

Watch for an important Witness announcement next week.

The Witness

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"FOR CHRIST AND HIS CHURCH"

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CHRISTIANS OF ALL CREEDS MEET TO DISCUSS THEIR PROBLEMS

Unity Conference, Held in Saint Louis, Marked By Tolerance and Courtesy

The Middle West Christian Unity Conference was held at the Second Baptist Church, St. Louis, February 2-4, and was attended by delegates from eighteen different states representing fifteen different faiths. The general impression made, one of great hopefulness, indicates a general awakening to the need and possibility of closer unity if not complete union.

Bishop Talbot, who presented the Lambeth Appeal, compared the need of Christian unity to the great cry of the world for unity among the nations. "The whole world to-day is moved by the thought of fellowship, and we feel more than ever the incongruity of our lack of fellowship in the Christian Church. Never since the division in the Church of Christ took place has the need of union been felt as it is now. The world war burned into our very souls the weakness of a divided Christianity. We saw that as a power to preserve peace among men the Church did not seriously count. Whatever explanation or defense there may be, it is plain that our divisions are a disaster to the cause of Christ. A divided Church is gradually but surely giving us a non-believing world."

Bishop Talbot stated that it was with a clear comprehension of this that the Lambeth Conference made its appeal, and he said that the great stumbling block seemed to be to agree upon a common ministry, the general articles of faith being generally accepted. He urged adoption of some form of constitutional episcopate.

The Rev. Peter Ainslie, D. D., the presiding officer, laid stress on the epoch-making value of the conference in bringing together in friendly sessions so many different denominations, and declared unity of Christian forces the greatest issue of the world to-day. "We can never solve the problem of unifying Christendom by communions working apart."

Fifteen-minute talks on "What Does My Denomination Mean by the Church and by Christian Unity?" were made by representatives of several churches. Most interesting was the intense eagerness of each speaker to present the vital parts of his own faith and at the same time to express his perception of the plain necessity for closer union.

The Very Rev. Samuel McComb, Dean of the Maryland Cathedral, compared the tolerance of the present day with the intolerance of past times.

By far the greatest enthusiasm among the delegates as a whole was aroused by the "Philadelphia Plan," presented by Henry W. Jessop of Philadelphia, who framed it. He declared that while the "Philadelphia Plan" might not be called the first step, the Lambeth Appeal is the "second step." The doctrinal basis of the plan was shown to be a summary of the outstanding things in which the various Churches believe.

The discussion following was led by the Rev. C. C. Morrison of Chicago, editor of "The Christian Century," who was afterward appointed chairman of the committee on findings.

Another speaker who emphasized the importance of bishops was the Serbian Bishop Nicolai Velimirovic. He told of the 450,000,000 peoples of the Eastern Church who through centuries of guidance by bishops,

would find it almost impossible to accept an ecclesiastical system in which bishops played no part.

No one more than foreign missionaries recognizes the necessity of unity, was declared by both Dr. Morrison and the Rev. Arthur J. Brown, D.D., secretary of the Presbyterian Board of Foreign Missions. Both told of the speedy recognition by the missionaries that dogmatic distinctions were pitiful things indeed when it came to work among the heathen. Churches must face the fact, Dr. Brown said, that Christians of Asia would unite regardless of action in America and Europe, because of the tremendously strong clan feeling among the Asiatic people. If later they come to division, it will be through issues of their own and not on alien ones. A sundered Church fighting against the united forces of evil is fighting at too fearful a disadvantage. And a united front is necessary to press the fight against Moslemism.

Robert H. Gardiner, secretary of the World Conference on Faith and Order, said it had taken ten years of patient, prayerful effort to develop the field and desire for oneness of faith. It was being done by persuading Christians to adopt the new method of seeking in love and patient humility to understand and appreciate one another. Probably the only direct and friendly reference to Roman Catholic dignitaries was made by Mr. Gardiner, who spoke of Cardinal Gibbons and Archbishop Glennon as men of "great vision who recognize that Christianity is a great sham unless Christians forget their nationalities and their national desires for power and domination." Perhaps no event of the entire conference served to bring out so strongly the more tolerant feeling of the Church.

The importance of groups of friendly people as better influence than skilled diplomats was presented by the Rev. C. S. Macfarland, General Secretary of the Federal Council. A certain diplomat in Europe had asked him recently to say certain things to people in America, adding that: "They would not believe me if I said it." True friendliness can come only through closer unity, he said.

The Rev. Frederick Lynch, D.D., editor of "Christian Work and Evangelist," said the nations of Europe had learned through the war that the only way to live in peace was through learning to live together. There is a new yearning over there for a spirit of unity.

OPEN FORUM FOR YOUNG PEOPLE

The Young People's Society of St. Luke's, Evanston, is filling a real need in the life of the Parish. Every Sunday evening after Evensong these young men and women have supper together in the Parish House. The attendance is averaging between 70 and 80 at these suppers. At the close of the supper an appointed speaker addresses the club for twenty minutes on some subject of definite interest. Pleasant games, music and singing fill the rest of the evening. The Society is now starting a Bible Class which meets under the leadership of the Junior Curate every Sunday morning at 9:30.

BISHOP OF LEXINGTON PAYS TRIBUTE TO WOMEN

By Rev. Henry P. Manning.

The Bishop of Lexington, the Rt. Rev. Lewis W. Burton, paid a very fine tribute to women in his address before the Annual Council, held in Christ Church Cathedral on February first. He said in part.

"For the first time in the history of the Church in Kentucky, women are eligible as deputies to the diocesan Council; and, under the canon as amended in 1920, women are present today, exercising the fullest rights inherent in conciliar deputyship. There is no need of declaring the reasons for this change in our conciliar personnel, or for reciting the process by which it has been brought about. The trend of the times in this direction is well known to every intelligent contemporary; and no future historian of the Church will have to depend on our files of journals for acquaintance with the irresistible movement that has brought women into the legislative halls of both Church and State. It is our privilege to welcome her with courteous gallantry and warm-hearted, loyal comradeship. Woman's value to the Church in this new capacity and relationship will depend upon her entering into it as a woman. It is as woman that she has won her rights and her privileges. 'Male and female created He them.' God made them equal; but He also made them to be different. An effeminate man and a mannish woman are equally offensive to the opposite sex. The gain to the Church in the admission of women to its councils will not lie merely in having done justice to her sex, nor in having shown gratitude for her age-long religious sacrifices and Christian services, nor in securing her attendance upon the councils in the place of the men who have failed to come because uninterested or too busy about other matters. She will bring her fine spiritual intuitions, her enthusiasm of devotion to the Church and its Lord, her patience with the small details, that, because of our ungenerous giving, have to make up the life and work of the Church, her practical experience and must exercise both judgment in the choice, and persuasiveness in the matter of the attendance, of those who are to represent their parishes and missions in the Council. If there is any significance or reality in our liturgical prayer for diocesan Councils, the call is to meet God therein; and the criterion of fitness for so exalted a privilege, so responsible a duty, is not the question: 'Whom can we get to go?'"

GEORGIA FALLS OFF ON PLEDGES

Savannah, Ga.—A meeting of the Executive Committee of the National Campaign of the Diocese of Georgia was held in Christ Church, Savannah on February 16, the Bishop as chairman presiding. The Executive Secretary reported on the results of the Campaign for 1921, giving the amount of the pledges to date as \$36,559.01, with one more parish to hear from. This is only 73 per cent of the quota raised against 92 per cent last year. This decrease is attributed to the unsettled conditions at the time of the canvass. The Diocesan Treasurer reported that 81 per cent of the 1920 pledges had been paid in. Of the diocesan apportionment, the expenses of the campaign have been met, and the salaries of nearly all of the missionary clergy have been raised. The committee voted to disburse the balance on hand for the amount allowed in the budget for the University of the South, an allowance for the diocesan board of Religious Education, and the item in the budget for an Episcopal residence.

THE ENGLISH ROMAN CATHOLICS REJECT THE LAMBETH PROPOSALS

Bishop Gore, Formerly of Oxford, Lectures in London on Guild Socialism

By Rev. A. Manby Lloyd

Roman Catholic journalism is represented in this country by the "Tablet," an aristocratic rather than a democratic weekly paper, savouring more of the Tory Father Bernard Vaughan, than of the Radical, almost Socialistic Cardinal Manning. In discussing the Lambeth proposals for reunion, the "Tablet" complains that everyone is invited to agree with a rather Low-Church Anglican form of religion.

"We are to give up the Papacy... the Protestant dissenters are to accept Episcopacy... then we can all become one Church! Now there is nothing surprising in the fact that Anglicans invite all other Christians to reunion by acceptance of the Anglican position. This is necessarily the attitude of every denomination. If Catholic Bishops were to hold a meeting to consider how best to heal the schisms which disgrace Christendom, naturally they would offer to all, as the right means to this end, that everyone should accept the Catholic Faith as taught by the Pope, should obey all Catholic laws and return to communion with the Holy See."

This is quite candid, and then comes a touch of humor that we do not often associate with our contemporary:

"If Irvingite Angels thought well to offer their solution, it would be that all should submit to the restored Apostolate; Mormons would advise us all to accept the revelations of Joseph Smith, Junior, and obey the Holy Priesthood." By the way (the "Tablet" goes on to lament) there is nothing in the Lambeth Convention proposals that Mormons could not accept at once, without changing anything of their pernicious foolery—only the Mormon Bishops would need a little re-ordination by some such person as a Marianite! Would the Anglicans, they ask, submit to the disgrace of being in communion with the Avenging Angels? "They would not, of course, but then this shows that the Lambeth scheme is too wide."

Bishop Gore and National Guilds

Those social reformers who look back to the old Guild system are now split into two camps—one under Mr. A. J. Penty, who would revive the small Local Guild, and the other under Mr. G. H. D. Cole, whose ideal is National Guilds. "The old ideas are coming in again; but they are coming in walking backwards," once said Mr. Chesterton and under the guise of National Guilds, a step backward is being taken, in Mr. Penty's opinion.

Which side Bishop Gore takes, if any, is uncertain, but both parties are agreed that Capitalism (not Capital,) is doomed, and Dr. Gore has given one of a series of lectures organized by Mr. Cole's party. He began by illustrating the failure of the democratic ideal to find achievement up to now. Ancient history must be ruled out, the citizens of old Greece and Rome having been supported by a large body of slaves who had no rights at all. The democratic movements of France and America, largely influenced by Rousseau, had failed, through failure to perceive that the root of the problem was economic. The War had only made things safe for Plutocracy. The Russian revolution was a warning rather than an encouragement: the ex-

propriation of the land-owners seemed permanent, but otherwise what had been established was a tremendous tyranny.

Why was the democratic ideal, he asked, so difficult of attainment? For many reasons; amongst others, the instinctive habit of believing that some are meant to rule and others to serve; also laziness and unwillingness to take the trouble to think out things for one's self.

He denied that Industrial Guilds would be huge organizations, bureaucratic and unwieldy, and urged them to make small units the base of their system. Rousseau's idea was that there could be no real democracy except among groups of people who knew one another.

Parish Councils had failed through the influence of the Parson and the Squire, and control by the County Council was no improvement. As in India and in Russia, so in England there was a spirit which could still be moved in the direction of local commercial government. He considered private property, as it now existed, monstrous, but thought a certain measure of private ownership essential for the preservation of personal liberty.

Dr. Gore considered Mr. Hobhouse's distinction between property for use and property for power as sound. Absolute equality of income was neither possible nor desirable. Intellectual workers required a larger range of resources than workers of other kinds. He believed in a gradual, not a sudden substitution. There was already wide-spread disbelief in the present system of industry; if the spirit were reformed the system would reform itself. Violent Revolution led to bitterness and reaction, and the history of actual revolutions was discouraging.

COLORADO ELECTS COADJUTOR

At the recent convention of the Diocese of Colorado, the Rev. Fred Ingley of St. Mark's Church, Denver, was elected Coadjutor Bishop of Colorado on the 3rd ballot, by a two-thirds vote of both Clergy and laity.

On the same ballot, Dean White of Cleveland, Ohio, received nearly one-third of both orders. The Diocesan Council was most harmonious. There were 44 clerical and 90 lay votes cast.

Mr. Ingley has not yet accepted, but it would seem difficult for him to avoid the call of his own Diocese, which was a genuine testimonial to his character and services.

The news comes to us as we are about to go to press that Dr. Ingley has accepted his election as Bishop Coadjutor.

SUCCESSFUL YEAR IN LEXINGTON

For the first time in its history, the Diocese of Lexington passes from "the debtor to the creditor class," increasing its offering of \$3,016 for the mission work of the church in 1919 to \$11,850 in 1920. The diocese is now giving practically twice what it is getting. At the same time, twelve of the parishes increased the pledges for their own support from \$23,000 to \$38,000. This marks the Twenty-fifth Anniversary of the Diocese of Lexington.

EDITORIAL

By Bishop IRVING P. JOHNSON.

DISCIPLES AND DISCIPLINE.

The one word evidently suggests the other. A Disciple of Christ is one who has put on the discipline of Christ.

The word "ruler" implies "rule," and it is just this word "rule" that separates the civilized from the barbarian.

It is the same principle that divides polite society from those who are impolite.

Society establishes certain rules of conduct which are not in themselves important but in their relation to those who observe them are vital.

Children do not like to keep rules. We superimpose rules upon children until they arrive at an age when they can keep their own rules.

A moron is one who remains a child mentally, even though his body may grow to adult age, who must have rules made for him. Morons can live and be happy provided they are segregated, just as boys can be happy in a boarding school.

But just as boys of fourteen could not take their place in the business world, so morons break down if they are put in positions of responsibility.

A moron can live in a fools' paradise but not in the business world.

* * * *

"Order my steps in thy way that wickedness may not have dominion over me."

This prayer of the psalmist is much as though a soldier might pray that he might learn the tactics of warfare so that the enemy could not overcome him.

Back of the Christian life lies the discipline of Christ.

Now children do not enjoy discipline. They crave freedom but they are not fit for freedom until they have learned the rules of living so that they can overcome the temptations that are incident to life.

An undisciplined Christian is very much of a spiritual child, even though he may have reached years of discretion.

He is like a moron, often a person of likeable disposition but absolutely without spiritual force or energy. He lacks the training that is necessary to become a soldier of Christ; he lacks the discipline that is inherent in a disciple of Christ.

* * * *

What is the discipline of Christ?

It would seem as though one could find most of it in "The Sermon on the Mount," which seems to have been in the nature of a charge to those who had been called to be His disciples, and who were asked to take His yoke upon them.

First the Beatitudes which form the crown of a veteran soldier; and then the relation of the discipline of the New Testament to that of the Old; and then the rules which govern the discipline of the New.

"When thou doest alms."

Of course He meant that a Christian must be generous. A mean Christian is a contradiction of terms.

But giving is a matter of training. It is to be cheerful giving—not grumbling because one is asked to give, but happy in the ability to give.

It is to be quiet giving—not "blowing a trumpet before one," but giving that finds its reward in the Father's approval. Done in secret.

It is to be generous giving, to the full extent of one's ability; at the cost of personal comforts and sometimes of that which seems necessary.

Whenever one asks if he may violate a rule of society, he is told that "it isn't done that way."

No reason why it isn't, but just that it isn't.

So the discipline of Christ demands that we train ourselves in giving. And it takes training—training until it hurts as all training hurts.

* * * *

And again, "When ye pray." Of course Christ expected His disciples to train themselves in prayer.

Pray privately. One can worship publicly because public worship eliminates the importance of the individual just as a regimental review eliminates individual peculiarities. But prayer is a private, personal matter.

Pray without ceasing.

Prayer is not teasing God for something. Prayer is talking with God.

I presume if a stenographer were to take down all the conversation in your home the past year, that it would be neither interesting nor useful. But how ghastly a home would be without conversation. That is how we know one another. That is how children grow up into the lives of their parents.

All prayer is the subjection of our will to Our Father's will.

"Thy will be done" is the essence of every prayer.

A rule of prayer is the discipline of Christ.

* * * *

"When you fast."

Of course Christ intended us to fast, wiseacres to the contrary notwithstanding.

We are to subject the flesh unto the Spirit and to learn to put the will into the throne of our life.

Fasting is the only essence of control. It means doing violence

to a perfectly healthy appetite.

The Church has a rule of fasting which is not grievous, but the observance of which is a spiritual training.

To go without food entirely on Ash Wednesday and Good Friday (at least until noon) is not a very grievous sentence, yet some are so given to pampering every demand of the body that they are horrified at the thought.

There are thousands who are obliged to go without a morning meal. How good is a soldier who cannot go without two meals in a year for the love of Christ?

Fast, but do not be a self-martyr in manner or conversation.

From the victims of self-pity, Good Lord, deliver us. They may not be the worst sinners in society but they are more destructive to peace than highwaymen.

* * * *

Then the Sermon on the Mount goes on to amplify the rules of discipline for Christ's disciples. You are to practice "laying up treasure in Heaven"—You are to avoid "two masters." You are not to be harassed over tomorrow's needs.

You are not to judge others nor give that which is holy to swine. You are to beware of false prophets and to build your eternal habitation upon the rock and not upon the sand.

* * * *

The Sermon on the Mount is our military tactics in His Kingdom. Christians who go on reaching for the sugar plums of Heaven without training their spiritual desires and chastening their emotional impulses are like unto morons. They never grow up. They are nice people often, but poor disciples, useless soldiers, stumbling-blocks to those without.

If St. Paul pounded his body and kept it in subjection, he did so that he might become an effective soldier—not an ascetic hermit—a striking contrast to the emotional gushers who throw up bitter waters, rather than the oil of gladness. Scratch an untrained Christian and you get a pharisaical Tartar, for he lives for rules;—but not the rules that strengthen and soften his own nature, rather the rules which govern other people's conduct.

Hence the effort to revive the Blue Laws which are intended to govern somebody else, and the abandonment of prayer, generosity and control of oneself.

Certain natures regard human nature as so hopeless that they want to surround society with the atmosphere of a reform-school, whereas they ought to discipline their own souls so that they might give it the sweetness of a St. Francis.

Christ came to leaven society by self-discipline; not to reform it by a system of police.

Just tell a prohibitionist, for example, that you do not believe in prohibition, or a Sabbatarian that you are not impressed by Blue Laws and see how much sweet reasonableness you will get in response.

I am weary of Christians whose chief concern in life is correcting other people's vices, and are bitter whenever they are balked in their philanthropic specialties. Rather the penitent thief who has begun to discipline himself than these.

Altar and Processional Crosses

in Bronze and Marble

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ALMS BASINS

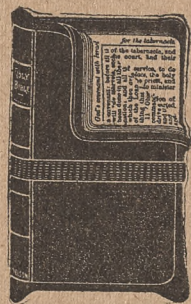
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LAYMEN'S BANQUET AT WILLIAMSPORT

The annual Laymen's Banquet, one of the features of the winter meetings of the Archdeaconry of Williamsport, Pa., was held in the Williamsport Community House on Monday evening Feb. 7th. Nearly 500 guests were present.

Before the dinner an informal reception was given to Bishops Gailor and Darlington. Following the dinner Mr. Harry A. Gibson, chairman of the committee in charge, presented Major General Charles M. Clement, of Sunbury, Pa., as the toastmaster of the evening. General Clement said he would not speak on his subject, "Recruiting the Sacred Ministry" through lack of time, but would merely say that the pensions of all retired clergy should be raised ten dollars per month. He then cleverly introduced Bishop Gailor, the guest of honor, who was given an ovation as he arose.

Bishop Gailor, in an eloquent address, told of his visit to the Lambeth Conference, describing the services in Canterbury Cathedral, and the final service of the conference in St. Paul's Cathedral, London, which was attended by 252 bishops and 15,000 people. The speaker touched strongly on the fact that there is a grave responsibility upon all who call themselves Christians, and urged men and women to acknowledge their faith in Jesus Christ, and to stand squarely upon it. The Episcopal Church, he added has been too respectable, and has, to some extent, been hindered by its historic traditions and lineage. Touching on the Nation-Wide Campaign, he told of the progress made, and said that the past year has been a splendid one and great steps in advance have been made.

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES.

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The Brotherhood is organized in Parish Chapters and Local and Diocesan Assemblies. It conducts each year a series of training campaigns for helping men to become efficient parish workers. The work of the Brotherhood is mainly parochial and includes the usual forms of corporate and personal service. Associate Membership is possible for those who feel themselves unable to become Active Members.

The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual Convention of the Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

On request a copy of the Brotherhood's official magazine, ST. ANDREW'S CROSS, and either the Senior or Junior Handbook, as well as other general literature, will be forwarded.

The Brotherhood of St. Andrew, Church House, Twelfth & Walnut Sts., Philadelphia, Pa.

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8 p. m., Healing Mission Service.

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THE NEW YORK EDITORIAL LETTER

By Rev. James Sheerin.

The New York Times, although the only big daily owned by Jews, is much larger in circulation than the Herald or Tribune. To take the Times has become the thing to do for certain types of well-to-do people who always want to do the right thing socially, and the Times knows enough to cater liberally to this element in its news and its articles. As it generally tries to get its news straight we have to assume that its front page sensation of Monday, February 14, concerning the Rev. William Norman Guthrie is a fairly true report of that rector's effort to put Dr. Manning in wrong in the public eye, as well as reflecting on the Church of which he is to be Bishop. Maybe he did not intend to make an effort in that direction, but it is hard to interpret what he did otherwise. The Times plainly said, quoting his own words, that he wanted to make a test as to whether Trinity Church was lined up with Capitalists or the Home of God. Dr. Guthrie is further quoted as being satisfied that his test proved that Dr. Manning would not act as he wished him to because he must "keep in with" the men of wealth, who will ultimately be required to build the Cathedral of St. John the Divine!

The "test" lay in the ability of Dr. Guthrie to send 200 alleged unemployed men to a neighboring chapel belonging to Trinity Parish, with a demand that they be lodged over night in the parish rooms. The vicar, supposedly with the advice of Dr. Manning, offered them free tickets to stop at the Salvation Army Barracks, with the explanation that the rooms they were asking for had not the proper sanitary arrangements for so many guests.

As Dr. Manning said to the newspaper men, there is no present emergency requiring such drastic action as turning over parish houses and churches for sleeping quarters to men out of employment. It looks like a plain and reprehensible effort to besmirch the good name of the Church and especially the good name of the Bishop-Elect. As a matter of fact, St. Mark's buildings, of which Dr. Guthrie is rector, have much more room in which to lodge a crowd of "down and outs," if they can honestly be found, than has St. Augustine's chapel, the besieged place. At 10th street and 2nd avenue St. Mark's has not only vacant ground enough on which to erect military huts holding thousands of men, but it has in addition a commodious rectory, a parish house, a roomy old church, and a series of buildings further east that could do for several hundred.

Then, too, if there are men without sleeping quarters who really desire to look for work, there are, nearby, Wanamaker's enormous stores, the Bible House, Cooper Union,

piano factories, bank buildings, theatres, school houses, etc., all of which could easily and quickly be made to house perhaps 100,000 of Dr. Guthrie's pets, if he could assemble that many. In other words, the whole demand is absurd and too manifestly an effort to make unnecessary trouble for the church already sufficiently and unjustly criticized. There seems to be also the desire of some men that amounts to an ambitious itch to keep in the public eye as a champion of something or other whether it needs championing or not.

This is a day of growth in the direction of brotherly helpfulness among all sorts and conditions of men, and intersocial recrimination and charges of capitalism, selfishness, Bolshevism, etc., simply retard the rate of sympathetic progress of ameliorative effort.

Perhaps I may venture to add to this a word or two of regret over the retrograde tendencies of some who call themselves broad churchmen. There is surely a stopping place for Broad as well as High and Low. Freakishness is not the peculiar possession of ritualists. It has been observed just as often in intellectualists and socialists. At present, in New York, freakism is in the ascendant. If one tries simply to be good and useful, he is called old fashioned, out-of-date, mid-Victorian, or some other snubbing name. If he or she wants to be mentioned in the newspapers, or gain some other sort of public attention, he has to be of the "Greenwich Village" or Bohemian make, or he must have some new fad of healing or thinking. A few of the New York churches seem in danger of falling into the hands of this haughty anti-Victorian breed of religionists, who are quite willing to disown the name Christian or Episcopalian. I heard Father Stanton gloat, in his fiftieth anniversary at St. Alban's, London, that he had always scorned the name Anglican or Church of England. I have noted that the English followers of such men, male or female, hesitated to reply affirmatively when asked if they were of the English Church and declare pugnaciously, with excessive regard for italics, "We belong to the High Church of England," apparently ignoring or resenting the fact that they might have been baptized or confirmed in the plain old Church of England. As for being Episcopalian or Protestant, these respected words were anathema.

The whole tendency is bad, and is of a par with hyphenated Irish-Americans, Pan-Germans, Pennsylvania-Dutch, etc., etc. The work of the hour is to make people see that there is nothing to be ashamed of in being Americans, English, Irish, Episcopalian, Methodist, or what not, provided their loyalty to the lesser has not interfered with fairness to the larger divisions of religion and humanity.

It is just here that the new Broad Churchman falls down. He is always a little fearful that he might seem fair or loyal to the Church that gave him his birth as well as his berth. It was not so in the olden time. In the days of Maurice, Kingley, Farrar and Stanley there was always present in the background a deep-seated love of the Church that gave them a chance to preach and teach. The same was true of Phillips Brooks and many a lesser Broad Churchman in the United States. Their breadth was based upon a larger sympathy for Christians of all names, with a hope of attaining a broader, deeper interpretation of Christian doctrines. They would have abhorred the claim that Buddha was as good as Christ, that all religions are alike, and that Christianity has no special or superior message over Confucianism, Buddhism, etc., or that as long as love and righteousness prevailed it did not matter which religion spread it. They always kept an ultimate feeling that Jesus was the way, the truth and the life, and that He must be everlastingly preached.

The Rev. Robert J. Evans has accepted a call to the curacy of the Cathedral of All Saints, Albany, N. Y.

The Rev. George M. Irish, rector of Trinity Church, Lancaster, N. Y., has resigned to take effect on April 15th.

MISSIONARIES TRAVEL 3600 MILES TO CONFERENCE

By Rev. Edward T. Brown

"No seem help white man much, maybe help Pah-Ute," was the advice of one of the old wise men of the tribe in southern Nevada, when the Indians stopped playing "Singing-stick," their favorite gambling game, to discuss Christianity, and going to church. So the school room is filled at every service, more men attending than women.

This is a portion of one of the reports made at the Fourteenth Annual Convocation of the District of Nevada, held in Trinity Church, Reno, January 23rd to 25th, by Archdeacon Percival S. Smiths, who traveled fifteen hundred miles in the round trip from his field in southern Nevada. This amazing distance brings to mind the vastness of the work in the West. The six missionaries had to journey three thousand six hundred and eighteen miles in order to attend Convocation. But they are accustomed to such work for no place is too isolated to receive the ministrations of the Church either by the cheery missionary or the far traveling Bishop.

One can appreciate the problems confronting Bishop Hunting when the statement is made that six of the eight men at work in Nevada have come in during the past year to fill vacancies. Despite immensity of territory and inexperience, the work goes on and, perchance, the very vastness gives the worker a glimpse of the far reaching vision of God. The reports at Convocation spelled Courage. Far down in the southern end of Nevada near the painted desert lies a town called Galiente, Spanish for a very hot place, in fact extremely hot. Hear the report of Archdeacon Smiths: "We have a building fund. More are becoming interested. We had our first baptism and are preparing our first Confirmation candidates. Yet, five years ago, when it was suggested that services be started, people laughed. Next report, God willing, will tell of a little Church here." Five years in the face of ridicule! The policy of this seasoned soldier of the Cross is this "when people do not want me to come, there I go." Thank God for the courage bred in the Christian warfare of the desert land!

Owing to the number of new men in the Convocation there was little new legislation enacted. A canon providing for the Bishop and Council was adopted thus centralizing the work of this wide field under one head. A canon was passed making the president of the Woman's Guild a member, ex-officio, of the Bishop's Committee in organized Missions. The report of the Building Committee showed many new buildings secured for the work of the Church.

A HEBREW CHRISTIAN ON ANTI-SEMITISM

The Rev. John L. Zacker, missionary to the Jews, preached a notable sermon at the Pro-Cathedral of St. Mary, Philadelphia, on the evening of the First Sunday in Lent on the subject, "American Efforts to Promote Anti-Semitism." The Rev. Mr. Zacker was born in Russia and so knows what Anti-Semitism is in its ugliest expression, and being a Hebrew Christian, he understands both sides of the problem.

Mr. Zacker regards with serious doubt the Zionist movement, as not calculated for the best welfare of the Jewish race, but he pointed out that the Zionist movement was a perfectly natural reaction from the treatment which has been accorded the Jews under almost every Christian government.

His sermon was felt by those who heard it to be of timely and weighty importance, and deserving of wide attention.

AUXILIARY TAKES UP SOCIAL SERVICE

Augusta, Ga.—Active interest in social service work has been aroused among the members of the Woman's Auxiliary of the Church of the Good Shepherd, Augusta. The recently organized Section B. was hostess to the parent branch on February 1, when the Rev. Mortimer Glover of Graniteville, S. C., gave the two branches a talk on the prob-

lems of mill work. A large mill district near Augusta, was the subject of another talk the next morning at a meeting of Section A., which has selected for its subject of study for the winter the mill districts of the Church. One of the social workers of the Ring Mill District near Augusta, told of the beginnings of the work from a small sewing class twenty years ago to the marvelous scope and accomplishment of the present time.

LARGE CHAPTER OF THE G. F. S.

On the evening of January 17th, in Christ Church, Danville, Pa., the Rev. Harvey B. Marks, Rector, received eighty-eight members and associate workers into The Girls' Friendly Society. Miss Mary Viney, one of the national extension secretaries, came from New York to present the class for admission. Miss Viney stated that it was the largest class ever received into membership in the Diocese of Harrisburg. There are still a number of girls to be received, there being over a hundred probationers in this branch since its organization last Fall.

BOOK BRINGS MONEY FOR LABRADOR

Dr. Grenfell has supported his work in Labrador through the years largely by lecturing and writing. His recently published autobiography has proven a great success and is now in the sixth edition. Many of the readers of the book have wished to become supporters of the mission, and in this way the book has become doubly profitable. Recently a lady of the middle west who was a complete stranger to Dr. Grenfell completed the book, and then sent the doctor a check for ten thousand dollars.

IMPROVEMENTS IN BOISE HOSPITAL

St. Luke's Hospital, Boise, Idaho, is taking on new life. The Board of Directors has been strengthened and, to meet the standards of the American College of Surgeons, a Medical Staff, composed of the foremost physicians of Boise, has been organized. A new laboratory is also about to be installed. Under the constructive leadership of Miss Pine, the new Superintendent, conditions are extremely hopeful. Having a new building is imperative to meet the demand, and it is hoped that in the near future money for such building may be secured.

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LAY WORKERS NEEDED IN THE MISSION FIELD

General

Fifteen women for general evangelistic work, China.

Two women for social service work in connection with hospitals, China.

Two men and women trained for social service to do special work, China.

Ten women for general evangelistic and social service work, Japan.

Five women for general evangelistic and social service work, Philippine Islands.

Two women for evangelistic and social service work, Hawaiian Islands.

Eleven women for evangelistic work among white people of the coast and Indians of the interior, Alaska.

Educational

Eleven men as instructors in St. John's University—two each in the following departments: History, English Literature; one each in the following: Engineering, Education, Chemistry, Political Science, Physics, Commerce, Physical Culture, Shanghai, China.

One librarian for St. John's University, Shanghai, China.

Eight men as instructors in Boone University, for the following departments: English Literature, Modern Languages, General History, Stenography and Bookkeeping, English Language, Science, Physical Culture, Military Drill, Wuchang, China.

Twelve men teachers in Preparatory Schools, China.

Three women for St. Hilda's School, one to specialize in normal work and one for music, Wuchang, China.

Ten women teachers for lower and higher primary schools, China.

One woman as Diocesan Supervisor and director of primary schools, China.

One man or woman to train organists and choir leaders and to train congregations in singing, Japan.

Two men teachers of English subjects in St. Paul's College, Tokyo, Japan.

Two women teachers, one for general English subjects and one for music for St. Margaret's School, Tokyo, Japan.

One woman teachers of general English subjects for St. Agnes' School, Kyoto, Japan.

One woman assistant teacher in the Chinese School, St. Stephen's Mission, Manila, Philippine Islands.

Two women teachers of elementary subjects, one as superintendent, in the House of the Holy Child, Manila, Philippine Islands.

Three men, one headmaster and two masters, for the Baguio School for Boys, Philippine Islands.

Two men teachers for general English subjects in Iolani School for Boys, Hawaiian Islands.

One man as assistant teacher, especially mathematics, boys' school, Havana, Cuba.

One woman to assist principal in girls' school, Mexico City, Mexico.

Medical

Five men physicians, China.

Three women physicians, China.

Ten nurses, China.

One pharmacist, China.

Two technicians for important hospitals, China.

Three physicians for St. Luke's Hospital, Tokyo, Japan.

Two physicians for St. Luke's Hospital, Manila, Philippine Islands.

Three nurses for St. Luke's Hospital, Manila, Philippine Islands.

One physician, Sagada, Philippine Islands.

One physician for the Moro Hospital, Zamboanga, Philippine Islands.

Two physicians, Alaska.

Three nurses, Alaska.

Business

One man to take charge of business office, China.

One woman secretary and accountant, China.

One stenographic assistant, Shanghai, China.

One secretary to the Bishop, Anking, China.

One man to take charge of business office and assist Bishop, Hankow, China.

One man, treasurer of the Mission office, Manila, Philippine Islands.

One secretary to the Bishop, Philippine Islands.

Hostel Workers

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Who has gone to the field from your parish?

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