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The Witness

"FOR CHRIST AND HIS CHURCH"

Be sure to read the article in the next issue of The Witness on "Spiritual Healing," written by a prominent physician.

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CHICAGO, APRIL 10, 1920.

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CONFERENCE OF MODERNISTS AT OXFORD

The Modern Churchmen's Conference will meet this year at Oxford. The Conference Committee has been fortunate enough to secure permission from the authorities of Somerville college to hold the conference there in August. The Conference will begin on Monday, August 23rd, and will close on Monday, August 30. This date should prove to be convenient for the teaching profession, and it is hoped it will not be inconvenient for the clergy.

'Modern Knowledge and Traditional Christianity,' is the subject which has been chosen for the Conference to consider. A series of papers and discussions will deal with the significance for Christianity of modern scientific discoveries, modern methods of historical research, modern conceptions of morality, modern political and social ideals.

The "Modern Churchman", in announcing the conference, says:

The modern Christian teacher is under no delusion. He is well aware that his advances beyond the standpoint of a lingering traditionalism cannot pretend to claim finality. But he must needs point to the continued growth of human knowledge, and insist on the duty of each generation, if true progress is to be secured, to master the religious and moral lessons of its own age and to leave to the next a legacy of accomplishment and understanding. The new learning is not the enemy of Christ's Religion; but it has widely disturbed the dogmas of traditional Christianity. Are we then, on this second count, to abandon our religion, and with it those moral ideas which, though we fall short of them in practice, cannot fail finally to lend restraint and inspiration to our conduct? Or shall we not rather strive, while we discard the necessarily erroneous views, the imperfect forms of expression, which still pass current for Christianity among the uneducated, to carry with faith and undeflected zeal into the life of the Nation those principles of Christian Faith and Duty, upon which its welfare and best hopes depend?

That is the issue which confronts the Christian today. We cannot stand where our forefathers stood, nor look out upon the Universe through their eyes. The task before us is exacting. Some would perhaps desert us for the easier ways of the Ultramontane or the Secularist. It is a simpler course to accept authority than to bear responsibility; it is easier to abandon religion than to understand or to reconstruct it. But the course of the considering Christian is clear. He must 'defend the Faith'; and to 'defend the Faith' in these days means to attain some higher synthesis of Ancient Faith and Modern Knowledge, lest we lose the real Christian thing and all it means for progressive civilization.

WANT THE ARCHBISHOPS CONSULTED ABOUT BISHOPS

The Bishops in the Convocation of Canterbury presented a request that the Primate use his influence with the King to see that no bishops are nominated henceforth by the Prime Minister without first securing a list of proper candidates from a committee of representative churchmen. This motion was opposed by Bishop Henson on the ground that a bishop was an important national officer. Another motion was then passed asking that the Prime Minister consult with the two archbishops about appointments of bishops. The Primate was somewhat cautious about this proposal for this would make him the storm center of the factions in the English Church when a bishop is appointed.

OIL PROPERTY AND MEXICO

San Francisco—The testimony of rich Americans with big holdings in Mexico has been and will be a big factor in determining the relations between the countries. For the most part his testimony has been of a critical if not an actually interventionist nature.

Col. Dan. M. Burns went to Mexico 22 years ago with \$100 in his pocket. Today his yearly income from Mexico totals over \$1,000,000. His property consists of great mining, farming and hydro-electric holdings there. And yet he is not only opposed to intervention but believes that such a course would be a tragic mistake.

Trouble Is Here

Here are some of the things Col. Burns says about Mexico:

"There is no trouble in Mexico," said Col. Burns. "The trouble is all on this side of the line. Several years ago I joined a society of alien investors in Mexico. I was amazed to find that its frank purpose was to foment anarchy in our neighbor republic. Today this policy has given way to inflaming the public mind in America with 'outrage' stories of questionable authenticity such as the Hugo 'abduction' and the 'Jenkins case.'

"The destruction of American property in Mexico has been a very large item varying with locality, but American property loss will be met by the Mexican government in time."

Few Americans Killed

"As to the number of Americans killed in Mexico in the last ten years I know that the list has been persistently padded and the facts given a misleading slant.

"I doubt greatly if a bona fide list of more than 100 Americans unlawfully killed in Mexico could be made out—an average of ten a year. Such a list would be sad enough, but more Mexicans have been murdered in the same period in the seven counties south of the Tehachapi in California.

"In December a 'murder map' was sent out to editors of the United States by the 'National Association for the Protection of American Rights in Mexico.'

"The document was to be released on Dec. 14, the very date Senator Fall introduced the resolution to sever relations with Mexico. The plot was frustrated only because a sick man in the White House gathered strength enough to say an emphatic 'No.'"

Suggests a Remedy

Col. Burns criticized the three men President Wilson has sent to Mexico to represent him: John Lind, William Bayard Hale and lastly Ambassador Fletcher, as men unfamiliar with actual conditions there.

"Do not," he warned, "be deceived by the gentle word intervention." If our troops cross the Rio Grande this time it will mean war to the hilt, war of conquest, war of permanent occupation and the final extinction of the Mexican race. We can do it. But can we afford it? It will take an army of half a million men a period of years, the expenditure of many more billions, increased taxes on a nation already bending to the limit and more added to the cost of living. With the present unrest, more widespread than most men suspect, is it safe to wage a purely capitalistic war upon a weaker state?

"As a remedy let me suggest that President Wilson turn the Mexican problem over to some broad-minded patriotic American like ex-President Taft. Then all the shams and pretenses, the outrage mill, the 'Jenkins incident' and the sorrows of oil men will disappear."

EXECUTIVE COUNCIL FOR WESTERN MICHIGAN

A Diocesan Executive Council, such as has been formed in the Dioceses of East Carolina and Maryland, is proposed for this Diocese and the plan is likely to be introduced at the Convention in May.

CONSECRATION OF BISHOP JETT

Rev. R. C. Jett, D. D. was consecrated Bishop of Southwestern Virginia in Trinity church, Staunton, Virginia Wednesday, March 24th. The weather was perfect and not a thing occurred to mar the plans so wisely and elaborately made. Dr. Jett was rector of Emanuel church, Staunton for twenty years, 1893 to 1913, and had endeared himself to the people of Staunton and vicinity. Trinity Church was selected because of its size, and as it was, but a small portion of the people who wished to attend could get in this church which seated 1200. Most of the clergy and many laymen from the Diocese of Southwestern Virginia, together with Clergymen from many other Dioceses were in attendance. The procession, from the parish house in the spacious church yard, was a long and imposing one.

Trinity's and Emanuel's combined choirs, assisted by others, led the procession, marching through the main entrance of the Church, and up the right aisle to the chancel. The music was in charge of Prof. R. W. Wonsion, of Trinity.

Bishop Thomson read the Epistle, and Bishop Gravatt the Gospel. Bishop Brown preached the sermon from Colossians 1:23. It was a timely and strong presentation of the Old Gospel. His appeal was for continuance in a grounded and settled faith. His words to his old friend and fellow student at the Virginia seminary were well chosen and full of sympathy.

Bishop Jett will make Roanoke the See City where the Episcopal residence will be provided at an early date.

SUCCESS REPORTED FROM WYOMING

Since the revision of the Nation-Wide Campaign quota levied against the Missionary District of Wyoming, several of the parishes and missions have met or somewhat exceeded their quota, and it is expected that to this list will be added other stations which have come up to the amount assigned them. In one or two of the parishes the campaign was delayed, through local conditions, and these parishes are planning to complete their canvass by Easter.

St. Mark's, Cheyenne, reports an increase over any previous three-year subscription list of approximately \$20,000.00—a 700 per cent increase for general missions, and a 300 per cent for parochial support.

Among the parishes and missions which have met or exceeded their Nation-Wide Campaign quotas are St. Mark's, Casper; St. Mark's, Cheyenne; St. Matthews Cathedral Parish Laramie; St. Thomas', Rawlins; St. John's, Green River; St. James', Riverton; St. Mary's of the Plains, Rock River; and St. Barnabas', Saratoga. As further figures come in, these will be reported.

PASSION PLAY DEFERRED FOR ONE YEAR

During the war a report was spread abroad that Anton Lang, the Christus of the Passion Play, had been called to the colors in spite of the fact that he was a consumptive. It is now possible to deny that report. He has never been in the army at all and is in fairly good health. The Passion Play of Oberammergau would be given this year if the age-long custom of decennial exhibitions were followed, but the country is so lacking in food supplies that the visitors could not be cared for, so the play will be deferred until next year when the custom of seven hundred years will be resumed.

A UNIQUE UNION SERVICE

On March 21st at 4 o'clock there was held in the Monumental Church, Richmond, a union service of a unique character, in honor of the Rev. James W. Morris, D. D. for the last twelve years Rector of the famous Monumental Church. Before going there, Dr. Morris had been a missionary in Brazil, being in fact one of that noted mission's founders. While he has been extraordinarily happy and successful in Richmond, as this union service testified, his heart was always in the missionary work, and he now returns to Brazil, making what some have called a great sacrifice to do so, but which to him is a joyous duty.

The atmosphere of the farewell service in Monumental Church was enthusiastically missionary in character. The hymns, the prayers and the addresses had a triumphant note of faith in work abroad that one seldom hears. There were tears and laments over the separation between a beloved pastor and his friends and parishioners, but the sad side was lost to sight in an atmosphere of faith and pride over one who was willing to return to his first love—a work that less believing people would regard as hard and desolate for an American Christian of the Conservative type.

Besides, nearly all the Richmond clergy of the Episcopal church, the service was joined in by representative ministers of other communions, and the large church was crowded with men and women of several denominations. The Psalter, Psalms 121 and 133 were read by a prominent Presbyterian minister. The lesson, St. John XV, was read by the pastor of the leading Disciple church and the chief farewell address was made by the Methodist president of the interdenominational Ministerial club.

Monumental Church in which a whole city of churches gave a hearty God-speed to one of our departing missionaries, is one of the most important churches in America. In 1811 a theatre stood on the spot where this church now stands and was burned down with a loss of 72 lives, including the Governor of the state. As a memorial of this terrible event, the church was erected in 1814, so that it is now 106 years old. It is getting to be far down town, and the work is correspondingly hard, but an endowment is being raised to assure it of a permanent future. It is a great opportunity for a strong preacher who would be as whole-souled in his sense of duty to do such a work as Dr. Morris is in hearing the call to Brazil.

Two things have conspired to create an interesting tradition of a legendary character for this fine old church. The fact of its being a memorial to a frightful accident has made some of the poorer and illiterate inhabitants near it work up a notion that it is haunted. A barber told me that no night service was ever held there because voices were heard that seemed supernatural. I think I found out why there was this superstition as to voices. The church has wonderful acoustics. Almost any preacher can be heard clearly. I noticed that the various readings came back to me under the gallery with remarkable resonance. When the manifold Amen was being sung, I had to lift my head and listen directly to make sure that it was not another choir responding from the rear, with a close up distinctness. Each note was as though thrown right at one's ear, giving an inspiring effect of intimacy. Rev. James Sheerin.

At the annual meeting of the Social Service Club of York, Pennsylvania, held in the Woman's Club auditorium, Rev. Paul S. Atkins was re-elected president for 1920. Following the business meeting, an address was delivered by Mr. John Kendrick Bangs on the "American Spirit Abroad."

SHORTAGE IN THE MISSION FIELD

Can one Protestant missionary save 55,000 souls?

That is a question which sums up the results of the Interchurch World Movement's foreign survey?

The answer is that doubtless he can, for with divine aid all things are possible; but he ought not to be expected to.

Yet this is the task which the Protestant churches, American and European, set for their missionaries in non-Christian lands.

Of the 1,640,000,000 people in the world, non-Christians number more than a billion.

To bring the Gospel of Jesus Christ to these billion people, there are at present 20,400 Protestant missionaries—one to every 55,000 people.

In China there is one missionary for every 65,000 of population. In India there is one missionary for every 52,000. In Africa there is one missionary for every 24,000.

The above are some of the outstanding facts of the situation which the churches have to face.

The foreign survey of the Interchurch World Movement was undertaken in order that there might be available for the churches a body of exact information regarding the needs of the world on which they could frame a budget expressed in terms of men and money.

Use has been made of the most authoritative works of reference, of Government statistics, American and foreign, and of previous denominational surveys.

New information has been obtained direct from the various fields by means of questionnaires, twelve thousand of which have been sent to foreign missionaries.

The data gathered from these various sources have been carefully compared and checked by experts on the respective fields.

The outstanding facts of the situation thus ascertained have been graphically expressed in a series of uniform charts and maps.

The principle of denominational co-operation has for long been successfully applied to the foreign mission field, where there exist at present considerably more than a hundred Protestant union or cooperative agencies.

Thus the cooperative program of the Interchurch World Movement is no more than an extension of an existing practice adequate to meet the needs revealed.

The preliminary report of the Interchurch foreign survey states the conviction that the existing agencies have used the forces and funds at their disposal with the utmost wisdom and ability.

But the forces are insufficient; the equipment is incomplete; the funds are inadequate.

And these conditions have been accentuated by the war. When allowance is made not only for the missionaries who for one reason or another have been removed from the fields, but for the complete stoppage of the normal increase in missionary activity during the past five years, we find that evangelical Christianity faces a shortage of at least 5,000 missionaries as a direct result of the war.

The bodies participating in the Interchurch World Movement are taking account of this shortage in framing their program for the next five years, thus making what really amounts to a ten-year program compressed into five years.

The program also recommends a policy for dealing with the vast unoccupied areas of the world where the Gospel of Jesus Christ has never reached.

EDITORIAL

By Bishop IRVING P. JOHNSON.

MINDING ONE'S P'S AND Q'S

Our interest in any enterprise is best determined by that which we are willing to do for it.

It was his intimate knowledge of human affairs that caused the Devil to assert that he would give all these things that one could see from the high mountain of human ambition, to those who would fall down and worship him.

In answer to this temptation the Lord asserted, "Thou shalt worship the Lord, thy God and Him only shalt thou serve."

The Devil has this advantage in his offer, that he makes his service one that is parallel with human selfishness. It is this quality of self interest that furnishes the motive power in some of those great religions in which Christ has been rejected and human desire has been capitalized.

In the religion of Mahomet, appealing to the Arab and the Turk, the lust of murder and fornication have been sanctified, so that instead of being declared vices, they become virtues. No wonder the Turk is zealous for a religion which makes the evil which he longs to do, a sacred duty.

So in Mormonism, the appeal was made to those who desired material prosperity and sexual indulgence.

So in some modern cults, immunity from pain and poverty is skilfully introduced as the motive for zealous proselyting.

Whereas Christ offers the way of the cross, much tribulation and self denial, as the way by which we enter the Kingdom of Heaven.

Truly, one has to believe in the Kingdom before one is willing to pay the price that is demanded for entrance thereto.

If one were to ask why the Kingdom of God does not make a greater impression on the world outside the Kingdom, one might reply that it lies in the attitude of the people within the Kingdom.

They do not seem to enjoy their privileges enough to impress others with the fact that they are having a good time.

And the reason why they are not enjoying themselves is because they are not really working with heart and soul.

Work is a keen pleasure only to those who really work. The man who rises late and has an indifferent attitude towards work and is thinking only of his wages is apt to acquire a dislike of work.

* * *

I do not know of anything that gives one a keener interest in life than a real interest in the service of God.

It has been such an interest that has made the world love art and music and literature and science.

It is true that there are those who come to like art for art's sake, but the stimulus which produced art was that men learned to love beauty for God's sake.

As the world learned to love God, it began to take a real interest in the true, the beautiful and the good. Even the art of Pagan Rome and Greece had its rise in their false gods.

Without a belief in God the world is dull and stolid, or else ferocious and destructive.

It has either no use or no time for the humanities.

It has ever been those who sought God who have felt the need of expressing themselves in the higher things.

The first artists, musicians and scholars were those who loved God, and forsook the plough and the battlefield to express that love.

After the schools were begun then men forsook God, and loved the creature more than the creator, but at the loss of the heart of these things.

The singer who has a voice and no heart is like a woman with a pretty face but no soul. Attractive but depressing.

We lack real artists and musicians because men love art and music but not the author of these things. They can acquire technique, but they cannot acquire a soul.

Even science misses its true function because it holds aloof from God.

There is no soul in acquiring the sequence of things, if we do not relate them to the author and finisher of the Universe.

* * *

If the Church is ever going to interest men in its mission, its members must relate themselves to its motive power in such manner as to be endowed with power from on High, and they must then utilize the power thus developed in something that is worth while. Membership in the Church should mean that you want to receive power and to use it helpfully.

It is this that is the challenge to our faith and it is this that will be the true satisfaction in our service.

Wherever men seek power and find a satisfaction in its use, there will the Kingdom of God be eloquent.

But there are certain p's and q's that we need to mind before we can hope to let our light shine in a vivid way. The p's that we need to avoid are patronizing and parsimony.

It is the fashion among people who have sense enough to know better to patronize God.

Instead of our making God the Master whom we serve humbly, we try to make Him the client who we use at our convenience.

If God acts as we feel that he ought to act; if he treats us with due consideration, we will render Him a moderate service.

In this attitude we are like professional politicians. In the crises of our lives when we are insufficient of ourselves to help ourselves, we call upon God assiduously. We make Him fair

promises and impress Him that we are really interested in Him and in His affairs, but as soon as an election is sure and the crisis is past, we assume a lordly air of indifference to His claims and act as though we could get on very well without Him.

As an ambassador of God in relation to this attitude of patronage, I can well understand our Lord's rebuke to the self satisfied Simon, and his preference for the women of the street to the man of business.

He was Simon's guest, but Simon omitted certain courtesies that he could have bestowed upon one of his own rank from whom he might have expected similar courtesies.

He neglected to follow the Jewish custom of feet washing. He forgot to anoint his guest with oil. In short he adopted an attitude of patronage toward Christ which was the more galling because of Simon's real limitations of which he was profoundly unconscious.

The same thing is repeated day after day by prosperous laymen and opulent rectors towards poor parsons, and Simon was unconscious of his offense.

I have experienced more discourtesy from people who prided themselves on their culture than I have ever received from those who are conscious that they were sinners. This is why I can understand our Lord's preference for the woman of the street.

She did not patronize Him, nor does she ever patronize Godly men.

I shall never forget the insolence with which one of the leading financiers of this country treated the courteous request of one of the Godliest missionaries of this Church. And I don't think God overlooked it. It is impossible to patronize God and His Church one minute, and fall down and worship Him the next.

Commercial prosperity does not entitle one to patronize God, His Church or His servants.

And people who patronize those whom they ought to revere are as hopeless as was Simon.

* * *

The other "p" that we need to mind is parsimony.

If there is anything that this nation-wide campaign has demonstrated more particularly than anything else it is the parsimony toward God of those who have received the most material benefits from Him.

I know their attitude. This wealth is mine and I will give it as I please. The only trouble with the premise from the Christian standpoint is that it is false.

The wealth is not yours. You are a steward with your talent, just as much as the poor preacher is with his one wee little talent, and you will be held to account as a steward; not whether you bestowed your wealth as you pleased, but whether you used it to further His Kingdom and not your own caprice.

Whether you will or not, the prosperous member of God's Church is a member of Christ's Household, and a blood relative of the common people who belong thereto, and God is no respecter of persons, even though you may be.

The man who neglects his own family and lavishes his wealth on other people is certainly worse than a heathen.

If the prosperous people of this Church were as generous to the household of faith as the common people, we would need to safeguard ourselves from prosperity instead of being constantly confounded with adversity.

It makes no great difference in the end to the Church whether it prays to be delivered from adversity or prosperity, but it makes a tremendous difference to Simon, whether he is responsible for the adversity.

It is sadly true that in the long run the wealthy constituency of this Church has been more of a liability than an asset.

It has many brilliant exceptions but the larger number of its prosperous people have been parsimonious in their support of the Church, no matter how generous they may have been to other families.

We have had to bear the odium of being the Church of the rich, without experiencing the one blessing that wealth can give.

Moreover we will never feel enthusiastic over a cause which we either patronize or pauperize.

* * *

But if the prosperous have their p's the quizzical have their q's which we need to mind.

It is easy to criticize and to condemn but it is also easy to fall into the other pit.

Some feel that if they can successfully disparage the diseases of society that they are medical experts.

No one is an expert who has no remedy within himself for the disease that he has pointed out.

In the innumerable company of those who point out the faults of the prosperous, are many quacks, who have a patent remedy, for ills of society. Quacks flourish among those who have a superficial education. The dull and stupid do not know enough to seek a remedy, but those whose spiritual intelligence is just sufficient to know something about diseases are the very ones who fall a victim to the quack.

As someone has well expressed it, the world is full of those who claim to be Lydia Pinkhams of the soul. And their victims are among the superficially trained.

America is a fool's paradise for Wallingfords, and American people are victims of their own religious smartness.

Two things are true. (1) That the average Christian knows just enough about religion to be conceited and (2) he doesn't know enough to be intelligent.

The system that has been in vogue of stimulating the religious emotions without informing the spiritual intellect has paved the way for every Simon Magus who gives himself out to be some great one, and who is just enough of a magician to put it over.

The curious thing is the number of them who disagree with one another and yet are cocksure that they are right.

There is nothing in the vision of the whole clinic to make one doubt that after all the Church is, as it has been for centuries, the pillar and ground of whatever truth men know.

For the good that is in these magi the Church has always taught; let us hope that evil will soon be interred with their bones.

* * *

The other "q" that we need to mind is querulousness.

The evils that are in one's home, one's church, one's society, one's country, makes some people patient and others querulous.

Those who go off on a tangent into spiritual idiosyncrasies, are very apt to go off on the other tangent of querulous inactivity.

The woods are full of people who do no serve the Lord because of some unpleasant experience in their service. Some Judas has overreached them, or some Pharisee has snubbed them, or some Nazarene has offended them.

They claim to believe in God; they have promised to fight manfully as His soldier, but they have been scratched by somebody in the training camp, and they have deserted the standard.

Might we not in our private prayers pray God that we might be delivered from patronizing the Almighty and from being parsimonious toward our household, and then that we might also be delivered from all quackery and querulousness.

I really believe if we would mind our p's and q's the Church would solve the problems which perplex us.

Then would our work be interesting and our rest would be glorious.

VACANCIES FILLED IN WESTERN MICHIGAN

The Standing Committee of Western Michigan has filled vacancies by electing to its membership the Rev. W. F. Tunks, of St. Paul's, Muskegon and Wm. H. Jones of Grace church, Grand Rapids; to the Diocesan Board of Missions and to the Trustees of the Association, the Very Rev. L. F. Potter of St. Mark's Pro-Cathedral; and to the Pension Fund Committee, the Rev. J. E. Wilkinson, Ph. D. of Trinity church, Manistee. Dr. Alexander M. Campbell has been appointed by the Bishop, under the new canon, as medical examiner for Postulants and Candidates.

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By HENRY B. WILSON

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VIRGINIA CHURCHMANSHIP

By the Rev. James Sheerin

There was a time when Virginia was a synonym for low churchmanship, just as Connecticut may have been taken to stand for moderate high churchmanship and Chicago and Milwaukee for still higher grades. In these days, when most people would deny being partisans for any type of churchmanship, it is interesting to note that Virginia, at any rate so far as Richmond is concerned, shows many signs of being what used to be called "high church," though doubtless of the very moderate kind. For example, altars in Richmond have brass crosses on them, while surplices are ordinarily embroidered with a linen cross. The hangings and the stoles are usually of the color considered proper by the ritual authorities.

But there are certain characteristics of Virginian churchmanship that only find occasional and surreptitious counterparts in other dioceses. Nearly every Virginian clergyman can and does frequently use extemporaneous prayer. The old fashioned high churchman neither could nor would. The Prayer Book was sufficient for him.

Then, too, Virginian churchmen, though strong for the legitimate superiority of the old Church, are frankly inclined to co-operate with Christian brethren of any name. They also are disposed to use the affectionate terms of religious brotherhood, and their sermons are never lacking in approved evangelical terminology. A visit among these men is like meeting a wholesome breath of old fashioned American Christianity, the kind that dominated before either Anglican or Roman Catholics became so prevalent as they are now.

There is, in addition, amongst these brethren of the Sunny South, a manly, hearty personal approach that is very refreshing to one having lived long in such cities as Boston and New York. They meet you on the sidewalk or at the church door with a grasp of the hand that is as full of welcome as are the voice and the words. If the same note were more often in evidence elsewhere, the Episcopal Church would be overwhelmingly successful. It is well to remember that in Richmond, as in other large towns of the Old Virginia, Episcopalians have a ratio to population that exceeds even New York and Philadelphia and is about as ten to one in cities of the Northwest. There may be much to learn from this fact. One thing seems evident, namely, that any kind of churchmanship will have far more influence if it is used with a genuinely human friendliness.

MISS MAUDE ROYDEN PREACHES HER FAREWELL SERMON

Miss Maude Royden, who was assistant minister at the Crogregational City Temple in London during the ministry of Dr. Joseph Fort Newton, has resigned. On a recent Sunday evening she delivered her farewell sermon. In this address she declared herself a loyal member of the Church of England, and spoke with special appreciation of the services of the Prayer Book. She advised her hearers against deciding lightly to change their affiliations and advised that reform be worked in religious societies from the inside.

EDUCATION AND THE MINISTRY—VI

SOME IMPRESSIONS OF A LAY COMMUNICANT

By Robt. E. Wait, Little Rock, Ark.

Secretary of the Arkansas Bankers Association.

The Protestant Episcopal Church in the United States of America (why can't we speak of her more often by this her right name?) is reaching, and under the providence of God serving and saving, thousands of people that no other Church could reach or touch. These people are for the most part those who have been born, so to speak, into her family or are so constituted by nature that they are attracted by her ceremonials. But the vast majority of people in the world are not so born or attracted. The Episcopal church might content herself with continuing her work for and among just these, and her existence and perpetuation would be more than justified; but if she wants to grow and extend her influence—well, that's another story!

Tolerance For Others

If we believe in growth and desire to be helpful to our brethren of other views or no views at all, why will not our clerical leaders permit us, eye train us, to believe in our Protestant Episcopal Church just as the faithful congregationalists believe in the Congregational church, or the fervent Methodists believe in the Methodist Episcopal church—namely, as the particular branch or army of God's Church that best suits our individual tastes and natures? Why must we be always boosted up to a high and exclusive pinnacle, thence to look down on every denomination as no church at all? Why should we not be able to worship in any other church, or even in the great outside, if need be, like other people? If any such narrow policy and belief were outstanding among our foreign missionaries our Church would get no where in heathen lands. Suppose ours is the so-called "only" Church, with a clear abstract of title from the time of the Savior himself, if it gets us nowhere and we spend our time in "historic ancestral" worship and withdraw into our "holier-than-thou" shell, what does it profit us or the world? I sometimes think God can have little time to think of us at all while he is so busy blessing and adding his approval to the fruitful, growing work of other churches, which show their faith by their works rather than by their claims. Emphasizing belief in Apostolic Succession never saved a human soul, and magnifying the exclusive priesthood of our ministry never made a better clergyman, though it has attracted a few now and then, from other faiths; perhaps, it sometimes seems, mainly for clerical exaltation. I have sometimes thought the right name for our Church, to describe it correctly, ought to be "The Church for the Clergy."

Some Things Needful To Growth

Most of our Church publications are too technical in their language for the ordinary layman. We cannot read them understandingly without a dictionary in our laps. Their point of view is beyond us, and often we cannot understand what they are driving at. They, too, seem to be made for the clergy; which may explain why their circulation among laymen is not larger. We need a great layman's paper, and here's hoping THE WITNESS is its beginning.

If the Protestant Episcopal Church is to grow and reach and influence a lot more people than it is touching and influencing now, it has got to *un-educate* a lot of the clergy. It has got to emphasize "Protestant" and soft pedal the word "Catholic," which flows so glibly from the lips of many of our Bishops, priests and deacons. It has got to put first things first and worship less the form and more the substance. It has got to do less "bowing and scraping" and more of the real work of human kindness. It has got to instruct our candidates for confirmation to know that while our history and forms are true and beautiful, still it is the consecrated Christian life within and without the Church, after confirmation, that really counts, and that our lenten season shall be the beginning and not the end of consecrated effort during the year. It has got to widen its vision and believe—aye, realize—that many people might like to have more opportunity than just one—at Easter-tide—when they would be welcomed, indeed urged, to go through the out-

ward form of uniting in Church membership. Its clergy and people have got to mingle wholeheartedly and on a common ground with the ministers and people of other churches in sympathetic participation in great interdenominational organizations and movements that are doing so much to christianize the world. If our Church is really evangelical let's prove it by enthusiastically carrying our end of the load of evangelical work. We ought to say "our Church" when we mean the Protestant Episcopal Church and "the Church" only when we mean the great body of organized Christianity. And yet, all the time, many of us prate about "The Church" meaning ours exclusively and with our heads so high above the general run of Christian people that we deceive ourselves into thinking we are the whole cheese. Not so in God's sight, brethren, believe me, if it is true that "by their fruits ye shall know them!"

I am not saying any great number of Episcopalians will want to do these things. I fear most of us are content to be just what we are now. But I do say we have got to do a whole lot in line with the above if our Church is to grow perceptibly and make any greater contribution to the uplift of the world. It is idle to harp on growth and our efforts at Church unity are silly, so long as we put up with the narrow views and selfish practices of some of our leaders, although accepted and approved by many of our people.

All Through Same Mould

The nation-wide campaign has a vision that ought to move us, but I fear the ropes that bind to form and precedent are so strong that they will either strangle our enthusiasm for much outside ourselves that would be worth while. The danger continues that we shall exhaust our religious zeal in almost too frequent and elaborate services that exalt form but put too little emphasis on our personal purity and good works.

Doubtless the reader has been a bit surprised and a little shocked at the statement that we ought to "un-educate" some of our clergy. This, of course, is a species of exaggeration, for perhaps there cannot be too much education—if of the right kind. And yet, in a way, there may be a grain of truth here. It has often seemed to me that our Church, in her strict requirements for a cultured ministry, has run all her ministers through the same mould and has educated and "serviced" all the zeal and fire for the souls of men out of some of them. It is not surprising to me that more young men do not offer themselves for our sacred ministry. Why should they? Certainly, the financial emoluments are not glowingly attractive; and if they feel the call of God and are overflowing with a burning desire to be of real help to men and women there are other churches and many helpful organizations as arms of the Church, in and through which they can get at the real work quicker and with less laborious study. Besides, what red-blooded young man wants to scuttle himself of all personality and individuality, and through a narrow groove of training and service, make of himself a fac-simile of a thousand others, and perfunctorily mouth services in a way that a well modulated phonograph might do as well? What young man of mental parts is attracted to the long apprenticeship where in the "powers that be" deem his own thoughts, no matter what, of so little value or so dangerous, that he is not permitted to utter them publicly in the Church of his choice, during which, if he preaches (goes through the form) he must read an approved essay or sermon of another, and if his heart longs to give expression to his God, he can do so (publicly) with propriety only in the language of the printed page?

All these are not pleasant reflections, and yet they may be what young men are thinking. And the example of our average rector before these young men, what of that? To the young man observer there is from fifteen to twenty minutes of the real minister (in his sermon) twice on Sunday; often only once; with the children (and some service worshippers) encouraged rather than

otherwise, to leave the Church just before the sermon. God save the mark? How long are our red blooded ministers going to stand for that? The service worshippers don't want the sermon instruction, doubtless don't need it; but the children, where, pray, are they to receive religious instruction? It has died out in the homes, it is forbidden in the public schools and only the sabbath school and the Church are left. Why should our children be permitted to duck the sermon? The rest of the time the clergyman is reading or praying in the words of someone else; and in the week he is "calling" or flitting about among the various women's societies or guilds. In public religious functions he is bowing before some altar or brass cross with some of the people (about whom the young man has his own ideas) following suit by dipping in the aisle before their pews and bowing and crossing themselves at intervals. Do not some of these young men get the idea that there is another Church where such would be more in place?

Lifeless Council Meetings

Many of our Church Council meetings are painfully lifeless. They are dominated by the clergy who split hairs over useless technicalities and kow-tow to the Bishops and to each other (some of them are so polite, quite like Alphonse and Gaston!) while many laymen feel so uncomfortable in their midst that they don't come to the Council at all, or if present they are awed into respectful silence in a back seat for fear they will infringe upon the properties or get in the way of some canon. Isn't it all sometimes like a ridiculous mess?

But to get back to the young man we want to enter the ministry. Is there anything very pulling or drawing about all this? How, think you, does it strike him?

Men Not Priests

Oh, that our ministers would be men first, and being men stand up among men as man to man. Christ took upon himself the form of man that He might win men. No rank was able to tempt him. Rank is never pleasing or popular except with those who possess it. It was so in the army (hear the privates,) it is so in civil life (hear the common people,) and it may be so in the Church. Our rectors should forget the word "priest" (I never liked it—am perhaps too unlearned in such things)—which word owing to Roman Catholicism is distasteful to many—and as men win men to Jesus Christ. They can do it if they forget all else and throw themselves with all of their individuality and personality into their work. As it is, how often do you hear a remark like this from a parishioner: "Our church is churchly, our service is beautiful and our rector is such a lovely man, but (in a whisper,) oh, such a poor preacher!" There you are; when your rector is himself and is giving of himself in his sermon, he is, oh, so poor!

Well, after all, with such a training is he much to blame? Is it not enough to crowd almost all manhood out of a man?

Give Personality a Chance.

Our church has big men in her ministry, but so many of them are held down by forms, precedent or party policy. From all I hear the late Dr. Cyrus Townsend Brady was an outstanding man, but if what I hear is true he never had much chance to exercise his personality and great powers in our Church—was suppressed, rather than encouraged, because he was a bit different. Bishop Phillips Brooks was another "different" minister. His name is on the lips of our clergy, but so few seem to try to be anything like him.

"But why, if you have so much fault to find with the Episcopal Church, do you stay in it?" asks some reader. Well, in this instance, it is because I love her; because I was born in her and she has been my spiritual mother for more than fifty years; because there is so much beauty and good and strength and stability in her; because if what she possesses were administered sensibly and sanely she might accomplish so much more good in the world: because I am making these criticisms to our Church itself, as member to members, and not to outsiders—the only way through which helpful reform ever comes. The permission and use of a little elasticity in our order of things—a little application of what we have to conditions about us in a practical way would help some. A real desire on the part of the clergy to have laymen really active

would, I believe, if sincere, find a sincere response.

A Message With Pep

In these crucial times people are hungering and thirsting after a real message as never before. It ought to be "the old, old story" but they want it straight and they want it from many angles; but above all they want it with pep and manhood behind it.

These may be some of the reasons why other churches grow so much faster than ours. Can we do anything about it? Do we want to do anything about it? If we don't, let's sit down complaisantly and enjoy (if we can) our beautiful services and music with a mild (but make it short) admonition (sermon) from our rectors. If we want to help make our historic Church count for more let's be up and doing and with open and generous minds and hearts find out what things are real and important and worth doing, and do them?

I realize that there is much in what I have written that may offend the proprieties and sensitiveness of many of our people; but I am convinced there are many, too, who feel as I do, who may not deem it wise to speak quite so frankly as I have; and so, if this article does no other good, it may at least apprise our leaders and clergy of what some of our people are thinking. And the meat of their thinking is, that many of us are in danger of worshipping the Church—its organization, forms, history, etc., rather than the God of Hosts.

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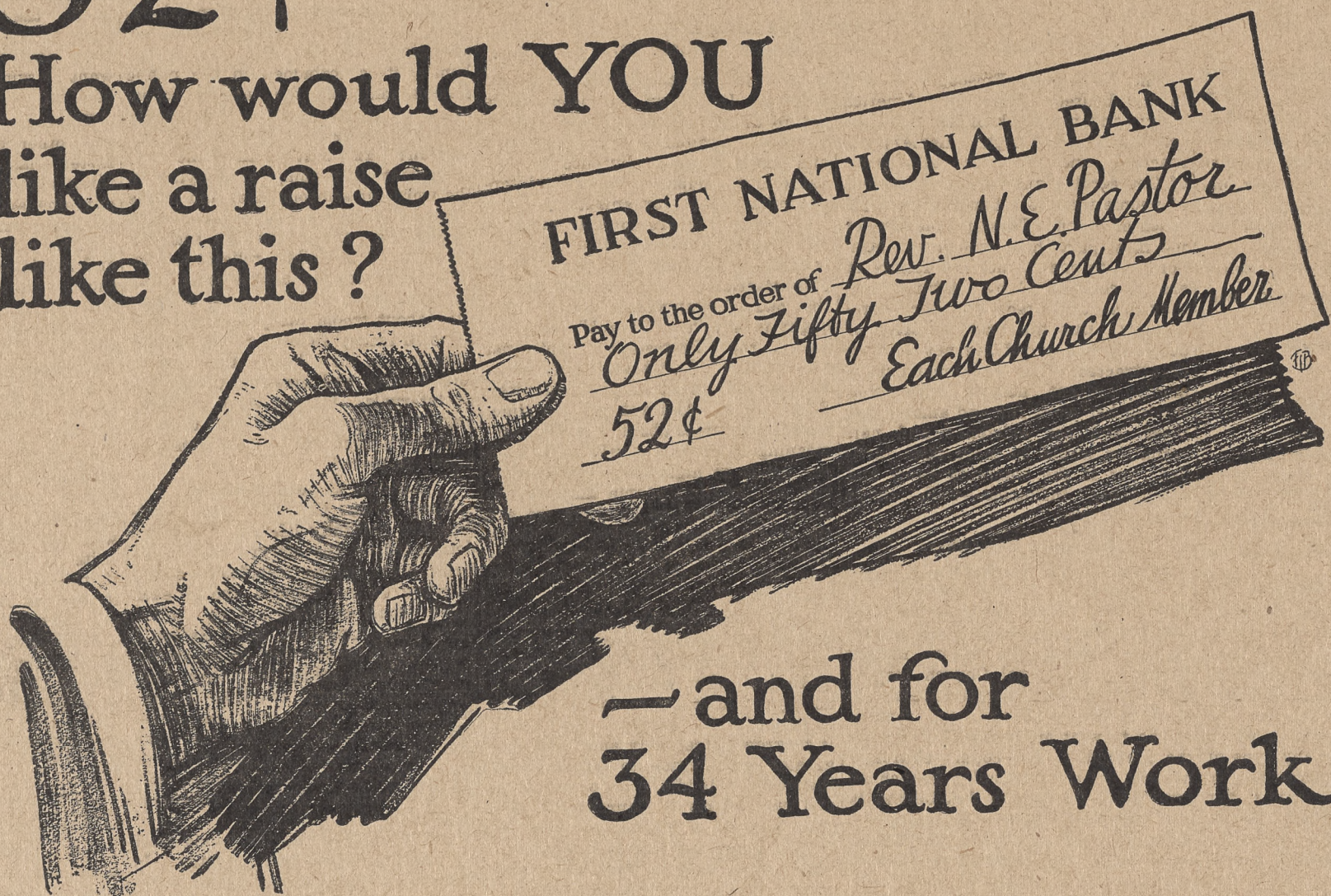
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