

The Witness

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Committee on Parochial Missions Reports

Outline Plans Which Make For Helpful Revivals.
Council Acts on Suggestions

The Committee on Parochial Missions appointed in January by the Presiding Bishop and Council, has submitted their report to that body. The committee consisted of the following men; Bishop Irving P. Johnson, Chairman; Bishop Charles Fisks; Dr. Floyd Tompkins; Father Hughson; and Mr. W. J. Loaring Clark. The committee met at Princeton, New Jersey, on January 20th, and unanimously agreed upon the following;

(1) Missions should be held only in response to a call from within the parish itself, and then only after intensive preparation covering a period of at least one month.

(2) Before every mission a statement of local conditions should be sent to the missioner, which clearly sets forth what the missioner is expected to accomplish. It is the opinion of the committee that the common objective in a mission which has been well prepared for should include;

(a) Repentance, conversion, and a closer personal relationship to Christ.

(b) The presentation of the doctrine, discipline and worship of the Church.

(c) Inspiration to service. "What shall we do?" Every missioner should indicate to the congregation what a churchman should be and do in order to perform his promise which he made at baptism.

(3) Follow-up work is essential. Pledge cards should be given out; the whole parish should be systematically visited; a confirmation class should be started at once after the mission; a Bible Class should be started made up of the entire parish; intensive work should be done with the children.

(4) A mission should last for ten or twelve days, and it should be conducted as a mission and not at a series of sermons, or a conference on religion.

(5) The committee suggests that the Presiding Bishop and Council appoint a committee of three Bishops or priests from each province whose duty it will be to select the clergymen in each province best suited for the mission work. These men will be asked to attend conferences where the entire matter of missions is studied. These men will then be asked to set aside two periods during the year of ten days each, when they will conduct missions as designated by the provincial committee.

(6) An effort should be made in conducting a mission to reach the scattered people in rural communities.

(Continued on page 8)

Women Appeal for Higher Moral Standards

Distressed Over Apparent Laxity of Present Day.
Calls Upon Church to Act

The Executive Board of the Woman's Auxiliary has issued the following appeal to the women of the Church to help raise the present day moral standards.

"Show me your women and I will tell you what you are," said a wise man in judging a nation,—a remark which recognizes the fact that the standards and habits of women largely shape the destiny of mankind.

We believe that the position and character of American women has been a great asset in the life of this nation, and that, through increasing opportunities to express her ideals, the American woman has still greater contribution to make.

At this moment of our history, however, partly as a result of the world upheaval, we are facing a condition which is not only deplorable, but one which reflects unpleasantly on the general character of our womanhood and calls for denouncement and correction by all right-thinking women.

Reality, we are told, is the note of this postwar period, and apparently the emphasis is on the reality of all the forces conducive to the breakdown of high moral standards, for the most obvious aspects of our existence reflect, not the wholesome and the noble, but the things which are neither fit to be seen nor heard.

This is manifested in every circle of society, and in every phase of life, but particularly in the habits of our women, young and old, as shown in insidious conversation, profane language, indecent dress, improper dancing, excessive drinking, gambling and a general indifference to reasonable safeguards of proper conduct.

Reports of hysterical gossip, which is principally hearsay, should be ignored, but accurate testimony from all over the country indicates very appalling conditions of which there is a counterpart in every community.

To these distressing conditions the serious attention of every woman in the Church is called, for certainly there never was a time when Christian women were more needed to help emphasize Christian standards.

The most effective thing we can do now is to take concerted action to prove that, as Christians, we "hate the evil and love the good" and believe that life should be a clean and joyous thing, reflecting our recognition of God our Father and loving leadership of Christ our Saviour."

(Continued on page 8)

What the Church Needs

"If I were asked what I thought was the greatest need of the Church today, I should without hesitation say, intelligent information, from the Bishops down to the humbles lay people, as to why the Church exists, what work it is doing, and how that work is done."—Edna Biller

This need The Witness aims to supply. Help us do it.

Director of Society of the Nazarene Visits South

The Rev. Henry B. Wilson, Director of the Society of the Nazarene has just finished an extended trip into the southern states. He visited New Orleans, San Antonio, Houston, Atlanta, Asheville and Washington. Conferences with the Bishops and Clergy were held in all these places, missions were held, and healing guilds were established.

The Atlanta Journal printed a two column story about the work that Mr. Wilson was doing in that city. The following statement on the work of the society appeared in the write-up;

"We believe in a ministry of healing as well as a ministry of spiritual salvation," said Mr. Wilson. "We believe that Jesus gave us as definite a commission to heal the sick as he did to save the souls. There is nothing miraculous about it. Jesus worked along natural laws. He never broke a law of nature. He didn't heal unless faith was first awakened in his subject. There is nothing new about this. It seems new, but that is because it has been lost through the years. We seek to revive spiritual healing among Christian people in all its primitive simplicity.

Of course, we believe in medicines and in operations, Read the rule of the society, "Pray for common sense." That means, "Remember that God will work wonders through our prayers and by reason of our faith, but He will do nothing that we could easily do our selves." It is presumptuous on our part to expect otherwise. God gave us brains to use. As a matter of fact, a surgeon does not heal. God heals.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Church Service League Meets in New York.

The second annual meeting of the National Committee of Church Service League was held at Church Missions House on Friday, February 18th. All but six of the thirty-five members were present. In the absence of the president, Miss Elizabeth Matthews, Mrs. John W. Howell, first vice-president, presided.

Reports showed that thirty-nine diocesan councils of the Church Service League have been organized by their respective bishops, and that there is no province without at least one diocesan council. Of the five provinces already organized three sent delegates to the meeting as follows: Province II, Mrs. A. S. Phelps; Province IV, Miss Nannie Hite Winston; Province V, Mrs. G. P. T. Sargent.

A new leaflet submitted by the Committee on Co-operation was adopted and will be issued at once.

The future policy and plans of the Church Service League, in both diocese and parish, were discussed at length.

Dr. Milton of the Nation-wide Campaign Department, and Mr. Lathrop of the Department of Christian Social Service addressed the committee at the afternoon session.

The officers elected for the coming years are as follows: President, Mrs. A. S. Phelps; vice-presidents, Mrs. John M. Glenn, Mrs. George A. Strong, Miss Elizabeth Matthews, Mrs. John W. Howell; secretary, Mrs. Paul Sterling; treasurer, Miss Lucy C. Sturgis; executive committee, the above officers, Miss Frances W. Sibley and Miss Grace Lindley.

The next meeting of the National Committee will be held on Friday, April 29th.

Berkley Faculty Pioneers In Child Welfare

One of the ways in which the Church may take part in the great movement toward social justice and righteousness has been shown lately in Connecticut, where there is now much interest in the general subject of child welfare. Two years ago the Governor appointed a commission to consider this matter and to present a report with recommendations to the General Assembly. The chairman of the Commission and one of the leading spirits in the whole movement is the Very Rev. W. P. Ladd, D. D., Dean of the Berkley Divinity School. The Report has been highly praised by many who are authorities. Mr. C. C. Carstens, Director of the Child Welfare League of America, one of the leaders in such work, says "A child welfare bureau such as is outlined would be the beginning of better days for the unfortunate children of Connecticut."

Miss Julia Lathrop, Head of the Federal Children's Bureau at Washington, in an address at Hartford last week said, "Connecticut's Commission's Report is an epoch making event in the history of the country. It is made in the first place, by the wisest, sanest of people, learned yet practical. It is very evident that your Dean Ladd is a wonderful man."

Berkeley is also helping toward the edu-

cation of the people of the state in the importance of the issues involved in the child welfare movement. The Rev. F. C. Lauderburn, Professor of Pastoral Theology, is delivering courses of addresses in New Haven, Bridgeport, Meriden, and other places on different phases of child welfare, and Dean Ladd is also speaking at various public meetings in behalf of the same cause.

Dr. Gardner to Visit West and Southwest.

To further advance the program the Department of Religious Education Dr. Gardner is to take an extensive educational journey over the extreme West and Southwest. He is to go to the Dioceses of Los Angeles, San Joaquin, California, Sacramento, Nevada, Nebraska, North Dakota, South Dakota and Kansas. Later in the spring he will cover all the Northwestern dioceses and those on the Northern Pacific Coast. By personal contact with the bishops and the educational leaders he is explaining the suggested program for the work of a Diocesan Board and is encouraging the organization of committees or the definite appointment of individuals for the carrying out of the program. In addition, during this educational journey, he will survey church colleges, addressing the assemblies at colleges, state universities and normal schools.

Lenten Services at Columbus, Georgia.

The Rev. S. Alston Wragg, rector of All Saint's Church, Columbus, Georgia, preached Wednesday night, February 23d, at Christ Church, Macon, Georgia, on "The Need of An Awakened Public Conscience." This service was the first of a series to be held every Wednesday evening during Lent, at which out-of-town clergymen will occupy the pulpit. The Rev. G. Irvine Hiller, Milledgeville, Georgia, will make the address on Wednesday evening, March 2. The Rev. H. A. Willey, Chiffen, Georgia, on March 9th, and the Rev. John Moore Walker, Albany, Georgia, on March 16th.

Western Dioceses Receive Gift.

The Domestic and Foreign Missionary Society recently received \$408,000 from the estates of the late George Platt and Miss Emily Platt of Philadelphia. This amount is to be held in trust and the income applied for Domestic Missions in the states of Oregon, Montana, Nebraska and the Dakotas. The accrued income for 1920, amounting to a little more than \$19,000, was equally divided between the dioceses and missionary districts in these states, with the understanding that some other method of division might be determined upon in the future. A small additional appropriation was made to enable our church school on the Oneida Indian Reservation in the Diocese of Fond du Lac to have an additional teacher.

Remarkable Growth of Indianapolis Parish.

The Rev. G. H. Richardson, Ph.D., celebrated his first anniversary as rector of

the new parish of the Church of the Advent, Indianapolis, on Wednesday, March 2nd.

April 25, 1910, the bishop gave consent to the organization of a parish on the corner of Thirty-third and Meridian streets, in the heart of the best residential section. An abandoned Baptist church was purchased and by May services began. Until a rector could be secured the bishop of the diocese sent Rev. C. Bishop to take charge. On March 2, 1920, Dr. Richardson took up his work and the growth of the parish from the first day until the present has been phenomenal. Today there are 236 communicants, a church school of over 250, with 208 in regular attendance, a Woman's Guild of 166, boys' clubs, girls' clubs, a splendid Altar Guild, Women's Auxiliary, etc. Already the property is outgrown. At the beginning of 1920 a large addition was built on to the church to house the church school. This today can only accommodate the primary department, which, under the unique leadership of Miss K. Ranger, has grown to be a power in the community. So large has the church school grown that the whole of the church and addition are full each Sunday. The Sunday congregations have so grown that it has been necessary to place chairs in the church to accommodate the congregation overflowing the 250 seats already provided.

Plans are now being prepared for a new parish house to be built to the rear of the present church building. This will have a full basement 95 feet long, with gymnasium, kitchens, lockers, etc. The first floor will be given up entirely to church school work, individual classroom being provided, while the second floor will have a splendid auditorium to seat 500 people. The building will commence in the spring.

A Well Prepared Mission In Bay City.

Trinity Church, Bay City Michigan is conducting a mission from March 6th to the 20th. The preparations have been very thorough and extensive. On February 16th a letter was sent to each parishioner urging them to attend and to send to the Rector, the Rev. J. A. Schaad, the names of friends who attended no church. On February 23rd another letter was sent to all of these people urging their attendance. These two letters have been followed up with a four page, two color folder which has been personally placed in 3000 homes. Newspaper advertisements, window cards, street signs and press articles have all had their place in the preparations. Two groups, made up of 60 communicants each, have made two complete visits of the parish.

Head of Iolani School Gives Lenten Lectures

The headmaster of the Iolani School at Honolulu has been delivering lectures on the Sunday evenings during Lent on "Some Essentials of a Virile Christianity" His subjects have been as follows; February 13th—"Christ—God's Answer to Humanity's Call."

February 20th—"The Visible Church; Christ's Own Creation."

February 27th—"The Priesthood."

March 6th—"Creed and Dogma."

March 13th—"The Holy Communion."

Big Tasks Assigned

Rector's Wife

Mrs. Sargent of Grace Church, Grand Rapids, Michigan was in October elected a member of the National Council of the Church Service League. Since then she has been nominated by the Council and elected to membership in the Department of Religious Education of the Presiding Bishop and Council. Bishop Gailor has later appointed her one of four women of a committee of twenty-five to represent the Church at the meetings of the Federal Council of Churches.

Southern Parish Receives Gift from Ex-President

President Wilson recently sent to the historic Church of Bruton Parish, Williamsburg, Va., a costly bound "American Standard" Bible autographed with his signature. A letter from the President to E. Ruffin Jones, rector, accompanied the gift.

The story which surrounds this gift is a most interesting one. There is in Bruton Parish Church a very handsome copy of the King James' Version of the Bible. It was especially prepared in England for presentation to the Church by King Edward VII. It was brought over by the Bishop of London in 1907, the 300th anniversary of the founding of Christianity by the English at Jamestown. Bruton Parish Church is in direct succession to the first Church there. This Bible rests upon a lectern presented by President Roosevelt.

It happens that there is another reading desk in frequent use in the Church upon which the rector wished a suitable pulpit copy of the "American Standard" Bible, for as the rector says—"This version may in time entirely supplant the King James' as you know it has been already authorized by our general convention."

It is quite fitting at this time that this more generally adopted and accurate version of the Bible should be presented by President Wilson to eventually supplant the one of King Edward VII.

Diocesan Conference on Religious Education

Most of the clergy of the Diocese of Western Michigan in attendance at the celebration of Bishop McCormick's fifteenth anniversary, February, 14, remained in Grand Rapids until the next day to enjoy the Corporate Communion at which they could not be present on Monday. On the invitation of the Rev. C. P. T. Sargent of Grace Church where the Communion was celebrated, they met in the Parish House for an all day conference on Religious Education and to plan for following up the Diocesan Programme issued by the Department of the Presiding Bishop and Council. The Conference was very helpful. It was found that nearly all the clergy are using the Christian Nurture Series, and that even the smallest schools value it.

Parish House At Hastings Remodelled

The Parish House of Emmanuel Church, Hastings, Michigan is undergoing extensive alteration, enlargement, and improvement. Moved to a more suitable position it will be dressed with a cement coating and a new roof. It will be enlarged by the addition of a commodious kitchen, fitted with a spacious stage in the auditorium, the parlors will be rearranged, a new furnace installed, and all the interior redecorated. The basement will afford a large playroom for the children.

To Work Among Foreigners in Pennsylvania.

The division of Foreign-Born Americans has entered into an arrangement with the bishop and the Department of Missions of the Diocese of Pennsylvania to take the direction and oversight of work among Poles, Italians and Hebrews in Philadelphia. The diocese is to provide all funds. The diocese aims to help our own church people throughout the country to take a right attitude with regard to their immigrant neighbors. It is ready to assist parochial and diocesan authorities in the development of plans for work among the foreign-born through personal conference as well as by correspondence and literature. There is reason to believe that the staff of the Division of Foreign-Born Americans is not only known but is trusted by the leading laymen and clergy of a number of races in this country. As a result, there is a cordial feeling toward our church among the rank and file of Greeks, Russians, Serbians, Roumanians, Armenians, Syrians and Poles, as well as among the Welsh and Scandinavians.

Conference to Be Held on Religious Education.

Dr. Gardner, the Executive Secretary, recently announced the issue of a new program for the work of Diocesan Boards or Departments of Religious Education. This program has been made by representatives of many dioceses. Its object is to unify at the earliest moment the action of the various dioceses in religious education. The critical condition which every nation is in today demands the most rapid action possible on the part of the religious educational leaders. This program is to counteract the drift away from the church, to interpret religious ideas and convictions, and to establish in the minds of the rising generation the importance of a recognition of God and obedience to His laws.

In order to advance this program, the department voted to call the educational leader from each diocese to a two-day conference in Pittsburgh, May 18th and 19th. At this time plans will be made for advancing the educational work of the entire church by concentration upon a few outstanding needs.

A New Week-Day School in Kansas.

The appointment of Miss Agness Hall of Elgin, Ill., as secretary for work among women in colleges and universities, and the starting of a new week-day school in

the Diocese of Kansas to demonstrate the possibility of co-operation with the public schools, marked the recent regular meeting of the Department of Religious Education.

Miss Agness Hall is a graduate of the University of Wisconsin and of the Y. W. C. A. Training School in New York City. She has taken special work in religious education at Teachers' College and has been a most effective worker in the University of Wisconsin.

The new Week-Day School in Kansas was started because of a petition made to the department by Bishop Wise. The department feels that the schools co-operating with the public schools can be developed more rapidly in the West than in the East. It therefore welcomes an opportunity to establish a school in Kansas under the effective direction and enthusiastic interest of Bishop Wise.

Committee to Report on College Needs.

The church colleges are coming in for a good share of attention from the Department of Religious Education and the Presiding Bishop and Council. President Sills of Bowdoin College is the chairman of the Commission on Church Colleges. On January 27th he called a conference of the president of each church college and one member of each board of trustees. This group was in conference all day and as a result, sent to the presiding bishop and Council resolutions requesting the Council to realize the importance of encouraging and maintaining church colleges.

Appointment Made to Mission Fields.

Miss L. D. Forman has been appointed by the Department of Missions as a United Thank Offering worker in the Dioceses of Atlanta.

The Rev. J. A. Holdercroft, rector of St. Paul's Church, White Haven, Pennsylvania, has been appointed at the request of Bishop Hulse to Cuba. Mr. Holdercroft expects to enter upon his duties in March.

Miss Mildred B. Hayes, formerly a missionary in Porto Rico, has found it possible to return to the field and has been appointed for service at Mayaguez.

Miss Bessy E. Curtis of Wells, Minn., has been appointed as clinical nurse at St. Luke's Hospital, Toyko. Miss Curtis was trained at St. Barnabas' Hospital, Minneapolis, and since her graduation in 1918, has been engaged in private practice. She will go to Tokyo early in the coming summer.

Appalling Conditions in China.

The bishops in China report by cable that famine conditions are appalling and appealed for further relief funds. The Department of Missions has decided to make this fact known to the church in the confidence that our people will respond to this need generously, as in the past to all similar needs. So far, about \$40,000 has been forwarded by cable to the Bishop of Shanghai.

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MORALS AND LOVE

By BISHOP JOHNSON

These are two entirely different things which people are everlastingly confusing because they run parallel one to the other but are essentially different.

It is manifested in the frequent expression that you hear, "I am just as good as those who go to church," meaning thereby that his morals are up to the standards of church-going folk, which same church-going folk are prevented by their humility from denying.

They acknowledge every Sunday that they are miserable sinners, and, being miserable sinners, it ill behooves them to dispute those who, though they may be sinners too, are not conscious of its making them miserable.

For example, two men may be equally ignorant, but one rather prides himself on the fact that he isn't any more ignorant than his neighbor, while his neighbor is so conscious of his ignorance that he goes to night school.

Having respectable morals is one thing and loving the Savior of mankind is a very different thing.

For if one who lives a decent life compares himself with his neighbor he may have good reason to congratulate himself, but if he were to compare himself with Jesus Christ he might well be thoroughly ashamed of himself.

The one condition, though respectable, is static; the other condition, even though not so respectable, is dynamic with possibilities.

It was for this reason that Christ found the thief on the cross more hopeful than the self-satisfied Pharisee, and the woman who was a sinner more winsome than the rich Pharisee who entertained Him.

It was for this reason that He associated with publicans and sinners rather than with scribes and Pharisees.

The latter were more respectable than the former, but the former were more hopeful than the latter. It used to be that Pharisees stood up in church and thanked God that they were not as the non-churchgoers were.

Now the non-churchgoer stands on the street corner and thanks God that he is not as these churchgoers are. It is his alibi.

Both are equally hopeless from a spiritual standpoint, for both have arrived at that stage of satisfaction with themselves that they have no need of the grace of God.

Moral attainments are one thing and spiritual longings are quite a different thing, and while the two shall eventually accompany one another, they are not to be compared with one another in our transition stage. For moral attainments are largely a matter of heredity and environment and previous opportunity, while spiritual desires may be found in the man who was born in a hovel, brought up in an alley and landed in jail.

Abraham Lincoln lacked heredity, environment and a good opportunity, but he had the desire to serve other men. He passed thousands of men who congratulated themselves on their attainments. He was never satisfied until he had reached the next higher rung of the ladder.

So in spiritual things.

The sinner who loves Christ and in spite of his unworthiness longs to serve Him is on his way to the Kingdom of Heaven, while the man who has arrived will never enter the gate.

Not that one should disparage moral attainments.

The practical St. James tells us that pure religion is to visit widows and take care of orphans, and as a matter of fact half of this work is actually done by those who love Christ; the other half is cared for by state institutions.

But the devotional St. John reminds us that we are to love one another, and the great St. Paul tells us that love is the fulfilling of the law.

Morals without love is even worse than love without morals, for those who love much shall be forgiven much, while those who trust merely in their own righteousness have their reward in their own satisfaction.

That is why it will be so hard for the average professor of psychology to enter the Kingdom of Heaven and why it is so much easier for the poor girl who is the victim of misplaced confidence to be forgiven.

A good deal that passes for Christian worship today lacks the one thing needful.

It is as cold and formal as a call from the four hundred. Not that we

must gush about our affections to prove them, but we must have some real affection for Christ in order to worship Him or to feel the desire so to do.

God so loved that He gave, and unless we also so love that we want to give, we do not belong to the company of His children. Religion is something more than not doing wrong.

Religion is loving God with heart and mind and one's neighbor as ourselves.

And love desires to express itself.

The man who feels no obligation to thank God for His mercies; to adore Him for His goodness; and to acknowledge his own unworthiness may be a respectable citizen of the United States, but he is very far from the Kingdom of Heaven.

It is perfectly true that we who profess to love Christ and yet, by our offenses are a stumbling block to others, who judge the Church by our performances, have much to answer for.

But the man who insists on governing his duty to God by our failure to satisfy his standards has no business to hide behind us.

If we fail to live up to the standards which he expects, all the more reason why he should himself show forth that standard.

God holds him responsible equally with me and my failure is not his justification. Besides God can forgive sins but God cannot forgive nothing, for should He forgive nothing there would still be nothing. The man who attempts nothing may not fail in business simply because he has no business, and having no visible means of support himself, he may become an I. W. W.—a hater of those who do work because of the sins of some workers. They are not his sins, for a sin implies an effort to do something, whereas a vacuum is abhorred by nature, by man and by God. Love is the fulfilling of the law.

The mere absence of vices is not necessarily the fulfilling of anything.

And so I believe that the absence of love is worse than the presence of sins.

The latter may be forgiven, but the former is irreparable.

If a man love Christ he will do whatsoever Christ has asked him to do, even though, like St. Peter, he is profoundly conscious that he is a sinful man.

The Witness Fund

The Witness acknowledges with thanks the following donations to the Maintenance fund:

A New York Friend	\$ 100
Rev. J. A. Schaad	25
Very Rev. Francis White . . .	25
Rt. Rev. C. T. Olmsted	20
Mr. Homer Knapp	25
J. M. C.	5
Miss Mary Price	1

NEWS LETTERS FROM NEW YORK AND LONDON

By Rev. James Sheerin.

One of the best pieces of Episcopalian propoganda that I have seen in some time is a page in the Sunday New York Herald, Febr. 27. It was an interview with Bishop Gailor, with that able prelates picture in the center, under displayed headings that were complimentary to his good sense as well as to the sanity of the Episcopal church. The newspapers introduction is so fair a statement that I must quote a few lines:

"The reasons for selecting him as spokesman and for choosing the Episcopalian Church as a leader in any movement to counteract these social tendencies, if there be such a movement, seem obvious as soon as they are stated. The Episcopalians have always granted a great deal of liberty of thought and action to their young people. As a denomination it has never been socially narrow; not so long ago in smaller cities than New York it was criticised for permitting this freedom. This church has never banned innocent card playing; from the first it countenanced dancing and like amusements. It does not promulgate blue laws and it has kept its skirts from puritanism. But the license of this church has been humanly administered and it realizes that certain laws lead inevitably to destruction."

The Bishop claimed, for example, that the criticized short skirts came from the conditions of the war because of greater freedom in use.

"It is a pretty style," he declared, "when carried out modestly by its modiste and worn in the same fashion by the debutante."

There are always persons who exaggerate a style and a manner, he adds. Bad taste is behind the doings of girls in dress, dancing, smoking, etc., and it is unfair to describe it as bad morality.

The whole interview, which took on the proportions of an article, or even a vatican syllabus was a wholesome contrast to the excited and pessimistic treatment of similar questions by his Holiness, the Pope and their eminences, the College of Cardinals. It may be that "the Presiding Bishop and Council" have done much to reorganize the administrative side of church life, to increase efficiency in raising and spending money, etc., but in my humble judgement a good safe bit of advice as he gives in this popular daily newspaper has done as much to justify the presence of Bishop Gailor in New York. It was at any rate, a better note of Episcopalian humanness to strike than when he was quoted in the Post some months ago as saying rather ungraciously, that Percy Stickney Grant was "the pampered pet of a group of rich men and women, who poses as a great friend of the poor."

Grant can hardly be imagined by those who know him well as worker and individualist sitting down peacefully to be petted by anybody, and as for posing he might have been a better liked man in the Church if he had tried to pose a bit. Such things are peculiarly foreign to this Church "heretic," who is at present driven into open hostility to conservative church

policy by the indictiveness of the attacks made on him and his beloved work in the church of the Ascension forums.

Usually a man like Dr. Grant is over plain in his references to theology and ecclesiasticism, but in one of his recent Lenten sermons on that old, old question, "what is religion," he used at least five minutes expressing his anxiety not to be judged by one sermon. To hear the whole course is the only fair way in religious discussions as in politics or philosophy. In the one referred to he rather closely tied up religion to fear, describing it as one of the "inventions" of man to help him overcome fear, or to bring its hidden causes to his side in fighting the battles of life. He evidently scorned the idea that religion leaped from heaven as a revelation and manifestly classified it as the product of nature without supernatural intervention

Though a rainy cold morning there were 200 in this out of the way church indicating that a good day would have doubled that number.

In the first week of March the Forum of Ascension church conducted a sort of Chautauqua which is called "The Little University." One course on "Pressing Industrial Problems" was given by the Rev. W. D. P. Bliss, editor of the Encyclopaedia of Social Reforms. There is no man in the United States of a better Christian spirit in these matters than Dr. Bliss, and his knowledge and understanding are extraordinarily superior to those of the excitable social reformers who are constantly in social trouble. Since the people should know these things as thoroughly as possible a parish that tries to have them know is worthy of praise.

Dr. Guthrie, whom I quoted at length in a recent number as having done something that seemed discourteous and unfair to his neighbor, Dr. Manning, writes me that the words commented on had been corrected in a later issue of the New York Times, and that he could not in any case be guilty of trying to embarrass a friend of thirty years standing. The harm was done anyhow, and some of it can never be righted. It is hard to believe as claimed, that a newspaper that makes so much of its accuracy and highmindedness as The Times does would "arrange"

or "frame up" a report in order to hurt a man. Of course the reporter could be mistaken. While I still doubt the fairness and wisdom of sending a marching body of 200 unemployed men to a neighboring church to be lodged, I would regret exceedingly being unfair to Mr. Guthrie and his efforts to assist men who come to him for food and lodging. The trouble with the case in point is that it gave the public the impression that Trinity Parish is indifferent to the needs of the suffering unemployed. It is also subject to suspicion of being a part of the present day campaign to belittle the work of the church at large. The work is poor enough, God knows, but those who are its officials must try to be as fair to it as they are to outside institutions or to new movements posing as being for the good of man though often enough proving to be merely the glorification of certain men.

(Dr. Lloyd's London Letter, delayed in the mail, will appear next week.)

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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.

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Religious Education and the Schools

BY REV. J. A. SCHAAD

Even if religion were only a philosophy, having an ethical and moral bearing upon life, and with certain psychological reactions bearing upon the emotional nature, it would still be a sufficiently important subject to warrant an honorable place in the educational program of a nation. Nothing so vitally affects the permanent welfare of a people as does righteousness,—civic, social and economic. And that good end cannot be, at least never has been, attained apart from specific ethical and moral training according to religious standards.

Under the American theory of government, however, the state feels estopped from giving religious instruction; and probably the churches would consider such instruction by the state as an infringement upon their specific prerogatives and function.

When one remembers that religion was the patron of education in the earlier periods of American history, founding, maintaining and endowing most of our leading institutions of learning, it is a little difficult to see how the present cleavage between education and religion has come about. It is not, however, difficult to see that disastrous results have come from it.

As a step towards the discovery of a panacea for the major ills in which America now finds itself engulfed, it may be well to cast a retrospective look upon the path by which we have come to present-day conditions, as well as to reach out eager hands toward the future.

First, visualize our national beginnings: By the charter which the London Company gave to the Virginia colonists who landed at Jamestown Island in 1607, providing that "the Christian religion should be both propagated and lived as well among the natives as the colonists"; by the nature of the equipment those colonists brought with them, namely, a chaplain, material for a church, sacramental vessels, Bibles and prayer books; by the character of the men who signed the Declaration of Independence and the Constitution, practically all of whom were members of some form of organized Christianity; by the nature of the laws and institutions founded by our American forefathers; by the fact that, down to the year 1900, nearly, if not quite all of our presidents and the chief justices of our supreme court, besides the great majority of our other national officials, were church members, it becomes perfectly clear that **America was both intended to be, and was made, a Christian nation.** Evidence to this effect is so pronounced during the formative and early stages of our national life that the only adequate answer to the question, "What is Americanism?" would be to say that "Americanism is Christianity civically expressed." This has a distinct and fundamental bearing upon the question of education in its relation to citizenship.

Second, consider the foregoing in connection with present-day conditions: The fact that America has drifted from its moorings is made vividly clear to us by the revelations of the United States Cen-

sus Bureau, which discloses the fact that 58 per cent of our population is not in any way, even nominally, connected with any form of organized religion. When we consider the fact that in a republic the majority rules; that the bulk of our crime comes from the irreligious; and that the leaders in the dangerous radicalism which now threatens us, are all avowedly non-Christian, this trend of our people away from religion amounts to a tragedy. We must remember that **progress is a question of direction, and not of speed.** In the light of our national Christian beginnings, we are speeding in the wrong direction. The source of our civic liberties and blessings is Christian citizenship. And "wisdom crieth in the streets," Follow that arrow. The cause for the present unfavorable development in our country is perhaps complicated; but neither church nor state can disown a fair measure of blame for it; and upon both rests the responsibility for finding a remedy.

Third, a hopeful forward look: That a remedy is needed if our liberties and free institutions are to be preserved unimpaired is being thundered in our ears by other voices than those of the pulpit. For example, the New York Times editorially connects the teaching of the ethical and moral standards of the Bible with any plan for Americanization from which success may reasonably be hoped. Mr. Roger Babson, the philosophic statistician, specifically says that "the supreme need of the hour is for more religion in every department of our national life," and follows it in program. Industrial leaders are stressing the need of more spiritual ideals

in the conduct of business. Mr. Henry Watterson has written that the only hope for this dark hour is the "Religion of Jesus Christ and Him crucified."

The trouble with us Americans seems to have been that we have been so busily engaged in plucking the good civic fruits of a Christian planting that we have neglected a proper care of the fruit-bearing tree which has nourished us. The principle of restoration definitely applies to the educational program of our times. For I submit that **it will require the same type of men and principles to preserve our American institutions as it required to establish them in the beginning.**

But how can this need be met? The state, as such, cannot propagate the ethical and moral idealism of Christianity upon which our nation was built, because it is not the function of the state to teach religion. The church alone cannot meet this need, because it cannot, as does the state, commandeer either children or adults to receive religious instruction and influence. The only plan by which those truths, which are essential to good citizenship, can be given to the rising generation, is through some form of co-operation which will neither violate the functions of the state nor limit that religious liberty which the Constitution guarantees to the church.

Such a plan seems now to be in process of formation by the natural progress of evolution in the education of citizenship. It is a plan which I believe to be theoretically sound and practically workable. It has been tried in one form or another in about a score of states. In a general way



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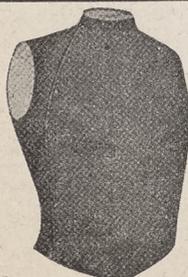
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its history began in 1912, when the Board of Education in North Dakota worked out a plan by which college credits were given for successful work done in a number of prescribed lines of Bible study, the whole being of course optional, and not necessarily confined to the classroom. Other states have adopted the plan with variations to fit not only colleges, but also secondary schools.

With these notable precedents to support our plan, Prof. Frank Gause, superintendent of schools in Bay City, Mich., was able to institute the system for coordinating instruction with the curriculum of the public schools, which has been previously described in these columns. This system restores the fourth "R" to the qualifications for American citizenship.

Whatever criticism may properly be made, this plan at least has the merit of being a constructive effort to solve our basic national problem, which is, How can children in our American schools be so trained for American citizenship as to equip them to receive and perpetuate the sacred trust of American liberties and institutions which were secured and conserved for us by the expenditure of blood and treasure by our Christian American forefathers.

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Report on Missions

(Continued from page 1)

(7) A missionary should confine himself to the essentials of the faith when conducting a mission, and should avoid "timely topics." At the same time the gospel must always be related to human needs and present problems, and like the prophets of old the clergy must bear witness to a moral and spiritual order and proclaim the law of righteousness for men and nations.

(8) In so far as possible a parish priest should make his parish a continual mission, and should not feel the need of a special missionary.

The Nation-Wide Campaign Department has been directed to take such steps as will most effectively carry out the plans of the committee, through co-operation with Provincial and Diocesan authorities.

The Women's Appeal

(Continued from page 1)

The Board recommends to all women's organizations in the Church that they take immediate action to help place the social side of our life on a saner basis.

It also suggests.

That the approval of Bishops and clergy be sought in the attempt to bring this whole subject before our people and that committees be formed in every community to arrange

(a) Plans to arouse parents to the necessity for strengthening and safeguarding the ideals of American homes by maintaining Christian standards of life and training for the children of this generation.

(b) For meetings with mothers and other thinking women for the consideration of the things which are tolerated today in society, with a view to eliminating the obnoxious features such as indecent dress, the painting of faces, excessive drinking improper dancing, joy-riding, vulgar conversation, swearing, etc. etc.

(c) For meetings with girls where the influence and conduct of women may be discussed in sympathetic and intelligent manner.

(d) For presentation of the evils of vulgar and suggestive moving pictures, promiscuous dance halls, immoral plays and literature, either in book or magazine form, —for the purpose of forming sufficient public opinion to guard against these things, and to provide wholesome and attractive recreation and amusement.

Large Gift for Seminary in Brazil.

At its meeting on February 15th, the Department of Missions heard with pleasure that an anonymous donor had agreed to give \$20,000 for necessary lands and buildings for the recently established theological school in Porto Allegra, Brazil. The school is making steady progress under the leadership of the Rev. James W. Morris, D. D., who, with Bishop Kinsolving, was a pioneer of the Brazil Mission. Several years ago he was obliged to return to this country on account of illness in his family. More than a year ago he went back to Brazil to re-establish the work of theological education.

KNOWLEDGE AND WISDOM

Knowledge reads books; Wisdom reads men. Knowledge treasures dead men's thoughts; Wisdom, living men's deeds. Knowledge is proud of the books it has read; Wisdom is humble before each moment's revealings. Knowledge says, live to learn; Wisdom, learn to live. Knowledge argues; Wisdom sings. Knowledge strains at the stars; Wisdom wonders at the Daisy. Knowledge despairs before the ocean; Wisdom rejoices before the dewdrop. Knowledge says, there is no God; Wisdom, there is nothing but good. Knowledge scans universes, and finds weariness; Wisdom

sees dawns and twilights and stars, and finds content. Knowledge despairs that life is so brief; Wisdom is thankful that a day is so blest. Knowledge denies immortality; Wisdom is immortality.

Thomas Curtis Clark.

REALIZATION

Into the woods I wandered
One said, "God is there."
Hours and hours I squandered,
Questioning, "Where, where?"
I strayed to the slums of a city;
A child in rags drew near
And fed the birds from pity.
I whispered, "God is here."

Beth Cheney-Nichols

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Editorial in the Boston Herald, Nov. 25, 1920.

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(Signed) JOHN C. MCGINN, University of Notre Dame, Notre Dame, Indiana.

And from the lofty Sweetness of St. Mary's—

"'Way Down East' is a most wonderful picture. It carries a forceful lesson which, God grant, the men and women of today may heed. By it, may they be induced to live up to the higher and nobler promptings of an exalted nature."—(Signed) SISTER M. CLAUDIA, Saint Mary's College, Notre Dame, Indiana. . . .

Sermons on "Way Down East"

Rev. Lincoln H. Caswell, pastor of the Crawford Memorial Methodist Episcopal Church, New York City, has preached two sermons on "Way Down East."

Rev. Henry R. Rose, pastor of the Church of the Redeemer, Newark (N. J.) recently lectured on D. W. Griffith's "Way Down East," exhibiting more than one hundred and twelve colored scenes from the production.

From Coast to Coast

D. W. Griffith's "Way Down East" now is being shown from Coast to Coast—in First Class Theatres Only—and is playing special engagements at the Forty-fourth Street Theatre, New York City (Seventh Month); Tremont Temple, Boston, Mass. (Seventh Month); Woods Theatre, Chicago (Sixth Month); Sam S. Shubert Theatre, Pittsburgh, Pa.; Euclid Avenue Opera House, Cleveland, Ohio; Lyric Theatre, Cincinnati, Ohio; Poli's Theatre, Washington, D. C., and is being greeted in every city as the greatest achievement of all time in the annals of the theatre.