

# The Witness

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## Lord Bryce Memorial Service Is Held At Cathedral

His Work In Behalf of the English Speaking People  
Emphasized By Bishop Manning

A memorial service for James Viscount Bryce, British author and statesman, last week in the Cathedral of St. John the Divine attracted a throng which included delegations from several British and American patriotic organizations. Stirring tributes to the memory of Lord Bryce, who had been Ambassador to the United States, were paid by John W. Davis, former Ambassador to Great Britain; Bishop William T. Manning and Prof. Henry Fairfield Osborn, president of the American Museum of Natural History.

The speakers emphasized Lord Bryce's achievements toward the establishment of more cordial relations between Great Britain and the United States. They spoke also of his endeavors to enable the English-speaking peoples to understand each other.

"It is natural and right that we should meet to honor his memory in this Cathedral of our metropolis, for we feel that he belongs to us as truly as to his native land," Bishop Manning said. "The public affection and admiration for him as a man, the appreciation of his great service, the sorrow and sense of loss at his passing from us is as keen and as deep here in America as it is in Great Britain.

"We think of him as scholar, statesman, traveler, author, fearless friend of the suffering, and oppressed, as in the case of sorely wronged Armenia; advocate always of justice and right and truth.

"We think of his gifts and powers, of his wide and accurate knowledge, of his astonishing powers of observation and of memory, of his surprisingly varied interests and activities. The last words he spoke to me when he was here last year were on the subject of Christian unity in expression of his interest in the movement for a world conference looking toward the reunion of all Christians.

"But, remarkable as were his gifts and achievements, his greatest power was his unqualified sincerity and integrity of character. It was this, together with his knowledge and practical wisdom, which gave him his great influence among men. It is no exaggeration to say that for many years of his life and up to the time of his death no man of his time was more widely esteemed than James Bryce.

"The greatest desire of his life was to see still further strengthened the ties of fellowship between America and Great Britain and all the English-speaking peo-

## Social Message of The Church Expounded By Students

St. Stephen's College Students Give Their Ideas  
Of the Church As a Social Agency

What college boys think of the Church as an agency for solving the social unrest of the day is disclosed in returns from a questionnaire sent out to the men of St. Stephen's College. St. Stephen's is a college of liberal arts and sciences for men, conducted under the oversight of the Episcopal church.

Of the seventy men who answered the question, fifteen saw the solution of the world's ills in the application of the Golden Rule. More references were made to this than to any other precept of the Bible. A number mentioned the Ten Commandments as the ideal rules for solution of social problems. In this connection it is interesting to note that Mr. Roger Babson, the business statistical expert, has published ten rules for business success which are nothing more nor less than the ten commandments with a new heading.

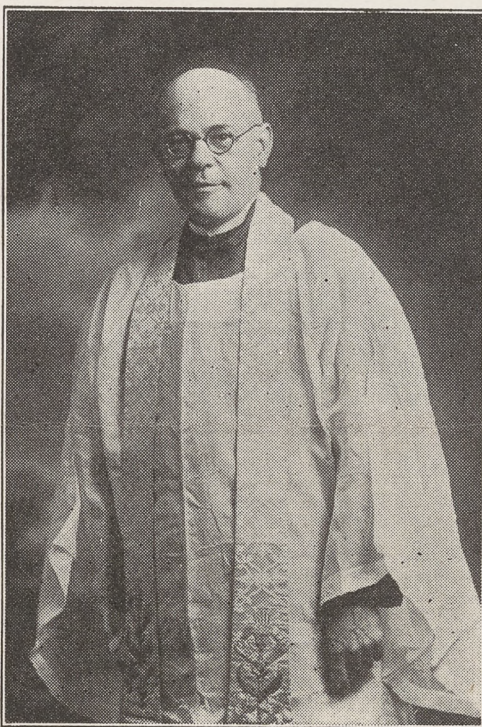
"In offering the Golden Rule as a social solvent I don't mean socialism," one student said, "but I do mean the substitution of co-operation for competition." Most of the men put their faith in work with individuals rather than any wholesale reform program. "Not a social welfare campaign, but the saving of individual souls." As one student put it, "Men should seek to serve rather than reform."

The Church was said to be the only point of contact between capital and labor, the suggestion being that both elements could be made unselfish through Christianity, and better relations brought about between man and man and between man and God.

At least one man thought that the message of the Church was "too ideal and impractical; it preaches work and resignation without getting at fundamental principles." Another thought the solution to be "the doctrine of the New Testament summed up in a few passages, notably the Sermon on the Mount," but added, "The World is not yet ready for it."

### Crowds Hear Bishop Johnson in Chicago

The Garrick Theatre in Chicago is jammed for the noonday Lenten services. Bishop Johnson, the editor of The Witness, was the speaker for the first three days of Lent, and he was followed by Bishop Williams of Michigan. The noonday services, under the auspices of the Church Club are becoming increasingly popular from year to year.



Rev. Louis Tucker, Writer of this week's  
Lenten Meditation on Page Five

ples, not for their own good only, but for the good of the whole world. No man ever did more to promote this fellowship than he did, and in this we associate with him the one who so nobly shared his ideals and his work. To her we send today from this gathering our deep, affectionate and heartfelt sympathy.

"In singular degree by his writings and equally by his life James Bryce helped us more truly to understand Great Britain and more truly to understand ourselves. We saw in him the embodiment of the history, the qualities, the moral and spiritual aims which we claim as our own and which make the English-speaking peoples forever one. We give thanks today especially for his work in strengthening the bonds between the American and British peoples, both of whom he served so well. It is lives such as his that give us courage to do our own work and give us hope for the future."



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Georgia's Bishop and Council Meets at Savannah

The quarterly meeting of the Bishop and Executive Council of the Diocese of Georgia was held at Christ Church, Savannah, February 23. Departmental meetings were held in the morning, and recommendations and reports made at the Council meeting in the afternoon. The Department of Missions reported several missions without a priest in charge, and of the inability to secure clergymen. It was also reported by this department that the annual series of lectures promoted by this diocese and the Diocese of Atlanta at the University of Georgia, in Athens, was given in February and that the lecturer was the Rev. W. R. Bowie, D.D., of Richmond, whose subject was "Some Problems of Contemporary Christianity." The Nation-wide Campaign Department reported a decided decrease in the amounts of the pledges for the current year, but that 84 per cent of the 1921 pledges had been paid, the treasurer of the Council making the report that the total amount paid in was \$31,493.95. The new educational secretary, the Rev. W. A. Jonnard made the report for the Department of Religious Education, outlining the program for the new work, and receiving authorization to proceed with his plans, one of which is to have a standard form of report for Church schools. The Finance Department reported a surplus of a little over three thousand dollars from Nation-wide Campaign receipts. The Publicity Department reported an increase of over 300 per cent in the amount of space accorded to Church news in the Savannah papers over the year 1921, and marked progress has been made in publicity during the past year. The Christian Social Service Department reported the effort made to promote parochial groups for the discussion of social service, but had met with little success. The department will bring to the diocesan convention in Savannah in May, a prominent speaker to present the cause of social service at the conference on this subject and religious education to be held the day before the meeting of the diocesan convention. The Bishop and the vice chairmen of all departments were appointed a committee to arrange the diocesan budget for 1923 and to review, revise and approve the Diocesan "Asking."

## Berkeley Graduates Meet in New York

A goodly number of the graduates of the Berkeley Divinity School, Middletown, Conn., assembled at the annual luncheon of the Alumni Association of New York in that city.

Bishop Lines presented the urgent need at the present time of a good supply of the best men for the Church's ministry.

Dean Ladd gave a most encouraging report of the conditions at the school and outlined the plan, approved by the trustees and already in operation, of enlisting "Berkeley Associates," laymen and women, who by their sympathetic interest and their gifts will support the school and help to recruit men for it.

The Rev. Fleming James, recently appointed professor of Old Testament, in his address said that as a newcomer he was in a position to tell the alumni why they might conscientiously direct students to Berkeley. First, because, while thoroughly modern in its scholarship, Berkeley stresses the corporate idea of Christianity and fosters the love of the Church.

Secondly, because the intimately cordial relations existing between the members of the faculty and, indeed, between the whole combined group of students and faculty, resembling the warmth and kindness of family life, is an atmosphere most congenial to bringing out all that is best in each.

Third, because the method of teaching prevailing in Berkeley under Dean Ladd's leadership is in accord with the most modern science, being that of discussion rather than the lecture system, aiming to bring out the thought of the student instead of putting ready-made knowledge into him.

Lastly, because through the life of the school breathes an atmosphere of true religion, a sincere love of the Lord Jesus Christ. While a student can get a good education in any one of our divinity schools, he could perhaps get all these things best combined at Berkeley.

Other speakers were the Rev. Dr. Sedgwick, rector of Calvary Church, New York; the Hon. Burton Mansfield of New Haven.

## Phenomenal Growth During Past Three Years

Sunday, March 5th, in St. Stephen's Church, Wilkesburg, Pa., marked the third anniversary of the rectorship of the Rev. William Porkess. At the 11:00 a. m. celebration of the Holy Communion there was the largest attendance that has been known for the last three years, outside of the great festivals. A stirring sermon was preached on "Nothing in Oneself and Everything in Christ." The parish has experienced phenomenal growth along four main lines—the Church School; the awakening in the systematic giving of the many, a number having declared themselves as tithers; a remarkable increase of workers; and a large and growing Church attendance, particularly on the part of the men. Mr. Porkess was the recipient of numerous congratulations from his own people and also from a number representing other communions.

## Crowds Hear Bishop Manning

Bishop Manning's lectures on the Creed, which are held on the Fridays of Lent at St. John's Cathedral, New York, are so popular that they have been compelled to move from one of the chapels into the Cathedral in order to accommodate the crowds.

## Grace Church Celebrates Her Jubilee

Grace Church, Grand Rapids, Mich., Rev. G. P. T. Sargent, rector, celebrated its Golden Jubilee on March 5th. Over 500 attended the banquet at the Pantlind Hotel, at which was exhibited the splendid spirit of unity and co-operation which pervades that large parish and the

intense enthusiasm was clearly demonstrated in cash and pledges of over \$72,000.00 toward the Endowment Fund and extension work.

Two of the former rectors, Dr. J. B. Hubbs, chaplain of Hobart College, and the Rev. F. R. Godolphin, rector of Grace Church, Oak Park, Ill., were present and spoke, also the Bishop of the Diocese and the present rector and the two men who were superintendents of the Sunday school fifty years ago. Bishop Gailor, after paying tribute to the rector and the parish for the remarkable work accomplished, gave a strong, stirring message of our personal responsibility and our relationship of our work to the whole church and the need of intelligent, consecrated churchmen. Some very interesting songs, specially written for the event, added to the occasion.

On Sunday morning, the parish made its corporate communion at the early service. Bishop Gailor celebrated and was assisted by the Bishop, the present rector and the former rectors. At 9:30 the visiting clergy spoke to the church school and at 11 o'clock, a special jubilee service was held and the Book of Remembrance dedicated, in grateful memory of all those who have gone from us and those living who have shown their interest in Grace Church through their prayers, their work and their gifts and who have shared in these jubilee funds, whose names are inscribed therein. Bishop Gailor preached the sermon and gave to the people the challenge of the next fifty years.

In the afternoon, the Young People's Society held open house at the parish house, where the people, many of the parish and the community, came in to pay their respects and to meet and greet the visiting clergy and the former church members who returned for this occasion.

## Dean Ladd Lectures in Philadelphia

The Very Rev. William Palmer Ladd, D.D., the Dean of Berkeley Divinity School, is delivering a series of lectures on English Church History each Saturday during Lent at St. James' Church, Philadelphia. His subjects are as follows:

- March 4—The Celtic Churches.
- March 11—Beginnings of the Church of England.
- March 18—Saints, Popes and Kings.
- March 25—Was the XIIIth the Greatest of Centuries?
- April 1—The End of the Middle Ages.
- April 8—The Reformation—What and Why?

## Noonday Services in Cincinnati

Noonday services are being held in Keith's Theatre, Cincinnati, during Lent on Tuesdays, Wednesdays, Thursdays and Fridays, from 12:05 to 12:30. The speakers are: Canon Reade, Dr. Marquis of Detroit, Dr. Phillips of St. Louis, Dr. Melish of Brooklyn, Rev. H. C. Carroll of Hamilton, Ohio, President Bartlett of Hobart College and Bishop Theodore I. Reese.



### Problem of the Adolescent Girl

Social workers, clergymen, lawyers, teachers, doctors and many other callings were represented at the first of the Lenten sessions of the Social Service Institute held at the Diocesan House, Cincinnati.

The speaker was introduced by Dr. Wm. S. Keller, who stated that the subject for six meetings would be "Problems of the Adolescent Girl" and that the series was under the auspices of the Church Mission of Help and the Diocesan Board of Social Service.

Mr. Frank Fearing of the National Committee on Mental Hygiene of the Rockefeller Foundation, who leaves the city soon to take up work in the Leland Stanford University of California, has just completed a survey on the Mental Hygiene of Hamilton County, having been busy for many months with a large corps of assistants.

His advanced report of the survey shows conditions in Cincinnati to be about the same as in other large cities.

A hopeful tone pervaded his remarks regarding psychopathic cases among the young and there were types of even the actually feeble-minded who could be trained to be useful members of society. Among the unmarried mothers in various institutions, the average of intelligence was quite low, in a large proportion not above ten years.

He urged the increase for special schools for defective children and the securing of examinations and advice from trained experts.

The discussion following was led by Miss Natalie Ryan, worker of the Social Hygiene Society, and the Rev. Gilbert P. Symons, member of the Cincinnati Committee of the Church of Mission of Help.

### Clubs Formed for Men and Boys

A Boys' Club has been formed in connection with Christ Church, Berwick, Pa. The first meeting was marked with a banquet and evening of fun. Officers were elected, and plans made for future activities. Summer sports and games will fill the summer months with fun and amusement for the boys. Camping parties and visits to city parishes are planned. The winter months will find the boys active within doors. The parishioners are interested in the club, and realize what it means to the boys of the parish. Boys will have fun and amusement and better the Church supplying it than to make the boys seek it from another source.

A Men's Club, known as "Christ Church Men's Club," has also been organized. A luncheon and smoker was held in the parish house on February 31st, for the men of the parish and the young men of the town. Thirty men were present, in spite of many other club meetings in the town on the same night. Plans were made to make the club a permanent affair. It is planned to have the best speakers in the country come to Berwick and address them at their monthly meetings. The club is open to all men of the community, and especial interest will be taken in the unchurched men of the town. Membership

will reach over one hundred. The purpose of the club is to promote the social and religious interests of the men of the town.

The Rev. Roy J. Ford, recently appointed to this charge, will be ordained to the priesthood on April 15th, at St. Andrew's Church, Harrisburg.

### Unemployment Popular Subject in Philadelphia

Bishop Garland, speaking in St. Stephen's Church, Philadelphia, on Ash Wednesday on The Unemployment Question, said "Our boasted commercial supremacy has not materialized. It is possible to obtain it, but if we get it by starving women and children in other lands, we will lose our soul. Life is not material. The important thing is the truth of Jesus Christ. We must believe in brotherhood service, and love—and practice them. No nation can exist half free and half slave. Riches and poverty are too unevenly divided. Christian men and women can do much to help in remedying these unwholesome conditions."

A similar thought ran through Bishop Rowe's address in the Garrick Theatre: "Christ is the sole hope of mankind in its struggle toward a spiritual and religious redemption, and it is only through service and sacrifice for the cause which He leads that we may attain to the loftiest heights to which we aspire."

Bishop Rhinelander has called attention to the serious conditions arising from unemployment in this city, in a pastoral letter to the clergy and laity:

"The situation is so urgent," Bishop Rhinelander says, "that I ask for your generous contribution of money and time; hearty co-operation in immediately providing work that ordinarily might be postponed to some future time; and earnest efforts to help the largest number of persons by spreading out the work as much as possible."

### Remarkable Growth of Church School

The Rev. Alan Pressley Wilson, rector of St. John's, Marietta, Pa., reports a phenomenal growth in the school connected with his church. Mr. Wilson has been at his present location less than a year, yet in that time has had the satisfaction of seeing the school grow by leaps and bounds.

The active school has doubled, the Font Roll has been revived and now shows more

than 400 per cent increase and a Home Department has been organized. St. John's has the distinction of having a one hundred per cent church school in the parish. Every home on the communicant list, and many who are merely members of the congregation, has representation in the school; a large number of homes being represented in each of the three activities.

Mr. Wilson very frankly says that he does not take all the credit for this wonderful growth to himself. He says he is fortunate in having interested workers who are taking pride in the school's growth and the fact that it is getting to be felt in the community, which, by the way, is much over-churched. He concludes his statement of the growth of the school thus: "As general superintendent, all I have had to do has been to encourage the superintendents of the various departments through personal contact and our regular monthly workers' meetings, and they have done the work."

### Sunday Work Credited by College

College credit is given by State Teachers' College, Greeley, Colorado, for work done during the Sunday hour of instruction in the Sunday schools of nine religious bodies, including Unitarians and Roman Catholics, and the plan is said to be "approved by eminent Jewish teachers." Teachers are appointed by the ministers, subject to approval of the college director of Bible study. Examination questions are also approved by him.

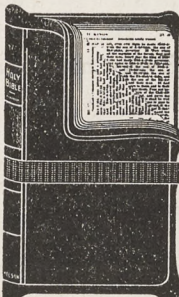
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## AN ORIENTAL INDICTMENT

By Bishop Johnson

Ghandi is a religious enthusiast who is the Savanarola of India. A graduate of Oxford, a lawyer who has amassed a large fortune, he lives most simply and devotes his life to resisting the encroachments of Western Industrialism upon the ancient culture of the Indies.

In a lecture delivered recently, I heard the Dean of English Language at Bombay University state that Ghandi was originally very strongly pro-English, but that recent events in European diplomacy and post-bellum politics had driven him to a strong opposition to the supremacy of Western culture in India.

Ghandi is not a Christian, but is a great admirer of Christ. He believes that the Sermon on the Mount is the best compendium of moral truth and is calculated to bring the greatest happiness to the greatest number; but he also believes that the Gospel of Christ has been made inoperative by the crass obstinacy of the Western mind.

"Why," asks Ghandi, "should we seek to become a product of the Western industrial program, when the European thinks himself chiefly as a body (only incidentally as a soul); whereas the ancient Hindu of high caste thinks of himself as a soul temporarily inhabiting a body."

\* \* \*

After all, isn't this indictment of Anglo-Saxon civilization by this learned Hindu one which makes us wince just because it is true?

When one thinks of leaders in England and America one does not think of them at all as men who have accommodated their lives to God's will; but, quite the contrary, as men who are trying to accommodate God's will to their own plans.

These plans seem big to those who execute them,—so big that their material bulk dwarfs a human soul.

In this they differ from their Master, for He never had a plan so big that it shut Him off from the appeal of the least of these, His brethren.

Any man, the magnitude of whose busi-

ness has made him indifferent to the cry of human need, may be a big brute: He is not a big man.

He may be a well-groomed and well-fed brute, but he is the kind of whom Ghandi truthfully says that he is chiefly body and incidentally a soul.

There has probably never been a more brutal system than that of Western industrialism in its effect on all of those involved.

\* \* \*

When a man leaves out of his daily life those touches of recollection by which he shows himself to be a child of God, he certainly lacks something which takes him out of the brute class.

Unless one keeps up his morning and evening devotions; his grace at meals; his hour of meditation in private as well as his hour of worship in public as the regular habit of his weekly life; there is nothing in his life to relate him to God.

He becomes chiefly a body to be clothed and kept and his soul becomes so incidental as to become a negligible factor in his life.

The fact that pagans are well dressed and well mannered cannot excuse them from the indictment of this cultivated Hindu as he flays our Western industrialism for its lack of spirituality and for its ultra care of material interests.

\* \* \*

It is certainly a narrow way which one has to pursue in seeking spiritual culture,

but no man is excused from the attempt by the difficulty of the quest.

On the one side is the cant of the double-faced hypocrite, who talks piously and acts maliciously.

On the other side is the mechanical goose-step of a perfunctory ecclesiastical regimentation. In neither of these perversions of Christian culture do we find those qualities of earnest reverence, of courteous charity and of courageous self-discipline which should characterize the followers of Jesus Christ.

That the representative of Western culture so often leaves the exploitation of religion to those who pervert it is no credit to his courage, to his culture or to his character.

There is no question but that God expects man to cultivate the soul, irrespective of those who pretend and those who fail, and it is no alibi for relegating one's spiritual development to the background, that one is ashamed of his fellow-men.

There is a demand today for men who put the soul and its possibilities before the body and its easier victories, and except it be possible to secure such men then the time will come that America will be like Sodom and Gomorrha.

The man who neglects God and refuses to cultivate his spiritual nature is confessing to the world that he is chiefly a body and only incidentally a soul.

And such men can never aid in the solution of the moral and spiritual problems that face our civilization.

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By Julia C. Emery

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## Cheerful Confidences

By George Parkin Atwater, D.D.

### CONFIRMATION INSTRUCTION I.

A young clergyman recently asked me about the preparation of adults for Confirmation. He said that he had tried several courses of instruction but they did not satisfy him. He wanted to know my method.

What priest has not had the same difficulty? During the years of my ministry I have had as many methods as the years would permit. But finally one method seemed to emerge and as it may have a suggestion or two for the younger clergy, I shall set it forth.

First, I draw up a list of all the unconfirmed persons in the congregation. Then I call upon such as I think will respond more quickly to a personal appeal, and to others I send a personal letter. If the person has already stated his intentions of being confirmed, the letter is merely a notice of the first instruction. But if the person has not reached a decision or has not been approached, the letter conveys an invitation to affiliate with the parish, and to request that the person come to a meeting at which the rector will present the invitation and claims of the Church. It is clearly stated that attendance at this meeting will imply no further obligation. This letter is very carefully written. This meeting is really the first instruction for the class.

When the meeting convenes, I thank them for coming to give me the opportunity to present the Church. I then say that as some of the group are going on to Confirmation, we will see what that is. We then take our Prayer Books and read the service. I explain exactly what takes place, and what the Bishop asks and does. I clear from their minds the idea that Confirmation might be accompanied by an examination, or some other embarrassing situation.

I consider this most important for many people have never seen the service, and have curious notions about it.

Then I speak briefly of the general objections to the Church, discussing the prejudices about formality, Prayers from a book, difficulty in following the service, vestments and so forth.

Then I set forth the very simple requirements laid down by the Church in the Baptismal office, and dismiss the fears that they are committing themselves to a long list of interpretations and disciplines.

Then I review quickly the office of Morning Prayer, so that the newcomer can more easily find his way on the following Sunday. This little knowledge is of great educational value.

I then give to each one a book of instruction asking him to read it.

I then pass sheets of paper and ask each one to write his name, and whether or not he has been baptized, and to write any question or questions about which he is troubled, or on which he seeks information.

Then I try to have the group become acquainted with each other. The ones who have made up their minds to be con-

firmed often overcome the reluctance of the reticent.

I then announce the time of the next meeting, asking all to come, and saying that everyone is welcome to the instructions even though he has not decided on confirmation. He is very welcome whatever his final decision may be.

During the week which follows, I try to call upon the ones in doubt, and give them a personal welcome.

At the second meeting I ask that as soon as one fully determines to be confirmed, he inform me. In this way I am able to give special attention during the week to the undecided.

But I have taken all the space this week, in giving the method of organizing the class. Next week I shall write of the actual instruction.

## A Lenten Meditation

### THE ERRAND BOY

By Rev. Louis Tucker,

Rector of Christ Church, Mobile, Ala.

Scene: Anywhere in Christendom. Time: Now. Persons: Valoir—and others.

Valoir: Why do you stand and look upon me so? I know this is a vision. It is a thrilling thing to see angels; but there is something you wish me to do, something I ought to do, and no one tells me. What is it?

An Angel (pointing): Look behind you.

(Valoir turns and sees what he mistakes for a crucifix, life-size. Slowly he perceives that the Figure upon it is not carven wood, but alive. He kneels before it.)

Valoir: My Lord and my God.

(The Master is very weary. His head droops on His breast. With an effort He raises it and speaks.)

He: Valoir.

(Valoir rises. There is a pause. Then, with difficulty, the Master speaks again.)

Beyond the caverns of the Nile one of our folk is struggling with evil. Take to him courage to resist temptation. He is a tall man, armed and wounded.

(One of the great angels on the right steps forward, kneels at the foot of the cross, then rises and disappears, flying swiftly.)

In the third church east of St. Paul's in London a woman kneels and prays for fortitude. She is alone. Who goes?

(Another angel kneels and disappears.)

There is a sailor on a raft near Hatteras. He has prayed for rescue. A steamer comes, but will not see him unless the lookout's brain be sharpened by thoughts of shipwrecked men and his attention roused.

(A third angel steps forward, kneels, and vanishes.)

In the greatest hospital of the greatest city a beggar lies dying and prays. A good servant has baptized him, and two must guide him here. Who goes?

(Two great angels kneel, and vanish.)

In the first rose-garden behind the cathedral in Milan a little child cries, heartbroken, over a broken doll. Who comforts her?

(Then from the ranks steps an Arch-

angel, blazing in glory, kneels, and is gone.)

A widow with three children mourns. She has no food nor fuel, and her rent is unpaid. She is in the tenth house, counting westward, from Valoir's. Who goes?.

(There is no movement. The great angels do not stir.)

He: Uriel?

Uriel: I can comfort her and make the children sleep. I cannot bring her food nor fuel. Master, I cannot do your errand.

He: Oriel?

Oriel: I can soften the landlord's heart and delay the time when she is shelterless, but not for long. Lord, I cannot do your errand.

He: Gabriel?

Valoir (kneeling and weeping): Dear Lord, Lord, Lord, in all my life before I never saw You. Now I am granted this great vision. I hear Your voice, I look into your eyes. Grown very bold, I lay my face upon Your pierced feet: and must I leave You now? No need to answer. I know, I well know, that if I prove recreant in this, never would I be fit to see Your face again. I have a human body and can do the work that even Your greatest Archangels cannot do. I can carry food and coal. I can earn rent. Dear Lord, it breaks my heart to say the word; but let me do Your errand.

He: Let it be so.

(Valoir awakens and finds himself dressed and on his knees beside the chair in which he fell asleep. It is morning. He goes out, identifies the house, goes to the nearest drugstore and telephones hurry orders for food and fuel. He goes back to the house, rings the bell, gives his name and address and introduces himself as a neighbor who has heard one of the children is ill. The various supplies from the butcher, baker, grocer and coal-man arrive and are paid for. The children exclaim. Slowly the woman passes from astonishment and suspicion to grateful tears. Valoir learns the landlord's name, pays the rent, gets a doctor for one of the children who is really ill, finds employment for the widow, and goes home very weary. As he enters his room there comes a light there, faint but unmistakable.)

A Voice: Valoir?

(Very faintly but quite clearly Valoir sees the Lord. He is no longer weary nor crucified.)

Valoir: What? Here? (Coming to attention and saluting.) Your orders have been obeyed.

He: Yes, here, Valoir; not always visible, but never to go away unless you weary of Me and fail to do My errands.

Valoir (kneeling): My Lord and my God.

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## Christianity a Man's Religion

By Julius A. Schaad

III.

Its Message Has a Direct Bearing Upon Men in Modern Times

Nineteen hundred years have passed since Christ first spoke to men, giving them the message of the Kingdom of God.

Since that time systems of philosophy have been born and buried, because they were found to have become obsolete even in-so-far as they may at one time have contributed to our common life.

Scientific theories have been advanced as a solution to some of our problems, only to be discarded because they could not be readjusted to the facts of a larger knowledge.

But, with reference to the teachings of Jesus Christ, we are just beginning to sense or discover some of the far-reaches of their direct meaning and more remote implications.

Take just one most common instance: "Go ye into all the world," or as it is put elsewhere, "Ye shall be witnesses unto me unto the uttermost part of the earth."

At first that word "Uttermost" was given only a **geographical** interpretation. Its bounds extended westward only to the Atlantic ocean. As geographical knowledge increased, the cross was carried into every newly discovered land, until now there are few places to which Christian missionaries have not gone.

And then, just as men thought they had fulfilled Christ's commission, it was discovered that the word "uttermost" had also a **sociological** meaning. And social service became a regular part of the Church's program, in order to reach the uttermost man in our respective communities.

Just now we are beginning to discover that we must devise new methods of Church work, by which we may reach the man who has come to us from the uttermost parts of the earth. And so our Church has a department to develop Christianity among the foreign born in America. The racial interpretation of "uttermost" is being faced with new vigor.

Besides these implications of that single word of a trite text we are confronted, especially since the great war, with a new challenge in it. Besides trying to Christianize the social order it now becomes urgent to **spiritualize** the Christian order.

In measure this one text has challenged every age since it was first spoken. And the end is not yet; because the need for doing all that is involved in these words is as pressing today as of old. In short, not only does the world need to be Christianized, but the Church still has in it many who need to be converted to the social Gospel of Jesus, and to be spiritualized in their personal religious experience.

Every part of the Sermon of the Mount, to go no farther into Christ's teachings, is as applicable to the affairs of men today as it was 1900 years ago.

This is possible because Christ not only "knew what is in man," but also because He made no rules. He taught only eternal principles. For example

Take the problem of a man's relations to civic affairs. Christ said, "Render unto Caesar the things which belong to Caesar, and unto God the things that are His." Rulers and governments may change. But the principle applies to any duly constituted authority in government. And the need to recognize our accountability to God is constant and common to all generations of men.

Typical example of the practical applicability of Christ's teachings, with reference to business, is found in the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them." That will never be outgrown. It will remain, not only the highest idealism for business but its most profitable precept, so long as commerce continues.

For the social relationship of men, Christ laid down the principle that Christians, even though they are in the world should not be of it. And in exemplification of the spirit of social relationships, He gave the parable of the good neighbor, otherwise, "the good Samaritan." We shall never get beyond the need of neighborliness in our social life. Even modern apartment houses do not graduate us from that duty, nor place us above its benefits.

And with reference to religion, what can ever be more beautiful, more necessary or more helpful for men than to know what Christ taught about God—that He is "Our Father, which is in heaven." The scientific theory of evolution cannot replace that, for even so He would still be the "Maker of heaven and earth," as we say in the Creed. The philosophic theories of "New Thought" cannot supply our need for the Father-God of Christ, by their substitutions of the exalted "ego" in whatever seductiveness of form they may present them.

As a matter of fact, instead of making the teachings of Christ obsolete, the passing of time doth but disclose the deeper implications of His words. And every age doth but make them penetrate more deeply into the very heart of our common life.

No. Not "away with Christ," and "To hell with His Church," as a thousand radicals recently shouted in one of our large cities; but, "Back to Christ," should be the slogan, because it is the need of our times.

### Lenten Services in Dallas Cathedral

Noonday Lenten services will be held downtown in Dallas, Texas, this year for the first time, under the auspices of the Men's Club of St. Matthew's Cathedral. The services will be held in the Majestic Theatre, with music by Carl Wiesemann, organist and choirmaster of the Cathedral, and addresses by the following visiting clergy.

The Rt. Rev. Edward Fawcett, D.D., Ph.D., Bishop of Quincy, March 6-10; the Rt. Rev. Sidney C Partridge, D.D., Bishop of West Missouri, March 13-17; the Rev. S. A. Huston, San Antonio, March 20-24; the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, March 27-31; the Rev. W. P. Witsell, Waco, April 3-7; the Rt. Rev. William T. Capers, Bishop of West Texas, April 10-14.

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## A Church Without a Program

By William S. Keller

Practicing Physician of Cincinnati, Ohio

I have read with great interest a communication from The Rev. F. T. Cady, Tyrone, Pa., published under the caption of "Letters from Witness Readers, What Is Wrong With the Church?" in the issue of February 4, 1922.

The reverend gentleman is quite right in stating that the average layman manifests slight interest in parish activities, and is of comparatively little help to the Priests in suggestions for Parish Advancement, etc.

In my opinion there are two very good reasons for this lack of interest, especially on the part of many of the modern, efficient young business men.

(1)—The Laymen have been inactive for so many years, that where you find sporadic interested types who offer a program, they are likely to be looked upon with suspicion and often judged by Priests and Laymen as having some ulterior motive, being a radical or modernist of some peculiar type.

(2)—When he takes his modern problem to his Priest, in many instances he finds him uninformed and impractical with reference to problems of practical religion (which in my opinion is synonymous in many instances with social service), hence he gives up in despair at the utter futility of putting over an efficient program.

I have, for many years, hoped that the Church would see fit to adopt a program that would compel all students for Holy Orders, before graduation, to have a practical field experience in Social Activities in some of our leading Social Service Centers. Physicians, receiving their medical instruction from books alone (as is true of many of our seminaries), with no clinical bed-side or hospital experience, would not be employed by the intelligent public.

It is incredible in this year of 1922 to find ourselves with so little advance in Theological Training with reference to its potentialities, especially along the lines of efficient Social Service.

It is of interest to note in contrast to the dearth of Candidates of Holy Orders, the great advance with an ever rapidly increasing interest and enrollment in modern Social Service as a science and profession. I make this contrast because of my personal knowledge, in several instances of persons entering the field of Social Service as a profession that would have gone into the ministry had it offered a scientific program and a wage of equal attraction.

During the past few years, the Church has made a feeble attempt to enter the field of Social Service. I have been much interested in following the Social Service Program in various Dioceses and Provinces. As yet, I have seen nothing suggested or accomplished of any practical importance, and the same old "churchy" style is permeating all programs, usually resulting either in, a library of books that are recommended for reading, or an out-

line of study for Lent. This is not Social Service.

Up to the present time, as near as I can determine, the Churches' so-called Social Service Committees have functioned only in trying to establish a Christian Conscience in their respective constituencies. While this is very important, it is my personal opinion that most of our Priests (by virtue of their training and experience) are not prepared to preach principles of efficient scientific Social Service. Social Service has reached such a plane of efficiency that no constituent group or agency should preach Social Service Ideals before they exemplify them and have made some definite contribution to Social Science—at least by standardizing and co-ordinating their activities.

When you ask WHAT IS WRONG WITH THE CHURCH?—or—WHAT IS CAUSING THE DEARTH OF CANDIDATES? a thousand voices respond—WHAT IS YOUR PROGRAM?—and—WHERE ARE YOUR MODERN AND EFFICIENT LEADERS?

This communication is written by a Churchman and intended as a plea for Social Service Efficiency along the lines of practical religion. It is offered in the nature of constructive criticism.

### Date of Convention In Georgia Changed

The Bishop of Georgia has found it necessary to change the date of the Diocesan Convention from Wednesday, May 10, to Wednesday, May 17, the place of meeting to be Christ Church, Savannah, as decided at the last convention.

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Bishop Tuttle Leads  
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The noonday Lenten services of the  
Brotherhood of St. Andrew in St. Louis,  
Mo., this year are being held at Christ  
Church Cathedral, instead of at a theater.  
The downtown location of the Cathedral  
and the fact that business concerns are  
moving westward in St. Louis, give a big  
noontime crowd to draw from. As has  
been his custom for many years, Bishop  
Tuttle opened the services, speaking Ash  
Wednesday, Thursday, and Friday. Bishop  
Wise of Kansas (March 6-10), Bishop  
Sherwood of Springfield, Bishop Griswold  
of Chicago, Bishop Longley of Iowa, and  
Bishop Fawcett of Quincy, and the Rev.  
F. S. Fleming, rector of the Church of the  
Atonement, Chicago.

Open Forum in  
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During the Sunday evenings in Lent,  
after the evening services in the church,  
there will be held an interesting series of  
addresses in the parish house of the Church  
of the Redeemer, Cairo (Diocese of Spring-  
field), Illinois.

A leading representative from each of  
six local churches will speak on "Why I  
Am a Methodist," "Why I Am a Presby-  
terian," "Why I Am a Baptist," "Why I  
Am a Lutheran," "Why I Am a Roman  
Catholic," and "Why I Am a Churchman."

Funeral of Well  
Known Churchwoman

The funeral of Mrs. Robert A. Lam-  
berton took place in St. Stephen's Church,  
Harrisburg, Pa., on the afternoon of  
March 4th. Bishop Darlington took part  
in the service and made an address. Her  
husband was for many years secretary  
of the Diocese of Central Pennsylvania  
before the division of the diocese, and was  
also president of Lehigh University. Her  
father, William Buehler, was treasurer of  
the Diocese of Central Pennsylvania. She  
was for many years Diocesan Correspon-  
dent of the Church Periodical Club, and  
was prominent in the civic and social life  
of the community.

Mr. Cady Goes to  
West Virginia

The Rev. F. T. Cady of Tyrone, Pa., has  
accepted his election as rector of St. Mat-  
thew's Church, Charleston, W. Va., and  
leaves before Easter. He has made an  
enviable record for himself by his earnest  
zeal, and his going will be a great loss to  
the diocese.

He has been on the list of special speak-  
ers, and has been ever ready to respond  
to calls for help in the work of the dioc-  
ese; being also a member of the Diocesan  
Council, and secretary of the Department  
of Social Service.

He has won an important and prominent  
place in the community life of Tyrone, and  
is held in high esteem by all, regardless of  
church affiliation.

While the severance of his connection  
is much to be regretted, every good wish  
for joy and blessing goes with him as he  
takes up his new work.

A careful reading of "The Personal  
Christ," by Bishop Johnson, is a fine way  
to prepare for the Easter service.

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