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The Witness

"FOR CHRIST AND HIS CHURCH"

We have made arrangements with Longman, Green & Co., which enables us to begin next week a series of instructions on the Church, written by Donald Hankey.

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DR. GRANT SEES SPLIT AHEAD OF CHURCH

New York, May 16.—Preaching this morning on "Will the Episcopal Church Split in Two?" the Rev. Dr. Percy Stickney Grant, rector of the Protestant Episcopal Church of the Ascension, Fifth Avenue and Tenth Street, New York, declared that in America today the bishops of the Church are "reaching for more authority" and that he feared, "through the assertion of Episcopal authority, which so narrows and hampers the growth of the Church, the variety of its expression, and the energy of its active ministry, the more vigorous of our clergy will organize their parishes into community churches or will leave the Protestant Episcopal Church and establish such churches."

Dr. Grant astonished his big audience by declaring that the sacrament of confirmation "as it is now understood is an outworn custom of little significance." He said there were "few thinking adults who join the Episcopal church today, and few of them upon any intellectual persuasion."

He affirmed that he could not recall any advance legislation which the Episcopal Church had enacted in his time. He said the Church had made no pronouncement on suffrage, prohibition, or the abolition of poverty. He declared that "the listlessness and self-satisfaction of the Episcopal Church are driving some of the more humanitarian clergy out of the ministry."

Dr. Grant said there are at least four conditions in the Episcopal Church today that "may divide it permanently into independent organizations."

"These elements of possible secession," Dr. Grant said, "are:

"The antagonism between high and broad church into what some call the Catholic and Protestant parties.

"Episcopalian usurpation of authority.

"The attraction and efficiency of community churches for clergymen and vestries hampered in their work by Episcopal authority.

"The inertia of the Church toward any kind of progress— theological, organic, social, or economic."

GOVERNMENT AIDS THE CHURCH.

The Bishop of the Panama Canal Zone, who had come to New York for a special purpose, presented to the Presiding Bishop and Council for its consideration an offer which had been made to him by the Governor of the Panama Canal. The offer was a generous lot of land on condition that Bishop Morris would build on it buildings which would be in harmony with the already handsome structures put up by the Government in that, the official center of the Zone.

The Presiding Bishop and Council realized that this was an offer that had to be taken advantage of, and authorized Bishop Morris to accept the land in the confidence that many people will wish to make special gifts to insure the carrying out of this plan.

BIBLE IN SCHOOLS.

Resolutions were passed by the ministers' meeting of six churches in Chicago asking the constitutional convention to provide for the daily reading of the Bible in the public schools "as a right, no more to be denied as a part of education than a knowledge of arithmetic or geography."

The resolution of the state committee asks that the reading be compulsory.

CHURCH CELEBRATION IN HONOLULU

The people of Honolulu have been recently celebrating the Centennial of the landing of the first missionaries in the Hawaiian Islands. On the evening of April 18th in the great Central Union Church, Bishop Restarick preached the Centennial sermon on "The Achievements of Missionary Efforts in the Islands in the last Hundred Years." On every hand, Bishop Restarick received inspiring evidences of the affection and respect of the descendants of the old missionary families. Judge Dole, one of the leading men of the Hawaiian Islands and the son of a former missionary, declared at one of the meetings that no man had ever come to the Islands to live who had understood the situation as well as Bishop Restarick. A great pageant was one of the features of the celebration. In it, the Church was represented by all of its organizations. Sixty eight of our Church people took part in the final scene.

For many years St. Andrew's Cathedral has labored under the disadvantages of having its main entrance shut off from the street by a row of cheaply constructed houses. Ever since he came to Honolulu, Bishop Restarick has tried to secure that property but there were legal difficulties in the way owing to the land being involved in an estate. At last the heirs of the Estate have agreed upon the sale and have fixed a price of \$60,000. Bishop Restarick immediately interviewed a number of business men of Honolulu, not members of our own Church. They asserted unanimously that the possession of that property by St. Andrew's Cathedral was a matter of civic interest and that they desired to have a share in securing it for the Cathedral. One man, not a member of the Church said immediately, "count on me for \$6,000, one tenth of the price." Mr. John W. Wood who visited Honolulu a few months ago and inspected the Church property said that in his judgment, the proposed purchase is one of the most important forward steps that could possibly be taken on behalf of the Cathedral. It will insure for the Cathedral for all time, an unrivaled situation in the very heart of Honolulu.

The Department of Missions will be glad to receive and forward gifts of American Church people to aid in insuring the acquisition of property. An American Church woman, a sister of one of our Bishops who has been in Honolulu during the winter and spring, says that she has never seen such services anywhere in the world as those in the Cathedral and its surrounding missions on Good Friday and on Easter Day. The offerings of the Sunday Schools from the missions on all the Islands have been larger than ever before.

DR. STEVENS TO LOOK FIELD OVER.

Dr. W. Bertrand Stevens, rector of St. Mark's Episcopal Church, has left for California, where he will investigate the conditions in the Los Angeles diocese which recently elected him as bishop-coadjutor.

Because of important Church matters here, notably the drive to raise funds for educational purposes, his visit was deferred till this campaign was concluded.

A press dispatch received last night from Los Angeles states that Dr. Stevens has again been elected to the position of coadjutor. This action was taken because at the first election some technicalities of the canon law were overlooked and because of the importance of the position it was necessary to comply with the strict letter of the regulations and a second election was called for that purpose.

FORM COUNCIL IN DIOCESE OF KANSAS

The organization of a Bishop's Council, modeled after the establishment of a Church Service League for women, the Presiding Bishop's Council in the American Church, and the successful holding of a boys' camp, were outstanding features of the sixty-first annual convention of the Diocese of Kansas held at Grace Cathedral, Topeka, Kansas.

The plan for a Bishop's Council received the unanimous approval of the convention. It is the hope of the Bishop that each rural dean may have a similar council for his deanery and each parish priest one for his parish.

The Bishop's Council for the Diocese is to consist of six priests, six laymen, and six women. The activities intended to be represented in the council are similar to those provided for in the general Church—religious education, finance missions, social service, the Nationwide Campaign and publicity.

In accordance with the plans of the National Church the Diocesan Church Service League, composed exclusively of women, will include representatives of the Woman's Auxiliary parochial guilds, the Girls' Friendly Society, the Daughters of the King, the Church Periodical Club and Church schools and hospitals. Miss Elizabeth Matthews of Glendale, Ohio, made several addresses on the work of the new organization. Miss May Case March, field secretary of the Girls' Friendly Society, spoke concerning that society which with the vigorous indorsement of Bishop Wise is making rapid progress in the Diocese.

One or two women were duly elected delegates to the Diocesan Convention, and took their places there, but most of the women showed greater interest in the Service League. Compared with previous years, the number of women visitors at the sessions of the Convention was small.

The boys' camp—one of the many progressive measures introduced by Bishop Wise—attracted 150 high school lads from all parts of the Diocese. The boys camped on the grounds of the College of the Sisters of Bethany, with Captain W. P. McLean, Chaplain Otis Gray, and other men who had served in France, in charge. Services devotional addresses, games, contests, and other activities occupied the attention of the boys.

The devotional life of the Convention was a significant feature. There were daily celebrations of the Holy Eucharist with a corporate Communion of the Diocese on Tuesday morning. Brilliant addresses by Bishop Weller, of the Diocese of Fond du Lac, the Rev. George Craig Stewart of Evanston, Ill. the Rev. H. K. Sanborn of Nevada, and others gave a deep spiritual tone to the Convention.

Bishop Wise delivered his annual address Sunday afternoon. In addition to reporting on diocesan work, he urged better financial support for the clergy, commended the healing mission begun by James Moore Hickson and stressed the need for thorough business methods in handling the temporal affairs of the Church.

DR. COOK ELECTED.

Wilmington, Del.—The Rev. Philip Cook, D.D., rector of St. Michael's and All Angels Church, Baltimore, was elected Bishop of Delaware on the fifth ballot at the special convention of the diocese Wednesday, May 12.

DIOCESAN COUNCILS ORGANIZED BY WOMEN

Reports are constantly coming in showing the interest with which the Church Service League is being received in various parts of the country. Miss Elizabeth Matthews, president of the National Committee recently returned from a visit to Oklahoma, where at the time of the first convention of the reunited districts of Oklahoma, in Oklahoma City, a four days' institute was held in which Miss Matthews conducted a large class on woman's work. At the close of the institute Bishop Thurston appointed a diocesan council of the Church Service League with Mrs. T. H. Dwyer as chairman. Much interest was manifested and the outlook is very promising.

Miss Matthews was also in Kansas at the time of the diocesan convention and conducted conferences on the subject of woman's work on three mornings. The women of the diocese had been summoned to consider the advisability of forming a house of churchwomen but on the afternoon of the third day they decided to form instead a diocesan Church Service League. A council was appointed with Mrs. J. Mc. E. Ames as chairman.

In New Jersey, Bishop Matthews requested all the clergy to send delegates from their parishes to a woman's meeting to be held in Elizabeth at the time of the convention when the work of the Church Service League would be explained and described. A large number of women came and expressed much interest. Each of the federated diocesan organizations was presented in a five minutes address setting forth its purpose and aims, and also the appeal of the league to women at large. Mrs. John W. Howell, vice-president of the National Committee, then spoke on the whole conception of the league as the opportunity for women's service in the Church. An open discussion followed in which the audience took an active part. The diocesan council is prepared to assist everywhere in the formation of parish units of the league.

MR. HICKSON IN BROOKLYN

At St. Ann's Church, Brooklyn, the Rev. G. Ashton Oldham Rector, a total of nearly 5000 persons crowded the edifice on the two mornings of Mr. Hickson's Mission. As early as 7:30 in the morning the people began to assemble and shortly after the doors were opened at nine o'clock, the large edifice was crowded to capacity; those desiring healing ministrations occupying the main floor and all others the galleries. In spite of a pouring rain on both days hundreds of people stood outside for hours waiting their turn. So great was the crowd that five policemen were needed to prevent the obstruction of traffic and yet one inside this huge and miscellaneous assemblage was as orderly and reverent as could be desired. There was no crowding, no excitement but instead a calm and quiet such as could fairly be felt.

After singing, "My Faith Looks Up to Thee" and a few prayers, Mr. Hickson gave a brief address. Then, as always, the children came first and there were hundreds of them, crippled, emaciated, epileptic, demented. Then followed the more critical cases after which came the whole body of those present in quiet orderly fashion. Not many instantaneous physical cures were effected, though at least one person was seen to walk out of the church without the crutches needed for entrance. But the spiritual results were unmistakable and doubtless many physical cures were initiated there of which we shall hear later.

CHURCHES TO AID BOY SCOUTS

The period beginning Sunday May 30 and ending Sunday June 6 has been set aside by the Boy Scouts of America as Boy Scout Week to be celebrated throughout the United States with a program of outdoor activities on a much larger scale than ever before attempted by the hundreds of thousands of boys and their adult leaders who comprise the membership of this most important and far reaching of all organizations of youth.

Although the Boy Scouts of America is non-partisan, it is well known that its purposes and aims are fundamentally those of religion, and therefore it is appropriate that this great nationwide Boy Scout Week starts on Sunday with activities in the churches and in practically every community in which the more than 17,000 local troops of the Boy Scouts of America are located. On Sunday, May 30, a very large proportion, probably a majority of the troops will attend church services of all denominations, and in most instances will be in their uniforms. In many cities special Scout services have been arranged either for the regular morning or evening service, or in the afternoon, with sermons by the ministers on the significance and merit of scouting in the betterment of the boyhood of the community.

In some churches Scouts themselves will give four-minute addresses and in a great many churches Boy Scouts in uniform will repeat the impressive Boy Scout Oath. This oath might be called the creed of the Scouts. It is this:

1. "On my honor I will do my best—
1. To do my duty to God and my country and to obey the Scout Law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight."

That is the high aim of nearly 400,000 American boys, at present registered as Boy Scouts of America; that is the noble aim of the several million boys who have been active Scouts during the ten years the organization has been in existence; it is the plan for right living that it is hoped to impress upon the millions of boys of Scout age who are not yet in the organization. To reach this great mass of unorganized boyhood is the main object of Boy Scout Week. "The outstanding purpose is to stimulate interest in Scouting so as to reach a large proportion of the Nation's boyhood," says James E. West, Chief Scout Executive of the Boy Scouts of America. "We want to project the light of public attention on the Boy Scouts of America as a movement which has grown to be the largest of its kind the world has ever known, a brotherhood of organized boyhood which builds solidly for the future, which prepares the young of today for the responsibilities of citizenship tomorrow."

MINISTER IN NEW YORK FOR HALF A CENTURY

In spite of the growing difficulties of the field, the Rev. Dr. John Floyd Steen, rector of the Ascension Memorial Church, New York, has remained at his desk for half a century. When he began work his church was located in a great residential district, with truck gardens not far away. Now it is in the midst of the downtown theater district and his members come from distant parts on Sunday to maintain their fellowship with the church.

EDITORIAL

By Bishop IRVING P. JOHNSON.
IF NOT,—WHAT?

The following extract from a letter recently received deserves an answer, and because the question raised therein is one that in some form or other is frequently asked, I have decided to reply in an editorial upon the subject. The extract is as follows:

"I am rather puzzled by a statement of yours in the current number of *The Witness* (April 17), namely that,—‘The Church believes that participation in the Holy Eucharist is essential to the receiving of the forgiveness of sins, the resurrection of the body and the life everlasting. We have long been familiar with the statement in the Catechism, but I think that most of us have never given it the extreme and rigid interpretation which you apparently make unavoidable in your paraphrase. I wonder if you will make clear to your readers just how far you can stand by your statement, whether you believe that men of eminent Christian virtue, but who have never been participators in the Holy Eucharist, are necessarily unforgiven and without hope of immortality.

‘And must the participation be a valid Eucharist, i. e., administered by a priest, or do the denominationalists participate really through irregularity; or is there conceivable such an alternative as that they are all lost? Furthermore, some of us have not gone so far in the preaching of conditional immortality. Must we cease to console the bereaved unless we know that the departed one, and the bereaved one, have been participators in the Holy Eucharist?’

* * *

It is well that we should be checked up as to the consequences of our statements and that we should meet the issue fairly and without equivocation.

Let us begin by quoting one of our Lord’s own statements, ‘Verily verily I say unto thee, except a man be born of water and of spirit, he cannot enter into the Kingdom of God.’

Here the controversy is on solid ground and the Church has committed herself to the doctrine that baptism is as essential to life in the Kingdom of God as birth is necessary to life in this terrestrial sphere.

Do you mean to say that a child which is still-born shall never enjoy the light of the sun? Why, what evil has he done? Yet the fact is incontestable.

Yet no one dare say that the little life thus begun is blotted out. Nor is one, who might have dared to deprive that babe of life from the moment of his conception, less than a murderer, inasmuch as innocent blood would be slain.

It does not follow that, because the still-born child does not enjoy its span of life in this world, that it is damned. The soul thus conceived is in God’s hands, where we may safely leave it, for we know not what disposition He may make of the life thus begun. It is His to do with as He wills.

* * *

But there are many who reject the teaching of our Lord, the Apostles and the Church because they affirm that such a condition of eternal life is intolerable.

To their minds Heaven is a reward for virtue and nothing more, whereas to the Christian, Heaven is a reward for obedience and virtue, for by grace are we saved and that not of ourselves, it is the gift of God. It is entirely true that many estimable people, according to our standards of life, refuse to be baptized because they regard it as an insignificant ceremony, whereas the Christian regards it as an instrument of God’s grace whereby we participate in the promises of Jesus Christ.

The fact that Christ established Holy Baptism is enough for the Christian who believes that Christ was the son of God to accept it. For him to reject baptism would be for him to deny Christ.

Yet St. Paul implies that those who do not believe in the revelation of God may be judged by the law of their own conscience, but they manifestly do not avail themselves of the promise and of the grace that Christ so freely gives.

What chance they have of eternal life, God only knows. It is not our business.

Now, the resurrection of the body is one thing and immortality is another thing. Most heathen have believed in immortality, but the resurrection of the body is a gift that we have through Christ.

I do not believe that the two things should be confused.

Without Christ I know of no forgiveness of sins. There may be other ways in which God forgives sin, but He has not revealed it unto us. So far as the gospel that we preach is concerned there is none other name under Heaven through whom we may receive eternal life but only through the name of our Lord Jesus Christ. And if that salvation is to be accomplished, it would seem reasonable that it should be done in the way which Christ established, and not in the way in which we demand it.

God is not on trial in the matter of our salvation. We are. Faith and obedience have as much part therein as love and virtue. The fact that we may have either of these qualities does not excuse us from the other. They are both necessary. Now faith and obedience requires that we accept Christ or reject Him.

* * *

In short if we base our forgiveness and eternal life on our own righteousness we are reminded that there is not one that is righteous, no not one. We all need forgiveness and grace to acquire that which Christ promises to give us. If we are obstinate and refuse that grace,—well, we just pay the penalty that obstinacy always pays

Now, let us lay down these principles as governing our faith;

1. Christ came into the world to save sinners, of whom I am one.

2. It is our own business to preach the whole gospel of Christ as He gave it and we have received it.

3. In so preaching ‘the gospel of Christ there are certain things that He has not explained and for which I am not responsible. Among these things is the question that has been raised. What is God going to do with those who reject Christ?

I do not say that a person is damned who does not receive the Holy Eucharist. I do not know what God will do or will not do for him. Plainly it is not my business.

Just as Christ declared about Baptism, so it seems to me that He declared about the Holy Eucharist.

‘Verily, verily I say unto thee, except a man eat my flesh and drink my blood He hath no life in him.’

‘Take, eat, this is My body. Drink ye all of this, this is My blood.’

‘I am the tree; ye are the branches. If a man abide not in me, he is cast forth as a branch and is withered.’ The branch cannot bear fruit of itself except it abide in Me.’

What does it all mean? Certainly it means to me that, so far as I know, I can obtain the forgiveness of sins, the resurrection of the body and life everlasting through the promises, the words and the sacraments that Christ ordained, and I know no other way.

It is perfectly true that the assertion of this fact, even in its simplest and most literal way, carries with it some implications which I am not bound to follow.

For all I know, God may have other ways of putting away our sins which keep us from His presence. He may give men another chance, as some hold. He may have other ways of dealing with those who reject the ways which Christ established. Here I can only guess, and this I decline to do. But this one thing I do, and that is preach that which Christ and the Church have declared unto me.

It surely is not easy for God to forgive sins, else it would not have been necessary to give His only begotten Son to be crucified for us.

If it was this hard, then I am convinced that it behooves men to accept this way and not to cause a worse thing to fall upon the son of God whose love may go further yet to redeem man from sin. This way that I accept cost enough without my demanding another way to satisfy the captious demands of sinners.

It must either be true that Christ’s sacraments are vital or that they are not. I am forced to believe that they are. To me the marvel is that God’s love should be so great as to save us in the way He did. I do not care to imply that His love was futile and Christ’s sacrifice unnecessary. I would rather imply that man’s stupidity is colossal and his obstinacy is fatal.

Yet even so I refuse to accept the alternative that those who reject the Eucharist or fail to see its vital importance are lost.

They are still in God’s hands and God is love. How far man can abuse that love and still be saved is not for me to determine and I refuse to be impaled upon the horns of the proposed dilemma.

If a physician offers me an antidote to cure the poison that is destroying me, I defer to his wisdom and take the antidote without being compelled to say what would happen, if I didn’t.

In my judgment the laws governing the Kingdom of Heaven as established by Christ, are as inexorable in their operation as the laws of birth, nourishment and adaptation are in the earthly life that God has ordained.

They are not dependent for their operation upon our approval, nor upon the implications which may be drawn from their application.

It is no more harsh for God to say that unless you are born of water and the spirit you cannot enter the Kingdom of Heaven than it is for God to say, unless you are born of a woman you cannot enjoy this life.

Nor is it any more unreasonable to say that unless you eat the food of that Kingdom you cannot abide therein, than it is to say unless your babe is fed upon milk it will surely die.

Nor is it any more futile to say that unless you accept His Word and Sacraments you will not grow into the measure of Christ’s stature than it is to say unless you study and work you will never enter into man’s estate.

Christ gave us a means of attaining eternal life. He did not force us to accept it. He is not to blame if we reject it. If faith is the seed that blossoms into eternal life, then men cannot manufacture it, nor can he bring forth fruit except He abide in Christ.

The implications that follow are not mine but His, and I have every confidence that He will be able to justify Himself.

If a man does not accept His Gospel I do not know what will happen.

QUESTION BOX

Conducted by Bishop Johnson.

1. Since God says ‘Let us make man in our image,’ and again, ‘In the image of God created He him,’ are we to understand that God has a body?

Certainly not. Man is in the image of God in the sense that man’s moral and spiritual nature are in the same image as God’s.

That which is true beautiful and good in God’s sight, is the same for man.

This is not true of the animal creation.

Man differs from the animal crea-

tion in these spiritual qualities in which we resemble God.

The language used is an accommodation to man’s primitive intelligence as when we speak of God’s sight or hearing.

2. What do we mean by the phrase, ‘He descended into Hell?’

In the Bible the word Hell is a translation of two different words

(a) ‘Gehenna,’ that is the Valley of Hinnom, where the crematory for the City of Jerusalem was situated. So by association, Gehenna is the place to which the useless mortals go, those who are without love or penitence.

(b) ‘Hades,’ which is the place of the departed. So St. Peter tells us that Christ went and preached to

the Spirits, which were in prison. His body descended into the Grave, His soul waited in the place of departed spirits, for the hour of His resurrection. The same idea is conveyed in the words ‘Today shalt thou be with me in Paradise,’ or more particularly in the parable of Dives and Lazarus, where they both awoke in the place of departed spirits, but where Lazarus was in Abraham’s bosom, in Paradise, and Dives in a place of torment or purgatory. Neither Dives or Lazarus had yet been judged so neither was the one in Heaven or the other in Gehenna.

The process of our sanctification is not completed here on earth but it goes on in the place of waiting until finally the Judgment Day.

3. What proportion of a man’s giving should be to the parish and what to the general work of the church?

If a person should give \$600 a year to the Church, how should it be divided?

I should say that a person’s income should be regarded as the sum of money which God entrusted us as stewards to use. In the first place we are entitled to our living, what are called the necessities of life, and that probably varies with different folk in different circumstances. Out of this sum, one tenth is the ideal of giving.

For example, if it takes \$1800 to support a family and one’s income is \$1800—I should say \$180 of it really belonged to God and should be devoted to his service, possibly in about the following proportions: 4-5 to the support of the parish and 1-5 to General Missions, etc.

But supposing a person’s income is \$30,000 a year and his necessities are \$5,000. The treatment of the \$25,000 over and above his necessities would be very different.

He would then compute the needs of the parish as to its necessities and set aside what he believed was a generous share of the parochial needs.

The balance of his giving should be to the general work of the church.

In the event of any unusual enterprise in the parish he would give generously, of course, but he would give, I should think, of his abundance most generously to the greater abundance of the church’s work.

For the great work of the church should be the free will offering of our abundance, rather than the titheing of our necessities. If one had an income of \$30,000 I should think he would not dare give less than 1-10 of the \$25,000 more than his necessities, that the work of Christ might greatly abound, over and above the share that he gave to the parish.

SUNDAY SCHOOLS OF BRITAIN ON THE UP GRADE.

For a number of years before the war, the attendance on the Sunday schools of England and Scotland was steadily decreasing. This down grade movement became most marked in the course of the war not only on account of the breaking up of the young men’s classes but by reason of the great number of teachers drawn off into war tasks. At a meeting of the Established Church Synod of Glasgow, Scotland, recently, the figures on religious education were considered and a report was submitted by the committee on the religious instruction of the youth which recounted that the past year had been the most encouraging in a number of years. During the year the enrolled pupils had increased from 95,131 to 102,673. The reports of the United Free Synod of Glasgow were similarly encouraging. It is believed by religious leaders that there is in general more interest in religion in the British Isles than for a number of years past and that the long ebbing tide is turning back toward the churches.

ONE OF THE CAUSES.

It is a pleasure to agree with Mr. Bainbridge Colby that the United States should take part in the reformation of the world, even if we have to ship troops abroad to enforce peace. With this stipulation, that no soldier dispatched in this service should be less than forty years old, and that in drafting the troops preference should be given to politicians and journalists. If every nation were to make the young men of the country its last line of defense, instead of its first there would be no need of a league of nations.

