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The Witness

"FOR CHRIST AND HIS CHURCH"

VOL. IV. No. 16.

CHICAGO, APRIL 24, 1920

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\$1.00 A YEAR

BISHOP GAYLOR CALLS FOR ACTION

Bishop Gaylor gave a wonderfully clear and broad outline of the church's problems, as he sees and feels them, to the March meeting of the Church Club of New York. Leaders of the Church in the Diocese were present and honored the Church's foremost leader, and pledged themselves and the club to stand by and also to get behind and help. The Bishop said he estimated Episcopalians of the United States at 3,700,000, of whom somewhat more than 1,000,000 are actual communicants. His chief point of emphasis was education of the right stamp, but strong points he made included the waking up of the whole Church to service for God and America, for the world; the necessity for laymen to get into harness; the supreme need that news of the Church be gotten into the families of the Church and of the American people; and especially that the Church ought to be one, and not a lot of denominational entities, jealous of prerogatives and clinging to individualism against all comers.

Speaking of the Nation-Wide Campaign, the Bishop felt it ought to be put through to success, and said that St. James' Parish, New York, stands at the top in all America in achievement in that campaign, and St. Paul's, Richmond, Va., second, and St. James' Wilmington, third. He told of a bishop who handles money appropriated by the whole Church in his diocesan work, when asked by him for a report of the work done, which report was lacking, retorted by inquiring who Bishop Gaylor mentioned the fight in the State to sink State rights, or supposed right, and efforts to attain a nation with a big N. Then he added that democracy is not yet established in the Church, but must still be contended for. His description of pope bishops, pope rectors and pope laymen and laywomen was most amusing.

Bishop Gaylor's praise for what he found had been accomplished by the Board of Religious Education and particularly of the work of the Rev. Dr. William E. Gardner was very high. So was the appreciation of all the Church weeklies have done, and done against discouraging odds. In speaking of publicity, he asked that newspaper men might help. Finally he announced that he is trying to see to it that every department of the Church's general work shall be organized, that it shall have a budget and live within it, and that next December shall see all bids paid and no debt. He said that such policy would the push behind it, and spiritual consecration over it all, will make resources of the Church, in annual gifts and existing equipment, accomplish two, five, ten times as much as they have been putting over.

NOTICE OF CONSECRATION.

The Presiding Bishop has taken order for the Ordination or Consecration of the Rev. Arthur W. Moulton, Bishop elect of the Missionary District of Utah, as follows:

Time, Thursday, April 29, 1920.
Place, Grace Church, Lawrence, Mass.
Consecrators: The Presiding Bishop
The Rt. Rev. Dr. Lawrence of Mass.
The Rt. Rev. Dr. Hall, of Vermont
Preacher: The Rt. Rev. Dr. Lawrence of Mass.

Presenters: The Rt. Rev. Dr. Perry, of Rhode Island.

The Rt. Rev. Dr. Babcock, Suffragan Bishop of Mass.

Attending Presbyters: Rev. C. B. B. Bowser and Rev. G. V. Russell.

Master of Ceremonies: Rev. Malcolm E. Peabody.

(Sign) Daniel S. Tuttle.

VERY LITTLE CHANCE FOR MERGER

The question of a merger between the Dioceses of Delaware and Easton, has been disposed of temporarily, at least, and the way of it is causing some little discussion both within and without this diocese. Shortly after the death of Bishop Adams when the Standing Committee (Rev. George C. Sutton, D. D., president,) was planning for a special convention, Bishop Murray of Maryland as head of the province suggested an informal meeting of the Standing Committees of Delaware and Easton. Dr. Sutton at this invitation be known throughout the diocese, and before he had time to call a meeting of the committee replies were coming in from all quarters asking that no meeting, although informal, be held with the Standing Committee of Delaware. The replies were numerous and represented nearly all parts of the diocese, so that Dr. Sutton notified all concerned that there would be no meeting.

Friends of the merger still insist that there is a possibility, but others claim that the call for a special convention is so worded that the matter cannot be formally discussed at the convention which meets on April 20th, at Trinity Cathedral, Easton.

MISSION WEEK IN SOUTHWEST PROVINCE.

One of the most helpful and instructive missions ever held in Victoria, Texas, came to an end Sunday evening when the Rev. Alfred W. S. Garden, Secretary of the Province of the Southwest, delivered his farewell sermon, on the subject "Life More Abundant."

In this sermon the missionary pointed out that the Christian life was the complete life. It was the rounded out and well developed life that God intended man to live. Those who had not yet found the Christ or who refused to accept Him, deferring this important step to a later period, occupied the place in the spiritual world that a man, who refuses to accept a thousand dollars now, does in the material world. By refusing to accept the gift at once, he loses the interest from the present moment until the time that he does accept.

The morning subject was, "The Risen Lord." "It was when the two Maries were running to tell the disciples about the risen Lord that they met Jesus" said the missionary. "And so too will it be with us when we catch this spirit of Christ message, i. e., that of carrying the glad news to other, will we find the Christ and hear His greetings, 'All Hail!'"

A special meeting for men was held Sunday afternoon at 3 and a congregational meeting at 5 p. m. At these meetings Mr. Garden asked the members for a heartier personal support of the cause of Christ in this community and explained, somewhat in detail, some of the methods employed in this province for reaching the unchurched.

In a number of places the practice of holding cottage Sunday School services has been inaugurated in the outlying districts. A group of workers who gathered a few of the neighbors in one of the homes and there conducted a small Church school could reach many children that the Church would ever reach thru the services held in the church building. Another plan that Mr. Garden, as secretary of the Province of the Southwest, hopes to put into effect within the next few months is, to purchase a gospel tent and go thru the towns and cities in his department holding missions.

The Rev. Mr. Garden is one of the most forceful preachers in the Anglican Church. His method of bringing the catholic position before his congregations is such that one cannot remain under his preaching long without feeling the importance of the Church in this Republic and our responsibility in bringing others to a realization of same.

SENTENCED FOR CONDUCTING SERVICES

In February last the Rev. Arthur R. Price, rector of Grace Church, Monroe, was indicted for holding services in violation of an order of the City Board of Health, forbidding public gatherings during an epidemic of influenza. His trial was held on March 19. Mr. Price pleaded "not guilty" of violation of the law, stating that the service he had held was a private celebration of the Holy Communion and that those attending had been present by special invitation. He was, however, sentenced to pay a fine of \$25 or to serve twenty-five days in jail. His attorney appealed the case to the District Court.

The judge, in pronouncing sentence, stated that Mr. Price was only technically guilty, and that execution of the sentence would be suspended, but Mr. Price declined to accept this decision.

There was considerable indignation among the friends of Mr. Price and the general public about the sentence of the court. Mr. Price's attorney was vigorously applauded in the crowded court-room. He himself expects to carry the matter, if necessary to the Supreme Court, making it a test case.

Mr. Price believes that a great principle is at stake. "I myself think," he says, "that Christian people should protest what to my mind appears like a repudiation of God's interest and willingness to help in time of perplexity and trouble. The Church ought to make this case her own case, and thus consistently support in act what she declares in her public worship."

EXODUS FROM CHURCH IN GERMANY.

A mass exodus from the Church is reported in Germany, say despatches which recently have reached Eugene F. Fuessle, of the Foreign Survey Department of the Interchurch World Movement. In 1919, from January 1 to September 30, there were recorded in the municipal courts of Cologne, 1,512 church renunciations, according to the reports, and this movement has so increased in volume that today there are in Cologne 100 to 150 daily renunciations.

In Berlin, for the same period, exodus records are running high. There they have reached 22,564 or 100 daily. In Cologne it is estimated that the free-thinking or agnostic population already exceeds the Catholic population by 23,000.

The defection from the Church is, according to Mr. Fuessle, chiefly an effect of the economic pressure under which the people are living. Until the Revolution, the Church was part of the state and was supported by it. The new constitution declares that there is no state church. Religious compulsion is done away with, the Church is made self-governing and for support must rely upon established funds and contributions of members.

THEOLOGICAL STUDENTS IN LUMBER CAMPS.

A new plan is being worked out for providing preaching for the many thousands of lumbermen throughout the United States, according to a statement issued by the Home Missions Council. Theological students and other Christian workers are to be sent as itinerant "sky-pilots" to these camps during the summer months, their transportation being paid by the National Denominational Boards of Home Missions. These men are to work, like other laborers, at regular day wages, and carry their message by social contacts, rather than as formal "preachers," against whom loggers have pronounced objections.

BERKELEY SCHOOL SEEKS MORE STUDENTS

The students and faculty of the Berkeley Divinity School have always been keenly alive to the importance of bringing the question of the Ministry as a vocation to the attention of the boys and young men of the Church, and are planning now for the Sixth Annual Conference on this subject which is to be held at the school in Middletown, Conn.

Representatives from most of the New England Colleges are expected to be present, including both those men who are looking forward to studying for the ministry and those who are seeking for help in coming to a decision.

The arrangement and carrying out of the conference is entirely in the hands of the students. In a letter, recently sent to the alumni of the school, the students say:

"There never was a time when the Church was in need of more men of the right sort for its ministry than to-day. The Church is short somewhat over seven hundred priests. The late Theodore Roosevelt said: 'The question of recruiting the ranks of the Christian ministry is one of world-wide interest and concern. It is a matter of grave concern that in the United States especially, there would be a tendency in the number of students at the leading Theological schools to fall off at the very time that the communicant membership of the Churches is markedly increasing.'"

It is not possible in this dynamic age to stand still. Either you go backward or you go forward. Today the Episcopal church is going backward in the matter of sending her young men to the Seminaries. Other communions have been more faithful than we. We have been content to allow the seminaries to shift for themselves and as a result their numbers are far below normal. Surely this is due to ignorance of the conditions of the case rather than to indifference on the part of the clergy and laymen of the Church. Let us all appreciate the seriousness of the problem and unite in solving it.

Berkeley has a faculty and accommodations for twice the present number of students. She has courses, environment and opportunities of the very best schools. We believe she has something unique to offer to a large number of young men who would consider the ministry if properly approached.

We, the student body of Berkeley, eager to do our share, have organized a campaign to recruit men for the ministry. This campaign will include visits to a number of the colleges and preparatory schools of New England, the holding of sectional conferences for boys of teen age, and a conference for college men at which the call to the ministry will be definitely presented.

We appeal to you to join us in this campaign to enlist men for the sacred ministry. The Church needs men; Berkeley needs men; and many men need that perfect peace and satisfaction which cannot be derived from any other line of endeavor.

Among those who will take part in the discussions of the Conference are Bishop Brewster; Father Sill, O. H. C., Headmaster of Kent School; the Rev. George B. Gilbert, Rural Missionary in Middlesex County; the Rev. Richard W. Hogue, Secretary of the Church League for Industrial Democracy; and Mr. Robert H. Gardner, Secretary of the World Conference Commission on Faith and Order.

PAN-ANGLICAN CONFERENCE.

The Pan-Anglican Conference, which meets this year in England, will include more than two hundred and fifty Bishops of the Anglican Communion from all parts of the world. It is proposed to invite the Conference to hold its next meetings, ten years hence, in the United States.

EAGER TO UNITE SAY EASTERN CHURCHES

The Greek papers in Athens, Constantinople and Alexandria, published by the Holy Orthodox Eastern Churches in those countries, have contained of late a great amount of interesting matter with regard to the readiness of the Eastern Churches to come into closer relations, and eventually into intercommunion with the Anglican Church.

The Locum Tenens of the Ecumenical Throne has appointed a Committee, of which the Chief Secretary of the Holy Synod is one, to consider the expediency of having a representative in London to further relations with the Anglican Church.

The Ecclesiastical Herald of Athens reports that the Serbian Bishop Nicolai Velimirovitch, who is in London where he made a notable address at St. Paul's, has resumed a series of talks and sermons on the increasing closeness of the relations of the Orthodox and Anglican Churches. The same paper January 15 contained a full account of the installation of the new Bishop of Oxford. A later issue reports that the Committee appointed by the Archbishop of Canterbury, of which Bishop Gore is the Chairman, to consider the relations between orthodox students in England, whom the leaders of the Eastern Church have entrusted to the Archbishop of Canterbury.

It announced also the early publication of a special periodical printed in two or three languages, dealing with matters relating to reunion. It also reports that the Senate of Roumania has approved the union with the Roumanian Orthodox Church of the Church of Bessarabia which was under Russia, Czernowitz under Austria, and Hermannstadt under Hungary, so that the new Synod of Roumania will include also the Bishops of the new Provinces.

HARVEST WELFARE SERVICE.

The Home Missions Council announces a "harvest service" for migrant groups in sections from Texas north to Canada. This will consist of five tents in different regions in charge of a harvest welfare secretary, service to be rendered from June to September, 1920. Local cooperation will be sought from churches, commercial clubs, and farm bureaus. Assistance and advice will be given from the offices of the Interchurch World Movement and the Extension Bureaus of State Colleges. The expense of overhead organization and necessary equipment will be borne by the Home Missions Boards that cooperate in this new, unique service, and upkeep, depreciation, transportation and half of workers' salaries, will be borne by the local committees. Two organizers are to be put in the field by May 1.

BOSTON CATHEDRAL COUNCIL ORGANIZED.

BOSTON, MASS.—The dean of St. Paul's Cathedral has organized a new cathedral council which is expected to be of great assistance in determining the proper functions of a cathedral in modern American life.

Thirty-two men and women representing every department of the cathedral work compose the council. Among committees appointed at the first meeting are those on repairs, publicity, the cathedral canvass, and the house committee, to take charge of the cathedral housekeeping and the serving of meals each week.

Whether the grindstone of life wears a man down or polishes him up depends entirely on the stuff he is made of.

EDITORIAL

By Bishop IRVING P. JOHNSON.

OUR FAITH AND ORDER.

Whereas our Lord put His gospel of eternal life on a biological basis, it is the fashion of the day to substitute emotional assurance or intellectual theories for the processes which our Lord established.

Our Lord's gospel speaks of "being born of the Spirit" and "being fed on His body"; of "being sown in a field" and "a branch in a vine." "I am the vine, ye are the branches. He that abideth in Me and I in him the same bringeth forth much fruit; for without Me, ye can do nothing."

"If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

It is the difference in the interpretation of these words that marks the fundamental difference between the faith of the historic Church and the belief of those bodies which have separated from it.

And just because of this fundamental difference, every effort at an approachment between the historic Church and unrelated religious bodies falls down.

The moment you ignore this difference and refuse to discuss it, you are forced to abandon the idea of sacramental life, given by Christ through the Church which is His Body to us.

And the moment you insist that the Church is a continuous vine, having its roots in Christ and the Church, you are accused of presumption and of serious implications against such religious bodies.

We have an altar which we make the central fact in our religious system; they have no altar and do not believe that an altar has any place in Christ's gospel.

Our faith is based upon the fact that we are born again in baptism, receive the Holy Spirit in the laying on of hands, and partake of Christ's life in the Holy Eucharist.

Their faith is that man is born again at his conversion, receives the Holy Spirit by an inward religious experience, and receives Christ's life independently of the sacrament of the altar.

If the foundations are so different we cannot build a common house thereon.

This is entirely separate from the wish to do so. I will agree that the wish for unity is the father to the thought, but the thought is limited by the possibilities of the situation, and those possibilities should be faced courageously.

* * *

The biological idea of eternal life is that grace is the gift of God, though such instruments as He has ordained, and not something which man can create by intellectual or emotional processes.

In this system birth or regeneration is the act of God in response to our need.

And birth is a fact not to be confused with the subsequent use of the life so given.

It may be that, having been born, we may become a John or a Judas, but behind both John and Judas is the common fact of birth. The imparting of life to each is not to be confused with the development of life so given.

The Church insists that "except a man be born of water and the Spirit, he cannot enter the Kingdom of Heaven," and the Church does not insist upon this for the purpose of discrediting those who do not believe it, but because she must be a faithful witness to the faith entrusted to it.

If I am a trust officer, entrusted with a certain deposit, I cannot dissipate this trust for sentimental reasons.

So the ministers of the Church are sworn to keep the faith entrusted to them.

We may seem to be mean and narrow, but our conscience gives us no choice in the matter.

So we believe that the supplement of baptism is confirmation. Others may flout us for holding to this instrument of grace because they assume that no grace is thereby conveyed.

Acting on that opinion, they are no doubt justified in discarding this rite, but the Church has never repudiated it but rather continuously asserted it.

It is no more narrow to believe in the gift of the Holy Spirit through the laying on of hands, than it is a sign of liberality to reject it.

It is simply a difference in conviction which cannot be straddled, but must be left so that each is free to hold or reject such conviction.

The Church believes that participation in the Holy Eucharist is essential to the receiving of the forgiveness of sins, the resurrection of the body and life everlasting.

Others impatiently reject this as an unwarranted assumption. Very well! What of it?

I am inclined to question the liberality of the man who doesn't believe as I do and who insists that I have no right to hold a dogma which implies that he is unorthodox.

But that is my right as an American citizen, and I decline to accept his dogmatic assertion as a reason for abandoning my definite conviction. Why should I?

* * *

It is here that the shoe pinches me. I protest against the autocratic demands of so-called liberals that I shall join with them in denying what to me are sacred deposits of the faith; in

the same way that they would object seriously to my imposing my beliefs upon them.

If these liberally minded men who have freed themselves from what they are pleased to term sacerdotal superstition, object to my forcing them to accept these articles, by what right do they demand that I shall abandon that which I regard as essential to salvation because they disagree with me.

What am I that I am forced to be governed by another man's conscience?

* * *

Now it comes down to this as it seems to me.

Liberalism has many retreats. There is no essential form which they require; no order which is essential to their faith and worship.

Whereas I am so constituted that there is just one order that I can accept and just one system in which my faith can rest.

Moreover the Church to which I belong has been built upon the sacramental system which I have indicated, and all her ministers have sworn at the altar that they will maintain this faith and order.

Why do they come and take my one ewe lamb, whereas they have many flocks in which they can find any mutton to their taste?

Is it true that all the systems which have rejected this sacramental system have demonstrated their own weakness and worn out their own theories? Is it true that they need the life and vigor which the sacramental system of the Church has conserved to vitalize their decaying strength?

I do not say that this is so, I merely ask the question, because I can see no other ground upon which they assault my source of faith and life and seek to take it away.

If they are strong and vigorous and need not the life of the Church to infuse new life into their veins, then their effort to deprive me of life sustenance is inexcusable. But if these systems are insolvent and incapable of meeting the future, then I protest against their effort to wreck the one conservative institution in order to further finance their speculative enterprises.

And if this Church has succeeded, in spite of universal hostility, in maintaining its integrity, then it is fair for those institutions that have basked in continuous popularity to draw upon its resources for their rehabilitation.

* * *

Of course my liberal friends will tell me that I can go into the Roman Church. But I can't. I cannot settle what I regard as the usurpation of the Papacy and the dissipation of spiritual treasure for temporal ends, because I find myself beset with difficulties as a bishop of the Anglican Communion.

I will not be forced to choose a Czar because I object to a soviet.

I prefer to fight for and to maintain, so far as I am able, the function of the Church to which I belong, which has for its mission the preservation of constitutional authority as against usurpation of Czars and soviets. It certainly seems to me a tenable position, and I am willing to state, as a bishop of the Church, that I would fall back upon my constitutional rights as the head of a Diocese to preserve the integrity of the Church's faith and order, before I would submit to any synodical action which would force me to evade my consecration vow, in which I personally took oath "to banish and drive away all erroneous and strange doctrine contrary to God's Word, and both privately and publicly call upon and encourage others to do the same."

It may be that some of the projects proposed to dissipate the the witnessing function of the Church are not erroneous but I am sure they are mighty strange.

At any rate if I found my position as a bishop an equivocal one, I should not seek Rome as a spiritual affinity, but remain loyal to whom I gave my vows.

Athanasius tried to go to Rome, but he had to go back again to Egypt and fight out his cause against the world. And with Rome supine and his own back to the wall, he won the battle which Rome posthumously claims.

He is a better leader to follow than is the Church of Honorius. He asserted the constitutional rights of a bishop in the Church of God against imperial demands and ecclesiastical truculency.

* * *

The whole thing simmers down to this.

We have a goodly heritage which was kept for us by the courage and fidelity of our spiritual fathers.

It is, I believe, the soundest ecclesiastical foundation in Christendom. It holds the faith without sacrificing liberty. It has been very conservative, but it had to be, for it had no friends but Christ.

Do not delude yourself that in its essential position it has more friends today.

There are those outside her communion who would like to borrow from her treasury, but her position in the sacraments is foreign to their convictions. It is their fundamental position that priests and sacraments are not essential, and it is our conviction, not that they are nice, but that they are necessary.

I have not yet been able to visualize the compound which men propose, and until this antagonism is adjusted I prefer that we be small and unpopular, than that we become a part of the moral and spiritual lawlessness which is responsible for the moral and spiritual laxity in this country.

Reverence and order is God's first law—grace through sacraments is the Church's faith. The integrity of the Body of Christ is more fundamental than any article of faith and order, for it is the only foundation on which faith and order rest. And when we give away that integrity we give away that which is not ours to give.

APPEAL FROM OLD CATHOLICS.

At the request of Mr. Robert Gardiner, Secretary of the Commission of Faith and Order, we are glad to print the following appeal. If any of our readers wish to respond they should send their donations to him at Gardiner, Maine.

Dear fellow-Christians,

Through the war and its after-effects, several Old Catholic Churches got into great difficulties. Especially those in Austria and Czechoslovakia are in great need of help. A strong support for these Churches is the more appropriate as in those countries Old Catholicism has made considerable progress recently. New congregations have come into existence, and more might be added if the critical economic state did not prevent them from procuring necessary means for the upkeep of the services. Considering the present low rate of exchange even modest gifts of foreign money represent there a considerable sum.

The above mentioned Churches do not possess a theological school of their own, and on account of depreciation of currency it is quite impossible for them to send their students to the Old Catholic Faculty at Berne. Without help they will therefore not be able to provide the congregations with priests. Also the Serbian Church which used regularly to send students to Berne to finish off their studies at the Old Catholic Faculty is in a similar deplorable situation. The clergy find it impossible to buy foreign books, and therefore cannot renew their standard of knowledge and science.

The undersigned hopes that his earnest appeal for help to the Old Catholic Churches of those countries which have not suffered through the war will not be in vain. This appeal for help is also extended to the members of those Churches which are in friendly relation with the Old Catholics, especially to the members of the Church of England and of the Episcopal Church of America.

Donations will be gratefully received by the undersigned. The gifts will be divided by the Committee of the Congress in connexion with the Church Authorities, after the situation has been viewed by them, according to the requirements of the Churches, students, and clergy, unless the donors mention for which purpose the gift is intended.

Kind friends, open your hearts and show your charity towards the Churches which are in such great need. You may be sure of our thankfulness.

With brotherly greetings

Dr. Adolph Kury,
Secretary of the Committee of the International Old Catholic Congress.

WHAT DO THE REST OF YOU SAY?

Dear Mr. Editor.

Since you say that I am a partner in The Witness I am going to exercise a partner's privilege and criticise some.

In the first place you have been apologizing for the size and condition of the paper and I don't see why you should. There seems to be a general tendency with successful periodicals to enlarge and not always to the satisfaction of the readers, or, I may say, to the class of readers that was first attracted to them and so these readers must read much that they do not particularly care for or must skip more and more, and skipping is not very satisfactory.

Do you want to get back to the eight page size because you have so much more to tell your readers or because you think they should get more for their money? I can speak for one reader and say that the four page size is better liked than one double that was. The issue of last week and many of the preceding issues were read with interest in almost every line. Your readers would be getting more than their money's worth if they should get nothing other than your "three columns of the Editorial page."

You also apologize for the present condition, or appearance, of the paper. I do not believe any interested reader would object to such a paper as The Witness being seen on his table and those not interested probably will not be subscribers long anyway.

I enclose a dollar for another subscription and will write later to whom to send the paper.

Very sincerely,
F. J. LeMoine

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SOLDIERS' RELIGION

In a little volume for which many have waited with eagerness the Committee on the War and the Religious Outlook, has presented as the first of its reports a significant study of "Religion Among American Men." The Committee was appointed at the close of the war and the General War Time Commission of the Churches to study the religious situation in the light of the war.

The report is based upon the observations in the army. It is not pleasant reading. In fact it will present a rude shock to many who were not familiar with the conditions in the army and who were thrilled occasionally by such generalizations as "There were no atheists at the front," and who listened with a warm glow in their hearts as they heard of the soldiers' possessing the spirit of Christ, being awakened to a new concern in religion, and going forward to a certain death with a confident hope of a life in the world to come.

In discussing the attitude of the men in the army toward the Church, as reported by the chaplains, the report finds the following criticisms to have been frequent.

"1. That the religion preached by the Church is primarily a selfish thing—the seeking of a personal reward."

"2. That Christianity as presented by the Church is mainly a negative, prohibitory thing, a collection of don'ts, a matter of abstinence."

"3. That even if the moral standards of the Church are good, the Church members do not live up to them. Church members are not marked by their positive spiritual goodness. In fact their lives are often peculiarly colorless or narrow or effeminate. They are frequently harsh and ungenerous in their judgment of other men."

Seek Genuine Comradeship.

"4. That in the life within the Church there is not the generous and unaffected comradeship which would be appropriate. The Church talks of brotherhood, men say, but it is not a brotherhood itself. It has not the 'all-one-body' feeling. The class distinctions of 'of this world' are carried over with little alleviation into the fellowship of believers. And the interests and contentments of the possessing class in the existing economic order blind avowed Christians to the needs and aspirations of the great body of men."

The report is most interesting when it discusses the faith of the soldier. Briefly, it says this:

"There was almost unanimously an idea of God, but it probably did not play a large part in the ordinary consciousness of the average man as he entered the army."

"A vague belief in immortality was also general among the men as they came out of civilian life into the army."

"Concerning the men's idea of Christ, it is difficult to speak with any confidence. From the testimonies that have come to us it would appear that when men think of Christ it is with a general feeling of great respect and admiration—but their respect rested on rather vague impressions more than on any definite knowledge of His life or clear understanding of His teachings."

New York Letter

By The REV. JAMES SHEERIN.

A LIVELY BRONX PARISH

St. James church, Fordham, is about sixty years old, and its rector, the Rev. De Witt Clinton Pelton, Ph. D. has been there sixteen years. It is a fine little stone church, holding 400 people. With its rectory and ample grounds, it presents in the midst of the growing Bronx Borough, a village-like appearance that ought to remain a pleasing feature of what promises to be as congested a section of the city as any other. It is a matter of pride to the Episcopal Church that it contributes more to the architectural and landscape beauty of the great city than any other communion. Striking examples are Trinity, St. Paul's chapel, Grace, St. Marks, St. George's, Transfiguration, and Intercession on Manhattan Island. In the Bronx there are the Mediator, St. Ann's, in Morrisania, St. Peter's, Westchester, and this St. James, Fordham, all affording a connecting link with a more picturesque and roomy past.

Dr. Pelton holds degrees from three well-known universities, Cornell, Princeton, and New York, and has been chaplain of the latter. In 1900 he was assistant to Dr. John Wesley Brown, and remained at St. Thomas three years after the coming of Dr. Stires to be rector. He has served on various important commissions, among them the Board of Missions and Board of Education in this Diocese.

The recent confirmation class at St. James numbered 59, and on Palm Sunday there were two overflowing congregations. Easter the church was crowded three times.

Another Bronx church with a large class confirmed in Holy Week was St. Mary's, Alexander Avenue, where the Rev. J. A. McNulty, rector presented sixty six to Bishop Burch. This is a young rector, who seems particularly interested in children.

EASTER IN METROPOLIS

The newspapers of recent years have taken to enumerating the names of prominent people attending the fashionable churches on Easter day. This year they went so far as to describe the ladies' dresses, exactly as they would in the case of the opera, or the horse show. Nevertheless, I do not feel that the intention is either to scoff or be disrespectful. As we have been at last converted in this very dignified church of ours to the need of more publicity in the press, we need not object if occasionally the taste of the reporters is not always just what we would have it.

It rained all day Good Friday, and in spite of weather harmonizing rather gloomily with the feelings of sympathetic Christians, every church reports an especially large attendance. at the three hours preaching service. Trinity, St. Mary the Virgin, and St. Thomas's probably had the biggest congregations. It was said of St. Thomas that there was, all through the three solemn hours, some one waiting for every seat that became vacant, and yet it seats 1800, besides ample standing room.

Saturday was beautifully sunny, but Easter turned out to be as gloomy and wet as was Good Friday. Notwithstanding this disconcerting fact, standing room was as the theaters say, at a premium. In front of St. Thomas's there was a line for a block or two on either side, hoping for admission after the pewholders had practically filled the great edifice. Nearly 1500 people received the Holy Communion at the three celebrations, and at eleven o'clock it is estimated that there were 2500 people at the service. The church was again well-filled at four, and the organ recital at eight drew an appreciable crowd.

The music for the Te Deum and Jubilate was the work of the organist, Mr. T. Tertins Noble, who is soon to take a much needed holiday in England, where he was once the distinguished master of the choir and organist in York Minister. The new choir school that he and Dr. Stires founded has proved a great aid to the music of St. Thomas's Parish. Every boy accepted receives complete care and education, without cost to his family. It is rather strange to learn that the response to the advertisement in the church press for candidates was rather negligible. It would appear to be a great opportunity

ity for a boy endowed with a singing voice and a fairly devout spirit.

TWO SMALLER MANHATTAN CHURCHES

There is at 28th street and 9th Ave. an old fashioned brick church called the Church of the Holy Apostles; which in spite of the adverse trend of American population has still more than 500 communicants and has an excellent work in various helpful directions. Among the rectors of distinction, there was Bishop Paddock, of Eastern Oregon, who in co-operation with Bishop Potter had a place of commanding influence in New York reform movements about the year 1900. Some competent judges have expressed themselves strongly in condemnation of a policy that makes a man preeminently able to do a successful work and makes him instead a circuit rider of pioneer and rural missions, which ordinarily require an entirely different man.

At present the Rev. L. A. Edelblate, a graduate of Kenyon College, rector of the church of the Holy Apostles, and among other items of successful work to his credit was the raising of nearly \$12,000 at Easter to meet a long standing debt that he inherited.

The other small church that seems to be doing a unique work of its own, and doing it well, is the church of St. Edward, the Martyr, which rivals St. Mary the Virgin or St. Ignatius in its ornate ritual, or methods of Catholic worship. This little church is situated on 109th street, near Fifth Avenue. Proximity to that great avenue would lead to the impression of wealth if we did not know that, from that point on Fifth Avenue is the home of poor people, and the block in which St. Edward, the Martyr, is located is typically "Eastside" in its fireescapes and its romping children of the street. To get into the church, as is the case in Italy, one has to guide his feet carefully between the children on the steps.

The church has, however, at least one wealthy supporter in the person of a gentleman of distinguished lineage, Mr. Elbridge T. Gerry, who lately lost his beloved wife. What is most interesting about the congregation is the number of colored people, apparently of West Indian and Church of England stock. Perhaps this is why the Rev. Percival C. Pyle D. D. the rector, introduced Bishop Weller Palm Sunday morning as "the Lord Bishop of Fon du Lac." If there were not a good local reason, the practice, if it is a practice would be reprehensible in these days when even the Church of England is trying to free itself of non-Apostolic and worldly litter.

The church was crowded, the singing was the heartiest I have ever heard in New York, and the helpful sermon, Christian in word and thought.

AT ST. JOHN'S CHURCH, KNOXVILLE.

The Men's Club of St. John's Church, Knoxville, has presented a sedan car to the rector, the Rev. Walter C. Whittaker, D. D., and the vestry have made generous provision for its upkeep besides taking out the desirable insurance policies. Repairs and improvements to the church and rectory are proceeding, though the church will not be ready for use before September. The cost of these different pieces of work will exceed \$50,000. The diocesan convention will be entertained in the parish house on May 4th and 6th, and arrangements are being made for large attendance. The rectory will be ready for occupancy by April 15th.

LARGE MEETING AT ROCHESTER.

ROCHESTER, N. Y.—Nearly three thousand members of the Episcopal churches of Rochester attended a mass meeting that was held recently at Convention Hall in the interest of the Nation-Wide Campaign. The singing of several of the finest hymns of the more militant type and the stirring words of Bishop Brent, aroused the large audience to a great pitch of fervor and made the meeting stand out as one of the features of the campaign, which closed on Palm Sunday, March 28.

The trustees of the Cathedral of St. John the Divine, New York, have decided not to go on with the building of the nave at present because of the high cost of construction.

NOTES FROM SPOKANE.

The first three months of the present year have been quite eventful in the history of the work in the Spokane District. The Nation Wide Campaign produced excellent results in stimulating the spiritual life of both Clergy and laity, and the financial improvement is also quite gratifying. Several live wire speakers visited different parts of the field and the visits of Bishop Keator of Olympia, and Bishop Johnson of Colorado did much to arouse enthusiasm to its highest pitch. Other speakers came and their work lives on to this time.

The work at St. Lukes Hospital continues to grow. This is now a definitely Church Institution with one of our own men as Chaplain in the person of the Rev. J. A. Palmer, who is also rector of Holy Trinity Parish Church, Spokane.

Palm Sunday, Bishop Page confirmed 35 adults at All Saints Cathedral, and 14 adults at St. Matthew's, Spokane.

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AN OPEN LETTER

By the Ways and Means Committee of the Hebrew-Christian Publication Society, Inc.

Dear Friends:—

The Ways and Means Committee of the Hebrew-Christian Publication Society seeks the privilege of addressing you this open letter:

The times have ripened into a great possibility for the accomplishment of the work to which this Society is pledged. The great War has disclosed to Christianity the immense importance of the Jewish problem. Many of the ancient race are eagerly looking forward to the establishment of a Jewish state in the land of Palestine. Many Jews, otherwise, are more ready for the Gospel of our Lord and theirs, than ever since the tragedy of Calvary. They are reading our New Testament with open minds; they are asking sober questions as to the Messiahship of our Christ.

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We are very anxious to extend the work in every possible manner. To this end the Society has been incorporated.

Any contribution will be gratefully acknowledged by the Treasurer of the Society and also will be reported in the next issue of 'The People, the Land and the Book.'

Yours very truly,

WAY AND MEANS COMMITTEE
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"Through your mercy they may also obtain mercy." "And so all Israel shall be saved." (St. Paul.)

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IN DEFENSE OF SYSTEM

Reply to Presbyter Over Laity

MR. MITCHELL REPLIES.

Dear Witness:—

Perhaps you can allow space for some observations on the communication in the March issue entitled "System." I have never yet broken into print in the discussions in the "Correspondence Column" of any paper, deeming it largely a piece of intellectual vanity. Nor would I seek to do so now—particularly in the case of an anonymous communication—were it not that your unknown correspondent uses me as an illustration in his argument.

I believe in system (with a small "s"). Things must be done "decently and in order." Chaos is another name for disintegration and death. In the words of the well-known hymn we profess to be "like a mighty army"—which to my mind connotes coordination of movement, unity of purpose, correlation of activity, "keeping step," realizing that the fullness of life for the individual member is found only as it is consciously and completely related to the whole Body of Christ. (In my judgment, that is what the Master meant when He said, "whosoever loseth his life for My sake and the Gospel's shall find it.")

But the Church has not been "like a mighty army." It has been in the chaotic condition for which your anonymous correspondent sighs—a mob of unrelated units—companies (not to speak of "awkward squads," if you will permit that military phrase) trying to manoeuvre without any action in concert with the regiment; regiments bushwhacking in the dark without knowing—or caring—what objective the rest of the division is trying to gain; divisions wandering around beating the air without informing themselves as to the army's plan of campaign. No wonder the Church has been "marking time"—or worse, retreating—in the face of the foe. Suppose every town, county and State in the Union had followed any such scheme of spasmodic, chaotic, fortuitous action in the late war! One of the Kaiser's minions would doubtless be Governor-General of Mississippi by now. Our God is not a God of confusion. Neither should His Church be a Church of confusion.

Like all analogies, this one of the army cannot be pressed to extreme. There is not and should not be any issuing of orders in the same manner as obtains in the military regime of the nation. Neither must the individual be obliterated in the mass. But there are of necessity "diversities of ministrations"—different functions, or "ranks" if you please, of service in the army of Him "whose service is perfect freedom." Our anonymous brother subscribed to this when he was ordained Priest—subscribed to it as a matter of order and of polity, not of ownership.

To the extent which the Church grants or can grant "authority," there is no danger in it. Doubtless your nameless correspondent exercises some kind of authority in his parish. There must be this kind of authority running through the whole fabric of the Church life. The tyranny in authority is not inherent in authority per se but in the source from which the authority comes. True authority comes from below—delegated, assigned freely by the whole group. There wasn't much difference between the amount of authority the Kaiser had and the amount President Wilson had during the war. But there was a vast deal of difference between the nature and source of their authorities. The one was usurped, seized from the top, tyrannical. The order was given, freely delegated by the people, representative, constitutionally safeguarded, democratic. Of the same nature and source as this latter is the authority delegated to the new "Presiding Bishop and Council"—delegated by the whole body of the Church through its representatives in General Convention. Insofar as your nameless correspondent believes in majority rule and in a democratic form of government he should, in my judgement, have nothing to fear. Perhaps it is the democracy of the Council which gives him qualms. Twenty-five representative men, the majority of them laymen, doesn't seem Papalistic to me. It is the logic of the Church's order—authority hedged about with democratic freedom.

I believe in system. I do not be-

lieve in "The System." Your unnamed correspondent could not repudiate the latter any more quickly than I. It is true I have not reached the age of "over forty" but I have had five years' experience in the administrative offices where, by implication, our anonymous friend suspects "The System" to be installed. From that experience I can assure him that his fears are groundless. He is conjuring up nightmares simply for the purpose of needlessly scaring himself to death. If he will come and investigate I can introduce him to a body of men of as high integrity as himself, and as devoted servants of the Master and His Church as himself.

Your unknown scribe leaves one with the impression that he wishes the Nation-Wide Campaign had never happened; that it was jammed down the throats of the Dioceses on orders from "higher up." Perhaps he is not aware that 65 Dioceses voluntarily joined the movement by action of their Diocesan Conventions; that the Bishops and Standing Committees or some other representative gatherings of 18 other Dioceses gladly committed themselves to it (Mississippi being among these 18)—before a finger was raised for organizing the Campaign in those Dioceses; that thus all but 4 Dioceses had of their own free will enlisted in the Campaign prior to General Convention; and that General Convention unanimously adopted the Campaign as its very own. Mr. Editor, is this coercion? Doubtless our nameless brother put the Campaign through in his parish in fine fashion. More honor to him for it. But can it be that he regrets the blessing it is bringing to his parish?

Let me endeavor to disabuse his mind on one or two minor points and then I am done. He has heard of the diabolical practice of keeping records on parish apportionments. The horrible truth is out! Of course the Board of Missions knows which parishes do and which do not meet their General Missions apportionments. Why shouldn't the Board know? How can it help knowing if it is faithful to the trust the Church committed to it? (What business concern, for example, doesn't know how the ledger accounts of its customers stand?)

And let me point out that it is not the Board which makes these records—it is the parishes. If a parish has the interest and the vision to do its part for the Church's Mission, the result inevitably and automatically shows up here. So also in the case of a parish which fails to reach the goal. If your unnamed correspondent would honor my office with a visit I could show him a fairly true index of his own personal interest in the Cause—whether he himself has been consistently zealous for the Church's Mission, what years, if any, he was not interested in the work, what year his zeal became quickened. Nothing is truer than that the people's response is in proportion to the devotion and leadership of the Priest. And the apportionment record is an "acid test" of that leadership. If our nameless brother resents the keeping of this record, by the same token, Mr. Editor, he should resent the publication in your columns of the table of apportionments and assessments in the Diocese and the pay-
assess thereon.

I wish particularly to inform him that the clergy are not indexed in separate compartments—according as their parishes do or do not meet their apportionments. They are not "tagged and catalogued" like the sheep and the goats of the parable. The rector's name stands beside his parish record; and his parish's name stands in its alphabetical order—just as it does in the Diocesan Journal. It is not possible to turn to a catalogue of names and say, "These are the men whose parishes do not meet their apportionments." It is possible to turn to the record of a given parish and ascertain whether it meets its apportionment. Anybody who has a file of the Annual Reports of the Board of Missions can do the same.

Your anonymous correspondent cites a part of my address at Council as illustrative of his fears. Inferentially I am an exponent of this "System"—this ogre—that is coldly plotting to swallow up the Church. He is kind enough to say that his inference was "unconsciously conveyed" by my tone of voice. I deny responsibility

for unconscious tones and challenge the validity of his inference. My point with reference to the man who objected to the survey questionnaire was not to his objection but to the reason for his objection. The man's objection was to the questions about the community in which he lived. He said, "My business is the cure of souls; I care nothing for the community." Now I am not "over forty" and hence my experience is very limited, but I do believe that the man who "cares nothing for the community" in which he and his people live is not fitted for "the cure of souls." I stated that the Campaign had revealed such misfits; had provided a survey of them. But, repudiating your correspondent's conception of "The System," I likewise repudiate his insinuation that "The System" will "get" that man. Neither I nor anyone else connected with the National Office know the name of the man in question. The incident was simply related to me by a Diocesan Chairman. His Bishop knows who he is, but the knowledge does not extend beyond the Diocesan lines. I regret that my clumsiness of expression and my hitherto unsuspected "unconscious tones" should have so misled our unnamed brother and caused him such alarm. Probably it is my fault that he entirely missed the point; but I beg to be relieved of any responsibility for his groundless fears.

The time had come—indeed was long present—when the Church needed to get its work on an intelligent basis. Partial, segregated, glimpses of her Mission rendered her ineffective. Half truths always cripple vision; indeed are mostly untruths. The logic of your anonymous correspondent's position is that his parish, acting severely alone, should undertake to find, equip and finance its own missionaries and send them out to some place which the parish decides is the most strategic spot. How far would the parish fulfill the Church's Mission along these lines? When Bishop Lloyd (than whom the Church has never had a more consecrated servant) advocated the Presiding Bishop and Council, he did it because twenty years' experience showed him that it was the only way to enable the Church to pursue her Mission intelligently. Was he seeking concentrated power? Then why did he place himself and his personal position on the altar of sacrifice and eliminate himself from his high office? Solely that power—the power of the Gospel—might be enabled to bring forth fruit in the lives of all men.

R. BLAND MITCHELL.

SEE GREATER DANGER THAN SYSTEM.

Dear Witness:—

I have read with deep and painful interest in *The Witness* for March 27th the communication from a priest of the Church, entitled *Prussianism in Churches*, which first appeared in *Church News*, the organ of the diocese of Mississippi. *The Witness* states that it will be glad to receive letters dealing with the points which have been raised. So, while I am only a communicant of the Church and have no right to expect a hearing—being a greatly discouraged and sorrowful one—a deep and inherited love for the Church may perhaps be my justification for saying what is in my heart. I feel that "the love of Christ constraineth me."

This priest asks if it will be possible 10 or 20 years from now for a parish priest to live his normal parochial life and to develop the parish as it seems best to him. He seriously doubts it and he ascribes his doubts to the fact that the vast movements in the Church are tending to the centralization of power whereby the clergy will become cogs in a system destructive to all individual initiative. I have no knowledge of the mechanism of the body of the Church except in the instances where it has so manifestly hampered the spirit that even a member of the congregation—a looker-on, as it were—could not be so ignorant of its stultifying effect. What it must be to the shepherd of the sheep so ruthlessly converted into a financial agent by methods against which this priest of the Church of Christ so earnestly and wisely protests we can easily imagine.

But my protest is against another evil, more blatant, more destructive to the spirit of our religion, it seems to me, than even the dictatorship of a possible Pope. I can, I think, make my meaning clear by an experience in my own life. "Without a parable spake he not unto them." Stories

from the lives of men convince where arguments fail.

More than twenty years ago what I am going to tell happened in the most successful parish in the largest city in one of the Southern States. The minister was one of the most Christ-like men I have ever known. The vestry was composed of successful business men—men who considered the church as an investment and a poor one as it was in debt. The congregation was urged to attend a meeting in the basement of the church for the purpose of learning to know each other and to become more closely united in the bonds of love for each other and the Church which we were all supposed to love.

The appeal was made from the pulpit and no one could doubt the love of the minister for his people. He was indeed a good shepherd and his sheep knew his voice. All the congregation responded to his invitation and rejoiced in what he had to say of the deepening spiritual life of the church.

Then the vestry spoke—through their representative—of the material side of the life of the parish and outlined a campaign that had been decided upon to pay the debt. The minister was told very curtly that he had blundered, that a sermon he had preached several weeks before had so moved the hearts of his people that a large donation could have been secured if he had taken up a collection then and there, to meet the obligations of the parish and that the mistake must be rectified at once by preaching the sermon over and taking up the collection.

This the minister very courteously but firmly declined to do, as he insisted that he alone should decide what sermons he would preach, and he was not in accord with their plan of an emotional appeal. Then he was firmly but not very courteously told that he must realize that the vestry could request his resignation if he failed to co-operate with them. With a gentleness and sorrow that suggested "Father, forgive them, they know not what they do," he went through the pain of that meeting. And we who understood suffered with him.

In a short time he accepted a call to a parish in another state and that Church went on its soulless, successful way, guided by its financiers. And is not this the fate of many churches? Are not the money-changers a more subtle threat than the machine? No warning seems so insistently to ring in our hearts to-day as that: Ye can not serve God and mammon. And nowhere does it mean more unescapable than in the Church of God. The poor can not have the Gospel preached to them under our present system.

I was asked very recently by a woman who desired to become an Episcopalian if I thought she could afford it.

A friend of mine who had rented a pew in an Episcopalian Church for fifteen years had to give it up as she could no longer pay for it. She re-

turned to the Church for a special service after a lapse of more than a year, was invited by the usher to occupy her old pew. In a few days she received a bill for pew-rent and was told by the treasurer in his note that he had seen her in her old pew and wished to remind her that she owed rent for more than a year.

These instances could be multiplied. Money seems to be the root of much of our evil.

—A Communicant.

APPROACH TO UNITY

On Sunday evening, March 21, the Rector of St. Mark's church, Scranton, the Rev. Eugene A. Heim, took charge of the service in the Olyphant Congregational church at the invitation of the Trustees of the Church. The congregation at the present time is without a regular Pastor. At the service following in St. George's Church the Rector was delighted to find his church filled with people from the Congregational church.

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