

# The Witness

VOL. VI. NO. 42

CHICAGO, ILLINOIS, JUNE 10, 1922

\$1.50 A YEAR

## Bishop Lines Calls on Church to Help End War

Urge an Interest On the Part of the Church In Industrial and Social Problems

Challenging to lay the secure foundation of a new civilization, of a new world ruled by righteousness and not selfishness, the Christian Church must seek the conversion of the world to the love of peace with new ideals of what makes for the glory, honor and greatness of nations, it was affirmed by Bishop Edwin S. Lines in the course of his eighteenth annual address given in Trinity Cathedral at the opening session of the forty-eighth annual convention of the Diocese of Newark.

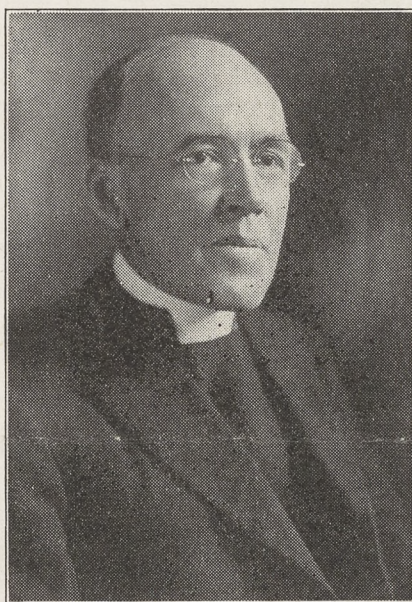
"We thought with all the horrors of the war just ended hatred of war would take possession of the world," said the bishop, "but we find that national enmities and ambitions still bar the way toward peace. No effort must be relaxed to make war, and everything relating to it, hateful. Nations may cease to make war because they are poverty-stricken and bankrupt already, but there must be a conversion of the world to the love of peace. That the church is recognizing its new responsibility toward this stricken world, I believe, although there is a lack of appreciation of the greatness of the world's need and of what must be done to save Christian civilization."

The bishop would have the church and its people realize that there is no time to be wasted in lurid descriptions of the ills of the age, but rather realize that witness-bearing, personal testimony and personal sacrifice have still their parts to play in seeking to give to the world a right conception of the principles which make for Christian thought and action, just as they had in the days of the first Christians, who, he said, "faced a more desperate situation than we do."

"Make sure that those who represent the Christian religion are thoroughly genuine, sincere and determined and you may not measure what they will be able to accomplish in our own generation," Bishop Lines declared.

"My desire for the diocese," he continued, "is that we should make the largest contribution in our power by the interest and activity of every member of it to the world's great need, with very real sympathy with all efforts to relieve distress, to give men and women larger chance in life, to correct the evils in our social, industrial and political world, to increase the store of hope, knowledge and joy to which all people may have access."

"I see no way save through the principles of the Gospel of Jesus Christ. The



Rev. William Milton, D. D.

church is in the world as the one agency committed to the never ceasing endeavor to draw men and women to an appreciation of their inheritance as the children of God; to interpret for them the revelation of infinite goodness and love which came in Jesus Christ. Most of the blessings which have come to the world have come directly or indirectly through the Christian Church, to whom we can go to teach us the way of life.

"I am not concerned in a defense of the church for its shortcomings and failures of which I am entirely conscious, needing no one to remind me of them. I am supremely interested in pleading with our people to appreciate the greatness of membership in our church and family which our Blessed Lord purchased with His most precious blood; and in pleading with them to rise to a sense of their privilege and responsibility as laborers with and for Christ

In concluding his address, Bishop Lines counseled his hearers "as Christians and Church people," to have a deep interest in such general subjects as relate to political, social and industrial welfare "and to do whatever you can to make that public sentiment for righteousness, honesty, merry, justice, upon which we must depend for the correction of what is wrong."

## London Editor Reports the Labor Conference

Finds a Lofty Christian Idealism the Chief Characteristic of the Addresses Made

By A. Manby Lloyd

So many life-long English Liberals, so many grim old Tories are turning to the British Labor Party for the way out of England's difficulties that I feel justified in using the space assigned to me to report the recent Conference of the Party. Especially so since a very lofty Christian idealism was the chief characteristic of all of the addresses, and since many of our Church leaders here are members of the party and attended the conference.

For instance Bishop Temple has already cast in his lot with labor. The time may come when Lord Robert Cecil and Bishop Gore may join him.

In the meantime let us look at some of the lesser lights. Here is a man that the Punch cartoonist delights to honor—Col. Wedgwood, M.P., the man with the strong chin and merry twinkle in the eye; a master of debate, of ready wit and repartee; a man of unruffled temper, on whom the snubs of Lloyd George and the witticisms of Churchill are wasted.

Dr. Marion Phillips and Miss Margaret Bondfield share the platform with him and he reminds them of the time—twenty years ago—when they stood on Liberal platforms. Why have they come out of the Liberal party? The programme seemed sound enough, and the workers belonged to the rank and file. But the policy—who dictated that? Why the people who contributed to the party funds, the rich Liberals, the paper kings, the cocoa kings, the iron kings, the steel kings. Those who paid the piper called for the tune. The remedy was obvious. So they founded a party where the funds were provided, and the policy directed by the rank and file. In short, the Labor Party is the Liberal Party purged.

The speeches were full of good things, but I have only space for some of the best, which are appended, but for brevity sake are shorn of their oratorical graces, and many fine shades of humor.

Col. Josiah Wedgwood, M.P.

"People say the fault of the Labor Party is that it represents the producers. Perhaps so, but Labor women represents the consumers and redress the balance. Unemployment has two sides to it. It is very disagreeable to the unemployed, but very serviceable to the Ring of Employers, who want cheap labor. Women are more idealistic than men. They think less of bread and butter and more of religion.

(Continued on page 7)



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Urge Appointment of Social Evangelists

"Every member of the Church by virtue of his baptism a member of the radical Christian movement" was the keynote of the conference held under the auspices of the Church Socialist League on May 17th, in New York City.

To make that expression real the League reorganized with Bishop Paul Jones as chairman and Rev. Wm. B. Spofford, 6140 Cottage Grove Ave., Chicago, as Secretary and Treasurer. Plans were made to hold the membership together in order to continue the radical witness of the group, without attempting to build any machinery of local chapters or organization. Some forty people met in the conference.

Among the plans adopted by the group the most important was that of preparing a memorial to the General Convention asking for the appointment by the Church of at least eight Social Evangelists who could, with the co-operation of local rectors, preach throughout the Church the full social implications of the Gospel, thus carrying on the educational work necessary to enable the Church to live up to the resolutions adopted in 1913.

The following statement expresses the general point of view of the group:

"We believe that the Kingdom of God will be realized only as we remove from our social life those standards, motives and methods which set men at variance, deny them their full spiritual inheritance and appeal to their worse instincts; such as, competition as the basis of industry, success measured in terms of acquisition, the profit motive, the supremacy of property rights, racial antagonism and the belief in safety through power.

We believe that those things are in contradiction to the spirit and teaching of our Lord, and that it is the work of the Church to eliminate, replace, or transform them so that men, in all their relationships, may express to the full that brotherly spirit characteristic of the Kingdom.

We believe that the question as to whether to accomplish this should be directed toward the spirit of men, or be applied to changing the structure of the social order, or both, is secondary to the clear conviction that the achievement of that goal is the supreme present task of the Church.

We therefore express our regret that the Church, ignoring that vision, has seen fit to associate itself with the use of methods of violence and domination by power in international, civil and industrial disputes. We, as members of the body, are shamed that the Church, pledged to service, should countenance without protest the devastating, unsocial and repressive methods of current industrial rivalry and should acquiesce in racial discriminations and national antagonisms.

Men and women outside the Church are facing these questions as moral issues, and as long as the Church fails to meet them frankly in the same way it will be

considered to have given its approval to the present status. We do not believe that this can be the final answer of the Church. We are jealous that it should, as soon as possible, take the position that its divine commission requires.

## Diocese of Georgia Plans Centenary

A forward look towards the celebration of the centenary of the Diocese of Georgia was apparent early in the one hundredth Convention of the Diocese of Georgia when one of the first resolutions to be put before the convention and which was passed, was that offered by the Registrar proposing that a committee be formed of the Bishop, the Rector of St. Paul's Church, Augusta, where the Diocese was organized on February 24, 1823, and one layman, to make suitable arrangements for the celebration. The Registrar was added to this committee, and the invitation from the parish of St. Paul's to hold the centennial there was accepted.

## Mr. Wilson Holds Healing Service in Canada

A very remarkable healing mission was held in the Church of St. Alban the Martyr, in Ottawa, Canada, by the Rev. Henry B. Wilson, director of the Society of the Nazarene for one week, beginning May the 8th.

This mission had been prepared for by Canon Whalley for nearly one year and the interest not only among the Church of England people in the city but among Christians of all other denominations was most unusual.

From the very beginning the services were well attended but as the week grew on the seating capacity had to be enlarged and at the last few services, crowds were turned away. Every available space, including the choir stalls, was used, and many stood throughout the services.

Bishop Roper attended several of the opening services and gave his hearty approval of the work.

At the request of the President of the Women's Auxiliary, Mr. Wilson remained over in Ottawa to deliver the opening sermon at the Annual Convention of the Women's Auxiliary of the Diocese held at the Cathedral.

The healing conferences will be continued at St. Alban the Martyr every week and a large number of persons became affiliated with the Society of the Nazarene. Rectors of other churches also announced their intention of organizing Nazarene guilds. There was also a good attendance of Clergy from out of town.

## Children Lead the Way in New York

The Annual Presentation Service of the Lenten Offerings of all the Sunday Schools in the Diocese of New York was held at the Cathedral on Saturday afternoon, May 13.

It was the largest service of its kind yet held, there being nearly 2500 children present. The visiting children also consisted

of 1088 children.

The total offering was \$34,886.38, being \$6,666.34 more than the offering last year and the largest offering ever made by Sunday Schools in the Diocese.

There were 14 Honor Certificates presented to Sunday Schools having over 100 per cent of increase over their last year's offering. The Gold Medal for the best Essay on Christian Stewardship, open to all Sunday Schools, was awarded to Warren T. Stantion, of Zion and St. Timothy's Church. The Bishop made the presentations and the brief addresses of welcome.

The banner for the largest offering went to Calvary Church, New York, for the seventh time in succession. The banner for the best per capita record went to St. Mary's, Mohegan Lake, and the banner for the largest percentage of increase over last year's offering was presented to St. Mary's Church, Cold Springs, with an increase of 280 per cent, but since this banner was presented, it was found that Christ's Church, Suffern, has 360 per cent of increase over last year and so the banner rightfully goes to this latter church.

## One Thousand Episcopal Clergymen Needed

The Rev. George R. Bishop, of Altoona, Pa., Chairman of the Committee on Recruiting the Ministry, addressing the Convention of Harrisburg, reported 1000 vacancies in the parishes and missions of the Episcopal Church in the United States, and stressed the necessity of taking immediate steps to meet this serious crisis.

## Convention of the District of Salina

The Nineteenth Annual Convocation of the District of Salina, met in Christ's Cathedral Church, Salina, Kansas, May 10 and 11.

In his annual address the Bishop dwelt almost entirely on the affairs within the District. He said the work naturally divides itself into two fields; the field in which the work is already organized and the new field awaiting development and of the urgent necessity of developing this new field and at the same time sustaining and strengthening the organized work. He also said that one of the most urgent needs is Church buildings representing the Church's ideals and stated that plans were under way for the building of three such Churches during the year. One at each of three rapidly developing towns, viz: Liberal, Goodland and Norton.

The question of a Memorial to General Convention petitioning them, to detach the District of Salina from the Province of the Southwest and to join it to the Sixth Province, was discussed. Convocation went on record as not desiring such a change. The Convocation also went on record as desiring a change in the title of the domestic missionary fields from Missionary Districts to Missionary Dioceses. The Convocation changed its time of meeting from the second week in May to the first week in February.



### Bishop Darlington for Prohibition

The Seventeenth Annual Convention of the Diocese of Harrisburg was held on May 9th and 10th, in St. Stephen's Church, Harrisburg, opening with a solemn service, conducted by the Rev. Clifford C. Twombly, D.D., Rector of St. James' Parish, Lancaster. At this service, Bishop Darlington read his annual Convention Address, pointing out the perils of the present age, and the means for the more effectual furtherance of God's Kingdom. He particularly stressed the necessity of the cooperation of all good citizens in the upholding of the Eighteenth Amendment. "Disrespect for the Eighteenth Amendment is the first step towards anarchy," the Bishop said. "This amendment passed by Congress and ratified by virtually every state in the Union, must be enforced."

### Have You Sent Your Answer?

The Joint Commission on the Status of Women in Church Legislation is desirous of making its survey as complete as possible. A Questionnaire on the subject has been sent to all Bishops of the Church, but some replies have failed to reach the Secretary. It is hoped that those Bishops who, for any reason, have deferred answering the questions asked will kindly send their replies as soon as possible. The Commission hopes to have its report ready in time to be circulated before the General Convention.

All communications should be addressed to 1051 Taylor Street, San Francisco, California.

Herbert H. Powell,  
Secretary of the Commission.

### Meeting of C. S. L. in Indiana

The spring meetings of the Church Service League were held on May 9th, 10th and 11th in the parishes at Laporte, Goshen and Kokomo. The programs were most attractive and resulted in some constructive work being accomplished.

The quickest returns were realized in the field of the Church Periodical Club. Mrs. D. W. Conway, of Cleveland, presented the subject. Little was known in the Diocese of the work done by this organization. After the admirable address, however, the Diocesan Officer has been overworked with business.

The Rev. George G. Burbank, of Richmond, represented the Social service work of the Church. Just how to establish the work in a small parish has always been the problem in this Diocese. The speaker made a most valuable contribution to the solution of this question.

The Diocese is under great obligations to the neighboring Diocese of Chicago for the success of these meetings as that Diocese contributed three most interesting and inspiring speakers.

Mrs. J. H. Hopkins sent everyone away with fresh enthusiasm for the United Thank Offering. The Diocese has already doubled its last offering.

The Rev. J. H. Hopkins and the Rev.

C. H. Young put us in remembrance of our duty in the work of religious education. We could not have had better leaders.

The Rev. F. S. Fleming gave an address on The Church's Responsibility for the Young People." This is a department of work which the Diocese is trying hard to develop. Renewed vigor is to be noticed all about since this meeting was held. These district meetings, held twice a year, are of the greatest possible benefit to the work of the Church, serving to overcome the isolated nature of the work.

### The Passing of a Faithful Servant

When the Rev. S. M. Bird came to Galveston Texas in 1872, he brought with him from Selma, Alabama, his servants, Philip Perine and his family. Phillip served as sexton of Trinity parish for several years, assisted by his son Robert, who succeeded him upon his father's death. From that time on until a few months ago he has served continuously, giving of himself completely to the ministry of serving in and about God's House. In January of this year while about his duties at the church he was stricken with paralysis and was carried home in the Rector's car and cared for till his death on May 12th. At the vestry meeting following his stroke he was placed on the pension list of the parish at the salary he had received at that time, to be continued as long as he should live.

During the term of his service Robert became known to all members of Trinity parish and earned and held the confidence and esteem of all the bishops and clergy of the Diocese of Texas. He was a quiet, unassuming, faithful man and his life, his faith and his work was centered in Trinity Church and all that pertained thereto.

He was himself a devout communicant of the Church and the outstanding feature of his life was his deep reverence for his Church and his faithful performance of all duties that pertained to his office.

His funeral was held Sunday afternoon in Trinity Church, the Rector, the Rev. Ramundo de Avies and his assistant taking the service and the Vestry acting as pall bearers. The Church was filled with his friends, both white and black. Mr. de Ovies took the opportunity to say that here was a shining example of how a colored man who was faithful in the duties of his office was not only honored but loved by the white people whom he served.

### Present Large Confirmation Class

When the Rt. Rev. Herman Page, D.D., Bishop of Spokane, visited St. Mark's Church, Moscow, Idaho, on Sunday morning, May 14th, a class of twenty-one was presented for Confirmation by the Rector, the Rev. H. H. Mitchell. This was the largest class in the history of the Moscow parish. Several members of the class are students in the University of Idaho, which is located at Moscow. The influence of the Church in University circles is constantly expanding under the leadership of Mr. Mitchell.

### Berkeley Commencement Next Week

The Commencement of the Berkeley Divinity School is to be held at Middletown, Connecticut on next Tuesday and Wednesday. The speakers for the Berkeley dinner are to be Rev. G. Ashton Oldham, recently elected Bishop of Albany, and Mr. J. L. Moors, a Fellow of Harvard. The sermon at the alumni service is to be preached by Rev. G. H. Toop, D.D., and the address at the Conferring of Degrees is by Professor J. M. S. Allison of Yale.

## Why Choose a Church School?

If you are planning to send your son or daughter to boarding school next year, why not let the Department of Religious Education help you to decide the problem, "Which school?"

### 125 Church Boarding Schools

There are approximately 125 Church Boarding Schools for boys and girls. These schools rank among the leading preparatory schools in the country. Many of them offer scholarships.

But more than the thorough academic training these schools give is the splendid service they render in the development of spiritual power. Your son or daughter has a right to the care of your own Church. The Chapel of the Church Boarding School is an inspiration in the daily life of the students.

Ask your Rector for information, or address

### Department of Religious Education

Church Missions House, 281 Fourth Avenue, New York City



# The Witness

Published every Saturday, \$1.50 a year

## THE WITNESS PUBLISHING CO.

(Not Incorporated)  
6140 Cottage Grove Ave.  
CHICAGO, ILL.



### BOARD OF EDITORS

Editor-in-Chief  
Rt. Rev. Irving P. Johnson  
Managing Editor  
Rev. William B. Spofford  
London Editor  
Rev. A. Manby Lloyd  
Associate Editors  
Rev. Julius A. Schaad  
Rev. George Parkin Atwater

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

## THE GENTLEMAN WITH A DUSTER

By Bishop Johnson

After reading "Painted Windows" by the Gentleman with a Duster, I have been wondering whether the anonymous author of these modern books on the dissection of prominent characters is quite a gentleman; and whether gentlemanly dusting is very effective dusting or merely raising dust so that objects are no longer clearly visible to the eye.

The author of "The Mirrors of Downing Street," "The Glass of Fashion" and "Painted Windows" has invented a very interesting pastime which consists of approaching unwary victims in a confidential manner and then thrusting in a knife between the ribs of the victim, in order that the interior may be open to public inspection.

The author has a political bias which squints toward socialism and a religious bias which approximates Unitarianism. He opens up each victim in turn and approves of the interior only whenever there is no skeleton to protect and support the vital organs.

The following sentence illustrates his dislike of the framework around which the historic Church has been built these many centuries.

Of course skeletons are ugly things when you take them out of the body and expose them to public view, but the fact that they are ugly has nothing to do with their necessity.

In lauding the character of Dr. Jacks, who is a leading Unitarian minister of England, the author makes this comment, evidently speaking his own mind:

"If this (statement) should appear vague to the dogmatist, who finds it impossible to love God or to do the will of Christ without going into the arithmetic of athanasius, and reciting an unintelligible creed (evidently the Nicene Creed), and celebrating in Christian forms the rites of these mystery religions which competed with each other for the superstition of the Graeco-Roman world in the third century, he will find no vagueness at all in Dr. Jack's interpretation of the teachings of Jesus."

Thus he exhibits the framework of creeds and sacraments in a manner which is as unhistorical as it is unfair.

And when he comments upon Bishop

Gore and states that the Bishop "nurses a mechanist's dream," because he believes in this framework of the historic church, he shows his inability to understand the needs of an historic institution, which he despises and yet desires to utilize for purpose of promoting his own vague program of a spiritual reconstruction.

\* \* \*

The two chapters in the book which best illustrate this animus of propaganda are the "Foreword," by Dr. Kirsopp Lake and the "Conclusions" by the author.

Let us examine these chapters in order to see the obtuse angle from which his criticisms of various prominent English ecclesiastics proceed.

In the "Foreword," Dr. Lake takes as his premise that "the Church is a failure as a moral leader," and he attributes this failure to the tenacity with which the Church clings to its framework by reason of which it has weathered the storm of nineteen centuries. He acknowledges that the failure of the church is not due to a lack of earnestness.

Their fault lies in the fact that "they have so little to announce."

"The defect," he says, "is primarily intellectual." He states that "the church, the Bible and even the teaching of Jesus are no longer regarded as infallible."

This of course is a misleading premise. Infallibility is not a human attribute and the fact that for centuries men have sought oracular infallibility is rather the weakness of the human race than the fundamental dogma of the Anglican Church. Even the teachings of Jesus must be transmitted through a fallible medium and there is a wide difference between the statement that "Jesus is not infallible" and that "the teachings of Jesus are not infallible"; for the former statement is a denial that Jesus is God; the latter is merely a confession that there is no receiver which can perfectly understand these sayings.

But Dr. Lake goes on to imply that the changing theories of modern science are inerrant which is the current meglo-mania of the modern intellect.

When he says that science has discredited the Biblical account of man's origin and development, I merely ask, "What does science know about the origin of man with which to discredit the biblical account?"

I agree with Professor Osborne that all of the scientific theories about the origin of life could be thrown into the scrap heap without loss.

What has science proven about evolution?

Very little, and that little more corroborative of the Genesis account than destructive of it.

Let me quote alongside of this, the somewhat vague statement of the Dusting Gentleman: "The Church does not yet realize that physical science, hitherto regarded as the enemy of the Church and the mocker of philosophy, presents us now with the world of the transcendentalists, the world of the metaphysicians, the world of religious seers, a world which is real and visible only to our limited senses, but a world which disappears from all vision and definition directly we

bring to its investigation those ingenious instruments of science which act as extension of our senses."

If I had some way of ascertaining just what the author means by this hocus-pocus of physical and spiritual legerdemain, I might comment. All I can do is to gasp and to say that this change of front in physical science is like the reversal of infallible decrees by one Pope who has forgotten what another Pope has said.

Physical science is to be commended for its sudden conversion, even if one is skeptical about its inerrant conclusions about matters which are so foreign to its business.

\* \* \*

Again following Dr. Lake we are informed that "the Kenotic theory of Bishop Gore showed that what were considered the 'very words' of the Lord Himself could no longer be regarded as infallible." Therefore Dr. Lake (not Bishop Gore) concludes that men "are not willing to accept all His teachings." They doubt whether He is to appear as the Judge of the living and the dead.

"They accept much of His teaching and try to follow it because they believe that it is true, but they do not believe that it is true because it is His teaching."

Of course, this grandiose conclusion of the human mind sitting in judgment on the teachings of Jesus as distinct from the imperfect attempt of poor Christians to follow Jesus is the very basic principle of those without the Church as contrasted with those within.

The matter reduces itself not to a discussion of infallibility which is academic, but a discussion of obedience which is fundamental.

Shall I disobey the 18th Amendment because I believe that the U. S. Government is not infallible; or shall I accept the amendment because the Government speaks as one having authority, and not as the socialists and latitudinarians.

It is evident that "Painted Windows" is an effort to criticize individuals with reference to their intellectual allegiance.

Shall we obey the sayings of Jesus, even though not infallible or the turgid conclusions of intellectuals?

It is a choice and one must be guided in that choice by the probable results of such transferred allegiance.

Now comes the curious proposal of the hermit crabs.

They ask that those in authority in the Church shall confess the failure of their leadership and turn over the historic institution to the devotees of new science.

And here is the argument of Dr. Lake: "These are the three things which the Liberal wishes to keep in the Church." (For your information they are (1) "The right understanding of life. It cannot be given by any THEORY of the universe, which like the biblical one is a glaring contradiction to the FACTS of modern science"; (2) "The second necessity is a purification of the human spirit. (3) The helping hand of grace. These last two he makes no effort to define. In fact, if he were to succeed in defining



them he would immediately dethrone his definition).

"He knows that to keep these in the Church, the traditional forms of Church life require great changes, BUT HE WISHES TO PRESERVE THE INSTITUTIONAL LIFE OF THE CHURCH as a valuable inheritance." To him it is clear that "Christians who in one generation invented the theology, sacraments, thoughts, practices and ordinances of the past have the right in another generation to change these. The continuity of the Church is in membership, not in documents."

Here is the gist of the whole matter. It runs something like this:

Innumerable thinkers have tried to put over the conundrum of Dr. Lake. How to give a body to an etherical plan that despises a body?

The institution which Dr. Lake desires to appropriate has been built like a solid ship of good ribs and supports. Floating on a raft which he has hastily constructed in his lifetime, he longs for the seaworthy qualities of the ship that has weathered the storm.

So he politely asks the ship to take out its ribs and supports so that he can use it to transport his cargo.

For the ship was built by those who believed in the necessity of creeds, sacraments and obedience to the sayings of Jesus.

Now when Dr. Lake succeeds in scrapping the ship, he will find that he has only another raft.

For a raft is a collection of ideas and will float so long as the fastenings hold; but a ship is an institution which depends for its continuity neither on its documents nor the life of its members, but upon its mechanical construction.

Of course, if all the crew died there would be no one to propel it, but that catastrophe has not yet happened; and although they may be lacking both in commanding leadership and in intelligent seamanship, yet the good vessel keeps on its course, and still carries the humble and the meek to the harbor where they would be.

One might propound another conundrum alongside of this:

When is a Church not a Church?

And the obvious answer would be—When you have taken out its ministry, the authority of its commander. Then it would be a wreck.

\* \* \*

The truth of the matter is that the Church was not built for intellectuals. It never has carried "many wise men"—they have usually sailed in tubs of their own construction.

The Church was built for the humble and the meek; for little children and men like them; for the poor in spirit and those that hunger after righteousness; and while it is true that it has had many fool officers and incompetent sailors, the fact remains that it remains after many a storm, while the tubs and rafts have been sunk or broken up.

You cannot replace the Church with an idea.

You may have your idea and build it up into a veritable ark, but there are

some of us yet who are not impressed with the seamanship of theorists and who steadfastly refuse to turn over the old ship to be broken up into a modern raft.

Let us conclude with the statement of the author in his conclusions.

"Science is the one voice that condemns in these days the self-destroying madness of a world set on seeking to live habitually in the lower life."

Where has this happened?

In Berlin, which was the holy mecca of scientists?

In our universities where science reigns supreme and the Church has been rigidly excluded (although she built the older ones)? Do the youth who listen to the voice of science and science only, reflect this elevated plane?

In our scientific laboratories which devised most of the engines of destruction in the late war?

True! The Church did not live up its voice as it might have done. But there were a few Churchmen that did. They lacked a large audience. There were a few scientists that did. They lacked any audience.

The one trouble with these scientific leaders of humanity has always been this same lack.

True! Preachers are apt to talk over the heads of common people—yet they frequently touch the heart and sometimes the head.

But scientists! They talk over the hearts of nearly everybody and they have not yet demonstrated scientifically that the heart exists. Their cold phosphorescent light has never warmed anybody into seeking righteousness.

True! The Church has few real leaders. But she never has had and yet she has done a creditable work without them.

Science has never been able to gain a hearing or to build even a raft until the Church has paved the way, although she has had oodles of leaders.

The only answer to the Gentleman with a Duster is that science has a free pathway to accomplish the end that he prophesies.

Why borrow the poor old hulk that she despises?

Why not leave the old ark to those timid souls who prefer to navigate in an old vessel that has nothing to recommend it from a scientific standpoint, except that it has been a going concern for nineteen centuries in spite of the fact that, like her Master, she has been usually despised by those who trust her not but still would use her?

The Gentleman with a Duster has succeeded in filling the air with dust, but it will settle again just where it was, for it is the nature of useful vehicles to accumulate dust. It is in the laboratory only that you succeed in eliminating dust and microbes, but few of us are able to spend our lives in a laboratory.

"Painted Windows" is an interesting book from the standpoint of vivid portraiture, but its last chapter on "Conclusions" is simply a dust storm in which all landscape is hid from your eyes.

If anyone can see any articles of furniture therein, I challenge them to describe what these articles are.

The Church was built without the aid of intellectuals, to the Greek it was foolishness.

The Church could not have originated the faith and the sacraments as Dr. Lake contends in any generation, for the Church was scattered over the whole earth, and nothing but a gigantic miracle could have induced the Church in Gaul to have reformed itself in the third century, or any other century, along exactly the same lines as the Church of Egypt and the Church in Persia.

The solidarity of the Church's faith and practice in the third century is a proof of its common origin in the first, for no two reformers ever yet reformed alike.

The Church suffered its greatest blow when it changed from a Church of common folk during the persecutions, to a Church of the intellectuals under the patronage of Constantine.

And it has more to fear today from the cold generalizations of modern Sadducees, who are in the saddle of public opinion, than it has from the harmless habits of ritualistic Pharisees who sometimes follow Christ.

## Church and Altar Furnishings

Wood — Metal — Marble

STAINED GLASS WINDOWS

after the Antique Method

MEMORIAL TABLETS  
HONOR ROLLS

Bronze, Brass, or Marble and Mosaic

DESIGNS AND ESTIMATES ON REQUEST

Spaulding & Company

Michigan Ave. at Van Buren St.

CHICAGO, ILL.



## Shall the N. W. C. be Continued

By Rev. W. H. Milton, D.D.

Executive Secretary of the Nation-Wide Campaign

One of the earliest publications issued by the Presiding Bishop and Council on the subject of the Nation-Wide Campaign contains the following statement:

"There are those who are of the opinion that if the Campaign had been a purely financial drive for a definite sum and had been handled, centrally and locally, only by laymen expert in such matters, the financial results would have been much larger. This may or may not be true. The sufficient answer to this comment is that what the Church needed was not so much a plethoric treasury as a change of heart. The mere spasmodic raising of a large fund would not of itself make good the neglect of the Church's Mission. The prayers and intelligent interest of the people and the offering of lives are just as necessary as money for the proper doing of the Church's work. The support of the larger work which is the fruitage of a revival of interest and devotion will be permanent. The hope was, and is, that through a spiritual transformation the interest and giving would be raised to a high plane and remain there; and that the Church would no longer be in the unhappy state of struggling merely to maintain existence but would enjoy the abounding happiness of expansion and service."

If this be true, the question with which we began these lines is already answered. The mind must be kept informed and the conscience must be kept awake.

The difficulty in the Church today is the outcome of an inadequate conception of what the Campaign is. It is not a new piece of machinery devised to increase funds for and interest in the general work of the Church. It is not something which part of the year runs concurrently with parochial or diocesan life and during other parts of the year retires from the scene so that we may do our regular work. It is a concerted attempt to lay before the people of the Church, all the people of the Church, the whole work of the whole Church. We are by baptism members of the Church, not of the parish, and our first duty is the work of that Church, not the "missionary" work as distinguished from the "parochial" work, but the whole work of the Church's Mission, in foreign and domestic, in diocesan and parochial fields.

In other words, it is primarily a work of education. We know the commandment to love our neighbor but as in the days of old we need to be taught who our neighbor is. We know we belong to the Church, but we need to see the Church in terms of her glorious task of taking citizenship in the Kingdom of God to all men, in all places.

But it is more than a work of education. It is a work of expression. When we know, we must act. How to act is a question that must be answered. Channels of expression must be provided and they must be channels that lead where we

want to go with our worship, our service, and our gifts.

The work of the Nation-Wide Campaign has been to hold up the Church as the body of Christ, the first channel of our worship to God, the first channel of our gifts and service.

In these days of loosened attachments to institutional religion, we must assert the more boldly and with deepened conviction our position that the Church is not a school of thought, not a collection of like-minded persons, not merely one of many worthy institutions, but a created organization to which Jesus Christ promised His presence to the end of the world, the visible expression of membership in Him, and His means of extending His Kingdom.

The needs of the world where the Church is definitely trying to meet them are placed before the members of the Church, are balanced with each other in general, diocesan and parochial programs, and the way prepared whereby all the members of the Church may put their man power and their means into a pressing forward to the high prize of their calling. Methods of organization, tried and proved, are suggested, leaders drafted and supplied. In short the Nation-Wide Campaign consists of an attempt to teach ourselves our task and to evolve the method whereby that task is to be done.

Increased enrollments in seminaries, increased attendance in Sunday Schools, increased teacher staffs, increased missionary forces, parishes made over, new parishes started, dioceses heartened, better attendance, more confirmations, localism broken down, these are the reports that come in from all over the field, reported by those who shared in them.

But despite these increases, and despite the financial increases, three and a half million, by estimate, in parish support, over two million, by estimate, in diocesan support and over seventeen hundred thousand dollars for the work of the general Church, the Church is merely enabled to maintain her present work on the larger basis now established. Speaking financially, the average communicant's contribution to the general work of the Church is even now but six cents a week. Very

little can be done of the advance work that the situation calls for until the Church more completely accepts the support of it and more completely mobilizes her forces to man it.

Shall the Nation-Wide Campaign be begun in those places which have not yet fully apprehended its principles and are holding back? Shall it be continued throughout the Church wherever it has been begun? Yes, if the Church is to rise to the challenge of her tasks. Yes, unless we are to lose the splendid gains that have been made, unless we are to fall back into smaller molds of thought and leave the whole Church's work to be done by the willing few before whom the different activities of the Church crowd in desperate competition.

This is the first of a series of articles on Convention Subjects. Other contributors, whose articles will appear soon, are Bishop Manning, Bishop Bennett, Bishop Talbot, Bishop Jones, Bishop-elect Slatery, and Dean Francis White.

MADONNAS AND SUBJECTS on the Life of Christ. Reproductions in colors of the Great Masters. \$1.00 per dozen, assorted. M. Zara, Box 4243, Germantown, Pa.

## THE NAZARENE A Magazine of Healing

Invaluable as an aid to the stimulation of healing in the Church and its restoration as a normal part of the Christian life.

Invaluable for rectors who are losing communicants to healing cults.

A subscriber writes: "Every clergyman should have a copy of the last issue."

Another: "The revelation of the teaching of Jesus is most helpful."

Sample copies, 10 Cents.

Subscription, \$1.00 Per Year.

## THE NAZARENE PRESS

Boonton, N. J.

## Summer Schools For Church Workers

Province of New York and New Jersey

Princeton Seminary  
Princeton, N. J.

Hobart College  
Geneva, N. Y.

JULY 3RD TO 14TH

Courses in Religious Education; Missions and Church Extension; Christian Social Service; Personal Religion; Prayer Book; Bible; Church Music.

### What to Teach and How to Teach

Registration Fee, \$3; Room, \$2; Meals, \$15.85. Total, \$20.85 for the entire session.

Registrations are restricted to the comfortable capacity of the buildings; therefore REGISTER AT ONCE! Address

MRS. GERALD H. LEWIS, Secretary,  
ST. ANDREW'S RECTORY BEACON, NEW YORK



## The London Letter

(Continued from front page)

"We don't want to rob anyone of their property, but we want to stop other people from robbing us.

"My education did not amount to much, but I learnt two things: (a) Better be dead than be a slave. (b) Only cowards submit to injustice.

### How to Solve Unemployment!

"Adam was never out of work. Robinson Crusoe was not unemployed. Why? Because they had access all the time to nature.

"Suppose we could send a deputation not to the Prime Minister, not to Parliament, but to the High Courts of Heaven.

What is the question we should be asked? Simply this: Is your land in use, are your mines played out, have you access to your raw materials?

"To solve unemployment we must solve the land problem. What God intended for all has been made the property of the few.

"Don't expect too much from Labor. The problem cannot be solved by one election, or one Labor government. It is an age-long problem

"Our opponents say the question is—will you vote for Brown, or vote for Brown's Boss? That is not the question. It is a question of knowing what the rank and file want. For what happens to Brown when he gets into Parliament? Brown's Boss either buys him or shoots him! What did education in the army amount to? Always obey the sergeant-major! We do not object to discipline, but the best discipline is self-discipline.

"What is Lloyd George's idea of education? Putting his hand in his coat, he strikes an attitude a la Napoleon and says: 'We want our youth trained to compete with the youth of France, of Belgium, of Germany etc.' But parents want their children educated, and not trained to compete with other nations. They don't want them trained to become tools for the production of dividends. We want real history taught and not records of piracy. The people should be told who Wat Tyler really was. Fewer Waterloos and more Majubas would be a good thing for English pride."

### Miss Margaret Bondfield

Miss Bondfield was one of the big hits of the Conference. She said in part:

"We want the atmosphere of this beautiful midland town, the clear air, the fragrance of flowers and the song of the birds translated to the city. The capitalist era is an anachronism. It thinks too much about iron and too little about the golden age. We look for an era based on educated democracy. The emotional politics of the past were a form of doping. They failed because they did not translate emotion into action.

"I like our Lord's parable of the two men. One said 'I go' and he didn't go. The other said 'I don't go,' but he did. I prefer the latter type. We would rather have him than the man who is always holding up his hands in favor of resolutions—and does nothing."

\* \* \*

Miss Bondfield referred to her American visit, and the experiment of a Milwaukee

government. I understood her to say that they planned a five year programme, and a five year budget, which includes bridge building, etc., and the opening up of commercial relations with other states.

But the cry of excessive taxation was raised, the people were bought and the government was turned out. England is paying a million pounds a day on its internal debt of 6,000 million pounds. The Labor party proposes to reduce this debt.

Produce more, says Lloyd George. Yes, but who for? What is our experience? When some form of new invention is applied to production—to machinery—it means more permanent unemployment. We don't want to smash machinery but to chain this demon to the service of mankind.

There are 50 separate processes in the making of a boot. Each worker in a boot factory is employed for the whole of his life in turning out the 50th part of a boot! What a soul destroying industry.

Since 1870 three hundred million acres of land have gone out of cultivation.

These are some of the evils that must be attacked as we go forward to the Co-operative Commonwealth.

### Bishop of Georgia Speaks On Convention Problems

The Bishop paid tribute in his address to the late Rt. Rev. Troy Beatty, D. D., who spent more than twenty years of his life in the Diocese before it was divided. Referring to the proceedings of the General Convention, the Bishop of Georgia said at the Diocesan Convention that he considered one of the most important matters to be acted upon is the question of the future policy of the Church in connection with what is known as the Nationwide Campaign, as it involves the vigor and progress of all the missionary activities. "The Church, he said, "has no excuse for being, unless its people consider that the proportion of the faith and the spread of the Gospel in all the world is the Church's chief business and therefore

the chief business of its Conventions and Councils. The significance of all of the acts of the General Convention, as of all other councils, is derived from the fact that they bear more or less directly upon this supreme purpose. The value of all human effort lies in the fact that it has an ideal and a goal. When men lose sight of the goal and forget the ideal their activity becomes a profitless business. I hope, therefore, that in all our thought about the General Convention we shall not allow ourselves to be side-tracked by any partial and lesser in it."

In regard to Prayer Book revision, the Bishop said: "Few of the changes can be considered radical, in the sense of disturbing the principles or foundations of our form of worship. I am not sure that any of them are. Many of the changes are in my judgment admirable and desirable. Of some of them I do not approve. Some of them will greatly enlarge the liberty of use and will permit brevity and variation. We are moving away from the principle of a rigid uniformity. It would have been better doubtless if some uniformity had never been opposed. We inherited it from the disturbed and controversial days of the Reformation, when differences were wide and acute, when men did not trust one another and when it was felt that the faith and order of the Church were at stake. But it has not always been so in the Church and it is well that we are getting away from it.

**R. GEISSLER, INC.**  
NEW YORK  
56 W. 8. STREET.  
CHURCH  
FURNISHINGS  
WINDOWS—TABLETS  
FABRICS—EMBROIDERIES  
MEMORIALS

**CHURCH VESTMENTS**  
Cassocks, Surplices, Stoles  
**EMBROIDERIES**  
Silks, Cloth, Fringes  
CLERICAL SUITS  
Hats, Rabats, Collars  
**COX SONS & VINING**  
131-133 E. 23rd St. New York

**MRS. A. A. GUTGESELL'S**  
**Christmas Novelty Gift Book**  
ESTABLISHED 1912  
Each Year Better and Better,  
This, our Eleventh Year, Best of All.  
**A SAFE and ATTRACTIVE PLAN**  
**For Women's Church and Benevolent Organizations TO RAISE MONEY.**

Send your order for Sample Book NOW as they are made up during the summer months.

It consists of a line of artistic, inexpensive Christmas Novelties, Enclosure Cards, Seals, Ribbons and Paper for doing up packages, as well as a large exclusive line of attractive, engraved, and hand painted Christmas Greeting Cards, neatly arranged in attractive display.

Years of Experience Enables Us to Give the Best of Service

For information and testimonials from Clergymen and organizations who have repeatedly used our method and Sample Book address

MRS. A. A. GUTGESELL, Inc.  
406-410 Sixth Ave. So. Minneapolis, Minn.

**SAINT KATHERINE'S SCHOOL**  
Davenport, Iowa  
Under the care of the Sisters of St. Mary.  
A thorough preparatory school  
for a limited number of girls.  
Beautifully situated on a bluff overlooking the Mississippi.  
School recommended by Eastern Colleges.  
Address  
The Sister Superior

### Exciting New \$1.75 Novel for 15c.

You Must Not Miss Reading "The Purple Mask," by Louise Jordan Miln. It Will Make You Forget Your Troubles.

You will experience genuine relief and pleasure in reading "The Purple Mask." Here is an intensely absorbing romance whose hero is as lovable and invincible as D'Artagnan of the "Three Musketeers." This new story is by one of the most popular authors: it is clean, original, thrilling, satisfying; one of the most exciting and most discussed of the new "best-sellers." The Pathfinder, in accord with its policy of giving the best in everything, will publish this great story as a serial starting June 3. You can secure this complete novel by sending only 15 cents for the Pathfinder for 13 weeks. The Pathfinder is the famous illustrated home weekly from the nation's capital. This offer costs the editor a lot of money, but he says it pays to invest in new friends. Send 15 cents at once and receive the magazine 13 weeks, with this serial included. Address Pathfinder, 357 Langdon Sta., Washington, D. C.



## CHURCH SERVICES

## CHICAGO

**ST. CHRYSOSTOM'S CHURCH.**  
1424 North Dearborn Street

The Rev. Norman Hutton, S. T. D.,  
Rector.  
The Rev. Robert B. Kimber, B. D.,  
Associate.  
Sunday Services: 8 and 11 a. m.; 4:30  
p. m.

## NEW YORK

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Amsterdam Avenue and 111th Street,  
New York.

Sundays: 8, 10, 11 a. m., 4 p. m.  
Week-days: 7:30 a. m., 5 p. m. (choral).

## BROOKLYN

## ST. ANN'S CHURCH

Clinton and Livingston Sts., near Borough  
Hall

The Rev. G. Ashton Oldham, Rector  
Sunday Services: 8 and 11 a. m., 8 p. m.

## CLEVELAND, OHIO

## TRINITY CATHEDRAL

The Very Rev. Francis S. White, D. D.,  
Dean.

Sunday Services, 8:00, 11:00 and 4:00.  
Daily Services, 8:00, 11:00 and 4:00.

## NORFOLK, VIRGINIA

## CHRIST CHURCH.

The Rev. Francis C. Steinmetz, S. T. D.,  
Rector.

Sunday Services, 7:30 and 11:00 a. m.,  
4:30 p. m.

Wednesday and Saints' Days, Holy  
Communion, 11:00 a. m.

## THE WOLCOTT SCHOOL

Boarding and Day School for Girls  
DENVER, COLORADO

College Preparatory and General  
Courses

Affiliated with the Wolcott Con-  
servatory of Music

CIRCULAR UPON APPLICATION

## SHATTUCK SCHOOL

A Church School for Boys  
57th Year

It is conspicuous among schools  
for its select class of boys, its high  
rank in scholarship, its moral and  
physical training, the care taken of  
its boys, and their character when  
graduated.

A Militray Boarding School of the  
best type. A Church School with the  
traditions and ideals of fifty years.  
Graduates prepared for any college.

Boys may be entered at Mid-Year.  
Summer School on a Unique Plan.

Address

## THE RECTOR

Shattuck School Faribault, Minn.

## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

## WASHINGTON

Recently I spent a Sunday in Wash-  
ington and went to the Church of the  
Epiphany for the morning service. The  
Memorial tower to Dr. McKim, so long the  
rector of Epiphany, is rapidly rising. The  
Church was filled to the doors, the con-  
gregation numbering about 1300 people.  
It was an inspiring sight, especially for  
one like myself who seldom sees the con-  
gregations of our eastern Churches.

The rector, the Rev. Dr. Freeman,  
preached a forceful and interesting ser-  
mon. It had thought, feeling, illustration,  
and power. I shall not attempt to re-  
produce even a single paragraph, but shall  
say that it was the message of a man  
alert to present day conditions, and the  
spiritual needs of our generation. The  
congregation was most attentive.

After the service, Dr. Freeman came di-  
rectly into the Church and greeted cor-  
dially all who remained to see him. It  
was obviously impossible for him to at-  
tempt to be at any entrance, and to speak  
to the dispersing congregation. But he  
did the next best thing, and the people  
who wished to see him had the oppor-  
tunity.

It was my pleasure and privilege to  
have dinner with him in the hospitable  
rectory, and to discuss matters of interest  
to us both, especially the General Conven-  
tion, and Christian education.

I must not quote Dr. Freeman, as con-  
versations in a rector's study are often  
considered of a somewhat confidential na-  
ture. But I was most impressed by the  
fact that he has given intensive thought  
to the needs of education in his parish. It  
might seem that a man who has so many  
duties in connection with his Diocese and  
the National Church, and with 3700 in-  
dividuals in his pastoral care, would not  
have time to consider minutely the plans  
for the education of children. But Dr.  
Freeman has a program for the fall that  
will send a mighty wave of interest  
through his parish. I advise you to watch  
the Church of the Epiphany this fall, for  
the results of a campaign that will enlist  
the strongest men in the parish, in behalf  
of the education of children.

Dr. Freeman has been honored by the  
Diocese of Washington by being elected a  
deputy to the General Convention, al-  
though he has been in the diocese only a  
year.

Washington is a city whose wonders  
grow apace. Within a generation it  
should rival in beauty some of the old  
world capitals. It may remind one of the  
glories of Rome of the Caesars, more  
than of the Gothic solidarity of mediaeval  
cities, but it is bound to be the Mecca of  
America.

And this suggests a question. Why  
should not the National Church have its  
headquarters in the Capital of the Na-  
tion? Even as the District of Columbia is  
not a part of any state, so might a large  
area freed from Diocesan control, become

## CHURCH SCHOOLS

BERKELEY DIVINITY  
SCHOOL

Middletown, Connecticut

Address:

Rev. WILLIAM PALMER LADD, Dean

## Western Theological Seminary

No fees, but such requirements as are  
necessary for strong class-work, a  
peaceable dormitory and a full chapel.

Address

REV. WM C DEWITT, Dean,  
2720 Washington Blvd., Chicago

The Protestant Episcopal Theo-  
logical Seminary in Virginia

For catalogue and other information  
address the Dean,

REV. BERRYMAN GREEN, D. D.,  
Theological Seminary,  
Alexandria, Va.

## College of St. John, the Evangelist

Greeley, Colorado

## FULL COURSE IN THEOLOGY

Opportunity afforded to combine this  
course with Arts Course in the Colorado  
Teachers' College.

For information apply to  
DEAN BONELL

## ST. STEPHEN'S COLLEGE

The only Eastern college officially con-  
trolled by the Episcopal Church and en-  
dorsed by the Synod of any Eastern Prov-  
ince. Its degree of B. A. is recognized by  
all universities in this country and abroad.  
Tuition, board and room, \$500.00.  
Post-office: Annandale-on-Hudson, N. Y.  
(Station: Barrytown on the New York  
Central Railroad).

"On the Hudson River Facing the  
Catskills."

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

## HOBART COLLEGE

(FOR MEN)

## WILLIAM SMITH COLLEGE

(FOR WOMEN)

Geneva, N. Y.

100th Year Opens Sept. 20, 1921.

Hobart offers a large number of scholarships  
to students preparing for Holy Orders.

RT. REV. CHARLES H. BRENT, D.D., LL.D.,  
Chancellor.

REV. MURRAY BARTLETT, D.D., President.  
For information address the President.

## HOWE SCHOOL

A Superior and Thorough  
CHURCH SCHOOL FOR BOYS

Careful Selection—Limited Enrollment  
A separate school with individual  
attention for little boys.

Rev. Charles Herbert Young, M. A. Rector  
ADDRESS BOX W. HOWE, INT.