

The Witness

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Eastern Laymen Organize to Promote Service

American Board of Applied Christianity Formed to Train Laymen to Serve

The work of the Seabury Society of New York, begun in 1905, has now developed into The American Board of Applied Christianity, and has been incorporated under New York laws. It aims to establish scientific schools to teach Christ's Economy in relation to the public good, as schools of Applied Science teach the laws of physics in relation to industry. Starting a Church organization, it is now the first Applied Christianity Board in America. Acting upon advice of foremost Church leaders of New York, familiar with its work in New York, the Board now formed is not related to any church, but is loyal to and endeavors to serve all. It also endeavors to serve Civic and Social causes as well as the Church.

The purposes of the society and of the board is to enlist business and professional men, and eventually women, to promote among them efficient methods, and furnish them as volunteer workers to Civic Clubs, Social Service organizations and churches of all names, according as workers prefer and opportunities offer. The plan is practicable. Seabury men have helped archdeacons to establish twenty-four new churches, they established the Cambridge Conference, and they wrote and publish the standard textbook on "Christ's Economy," the introduction to which was written by the late Bishop Burch. The methods employed are those employed by Jesus Christ, as set forth in the New Testament.

To Supply Trained Workers

It is the task of ministers to make men see, of laymen to make men do. The Board deals with the latter, and seeks to provide in particular churches with informed and trained vestrymen, ushers, Bible class leaders, Sunday school superintendents, treasurers, lay readers, leaders of men's clubs. Hence the work does not duplicate that of any existing organization. After ministers preach sermons people who hear them possess knowledge and zeal. The Board furnishes laymen who can show worshipers precisely how to put knowledge and zeal to service—what to do, how to do it.

Colleges are arriving at the conclusion that it is a mistake to teach men and women business and profession by which they make money, and not teach them at the same time how to serve, during some of their spare time, the public good in some form, Civil, Social or Church. This summer the Board will inaugurate the Montanac weekends on Greenwood Lake, the first summer conference of Christian methods in America, and in July and Au-

London Dean Wants Unity With Evangelicals

Says that Extremists in the Church are Standing in the Way of Real Unity

Dean Inge of St. Paul's Cathedral, London, in a recent address sets forth in a vigorous fashion a demand for action in the matter of fellowship with evangelicals. He says:

Impatient with Extremists

"I would purchase reunion with the Presbyterians and Wesleyans at the price of a considerable secession of our own extremists. We do not sufficiently realize how completely the path to various church reforms is barred by those who refuse to consent to any change which would be an obstacle in the way of submission to Rome. If you look at the pronouncements of this party you will frequently come upon such a phrase as this: 'The proposed change is *ultra vires* for a provincial church.' This argument has lately been raised against the very sensible concessions made by the conference with regard to the ministry of women. 'It is *ultra vires*.' This means that the church of England must not alter its formularies or its terms of membership or its rules for the conduct of divine service without the consent of—of whom? Of a general council of the Western Catholic Church! Could anything be more absurd? It is as if no bill passed by the British parliament could become law until it had been ratified by the American congress.

Must Push Down Barriers

"According to this school, the only body competent to deal with questions relating to the faith and order of the Church of England is a body which, as everybody knows, can never meet. This principle, whether avowed or not, is at the bottom of the stiff opposition which those who wish to broaden the basis of Anglicanism always encounter. It is the *ignis fatuus* of reunion with Rome which blocks the way to reunion with our Protestant brethren. And I maintain that we cannot allow the road to be permanently blocked in this way. We may think it right to exercise patience for the sake of internal peace; but we must push steadily against this absurd barrier till it breaks. For the only way to terminate our isolation in Christendom is to repudiate decisively that pitiful theory which divides all the rest of the worshipers of Christ into those whom we unchurch and those who unchurch us. We must show by actions as well as by words that we do not unchurch our brethren, that we wish to acknowledge them and the societies to which they belong. I repeat that it is recognition, not complete fusion, which we have to aim at.

OUR RISEN KING

From the Latin of Fortunatus

Hail, thou day through all the ages,
Festal day, when, strong to save,
Jesus, over hell victorious,
Rose to glory from the grave

Thanks break forth from all creation,
With the all-reviving spring;
Earth her choicest gifts returning,
All to hail her rising King.

At the feet of Him who conquered
Death, and made hell's squadron
fly,
Leaf and blade of plain and woodland,
Buds and blossoms, lowly lie.

Cloud and sunbeam, field and ocean,
Sing to Him who burst those bars,
As above the sky He riseth
To His throne beyond the stars.

When the Crucified, triumphant,
Over all His sceptre sways,
Tribute to Him, as Creator.
All created being pays.

gust, covering the dates of the Columbia University Summer School, it will maintain a Church Method Congress, especially for ministers and volunteer Christian workers from other cities. Last year such workers to the number of more than fifty hunted up the Society's experts in scientific management for consultation. This summer a regular session will be inaugurated.

Bishop and Layman in Same Pulpit

The appearance of the Bishop of Durham in Dr. Jowett's pulpit with a layman there to read the Scripture is some innovation for England. This service was altogether along free church lines, and the Bishop joined heartily in the singing of the great old gospel songs. The announcement of the Bishop brought a great crowd and an hour before service time people were sitting in the aisles. Though the interchange of pulpits is vigorously resisted by many Churchmen of England, it is very evident that they were to be overruled by public sentiment.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Cleveland Cathedral Scene of Brilliant Service

Church unity took on new aspects when an imposing and significant service was held at Trinity Cathedral, Cleveland, with representatives of the Eastern Orthodox Church participating upon invitation of the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, who presided.

Seated in the sanctuary with Archbishop Alexander, of New York, on the gospel side, and Bishop Nicholai, of Serbia, on the epistle side, were priests from the Eastern Orthodox Church. Immediately after the processional hymn, "Oh, 'Twas a Joyful Sound to Hear," a choir from one of the Russian Churches, placed in the nave, chanted a special carticle used in the Eastern Church upon the occasion of a Bishop's presence in the sanctuary.

In his preface to Bishop Nicholai's sermon, Bishop Leonard, who was decorated with the Order of St. Sava last year by the Serbian Government, stressed the obligations of the Anglican Church to that portion of the Eastern Church which has preserved to the world the Nicene Faith and the Greek tongue in which the gospels and creeds were written.

Bishop Nicholai, representing 130 million communicants, preached on the power of the resurrection message to American Christianity and the need of holding fast to it if America would be to the world what the world expects and wants her to be.

Archbishop Alexander, a leader in the movement towards better understanding of the Eastern and Anglican communions, delivered a salutation on this trend and in conformity with his greeting, the visiting clergy repeated, with the intention of church unity, the "Our Father," each in his own tongue—Russian, Greek, Rumanian and Serbian—the Very Rev. Francis S. White, D.D., Dean of Trinity, offering the prayer in English. Dean White was master of ceremonies.

Bishop Leonard closed the service with prayers at the high altar, using the petition of Archbishop Laud for united Christendom.

Ministers Gather to Discuss Problems

On Monday, March 7, there was a significant gathering in Christ Church, Poughkeepsie, N. Y., of a number of the Protestant Episcopal clergy and their brethren of other neighboring Protestant churches. The day was set apart for a series of conferences on various important subjects mutually affecting their individual and corporate activities. The meeting was planned by the Rev. Dr. Cummins, rector of Christ Church, who was also the host of the occasion. The conference was opened by a service of the Holy Communion at which all the conferees attended and took part in.

Then followed a series of discussions based upon four subjects: (a) Observance of the Christian Sabbath; (b) Bolsheviki and Socialistic Movements and their relation to organized religion; (c) The relation of the local churches to local religious and philanthropic institutions; (d) The special observance of Holy Week.

Lunch was served at Christ Church rec-

tory, and after lunch a general social hour followed.

Among those participating in this conference, in addition to the Episcopal clergy, were all the pastors of the Presbyterian, Dutch Reformed, Congregational, Methodist, English Lutheran, Baptist and Friends' Churches, a group of eighteen of the leading ministers of Poughkeepsie and vicinity.

Bishop Rowe Fund Now Reaches \$20,000

Over twenty thousand dollars has been subscribed to the Bishop Rowe Memorial Fund, and more is coming every day.

"I have just spent a week with Bishop Rowe, who has been here in Portland previous to going on his hard Alaskan summer's journey," said Bishop Sumner. "Twenty-five years of heroic struggle has left its marks upon him. I feel the Church will do itself an injustice if it does not mark his twenty-fifth anniversary with some adequate gift which will lighten his load. I am sure you will feel much the same as I do.

The following suggestions have come from Churchmen all over the country:

First—That every clergyman will make a donation of one dollar, or more, as a personal tribute to Bishop Rowe.

Second—That the Communion Alms at the early service on Passion Sunday be sent as an offering to the fund.

Third—That every clergyman will make an effort to secure one considerable gift of, say, fifty or one hundred dollars from some well-to-do Churchman who is really interested in the Church's missionary work.

Fourth—That each parish branch of the Woman's Auxiliary be asked to make a special offering to the fund.

The above covers a wide range of interests and activities and should bring about a considerable increase in the fund."

All offerings should be sent to Stephen Baker, the treasurer, 40 Wall St., New York.

Union Holy Week Services at Omaha

Something new and fresh in the manner in which Protestantism will observe Holy Week will occur when the leading Protestant ministers of Omaha unite in noon-day services at the Brandies Theater, Omaha.

The speakers are representative and will contribute a dignity, atmosphere and messages commensurate with the aim and worth of the occasion. They are as follows: For Monday, the Rev. Thomas Cassidy, of All Saints' Church; Tuesday, the Rev. E. H. Jenks, D.D., of the First Presbyterian Church; Wednesday, the Rev. O. D. Baltzly, D.D., of the Kountze Memorial Lutheran Church; and Friday, the Rev. Frank G. Smith, D.D., of the First Central Congregational Church.

The Campaign Grows in Arizona

The Church of Arizona is gradually coming to a knowledge of and response to the Nation-Wide Campaign. The greatest initial handicap in this diocese was the general impression that prevailed that the campaign was just one more of those spas-

modic appeals for large sums of money which have arisen in such abundance as a result of the ease with which money was raised for war purposes. People everywhere have taken a sharp reaction to such appeals. But now the people in Arizona are beginning to realize that the Nation-wide Campaign is merely the Church beginning to get her stride and that successive years will see that stride lengthened and quickened.

While no church or mission in Arizona has yet met her quota 100 per cent, all of them have made advances, and many of them several hundred per cent advances over former giving for general purposes. Continued advance toward the goal can now confidently be predicted and the third year of the campaign should see Arizona lined up 100 per cent.

Unity Services Held in Washington

Canon Douglas, of the Cathedral of St. John the Divine, New York, who is acting as rector of St. John's Church, Washington, D. C., during the temporary absence of the rector, the Rev. Dr. Roland Cotton Smith, has inaugurated a series of afternoon services in the interest of church unity. These services, held every week-day in Lent, except Saturdays, have the hearty co-operation and approbation of Bishop Harding, and are drawing large congregations.

Carrying out the spirit of Christian unity, as contained in the Concordat, Canon Douglas has arranged for addresses at these services by Bishop Harding, Bishop Leonard, of Ohio; Bishop John Gardner Murray, Canon McComb and the Rev. Dr. A. B. Kinsolving, of Baltimore; Bishop McDowell, of the Methodist Episcopal Church; the Rev. Charles A. Wood, pastor of the Presbyterian Church of the Covenant; the Rev. J. J. Muir, pastor of Temple Baptist Church, and recently elected chaplain of the United States Senate, all of this city; Senator Hoke Smith, of Georgia; Senator Selden P. Spencer, of Missouri; Admiral R. E. Coontz, chief of Naval Operations, U. S. N.; Col. William C. Rivers, U. S. A.; Dr. Howard A. Kelley, noted surgeon of Baltimore; Charles H. Hamlin, of the Federal Reserve Bank and other clergymen and laymen of the Episcopal and various Protestant Churches. The address at the first of these services, held on Ash Wednesday, was made by Rev. Leighton Parks.

Journalist Wants Preachers to Stay by Their Job

An article from the pen of William T. Ellis, the well known journalist, appearing in the Saturday Evening Post of Feb. 12, has occasioned wide comment. He finds too much overhead in the church and not enough patient working at the task of the parish. In this he agrees with Rev. W. L. Sperry, who wrote in the January Atlantic on "A Minister's Declaration of Independence." He says: "What people want from the pulpit is information and inspiration concerning a living God, in satisfaction of the deepest needs of their nature. This may be temporarily obtained by sensationalism and by lectures on current events, although they know that they

may get better entertainment, even of the same sort, elsewhere. . . . One of the pathetic sights of our day is the spectacle of clergymen turned into vice raiders, municipal reformers, prohibition enforcers, lyceum lecturers, board and society secretaries, life insurance agents, and almost everything else. To make the eternal timely, and to bring the infinite near, and to introduce burdened and dissatisfied men and women to the sufficiencies that lie outside the realm of the physical senses—this is the mission of the minister. For him to accept any other position, however eminent, is a descent."

Lenten Classes Study the Survey

Lenten classes for the study of the Church Survey were held in the Diocese of Rhode Island by Mrs. Charles C. Binney of Philadelphia. These classes were held on Monday afternoons at the Church of the Messiah, Providence, on Tuesday evenings at St. Martin's Church, Providence, and on Wednesday afternoons at St. Paul's Church, Pawtucket.

English Canon Holds Services in Brooklyn

The Rev. Canon Underhill, rector of St. Alban's, Birmingham, England, will preach a mission in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, beginning on Palm Sunday at 4 p. m., and will preach every night in Holy Week. He will also preach the Three-Hour Service on Good Friday and will preach on Easter Day.

Canon Underhill is one of the ablest and best known of the younger clergy in England. There are probably few whose judgment is more trusted by older and younger men alike. He has played a very considerable part in the Life and Liberty Movement, having been a member of its council from the beginning.

Canon Underhill was one of the originators and probably one of the most noted figures in the Anglo-Catholic Congress. He is the author of *Catholic Faith in Practice*.

Mr. Hickson Heals in India

Mr. J. M. Hickson, the famous healing missionary who spent some time in America last year, is now engaged in a ministry in India. The Madras Weekly Mail tells of a number of his reputed miracles. He conducted a three-day mission at Kotaayama. At the close of his ministry the crowd was so large that only a fraction of them could secure the laying on of hands for healing. At the next town his fame had preceded him, and he was thronged throughout his ministry.

Church Erection Societies Make Startling Forecast

The church erection societies of the various denominations are flooded with appeals for aid in building enterprises. Church erection has been greatly hindered by the war and the result is that many congregations feel their equipment does not fit their present conception of the task of the church. The various societies are flooded with appeals for aid. The compilation of various information secured by these societies would indicate that \$65,000,000 worth of new buildings will be erected during the year 1921. The Roman

Catholics are rapidly working out a program for parish houses, and it is estimated that \$16,000,000 will be put into these structures this year. The low water mark in church erection was reached in 1917, when the total was only \$20,000,000.

President Makes Address on Religion

President Harding addressed a laymen's convention in Marion, O., a few days before his inauguration at which religious problems were being discussed. His words on this occasion indicate his sincere intention to carry the precepts of the gospel with him into his high office. A president faces many temptations, but every Christian will wish him strength to succeed. He said: "I want you to believe that there is an individual who believes in the reconstruction of a religious republic. I have for my inheritance a Christian belief, and I have in my veins the blood of Christian parentage. I have been preaching to my countrymen the gospel of reverence. I do not believe that we can have the highest type of civilization without its religious strain. We need its influence, and we need its discipline. Sometimes I think that the world is adrift from its moorings of religion, and I know it will help if there comes a renewal of great faith. I am trying to bring into practice in America the government which emanates from the meeting of minds. I have no higher concept in the world than just government, and I do not see how a government can exist in the world without coming in contact with God. I could not hope for a happy relationship among nations if there is not the same current of recognition of the Supreme Being."

Study the Work of Church in Alaska

A most successful mission study class on the late Archdeacon Stuck's book, "The Alaskan Missions of the Episcopal Church," is being conducted by the Woman's Auxiliary of Christ Church, Savannah, Georgia. Over twenty women, some of them not members of the Auxiliary, attend each week. The study class follows the rector's Lenten instruction class on Churchmanship.

Called As Dean of Denver Cathedral

The Bishop of Colorado and the Vestry of St. John's Church, Denver, have united in calling the Rev. Duncan Browne of St. Paul's Church, New Brighton, Staten Island, N. Y., to be Dean of the Cathedral and Rector of St. John's Church, Denver.

New Rector for Red Wing

The Rev. J. N. Barrett of Grand Junction, Colo., has been elected Rector of Christ Church, Red Wing, Minn.

Negro Churchmen Meet in Georgia

April 19-21 has been selected as the date for the sixteenth annual Council of Colored Churchmen of the Diocese of Georgia which will be held at St. Athanasius' Church, Brunswick. The Rt. Rev. H. B. Delaney, D.D., Suffragan Bishop of North Carolina, will be a guest of the Council,

and will preach at one of the evening sessions. The second annual meeting of the Woman's Auxiliary will meet at the same time, and the program of the last session of the Council will be devoted entirely to the Woman's Auxiliary. Mrs. A. B. Hull, Diocesan President of the Woman's Auxiliary, will deliver an address at one of the meetings of the colored members of the Auxiliary.

Worship for First Time in New Church

The members of Calvary Church, Americus, Ga., Rev. James B. Lawrence, rector, are looking forward to Easter when they will worship for the first time in their new building, which has been designed by Cram and Ferguson. The Bishop will be present and will administer confirmation.

Date Set for Consecration of Dr. Ingley

It has been decided, subject to the approval of the Presiding Bishop to have the consecration of the Rev. Fred Ingley, as Coadjutor of Colorado, on or about St. Barnabas' Day, June 11th.

St. Louis Church to Have Larger Grounds

The Church of the Holy Communion, St. Louis, Missouri, has just purchased three lots, giving it an additional frontage of seventy-five feet on the principal east and west thoroughfare of the city. The new property, which will be used as a playground, was purchased at a cost of \$15,000, \$12,000 of which has been contributed within thirty days.

Holy Week Services in Spokane

Holy Week Services will be held at the Pantages Theater, Spokane, Washington, during the noon hour, the first three days of which will be taken by Bishop F. W. Keator of Olympia. These services are open to all, and are along the lines of Christian unity, with all the Churches co-operating.

Splendid Growth in New Mexico

The Church in New Mexico, it was stated at the convention in Silver City, during the past ten years has increased 33 per cent as compared with an increase of population of only 10 per cent. And the district as a whole has gained 60 per cent. Confirmations bring the number of communicants to over 3,000. The present realty holdings of the Church total \$487,690. New churches are being erected in Clovis under the Rev. W. W. Brandner, and under the Rev. Hunter Lewis at Mesilla Park, which makes the sixth church this zealous missionary has projected in the district. Albuquerque, Gallup, and Las Cruces have all acquired new rectories. St. John's, Albuquerque, has purchased lots which will allow of expansion in the near future. This parish has installed a large pipe organ.

Shorter Term for Workers in Alaska

On account of the exacting conditions of life in Alaska, it has been decided to reduce the term of service for women to three years and for men to three years for the first term and four years for subsequent terms.

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THE POWER OF HIS RESURRECTION.

By BISHOP JOHNSON

It has been told me that on a certain occasion Tallyrand, the renegade Bishop of Autun and unscrupulous politician of France, was approached by a religious enthusiast who confided to the learned cynic that he had originated a new religion which would be a panacea for all of the ills to which mankind is heir, if Tallyrand would only suggest a way in which it could be put over.

Tallyrand replied that he could suggest a method which would be most effective. "What is that?" questioned the enthusiast. "Be crucified, and rise again on the third day," replied the Minister of France.

Tallyrand was wise enough to appreciate the value of the method, even if he was not virtuous enough to profit by the event.

In that respect he is not essentially different from that large class of successful politicians and practical business men who accept the method of Christ's Resurrection but refuse to accept the essence thereof.

"If ye be risen with Christ, seek those things that are above."

And if we accept the fact of the Resurrection and deny the power thereof in our own lives, we are merely sealing our own doom.

There is a difference in degree only between the armor in which Prussia trusted and the armor in which our present materialism rests secure.

As one reflects upon the attitude of successful business men today towards things spiritual one is often impressed by the calm assurance

with which they pass upon a subject of which they had only a passing knowledge.

One sometimes feels inclined to agree with Marse Henry. One wishes that he could be as certain about any one thing as they are about all things.

And one of the many things in the treasury of successful business men is their cocksure attitude about the minimum value of spiritual forces in a practical world.

We are saved by our practical knowledge and that not of God, but of our own experience.

The successful church is the one which follows business methods in its autonomy.

The successful parson is the one who always does the correct thing in the drawing room or in the bank.

Faith must be a microscopic quality or it indicates the impractical visionary.

Courage must be reduced to the vanishing point or it indicates rashness.

Whereas we are members of a Kingdom in which great faith is elemental and which the violent take by force.

It is just this pioneer spirit of audacious courage which this Church needs to save it from its own respectability.

Courage is rashness only when it is without brains and faith is foolish only when it is without a sense of proportion.

But faith and courage were the qualities that won the battles of the republic, and business sagacity was too often the quality which robbed the pioneer.

So now,—we owe our Christian culture to the company of pioneers who had the audacity of faith.

Our ancestors of Northern Europe were an unpromising lot.

They ate like animals, drank like sots and fought like devils.

They were without refinement, culture or charity.

We have our Christian civilization because other men have labored and we have entered into their labors.

All these men were visionary idealists and they made the civilization in which cautious men can make money and hold in contempt those who are impractical.

Again it is the saving sense of proportion that is needed.

Prussia would have been a world benefactor if she had possessed a spiritual vision instead of a materialistic self satisfaction.

We have the same cold, cynical pragmatism in the United States Senate; in the interlocking directorates of big business; in the bureaucratic policies of secretarial religion.

The thing is lop-sided. The man who would see visions and do daring things is throttled.

Irrespective of his abilities, previous experience, capacity for daring or what not, he is hedged in by property interests, canonical provisions, influential disparagement, until he loses his sense of proportion and becomes either a howling socialist or an expert in ecclesiastical embroidery.

The sphere of spiritual influence is so limited.

If you suggest that the public education of our children leaves out the one thing needful and that, unless we restore the spiritual forces, our young people will become moral monstrosities, you are waved aside by self-satisfied educators and their boards of practical business men; although one wonders what in the world they are satisfied with, for the youth they are turning out are neither lovers of God nor lovers of Books, but mostly lovers of their own selves.

Until our educators turn out a more promising product for the money spent, I shall decline to defer to their smug satisfaction.

If one suggests that the home should have a spiritual atmosphere; that the father should be known to the children as the one who stands for God to them; that fathers should say grace and mothers should read their Bibles and that families should have a religious life, we are met again by the cold indifference of self-satisfied folks.

In the meantime the United States is committing the folly of turning the sanctity of the home into the convenience of the brothel, and is so satisfied with itself that it fails to realize that the country is just as rotten as its homes.

Yet we are so secure in our industrial prosperity that we refuse to be alarmed at the steady deterioration of the home ideal.

The Church has built up great institutions in the past. Schools, colleges, academies, hospitals, hostels, homes for aged, for children, for unfortunate, and surrounded these places with the comforts of God's grace.

The state never had the motive power to create these institutions,

(Continued on Page 8.)

The Witness Fund

The number of those who have donated to the Maintenance Fund is very gratifying. The list this week is long, so long in fact that we are holding it over until next week in order not to take the space in your Easter paper.

NEWS LETTERS FROM NEW YORK AND LONDON

THE LONDON LETTER

By Rev. A. Mamby Lloyd

Lord Hugh Cecil goes out of his way, in a letter on the Irish situation, to attack Irish Bishops. He accuses them of complacency and suggests that the Roman Church (as a whole) is more severe on modernism than murder. This is clever rhetoric, but the "Tablet" retorts with equal vigor and points out that the Lenten Pastorals of the Irish Bishops have been no less scathing than that of Cardinal Bourne—which I need not quote, as the capitalist press has doubtless supplied American readers with a verbatim report.

Cardinal Logue protests that the perpetrators of such deeds (murders of police, etc.) are not the people of the locality, but men coming from a distance, who disappear and leave the local people to bear the consequences. The Archbishops of Tuam and Dublin renew their condemnation of members of secret societies and all who encourage these "unholy organizations."

The Bishop of Cork roundly declares that the proclamation of an Irish Republic by Dail Eireann is powerless to constitute Ireland a sovereign state. Self-government is what the country wants, not physical force on either side. The Archbishop of Cashel says, "We are too small a nation to assert our freedom by force of arms." In the face of such language (says the Tablet) it is hard to understand Lord Hugh Cecil's letter. What is the use of professing "to look to the power of religion as the best remedy for Irish murder" and then to proceed to attack the Bishops of a Church which, if his own ancestors and a long succession of governments had their way, would have been wiped off the face of the earth? A hit! A palpable hit!

The Bishop-Maker Becomes M. P.

Mr. Lloyd George's secretary, Captain Evans, will no longer have the privilege of choosing suitable men (with the gift of the gab) for vacant Bishoprics. For he has just been elected Member for Cardigan, nominated by Lloyd George, though 10,000 Liberals went to the poll against him.

And the dictator himself has regaled the Welsh Liberals (who support the Coalition) with rhetoric like this—"I see new nations rising up as in the light of the Resurrection, the light dazing them—reeling like men drunk." And he goes on to call for unity—"Is the danger past? Is it? Do not say 'Yes.' I wish to God somebody could, because it worries me—worries me—fills me sometimes with dread—when I see the facts. Can anyone tell me that the danger is past? Someone in authority! Someone with vision! Someone whose word we can take, who can say: 'Yes, the danger is over!' I should be so glad that I would resign and retire. But is there anyone . . . ?"

Was ever such a despairing cry heard on a platform, from the lips of a British Premier? Do you wonder at a former dictum of mine—that we are governed by talkers and not by thinkers! By men who propose to extinguish fires by pouring oil on to the flames, and to abolish unemployment by creating a bureaucracy!

Money for Defence of Dr. Wakefield

The venerable John Wakefield has been one of the most magnificent of the leaders and preachers of the English Church for a generation. More than once have I listened to his searching analysis of the Scriptures—for like Apollos, he is "mighty in the Scriptures." Though found guilty in a clerical court of a serious offence, an appeal has been made and large sums collected for his defence. The whole affair has the appearance of being so obviously a frame-up, that no one takes the verdict seriously. Personal spite on the part of some malicious party has brought this passing cloud on a great and good man—few doubt that his entire vindication is only a matter of time. There seems to have been a gross miscarriage of justice, which may prove to be almost unparalleled.

Chinese Students Request 1,000 to Explain Belief in God.

Christianity has been put on trial by a group of Chinese students in the University of Chicago. With the full sanction of the authorities of the institution, the students, in an effort to sound the religious sentiments of the United States, have sent a form letter asking certain questions to 1,000 leading Americans. The questions asked are:

1. What is your idea of God.
2. Do you believe in God?
3. Why?

The letter is signed by twenty-one Chinese students, eighteen of whom are attending the University of Chicago. Attached to the letter is an indorsement signed by four professors, Albion W. Small, dean of the graduate school of arts and literature; Edward Scribner Ames, instructor in philosophy, and E. De Witt Burton, director of the university libraries and head of the department of the New Testament of the University of Chicago, and F. C. Sharp, professor of philosophy at the University of Wisconsin.

King Sin Wang, a student at the university, to whom questionnaires are to be returned, explained recently the reasons why the Chinese students were sending out the letters.

"We are attempting to learn the ideas of the leading men of this country on

Christianity in order that we may form our own opinions. There are three things we are trying to learn.

"1. What is it in which people believe?"

"2. Is the object of their belief real or not?"

"3. Has such a belief any value if socially or ethically considered?"

"Two weeks ago we mailed out the letters to men all over the country, and to date have received 125 replies.

"In a way it is putting Christianity on trial," Prof. Burton said, "but the purpose of the students is sincere. They want to get the actual opinion of the leading men in America in order that they may form their own opinions. Many of the students are at sea when it comes to religion and they want something on which to base their opinions. Brought up Confucianists, some have turned Christians and some are agnostics. Others don't know what they are and that is what they are trying to find out."

Preaching Mission Held in Zanesville

A successful preaching mission was conducted in St. James' Church, Zanesville, Ohio, from Feb. 21st to 27th, by the Rev. Franklyn Cole Sherman, rector of St. Paul's Church, Akron. In all of his sermons the missionary emphasized the fact of spiritual healing, and in some of the services the sick and afflicted were invited to come forward to the altar for the laying on of hands. There were splendid congregations throughout the week, and many were turned away at the final service. The Rev. Mr. Sherman has all the qualifications of a successful missionary. His personality is not only appealing but intensely magnetic, and his sermons are eloquent, forceful and inspiring.

All Saints' School Raises Fund.

The endeavor to secure \$200,000 for the building and endowment for All Saints' School, Sioux Falls, South Dakota, has made remarkable progress. Bishop Burleson reported that so far \$162,000 has been secured in cash or pledges. Less than \$10,000 has come from outside the state.

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The Challenge of the Present Day

By REV. C. C. KEMP

There are two great motive principles operating in human society today—competition-for-private-profit and co-operation-for-the-common-good. Of these, competition-for-private-profit is the principle of Mammon—essentially selfish and anti-Christian, the natural source of division, hatred, strife, and of all evil; while co-operation-for-the-common-good is the principle of God—essentially unselfish and Christian, the natural source of unity, love, peace, and of all good. These two principles are evidently diametrically opposed: "Ye cannot serve God and Mammon"; and the salvation of human society—in other words, the coming of the Kingdom of God—is seen to lie in the complete victory of the one over the other.

Now it is the primary business of the Christian Church to labor, as to pray, for the coming of God's Kingdom on earth as in Heaven. The very burden of her Gospel when properly understood, is Good News that the Kingdom of Heaven is at hand. But the Church has been so busy saving men for a heaven in the world to come that she has hitherto failed to appreciate her first and great duty to make a heaven for men in this world, namely, by securing the victory of the principle of co-operation-for-the-common-good over that of competition-for-private-profit.

But she is now at last fast waking up to her duty in the matter. Thus the committee ("of our best and strongest") appoint-

ed by the two Archbishops of the Church of England to consider the relation of the Church to industry, proclaimed as the message of the New Testament "that the members of a Christian community should aim at giving rather than getting, and that they should seek the service of others rather than the personal profit of themselves." Following this, the General Conference of the Methodist Church of Canada proclaimed that "the ethics of Jesus demand nothing less than the transfer of the whole economic life from the basis of competition and profit to one of co-operation and service." Last summer the Lambeth Conference of Anglican Bishops proclaimed it to be "an outstanding and pressing duty of the Church to convince its members of the necessity of nothing less than a fundamental change in the spirit and working out of our economic life. This change," they proceed, "can only be effected by accepting as the basis of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and dissolve industrial discords." And now there comes to hand the report of the Committee of the Federal Council of the Churches proclaiming that: "To become a Christian is to have the center of one's interest shifted from self-seeking to concern for the com-

mon good. Fully to realize the Christian ideal would be to have done once and for all with everything that is self-centered and unbrotherly."

Surely these—and there are many other such proclamations by representative Christian bodies—make it sufficiently plain that the leaders, at least, of the Church have raised the standard of co-operation-for-the-common-good as the true and only Christian principle for human society; and proclaim it to be the duty of all Christian people to rally to its support. That is to say, to him who has ears to hear the Church is now sending forth a mighty clarion call—like the voice of the archangel and the trump of God—to arouse her members from their slumber to do battle for the Lord under the banner of co-operative service, as the banner alike of the Cross and of the Gospel—and it would seem that the time is near at hand when he who refuses to enlist under that banner will no longer be deemed worthy of the name Christian, but will be accounted, not as a mere "slacker" indeed, but as an alien enemy of both God and man.

With great satisfaction, the Department of Missions has arranged, at the request of Bishop Morris, for the appointment of Rev. W. S. Claiborne, long a missionary in East Tennessee, to be archdeacon of Northern Haiti with headquarters at Cap Haitien.

ST. STEPHEN'S COLLEGE

the Church's official College in the Eastern States for Men, located at Annandale-on-Hudson, New York, announces that it has been able somewhat to enlarge its housing facilities and that therefore it can take for the coming academic year a few more Freshmen than it originally supposed was possible.

It also wishes to announce that it has erected a scientific curriculum (with a definitely humanistic background), after careful consultation with leading medical schools and other post-graduate scientific schools, and that it will add this curriculum to the others followed for a number of years, beginning in the autumn.

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	Number of Communicants	Total Amount of Offerings	Amount per Communicant
In 1822, the 1st year,	28,500	\$4,476	\$0.16
In 1847, the 25th year,	67,550	51,130	0.76
In 1872, the 50th year,	251,670	218,521	0.87
In 1897, the 75th year,	641,951	312,491	0.49
In 1919, the 98th year,	1,085,068	1,424,997	1.31
In 1920, the 99th year,	1,096,895	3,027,518	2.76

In 1921, the 100th Year, What Shall Be the Record?

It is to be noted that the increase made in 1920 was equal to all the progress made in the previous 98 years.

*The Presiding Bishop and Council of the Protestant Episcopal Church
Publicity Department, 281 Fourth Avenue, New York*

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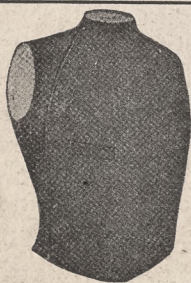
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EDITORIAL

(Continued from Page 4.)

but had the sagacity to take them over.

But these state institutions are as devoid of spiritual inspiration as a boiler shop, and it is accepted as a sign of practical business sense that it should be so.

If this practical business sense is correct, then the life of Jesus was unmitigated folly.

It is this separation of Christians in business from the spirit of Jesus.

It is this calm assumption that the Spirit of Jesus is necessarily poor business.

Prussia has demonstrated how good business the total absence of that spirit is.

Russia is showing what society without that spirit can do.

The absence of that spirit in the high places of our social and economic world is not a note of superiority but a note of inferiority to the full power of our life.

And the day will come again, as it has come often in the past, when the only power that can save society from itself, is the power of Jesus and of His Resurrection.

And this power is either paramount or paradoxical, and if paramount it must be supreme in all departments of life. It cannot be used merely to restore a society which is too superciliously selfish to be worth restoring.

It is a power of which the Master has warned us that it will either dominate us or crush us, for after all it is the power of God.

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