

"Certainly there is no paper better able to serve the Church than The Witness. I wish you success."—A Prominent Layman.

# The Witness

"FOR CHRIST AND HIS CHURCH"

We gladly send bundles of samples for free distribution to our friends who wish to promote The Witness.

VOL IV. No. 24.

CHICAGO, AUGUST 14, 1920

\$1.00 A YEAR

## THREE CHURCH ASSEMBLIES

Conferences in England Reveal the Strength of Church

### STATEMENT OF THE SERVICE LEAGUE

A statement has been sent out by the National Committee of the Church Service League explanatory of the steps already taken in the organization of that League. It will be remembered that at their triennial meeting in Detroit the Woman's Auxiliary invited the other national Church organizations of women to co-operate with them in forming a federation to be known as the Church Service League, in which each of these organizations should be represented. The plan has been carried into effect, and representatives of the Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, the Church Periodical Club, the Church Mission of Help, the Guild of St. Barnabas for Nurses, and the Church Women's League for Patriotic Service, together with a number from the Church at large, have created the National Committee of the Church Service League. Each society has three members of the committee and there are nine at large. One delegate from each provincial organization of the Church Service League is hereafter to be added to the National Committee.

The League has taken steps to secure a similar organization in each diocese and asks also that parochial units be similarly organized. In the parish there would be a parish council, of which the rector would act as president, and which should include in its membership the parish visitor or deaconess, one or more representatives from each woman's organization in the parish, one or more from the parish at large, of which latter it is desirable that one should be an active worker in the civic affairs of the town or district. This is a parish council composed entirely of women, except for the rector, but it is recognized that ultimately the council should include both men and women, and the hope is expressed in this statement that before long the men of the parish will become part of the federation, so that, men taking "their natural place as leaders," the entire working membership of the parish may be represented in its parochial council.

Copies of the pamphlet containing the statement may be obtained from the office of the Woman's Auxiliary, 281 Fourth avenue, New York, at ten cents per copy.

### LABOR CHURCH IS FORMED IN CANADA.

Winnipeg has long been the center of pronounced labor disturbance and the most recent development is a Labor church. Rev. William Ivens, a deposed Methodist minister, is the leader of the movement. He was a pacifist during the war. There are 1,200 members of the new church in Winnipeg alone, and these are organized into ten branches with Sunday schools and auxiliary activities. The Sunday school lesson is studied from the standpoint of economic, social and sex-hygiene interests. It is believed by certain observers of public affairs in Canada that the new church will come to have considerable vogue in the northwest country.

London, July 13, 1920.—Three great assemblies now or recently in session in London—the National Assembly, the Lambeth Conference, and the Anglo-Catholic Congress—reveal the strength, the wide reach, and the potentialities of the Established Church of England. That church is closely interwoven with the national life, individual and collective. It contains the vast majority of English citizens, including many Nonconformists, at one or all of the three crises of life—birth, marriage, death. All serious-minded people, whatever their religious beliefs or ecclesiastical affiliations, regard it with more or less reverence, whilst multitudes cherish for its infinite tenderness and sacrificial devotion. A generation or two ago dissenters came nearer disestablishing the Church of England than they have ever since or are likely to be again. Few representative Free Churchmen would take part in a disestablishment crusade today—unless it were part of a movement towards general reunion. When the Church is disestablished it will be from the inside, rather than as the result of external assault. Hence the Church of England in many respects has today, as indeed it has always had, greater opportunities and possibility than any of the Free Churches, and many fine spirits within its fold are eager to seize the one and realize the other. Discussing the present outlook, the "Church Family Newspaper" believes "we have entered upon a period which may well prove to be the most glorious and the most fruitful in the long history of the Church of England. Parties and sections within the church are slowly but surely losing their power and influence. Thinking men and women are realizing as never before that they are members of the great catholic church of Christ. Churchmen and churchwomen today are facing the crucial facts and problems of the Christian Church, not as Evangelicals or Catholics, but as living members of the body of Christ. . . . Common-sense men and women are tired of the unprofitable and numbing warfare over non-essentials."

#### The National Assembly.

As a result of the "Enabling Act," a new representative authority within the Church of England has been created and held its first session. The aim, in brief, is: More autonomy without disestablishment. The National Assembly should tend to democratize the church and increase its elasticity and efficiency; some think it will pave the way for disestablishment. The Assembly consists of three Houses—the House of Bishops, the House of Clergy, and the House of Laity, which may meet jointly or separately. The membership at the opening session was, respectively, 38, 251, and 357. The House of Laity, which included about 40 women, among them the wives of several bishops and Miss Maude Royden, consists of representatives of the laity elected every five years. The first body of qualified electors is the Parochial Church Meeting, which consists of lay men and women who are eighteen years of age and upwards, resident in a parish, who are baptized and declare themselves members of the Church of England and that they do not belong to any religious body which is not in communion with the Church of England, and have signed a declaration to that effect. The election proceeds through the Parochial Church Council, the Ruridecanal Conference, and the Diocesan Conference, one member of the House of Laity being elect-

ed for every complete 100,000 of the population in each diocese, and one for an incomplete 100,000. The National Assembly can initiate and propose reforms affecting the Church of England, and when Parliamentary sanction is needed it will be sought through a new Parliamentary Ecclesiastical Committee, consisting of fifteen members of the House of Lords and fifteen members of the House of Commons, which will submit the National Assembly's measure to Parliament. Thus the Imperial Legislature retains the power of veto while being relieved of the discussion of details and purely domestic matters. The Archbishop of Canterbury in opening the proceedings remarked that it was a great hour in the history of the church, and in closing the first group of sessions said the gathering had been full of hope and offered a good omen for its future work. One of the questions discussed was the finances of the Church. Lord Selborne declared that the present state of almsgiving for the clergy was a scandal and a disgrace. If every communicant put aside a penny a day the income of the Central Fund would be over \$25,000,000. A layman stated that the church was the largest landowner in the country, and advised the Ecclesiastical Commissioners to sell out, because as landlords they were "too good," the incomes of the poor clergy suffering in consequence.

#### The Lambeth Conference.

The largest gathering of bishops that has ever met on English soil is now in session at Lambeth Palace, the Conference having grown from 76 members in 1868 to 276 in 1920. These decennial gatherings are not summoned for the purpose of giving authoritative directions to members of the Anglican Church, but rather for special conference and mutual counsel, on the personal invitation of the Archbishop of Canterbury. "We are gathered from the whole round world at an hour which must forever stand by itself in human history, an hour of storm and unrest, an hour of proud bereavement and of deliberate hope," declared the Archbishop at the opening service in Canterbury Cathedral, on July 3. He went on to remark that the dominant thought in Christendom today is that of larger unity—unity in essential nature and purpose, underlying and controlling diversity of operation; and to promote the unity of the faith and the knowledge of the Son of God was their foremost task. The same note was struck the next morning by the Dean of Westminster in the Abbey where at that moment the Union Jack and the Stars and Stripes were floating side by side in celebration of Independence Day. He pleaded for Christian intercommunion, and urged members of all churches to persevere for reunion and never to acquiesce in disunion. Another urgent question was that of the place of women in the church. He advocated the utilization of the spiritual force they represented—"Let not the church break away from this offering of great enthusiasm or find itself unable to adapt old machinery to new uses." Churchwomen held a demonstration, with procession headed by Miss Royden (in black silk cassock), and sent a message to Lambeth, saying that they wanted the church to become the church of the people and urging that sex should be no disqualification to admission to any of its lay ministries. These subjects and also inter-

national and inter-racial relations in East and West, industrial perplexities, psychical experiences and developments, and marital and moral problems, domestic and civic, have been or will be discussed; but as the proceedings are private we have at present no authoritative information as to proposals or decisions.

#### Anglo-Catholic Congress.

Sectional and exclusive, the first Anglo-Catholic Congress, held in London on the eve of the Lambeth Conference, revealed the strength, and the determination of the extreme high Church movement. With a membership of 12,000, the Congress held high mass in several London churches, notably St. Albans, where 1,200 clergymen were present, and meetings in the Albert Hall, the largest auditorium. The services were preceded by a street procession of clergy, in cassocks, surplices, and birettas, and bishops in copes and mitres, accompanied by silver crucifix, priest-thurifers swinging censers and priest-acolytes bearing candles. One protest took the form of a telegram from Mr. Kensit to the Congress: "Will you explain how you can reconcile it with your conscience to take part in high mass whilst Article 31, declaring masses to be blasphemous fables and dangerous deceits, remains part of your contract with the national church?" Not more than two or three English bishops took part in the proceedings. A remarkable scene was witnessed in the Albert Hall when the Bishop of Zanzibar pleaded for 50,000 pounds sterling for foreign missions. Men gave their gold watches and chains, women handed in their jewelry (bracelets, rings, brooches, necklaces, etc.), and cheques were written on the spot. Protestants naturally look askance at the Anglo-Catholic movement. "But," remarks the "British Weekly," "every evidence of faith and devotion is a matter for joy to all Christians."

#### THE BROTHERHOOD CONVENTION.

The readers of The Witness have already been reminded of this year's National Convention of the Brotherhood of St. Andrew, which is to meet in St. Louis, October 6th to 10th. More than ever has the Brotherhood Convention program been arranged this year with a view of making the convention contribute in the largest way to the extension of the Kingdom, and it is earnestly hoped that many clergymen are planning to take in the convention, and to have there with them also some of their laymen. Conferences on all phases of the Church's work have been arranged for to be led by experts. It will be difficult indeed to find a better way for inspiring the work of the Church this fall and winter than to take advantage of the Brotherhood Convention and have you parish represented.

A registration fee of \$2 is charged to all attending the Convention from outside of Missouri. Payment of this registration fee covers a ticket to the Churchmen's Dinner, which will be the opening feature of the convention, and which will be held in the Hotel Statler.

There is still time for the parishes and missions to arrange for their delegates. The Brotherhood Convention offers a cordial welcome.

One must either be silent or utter words that are better than silence.

### TEMPERANCE CONGRESS TO MEET

At the 14th International Congress Against Alcoholism held in Milan, Italy, September, 1913, it was decided to accept the invitation of the American delegation to meet in the United States in 1915. The United States Congress, at its next session, authorized the official invitation to the Governments of the World and made provisions for holding the Congress in the U. S. A. The Department of State appointed an American Executive Committee on Arrangements which organized and met with Dr. A. Herod of Lausanne, Switzerland, the official representative of the European members of the Permanent International Committee, in July, 1914. The time and place of meeting were fixed, the Congress' program agreed upon and arrangements perfected for the holding of the Congress in the summer of 1915. While Dr. Herod was in mid-Atlantic, returning to Europe, the World War broke out. The whole plans were wrecked, postponements became necessary, but with actual hostilities having ceased between the States belligerent in the war, the Fifteenth Congress is now to meet September 21-27, 1920, at Washington, D. C., U. S. A., in the beautiful building of the Pan-American Union.

A program of unusual excellence has been prepared by the European Committee under Dr. Herod's leadership, covering European speakers and subjects, and by the American Committee covering the remainder of the program. The day sessions of the Congress will be held in the Pan-American Building, one of the most beautiful in Washington, where ample facilities will be afforded for the work of the Congress. The evening sessions—in the nature of popular meetings—to be addressed by distinguished speakers—will be held in the auditorium of the Central High School Building, one of the newest and finest high school buildings in the U. S. A. Other halls and churches in convenient locations will be available for sectional or group meetings and for meetings of national and international organizations which are to be held simultaneously with the Congress. This convention will give visitors from abroad their first opportunity to attend a meeting in a large country where, under the law, the manufacture and sale of intoxicating liquors is forbidden.

Attendance upon the Congress should stimulate increased activity in promotion of temperance reform in every country represented.

Some of the most distinguished men and women in public life in America—scientists, statesmen, educators, lawyers, physicians, ministers and publicists—are acting as patrons and patronesses of the Congress, and an Advisory Committee to the American Executive Committee has been chosen, composed of representatives of the various societies and organizations which have promoted temperance reform in our country.

The wiser and kindlier a man is the more good he sees in others.



# EDITORIAL

By Bishop IRVING P. JOHNSON.

## THE LAMBETH CONFERENCE

One hundred and fifty years ago the Anglican Episcopate consisted of a small company of bishops located in the British Isles, whose conception of their office was such that they were more concerned over their coach and six than they were over the missionary opportunities of the Church.

The reign of the Hanoverian Georges was rather dead in its effect upon religion and morals, and the men selected for Bishops by these worthies were ecclesiastical politicians like the odious Hoadley who went cringing from one bishopric to another.

There ecclesiastical worthies declined to send bishops to the colonies lest they fail to keep up the dignity of the office; whatever life and progress was made by the Church in those days was made in spite of their ponderous lordships; and the Anglican Church was a very narrow, provincial and lethargic body.

\* \* \*

During the past month of July there has been meeting in Lambeth Palace, England, a conference of about four hundred Anglican Bishops representing every continent and nearly all the isles of the sea.

This body of men is alert, progressive and intelligent. Handicapped somewhat by the dead hand of temporal traditions, yet the great number of these men are anxious and eager to preach the gospel to every creature and bind up the wounds of all sorts and conditions of men.

Nor can it be said that the conference is English in a national sense.

It is English as the Great Councils of the first four centuries were Greek.

The language spoken is English; the great majority of the bishops are Anglo-Saxon and the dominant influence is that of England and the United States, but it is not English in the sense of belonging to England in any such sense as our sister church is Roman in belonging to Rome.

No English hierarchy dominates its deliberations and the old English traditions of bishops as temporal lords is passing away.

The Lambeth conference is as universal in its scope and as far reaching in its influence as any ecclesiastical gathering in the world.

It needs only to form a union with the Greek and Slav Church in order to create a council that will be more universal in character than any religious gathering in Christendom. This union is under consideration.

\* \* \*

One should not think of the Anglican Church as having an Anglican theology.

The theology of the Anglican Church is as comprehensive as the whole Church for it does not fetter its member by putting a special English imprimatur upon this or that theological definition.

Its mission is to conserve the whole faith even in those seeming contradictions which are characteristic of all real life.

Its tendency is to be too literal in its inclusiveness, rather than to be too dogmatic in its exclusiveness.

The mission of the Anglican Communion is not to put a label upon Christianity but rather to preserve it.

\* \* \*

The Lambeth Conference has met once every 10 years since 1868, but owing to the war the 1918 conference is being held this year.

It is not a legislative body and it cannot legislate in any way for the Church in the U. S. A.

It is a consultative body in which an effort is made to keep in touch with all the churches in the Anglican communion. Its force is moral rather than legal.

It aims to interpret the spirit of the Church rather than to lay down the law for any part of the Church.

The Episcopal Church in the United States has a larger number of bishops than any other branch of the Anglican Church, there being some seventy bishops in attendance at the Conference.

\* \* \*

It is not as easy for an assembly of the Anglican Church to come to a definite and oracular conclusion as it is for either the Roman Church or the various Protestant bodies.

In each of these latter assemblies there is a definite platform which can be made the subject of propaganda. Although they differ as widely as the poles there is no lack of assurance on the part of each that they are right.

They seldom are self-critical but rather self confident.

The Anglican Church is intensely self critical. Its own clergy are frequently most severe in their criticism, either of its dogmatic utterances or else of its liberal tendencies.

It is not infrequent that one hears a popular minister of this Church, who has been ordained to the priesthood publicly state that he is not a priest but a Protestant minister. And it is equally frequent that we hear another state that he is not a Protestant minister but a Catholic priest.

No Roman priest would ever claim to be a Protestant minister, and no Protestant minister would ever claim to be a Roman

priest, but just because the Anglican Church is inclusive, we therefore include those who lean one way or the other.

But it does these gentlemen no good to thresh around. The Church goes steadily on making priests of Protestant ministers, and in a sense making Protestant ministers of Catholic priests.

You see each of these worthies really needs something that the other has, and the Church insists that he shall have it, but in such a mild and inoffensive way that he scarcely knows that he has taken his medicine.

\* \* \*

It is this wide divergence in the Lambeth Conference which prevents any drastic action, but after all do drastic measures ultimately succeed.

The Church is a family, not a boiler shop. And it is a strange thing in the public assemblies of the Church to see how fond these ultras can be of one another.

Of course, there is to be found the hard and provincial Catholic just as there is to be found the bitter and dogmatic liberal, but the great bulk of these people honestly try to live together as a household of faith, and to respect one another even where they do not agree.

It is not always true that the disagreeable man is the one who disagrees with you. He is more apt to be the very man you need to be intimate with to straighten your own narrow vision.

## Ecclesiastical Architecture

By Rev. Milo H. Gates, D. D.

Vicar of the Intercession, Broadway and 155th St., New York.

For many years there has been an increasing number in our Church interested in good architecture. The majority of these are of the most practically minded among us. They have been impressed with the fact that it costs no more to build a good thing than it does to build a bad thing and that the good building, whether large or small, is in itself a magnet of attraction and a powerful influence.

They have seen the people go readier, take a more vital and profounder interest in the parish church which is beautiful than the parish church which is artificial and ugly. Further, an increasing number have realized that what we offer and consecrate to God should be our best. Accordingly, at the last Convention the Rev. W. J. Dixon, Clerical Deputy for Arizona, presented the following resolution:

### Resolution for the Appointment of a Joint Commission on Church Architecture Adopted by the General Convention of 1919.

Whereas, Both on the part of the clergy and of the laity, there is, in this Church, sore need of fuller information, as to what constitutes the fundamental principles which should govern the plan, the design and the decoration of churches, ignorance of which, sometimes leads to such deplorable results in church architecture.

Art. 1. Therefore, be it Resolved, The House of Bishops concurring, that a Joint Commission, consisting of three bishops, three presbyters, and three laymen, with power to add not more than three experts to their number, be appointed, whose duty it shall be to disseminate information on this subject throughout the Church, with a view of raising the standard of knowledge and taste, as to what is pure and beautiful, in style and design, and correct in plan and proportion.

Art. 2. In pursuance of this end, it shall be the duty of this Commission to effect in each diocese and missionary districts, with the consent of the bishop thereof, the organization of a diocesan commission on church architecture.

Art. 3. The central commission shall be authorized to prepare a handbook under the direction of one or more experts, which shall contain a brief statement of the essential principles of some of the leading styles of church architecture with illustrations of the best examples of those types which have proved to be most suitable to the various conditions found in city, town, village and country parishes. This handbook shall be furnished at as low a price as possible to the diocesan commissions, which in turn shall furnish it to the clergy and interested laymen of the parishes and missions throughout the Church.

Art. 4. It shall be the further duty of this commission to take the matter up with the officials of the theological schools of this Church, with a view to the inauguration of a short course on church architecture, to be

given annually in each school by some competent expert.

W. J. Dixon,  
Clerical Deputy for Arizona.

This was carried with unanimity by both houses and the Commission was appointed as follows: The Rt. Rev. Dr. Rogers Israel, Bishop of Erie; Rt. Rev. Dr. Thomas F. Davies, Bishop of Western Massachusetts; Rt. Rev. Dr. Herman Page, Bishop of Spokane; Rev. Mr. Dixon, Arizona; Rev. Dr. D. D. Addison, Massachusetts; Rev. Dr. M. H. Gates, New York; Mr. Charles Steele, New York; Mr. R. A. Cram, Massachusetts, and Mr. B. G. Goodhue, New York.

A preliminary meeting of the Commission was held in the Church Missions House on February 2nd, at which important plans were made and the way was prepared for a larger meeting. This meeting, called by Bishop Israel, chairman pro tem, has just been held in the Boston Art Club. Permanent organization of the commission was made by the election of Bishop Israel as Chairman and Dr. Gates as Secretary.

The Commission decided, after lengthy discussion, to interpret the word "Architecture" to include all the arts associated with a Church fabric.

The preparation of a handbook, ordered by the resolution of the General Convention, was referred to a committee consisting of Mr. Cram, Mr. Goodhue and Dr. Gates. As a considerable time will be needed for this work, it was decided to publish, in September, a brief bulletin, to be distributed to every clergyman in the Church and the secretaries of all the dioceses, which shall contain a copy of the resolution of the Convention constituting the Commission, a brief statement of the principles under which the Commission is to work, together with an announcement of the proposed handbook.

Committees were formed for the purpose of urging upon the Heads of the Schools of Architecture in this country the need of larger attention to the matter of ecclesiastical architecture in their courses of instruction; and, as directed by the General Convention, a committee was appointed to urge upon the Heads of the Theological Schools of our Church the advisability of having, each year, a brief course of lectures upon Church Architecture and the Allied Arts.

It was also decided to authorize the Secretary in the interregnum, i. e., until the handbook shall be published, to reply to all queries concerning proper architects and other workers, etc.

A committee consisting of Mr. Dixon and Dr. Addison was appointed to draw up a model canon under which Diocesan Commissions on Church Architecture and the Allied Arts may be formed. This is in accordance with Article 2 of the General Convention resolution which directs the Commission to appoint "in each diocese and missionary districts, with the consent of the Bishop thereof, the organization of a Commission on Church Architecture."

It was the consensus of opinion of those at this meeting that it may be well, if possible, at the next meeting of the General Convention to arrange for certain conferences and lectures by experts upon Church Architecture and the Allied Arts.

The Secretary desires to ask the courtesy of your columns for the request, first, that the Secretaries of Commissions already formed in dioceses will communicate with him in order that he may know what dioceses have such organizations and that he may receive copies of the canons by which the organizations have been formed. Second, in several dioceses, for instance the Diocese of Michigan, admirable work of the kind proposed has already been done. It will be of great assistance to the Commission if such information may be sent to it. Third, the Secretary will be grateful for other information and for any suggestions in this connection.

## VOLUNTEERS NEEDED FOR ALASKA.

To the Editor:

Bishop Howe has had to make a trip to Pt. Hope, on account of the death of our devoted missionary, the Rev. A. R. Hoare; and has commissioned me to inform the Church as to the vacancies in Alaska and call for volunteers. The Bishop says: "Ask why the Church cannot supply workers."

The mission at Fairbanks has been vacant for a year; Valdez for about a year; Seward, for several months; the Rev. Mr. Drane is due to leave the Tanana Valley Missions, on furlough; Cordova, also, will be vacant on account of the Rev. Mr. Ziegler's furlough; Juneau and Douglas will be without ministrations after the 5-year term of the present missionary expires this fall. Six posts without men. Two others are due to leave, but are staying on.

The Bishop has given 25 years of arduous work to the establishment and maintenance of these missions. They have ministered to multitudes of people—not to be estimated by the number resident in the Territory at any one time; they will doubtless minister to many more who come and go, as well as to the more permanent and larger population which we now have because of the coal and pulp industries.

The Alaska Mission has many friends, and we cannot believe that the Church at large really wishes the Church's work in Alaska to be suspended or discontinued. And we trust it is only necessary to state conditions to the clergy in the States in order for several of them to volunteer. Of course, there is work to do at home. If we waited for the time to come when there was not, the Church would never have spread from Jerusalem or from England. Of course, there are vacancies in the dioceses; but the above presents a large percentage of our missions; and there are few sections in the States where our people cannot reach some church. It would seem to be a case of helping out where the need is greatest, and where it is hardest to get men.

If any are deterred for fear they could not stand the climate, we can relieve them of that anxiety. Our men have never suffered seriously anywhere, and ordinarily are as comfortable as in the States. Living conditions are more favorable than in many parts of the States. No one could wish a finer bishop to work under, and the board is kind. Expenses are paid to and from the field, and there is a furlough at the end of one's term. The experience with human nature is valuable; and one makes many fine friends. The country is going to be developed, and it is a privilege to help lay foundations. We all say, "Come!"

I am sure that Dr. Wood, as well as the undersigned, will be glad to give any further information.

G. D. Christian.

Holy Trinity Cathedral,  
Juneau, Alaska.

## NEW CHAPEL IN JAPAN

May the 7th was a red letter day in the history of the Church in Hiro-saki, Japan. After many years of longing and waiting sufficient funds have been secured to begin the Chapel and Bishop McKim was able to lay the corner stone before he left for the Lambeth Conference.



# The Witness

Published Every Saturday, \$1 a Year

THE WITNESS PUBLISHING CO.

(Not Incorporated)  
4219 Cottage Grove Ave.  
Telephone, Midway 3935  
Chicago, Illinois

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

## BOARD OF EDITORS:

Bishop IRVING P. JOHNSON, Editor-in-Chief.  
REV. WILLIAM B. SPOFFORD, Managing Editor.

## Contributing Editors:

Bishop Henry J. Mikkil  
Bishop James Wise  
Rev. George P. Atwater  
Rev. James Sheerin  
Rev. Francis S. White  
Mrs. Grace Woodruff Johnson  
Mr. W. S. Silver, Adv. Mgr., 2 Bible House, New York City, N. Y.

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

## OUR SEMINARIES

### THE BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.

The Bishop Payne Divinity School, named in honor of the Rt. Rev. John Payne, our first Bishop in Africa, was founded in 1878 by the Theological Seminary of Virginia under the guidance of Bishop Whittle, and is still generously sustained by that Seminary and by the American Church Institute for Negroes.

The forty-third session begins on September 22, 1920. Last session there were sixteen students; two of them had been commissioned officers in the army in France during the war, another had been in France in the naval service. Seventy-seven of the alumni are in Holy Orders at this time, constituting more than half of the active colored clergy of the Episcopal Church. They are working in twenty-five dioceses, from New York to Panama and from Virginia to Texas, doing most important missionary work; one is in Cuba, two in British possessions; one, a native African, is working in the dark continent.

The school supplies the full canonical course of theology, and the examining chaplains of the Church report that our graduates compare favorably with the graduates of our other seminaries.

The faculty consists of the dean and four professors, well equipped personally, and by long experience, for their especial work.

On the grounds, which are well and healthfully situated in the western part of the city, are five buildings, three containing the necessary academic and domestic equipment for the school, besides the warden's residence and Emmanuel Chapel, constructed of brick, churchly and thoroughly furnished, and serving not only the school, but as center of active missionary work in the neighborhood.

Two of our alumni, Archdeacon Russell of St. Paul's School, Lawrenceville, Va., and Professor Grice, of the Bishop Payne Divinity School, have been elected to the Episcopate, and have declined that honor in order to remain in the important work of their schools.

The school is conducted with the most rigid economy, and for the first time in fifteen years closed the session in June in debt, owing to the increased cost of our necessary expenses. Scholarships and estimates which have in the past met our requirements now so far fail to do so that we are considerably in debt, and have been obliged to draw upon our small reserve fund; while needed repairs and supplies have for the time become impossible. We are, therefore, most earnestly looking to our friends not only for material, but for the support of our students by scholarships. Two hundred and forty dollars will support a student for a session, giving him board, a furnished room, light, fuel, books and washing. Tuition is free.

Nothing is so harmful in striving after moral perfection as self-satisfaction.

## A COMMUNITY AWAKENING.

Some one of the Living Church evidently has caught the real battle of people living in an isolated community and an inland town, and that is the utter loneliness for the external interests necessary to every human soul to keep his mind clear for the continuous round of daily tasks at hand, which in their ever presence with no recreation or change "get one." Her very apt suggestion was the need of a library or some chance for a mental diversion. None of you out of such isolation realize how important such a diversion is. The Rosebud Indian Reservation is an inland territory, no camp being nearer to the railroad than 35 miles, and with the cold and storms of winter it is somewhat "isolated." Land is being sold and white people are moving in, the Indian is being educated and is seeking new interests. Are those interests to be the pool hall and card table, which always manage to come, or is it to be organized wholesome amusement and recreation? Bishop Burleson has some workers on the reservation for the latter, and those workers need the help and interest of "outside" friends who may be able to give of their much or of their little. Through the kindness of various periodical clubs they have had magazines to carry about with them for distribution, and it is pitiful to see the hunger for the things you might throw away as "old." The Indian—and his white neighbor, who needs it just as much—has created a taste for reading! Those workers have had one evening for games each week where poor lonely people who had not played in years and to whom life was a very serious thing come and laugh and relax and go home better fitted for the week's work. Fifty to sixty people is the usual attendance, of all ages and sizes and sorts and conditions, and yet all with one desire, that of being with other people and having some recreation.

Now they need your help, the foundations have been laid, the people come anxiously, but the workers are suffering with an empty larder, partly because they are so far away from any source of supplies and partly from a shortage of funds. They need games—anything, checkers, flinch, or pit, but games. Also with the taste for reading from magazines they want more, so for some months we have been gathering books and this fall hope to open a public reading room, where people can come and rest, and read. Mission, which is the little village centering most of the Church's activities on the Reservation, has two schools, St. Mary's, our own Church school, and a big government boarding school, so that it is also the natural "commercial center." We have one trading store but people come for miles around and transact their business here, and because the Indian is a sociable creature he brings his entire family with him, and they in turn have no place to wait and nothing to do while they wait, so the Rest Room is a necessity and the books are a necessity as a wholesome and elevating interest there, and also as a circulating library which they can take to their homes. Please, we need books, children's or adults' or fiction, or agricultural, we need BOOKS!

If you realize our need and feel you can help us in our efforts to serve a community in this very important way, will you please send your gifts to the Rev. John Clark, Mission, S. D., the Presiding Presbyter on the Rosebud.

## REACHING THE STUDENTS.

The Rev. Dr. Hartley, minister to the winter tourist congregations at Southern Pines, S. C., and a favorite college preacher, is delivering a series of sermons and lectures before students attending the Summer School at the University of North Carolina. The Chapel of the Cross is crowded to its utmost capacity on the hottest Sunday mornings and hundreds of students gather for vespers in the coolness of the trees on the campus. Dr. Hartley's methods and messages at the daily chapel exercises have been profoundly and uniquely impressive. More students have been attracted to the church than ever before.

## THE CHURCH IN DOMINICAN REPUBLIC

The Church's work in the Dominican Republic deserves special attention for three reasons: First of all, it is in the oldest part of the American continent—the first settled and the most neglected by the Church. Secondly, the field is ripe for work right now. Exceptional opportunities are open and will not be open later because others will take the field. Thirdly, the Church is ministering to our own people, those who have been either baptized or confirmed in the Church of England, who must number nearly ten thousand. The work that the American Occupation is accomplishing for the island is marvelous, the improvement in sanitary conditions alone is simply wonderful. We like to think that the Church always follows the Flag. Let us hope she will not lag behind the nation in this case.

## PRAYER FOR THE BROTHERHOOD OF ST. ANDREW

Almighty God, Who has promised the power of the Holy Ghost to those who shall be true witnesses for Thee, bless, we humbly pray Thee, the Brotherhood of St. Andrew; and inspire its coming Convention with the spirit of power, of love and of a sound mind. Strengthen its members to hold fast without wavering the Confession of their hope, and joyfully, as good soldiers, to endure hardness; and grant Thy grace and guidance to the new men who have been engaged in serving Thee in the Nation-wide Campaign, through the might of Jesus Christ our Lord. Amen.—Authorized by Bishop Tuttle.

## MISSIONARIES CAPTURED BY THE TURKS.

Two missionaries of the American Board, Mr. and Mrs. Paul Nelson, are reported missing from Tarsus in Cilicia and are believed to be in the hands of the Turks. They had been taking a short vacation and ventured outside the French lines where the brigands were able to capture them. The French army is holding twenty Turkish prisoners as hostages for the missionaries and it is hoped that they may soon be returned safely to the French army. Mr. and Mrs. Nelson went to the foreign field in 1919. They are natives of Illinois.

It will be a sad day for the wise men when there are no fools.

## OPEN FORUM NATIONAL COUNCIL WILL MEET.

The Open Forum National Council will hold its annual meeting this year at Chautauqua, August 17-27. Model forums will be conducted in the evenings in the auditorium at which addresses will be made by some of the leading forum speakers. Among the themes to be discussed are "The Forum's Relation to Our Time," "Principles and Methods of a Model Forum," "Financing and Advertising a Forum," "Various Kinds of Forum," "The Open Air Forum," "Church Forum," "The Motion Picture Forums," "The Factory Forum," "Choosing Speakers and Topics."

## DR. MACY IN MEXICO.

Once more the House of Hope, our hospital at Nopala, Mexico, has a resident physician, the second in its history. Dr. R. G. Macy has recently taken up residence and writes most enthusiastically of his work and of the response which the people far and wide are making to the advances of the Church. Owing partly to lack of equipment the hospital is not yet self-supporting but Dr. Macy has every hope of making it so before very long.

## HELPS TO DAILY LIVING.

### Ideals.

1. They are the most practical things in the world; for they determine conduct; and conduct makes the world's history.
2. The person without ideals is either stupid or dangerous.
3. Ideals create standards: standards determine moral actions; and moral action leads to necessary law.
4. Ideals add to the beauty of the commonplace. They make drudgery bearable.
5. They create a world independent of circumstances, and oblivious of environment.
6. Your character will never rise higher than the source of your highest ideal.
7. The dictionary definition of an ideal does not go far enough. It does not take account of spirituality. Look it up and see.
8. An ideal is not an impossibility. An attempt at something above us is a fact.
9. All true ideals have first of all existed as facts in the mind of God.
10. Jesus was the most idealistic person of the world. And Jesus has started more practical deeds for earth's betterment than any one else.

## LETTER OF APPRECIATION

When Dr. Wood, the foreign secretary of the Department of Missions, visited Nanchang, China, a year ago, he found the congregation worshipping in a room of a Chinese house, and while he was unable to present them with a church he did make it possible for them to secure a new organ. The organist is blind. There has recently been received at the Church Missions House a most appreciative letter from the blind organist, written in the Braille system adapted to the Chinese language.

## DR. MORRIS SEES CHANGE

The Rev. James W. Morris, D.D., one of the three pioneer missionaries sent to Brazil by the American Church Missionary Society in 1889, who returned to this country after fifteen years of service in Brazil, has now gone back to take charge of the newly opened theological seminary at Porto Alegre. Dr. Morris writes that during his sixteen years' absence the greatest changes have taken place in Brazil and that on all sides he can see signs of advance in the Church.

## ENGLISH PREACHERS GO TO SCOTLAND.

It is now quite a common thing for well known English preachers to be invited to Glasgow during the summer time to fill the leading Presbyterian pulpits. During this summer such well known preachers as Dr. J. D. Jones, Rev. Thomas Yates, and Dr. F. B. Meyer will occupy pulpits in Glasgow.

## KING HALL

The Church House for Women at the University of Oklahoma.

Rt. Rev. Theodore Payne Thurston, D.D., Bishop.  
Rev. Vincent C. Griffith, Ph.B., F. A. I. A., Chaplain.  
Miss Elizabeth A. Roscoe, House-Mother.  
Room Rentals discounted thirty per cent to Church girls taking University courses in Religious Education.  
...Address the House-Mother, King Hall, Norman, Okla.

## Saint Katharine's School

Davenport, Iowa  
Episcopal

Healthful and beautiful situation, overlooking the Mississippi. A school for a limited number of girls, recommended by Eastern colleges.

Address:

The Sister Superior,  
Davenport, Iowa.

# THE NEW HYMNAL

## Of the Episcopal Church

The first edition of the New Hymnal with Words Only, as authorized and ordered by the General Convention of 1919, is now ready for immediate delivery to the Churches.

The Hymnal is for the whole Church, not for any party or scholl of thought in the Church; and full provision has been made for exceedingly varied needs of devotional expression. Out of the book all types of parishes ought to find the expression of their praise.

## FORTY CENTS A COPY

Carriage charges extra

Published by

## THE CHURCH PENSION FUND

14 Wall Street

New York, N. Y.



# IS UNITY A POSSIBILITY? V—FAITH AND ORDER

By Bishop IRVING P. JOHNSON.

The question of church unity may be resolved into the motive underlying it, the purpose to be attained and the method of attaining it.

And in discussing these three aspects of the question one must keep in mind this principle, that the end does not in itself justify the means.

Anyone, who notes the emphasis placed upon "the household of faith" and the "unity of the spirit" and the fact that we are everyone to be "members one of another" cannot avoid the feeling that the divisions of Christendom are contrary to the mind of Christ and therefore unchristian.

And not only for this reason, but because of the petty character of Christian morals as exemplified in the jealous striving of sects, a Christian must see the farce of our Lord's Prayer that we all may be one and lament the fact that we are not.

It is the bounden duty of Christians therefore to pray and to work for the unity of Christ's Church.

\* \* \*

But underlying all human action is the question of motive.

Why do we want Church unity? Is it because the present divisions of Christendom are wasteful and extravagant? I really do not believe that the Almighty is concerned about expense. Is it because each man thinks that he is right and the other man wrong and that everybody ought to accept the truth as he sees it? Such difference of opinion is unavoidable and church unity on this basis is an iridescent dream.

Is it because you have reduced your faith to an irreducible minimum of essentials and that you think that everybody else ought to throw away that which you do not care for?

This is the intolerance of liberalism which is fully as unreasonable and far less effective than the intolerance of conviction.

The man who abuses you because you will not give up an old coat in order to adopt some sort of a coatless blouse is just as unreasonable as the man who insists that you put on a coat. In fact he is more unreasonable, because there are times and places when you must put on a coat.

What is the legitimate motive for Christian unity?

It is that we may put on charity instead of changing or surrendering one's opinions to suit somebody else.

And charity is not a colorless negation but a positive effort.

It is the effort to love the person you do not like and to associate with the person that you do not agree with.

This is hard and not easy and that is why people fall back into intellectual intolerance.

\* \* \*

If the legitimate purpose of Church unity is the oneness of the family and the true motive is love of the brethren, then the method of making the motive result in the purpose must be our chief concern.

And just because we wish to see the thing accomplished is no reason why any old method is justifiable.

Church unity implies three things which are common to all solidarities.

(1) If you have no corporate unity without a common authority to which all defer. Anything else is a nebulous haze. Human beings who are to have a common motive and a common purpose must have a corporate body to which they defer.

This is true even of the Quakers who try to get rid of all form, yet they too cannot exist without a corporate organization.

(2) You must have a constitutional basis of unity. It may not be necessary for citizens of the U. S. A. to think alike but there are certain things to which they must be loyal.

Without a common faith there cannot be a common life.

This does not mean that we must have the same opinion about things, but it means that we must have a common acceptance of certain basic facts.

(3) There must be some way of expressing our faith and our ideas in common action.

Any form of unity in lodge, church or state that ignores these fundamentals cannot exist.

\* \* \*

This brings us to the consideration of what these essential elements in Church union are.

(1) There must be a common authority. So far as one can see, there are three common authorities which are possible, outside of crass individualism which is incapable of solidarity.

(a) The Pope is the vicar of Christ.

(b) The Congregation as the voice of God.

(c) The Historic Ministry as the witness of the Apostolic Church.

You must accept one of these three in some form or other.

You might combine them in a modified form.

You might accept the Pope as the presiding officer of the Church—but without his infallibility and absolute power.

You might accept the Congregation as the body of Christ but not excluding the Ministry from that body.

You might accept the Historic Ministry as a fact in history and therefore a rallying point that is impersonal. But at present the Papal position excludes the Congregation and the Historic Ministry, and the Protestant position excludes the Pope and the Historic Ministry or reduces them to a vanishing factor.

So long as these conditions exist you have three factors that have no common denominator, and the problem must remain unsolved.

There are many problems in life that end in a blind alley. So long as these three positions are maintained in their present form the issue of Church unity is at an impasse.

You cannot unite a corporate unity the Historic Episcopate and the Congregational theory any more than you can unite either with the modern Papacy.

It is all right for the wish to be father to the thought but it will not unite the idea that a Historic Ministry is necessary to hand down authority and that any given congregation has the power to set it aside.

To me such an effort is tilting at windmills.

You cannot have corporate unity by attempting to unite a soviet and a constitutional government.

(2) There must be a common faith. It is all right to say that one person's opinion is as good as another, and perhaps it is, but you cannot build a corporate solidarity on this theory.

It will produce a revolution but it cannot form a government.

It is curious that Americans who require adherence to the Constitution if you want to be a citizen, and Masons who require adherence to Masonic institutions if you want to be a Mason, should so often maintain that there is nothing that you must adhere to if you want to be a Churchman.

There are fundamental facts in our religion (not opinions about these facts), that the Christian Ministry was originally appointed to hold fast. When the Christian ministry lets them go, it may be perfectly respectable, but it ceases to be Christian.

This Church cannot afford to enter into any compact in which the constitutional basis upon which the Church is founded is ignored or denied.

The fundamental faith of the Church as embodied in her creeds, liturgies and formulas are not subjects for revision, nor matters of speculation. They are the capital for investment, the basis for her operation.

And as Carlyle once said of a prominent ecclesiastic who was disposed to tamper with this deposit, "There goes a man who is scuttling the ship that he is sailing in," and Carlyle as a disinterested bystander.

(3) There must be a common expression of solidarity. In the state this is the ballot; in the lodge it is the ritual; in the Church it is that which the Lord hath commanded us to do. The Lord's Supper is the one thing that a Christian may do which one who is not a Christian may not do. It is the one unique act of a Christian.

It is as sacredly his, as the ballot box is the property of American citizens and the ritual the sole right of an Accepted Mason. Why not?

Why should it be denied to Christians to have some form of common expression?

As St. Paul says, "Not to discern the Lord's body" is to produce a form of Christian service that is "weak and sickly."

The Church must safeguard these three things or cease to exist.

Neither may the Church compromise these things, even to accomplish most desirable ends.

The Church may not do evil that good may come.

Those who do not believe in these essentials may abandon the Church, they cannot be allowed to scuttle her.

In their ordination vows, it is just these things that they have sworn to maintain. When they deride them they are not manifesting liberality but encouraging bolshevism, which after all is the substitution of individual self-will for constitutional solidarity. We cannot preserve the Church by adopting the disintegrating principles that face "passing Protestantism" today.

Rome, Protestantism and the Church have burned their bridges behind them and cannot retreat. Nor will they dissolve that which they have lived to maintain.

There are some things which must go on and on and cannot be united. They may be abandoned or maintained, but they are so mutually exclusive that to unite them would be to abandon one or the other to that in which they had been absorbed.

The Church has the same right to go on as the others, and she would show her ability to survive, if her members were more conversant with her principles and loyal to her fundamental and essential characteristics.

## Private Prayers Confirmation for the Faithful Instruction

By Bishop Sage of Salina.

A Manual which thirty-five thousand Church people have found helpful in their private devotions at home and in church.

Price, 10 cents. Postage, 4c.

"THE WITNESS"  
6219 Cottage Grove Ave. Chicago

By Bishop Johnson of Colorado

A very valuable Manual to place in the hands of candidates for Confirmation, and others seeking information regarding the teachings and customs of the Church.

Send 25 cents for a sample copy.

Price \$2.50 a dozen.

Address

"THE WITNESS"  
6219 Cottage Grove Ave. Chicago

## The Donaldson School

ILCHESTER, MARYLAND

Rev. W. A. McClenthen, D.D., Rector.  
Rev. H. S. Hastings, Head Master.

A Church boarding school for boys, in the hills, twelve miles from Baltimore. Self-help and self-government gives the school exceptional tone and spirit.

The school prepares for college and is limited to sixty boys. \$600 a year.

Write for a catalogue and pay the school a visit.

## POSITION OFFERED

Managing Housekeeper

For the Kenyon College Commons, where 150 students take their meals, a Managing Housekeeper will be needed in September. Address President William F. Pierce, Gambier, O.

## HOWE SCHOOL, Howe, Ind.

A thorough and long established Church School for boys. Unusual success in college preparation. Lower school for boys entirely separate. Before deciding upon a school for your boy, investigate the advantages of Howe. For illustrated circular address REV. J. H. MCKENZIE, L. H. D., Rector, Box W

ST. MARY'S. An Episcopal School for Girls. Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 Modern Buildings, 25-acre Campus in mild Southern Climate. Moderate rates. Address Rev. WARREN W. WAY, Rector, Box 26, Raleigh, N. C.

## THE CHURCHMEN'S ALLIANCE

Clinton Rogers Woodruff, President, 713 North American Building, Philadelphia, Pa.; Chauncey Brewster Tinker, Ph. D., First Vice-President, Yale Station, New Haven, Conn.; The Rev. John Henry Hopkins, D. D., Vice-President, 5550 Blackstone Ave., Chicago, Ill.; the Rev. J. O. S. Huntington, O. H. C., Vice-President, West Park, N. Y.; the Rev. Frank B. Reazor, D. D., Vice-President, West Orange, N. J.; the Rev. Hamilton Schuyler, Vice-President, 121 Academy St., Trenton, N. J.; the Rev. Wm. Harman van Allen, D. D., Vice President, 28 Brimmer St., Boston, Mass.; Henry D. Pierce, Treasurer, 210 Madison Ave., New York, N. Y.; Frances Grandin, Secretary, 126 Claremont Ave., New York, N. Y.

Purpose: It is the purpose of The Churchmen's Alliance to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith.—Constitution, Art. II., Sec. 1.

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

## ST. STEPHEN'S COLLEGE

The only Eastern college officially controlled by the Episcopal Church and endorsed by the Synod of any Eastern Province. Tuition, \$450.

Post-office: Annandale-on-Hudson, N. Y. (Station: Barrytown on the New York Central Railroad)

"On the Hudson River Facing the Catskills"

Write to the President, the Rev. Bernard Iddings Bell.

WANTED—A capable, Catholic Churchwoman of reasonable experience, of executive ability, to serve as Director of Religious Education in a large Mid-west parish. Salary, twelve hundred dollars a year. For particulars address the Witness.

LOANS, GIFTS AND GRANTS to aid in building churches, rectories and parish houses may be obtained of the American Church Building Fund Commission. Address its Corresponding Secretary, 281 Fourth Avenue, New York.

A PLAN FOR CHURCH AND BENEVOLENT ORGANIZATIONS TO RAISE MONEY—MRS. GUTGESELL'S CHRISTMAS NOVELTY GIFT BOOK.

Consisting of 100 exclusive Christmas cards with thoughtful greetings, novelties for Christmas gifts, enclosure cards and seals, neatly arranged in attractive sample book.

The plan offers an easy way to raise money, pleasant work and splendid profits. Order NOW as the sample books are made up during the early summer months only. For information and testimonials from clergymen and organizations who have repeatedly used the plan, address Mrs. A. A. Gutgesell, 406-408 Sixth Ave. So., Minneapolis, Minn.