditions would be righted and those who built houses would dwell in them and eat the fruit of their plantings rather than another Isaiah 65:17-23). Rural material prosperity was a frequent concern of the Lord, if we may judge by the laws of Israel. The salary of the traveling Levite, the rural pastor of the day, is provided for. "And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee." Isaiah is rich in rural texts dealing with a variety of subjects from vineyard culture (Isa. 5:5,6) to the adequate return for agricultural labor guaranteed in that better time. Genesis 26:12-14 shows God's blessing on Isaac who served him and was a farmer of the hundred fold type.

Many a rural minister has seen and deplored laxness in quarantine, disregard of sanitary precautions and similar violations in good community health practice. To such a one much of the legislation contained in Leviticus lives again when he realizes that it is a health code of divine authority away in advance of common practice in much of rural America.

Occasional preaching from passages such as these never fails to bring a response and coupled with the observance of Harvest Home, Thanksgiving and other such festivals with reference to their rural environment it increases the interest of the pew in the message of the pulpit.

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For further particulars address Miss Frances Grandin, Secretary, 126 Claremont Ave., New York.

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The Church today has the facts—facts that affect you and every other man, woman or child; facts that show that neither business nor the nation itself is safe if we continue to shut our eyes to conditions once considered remote but now squatting at our very doors.

How the Facts Were Obtained.

The leading Evangelical Churches of North America have formed a league in a great co-operative movement in order to gain greater efficiency by eliminating waste. This co-operative movement is known as the Interchurch World Movement.

The movement set out to find the facts. No superficial survey was this. It searched the most remote corners of the world to discover things as they were—not as they might be. The results of this scientific survey reveal for the first time *the whole task of the whole Church.*

A few of the facts that must be met:

—So long as half the children of India die before their second year our own children are not safe.

—So long as China has only one doctor for every 400,000 people, every ship from China to our shores threatens the probability of plague for us.

—Half the world is illiterate and a menace to Democracy.

—West of the Mississippi, 5,000 additional churches are urgently needed to supply newly populated areas.

—Over one million people have to be turned away from church hospitals each year for lack of room.

—100,000 destitute children must now be turned away from homes and institutions.

In New York City alone seven nationalities are without a single Protestant Church; yet New York has a foreign population greater than the entire populations of Philadelphia, Boston, St. Louis, San Francisco, and Milwaukee combined.

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