

The Witness

Rev. Wm. J. Butcher, Jr.
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Churches Warned of a Drift Toward World War

Federal Council Urges Government to Call
an International Conference

Washington, Feb. 27.—Aroused by what it believes to be a world drift to war, economic ruin and moral disaster that may possibly cause the eclipse of civilization for centuries, the Administration Committee of the Federal Council of Churches issued today a striking call for the United States to adopt a policy of cooperation and to play a much larger part in helping to solve international problems.

Two things are specially urged upon the government by the churches:

1. To renounce the policy of aloofness in international affairs, which the churches sharply condemn, and to assume America's full share of responsibility for bringing about an effective settlement of international problems.

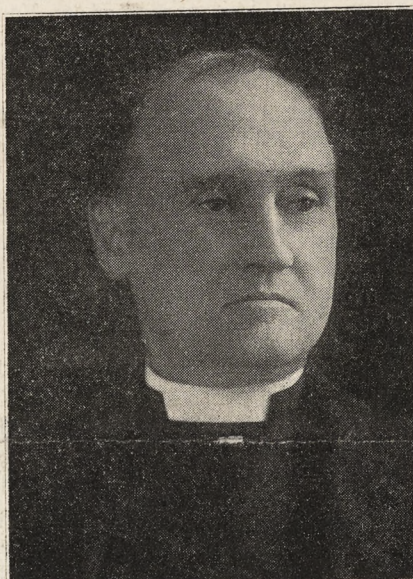
2. To take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts and armaments, in the endeavor to accomplish in Europe a result comparable to that which was achieved by the Four-Power Treaty in the Far East.

Of deep significance is the fact that the church representatives insist that the question of debts be included for discussion at the proposed economic conference. In initiating the call for such a conference the churches believe that the United States should declare its readiness to make sacrifices in the matter of the debts in order to bring about permanent peace, just as it made great sacrifices in its naval building program to ensure the success of the Washington Arms Conference. They state that the failure of diplomatic and financial efforts to bring about a satisfactory settlement constitutes a direct challenge to the Christian Church.

As a third point the churches ask the government to record a definite protest against any settlement of the Near Eastern question on a basis of expediency or commercial advantage without some amends for the tragic wrongs of the Armenian people; to give full power to American delegates in all matters in which the rights of humanity are at stake and in case the Lausanne Conference is not renewed to take the initiative in the appointment of an international commission to deal with

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Rt. Rev. C. B. Brewster

the whole subject of the refugee and orphan problem in the Near East.

The significance of the message is shown by the fact that 30 great communions are affiliated with the Federal Council. Their adult membership is nearly 25,000,000 persons. The appeal was issued only after weeks of study by the Federal Council's Commission on International Justice and Goodwill, of which John H. Finley is chairman. Views were exchanged with representative church men and women throughout the country. The matter was then acted upon after hours of consideration and debate by the Administrative Committee, action being unanimous. The Committee states that it believes it is voicing the moral judgment of the overwhelming majority of thoughtful Christian people in making this declaration.

Bishops Call for Release of Political Prisoners

Fifty American Bishops have signed an appeal, addressed to the President, calling for the immediate release of all political prisoners held for opinions expressed during the war. The name of Rt. Rev. Daniel Tuttle, the Presiding Bishop, heads the list.

The Art Commission of the Diocese of Colorado of which Miss Elizabeth Spalding is President and Miss Marion Hendrie is Secretary, have produced a very attractive brochure called "Little Churches" in which designs for six small Churches are produced, each design consisting of a perspective drawn in ink by Mr. Lester Varian and a ground plan of the Church and future extensions. The cost of each Church should not exceed ten thousand dollars in any community and can be produced for considerably less in communities where building material is available at a moderate price.

Each design is by a different architect, each architect having contributed his services.

The purpose of the brochure is best explained by the foreword of the Art Commission.

"There are many towns of Mountain and plain that need Churches and are without the services of a good architect. In answer to this need, and realizing that good architecture aids worship and service, and is an asset to any community, these plans and suggestions are published under the auspices of the Church Art Commission of the Diocese of Colorado.

Little Churches should all be beautiful. They should fit the place and need. They should be simple, honestly constructed and built of the best material.

The skill and counsel of this professional service is now within the reach of small places, a high class of service at minimum charge. "We must believe that beautiful things for the service of religion are always possible, even in the face of money poverty."

The plans as submitted are of unusual beauty, ranging from the plainest of the plain, costing approximately \$4,000 to the more ornate costing approximately \$8,000 to \$10,000.

The little book can be obtained from Kendrick and Bellamy, Denver, Colorado, and we would advise that any community desiring a small Church should write and secure this book before proceeding with their plans. Much credit is due to the Art Commission for the time and labor of love that they have given to this work and the book as published has fully justified their efforts.

Dr. Leighton Parks Raps Industrial Order

The Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, preached a most significant sermon to his morning congregation on Sunday, Feb. 18th, on Living by Bread Alone—Thousands Lost Every Year in the Experiment. Dr. Parks charged that our modern civilization, on its material side, was a failure, despite its marvelous achievements. It "runs after production," he said, "but forgets the producer; adds up money but forgets to add up men. Those who control our civilization are sincere, mean well, but have never realized that they are wronging others. They have never thought their duty through. What America needs is some one to wake these men up. They are often among the most devout, give to missions, maintain hospitals, pray fervently to God to relieve the poor whom they themselves have oppressed." Dr. Parks reviewed the substitutes for the present industrial order: Socialism, Communism, and Sovietism, but did not deem it the duty of the Church to recommend any one system of civilization. He declared that there was, however, no writer of any prominence or influence who believes in either the righteousness or performance of the present industrial order.

Movement in Church to Help Boys

Archdeacon Ernest J. Dennen, of Boston, Mass., and Mr. Harper Sibley, of Rochester, N. Y., have started a movement in the Episcopal Church to help boys. They secured in the General Convention the passage of a resolution which calls upon the Church to give more attention to the boyhood of the Church. This resolution authorized the National Council to create a Commission on Boyhood Building; Archdeacon Dennen is its Chairman and the names of the other members are: Rt. Rev. W. B. Stevens, D. D., Los Angeles, Calif.; Rev. Samuel S. Drury, L. H. D., Concord, N. H.; Rev. Remsen B. Ogilby, D. D., Hartford, Conn.; Rev. Gordon M. Reese, St. Louis, Mo.; Dean Herbert Johnson, Phoenix, Ariz.; Rev. Arthur Phinney, Lawrence, Mass.; Prof. H. S. Langfeld, Harvard Univ., Cambridge, Mass.; Mr. Douglas Jamieson, Detroit, Mich.; Mr. Charles E. Mason, Boston, Mass.

This Commission does not expect to start a new boys' organization; its immediate work is to inspect all organizations doing successful work with boys; Boy Scouts, Knights of King Arthur, Order of Sir Galahad, etc. The Commission believes that every one of these organizations can be used by the Church, and it is setting out to discover and to make known to all leaders in boy work those methods that will prepare the boyhood of the Church to assume the responsibility of the manhood of tomorrow.

Colorado Diocesan Council Hears Good Reports

There was little that was uncommon, but much that was encouraging, in the reports heard by the thirty-seventh annual council of the Diocese of Colorado, which

met in the Chapter House, Denver, last month.

The Lay Reader's League reported a membership of 45 active workers, who had conducted around 200 services of worship during the year, and had made 46 addresses at various gatherings. Their activity extends into many other branches of Church work; they are teachers, vestrymen, choir leaders, superintendents, and many other such things, from bell-ringer to delegate to General Convention. Six members of the League passed on into the Order of Deacon during the year, and five new members were inducted into office on the morning of the Council.

The Department of Religion Education has been responsible for a Summer School, two Parochial Teachers' Institutes, the circulation of 1,500 copies of "The Task of the Church," the founding of ten Young People's Societies, and four College Societies; besides the routine work of its department.

The cathedral specialists in pageantry were formed into a Western centre for Church Pageantry and Drama, at the request of the National Commission on Pageantry and Drama in New York. The chairman is Mrs. Fredericka Le Fevre Bellamy, whose pageants have been nationally successful. The diocesan Commission has been asked for aid and suggestions by Church parishes, even as far away as Philadelphia, and by several Presbyterian and Congregational churches in Denver. Some of its equipment, costumes, model stage sets, and other material, was shown at the General Convention, and later at the Church Missions House, New York.

The Bishops' Building Fund, for assisting struggling groups in small towns and mission stations, has received contributions of over \$4,000 in the eight months of its existence, which has been distributed.

The confirmations in the Diocese during 1922 were 710, the largest yet for any calendar year.

Conference of Educational Leaders, in Omaha, Nebraska

Dr. Gardner, of the Department of

Religious Education of the National Council, has sent out a call for the annual conference of educational executives and secretaries of all dioceses to meet in Omaha, Nebraska, April 12th to 16th, 1923.

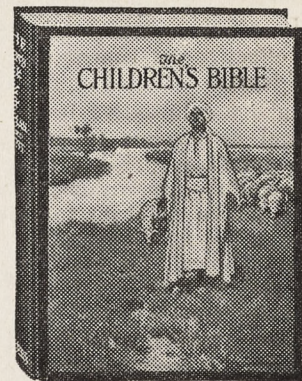
The main topic of the program this year is Religious Education in Small and Rural Communities. Harold W. Foght, of the U. W. Bureau of Education, and author of "The Rural Teacher and His Work," will be the principal speaker. Bishop Remington, of Eastern Oregon, will present the educational problems of small communities from the point of view of the Church. Special attention will be paid to textbooks and lesson planning for small Church Sunday Schools.

Other topics are: Week Day Religious Instruction, The Use of Moving Pictures in Religious Education, and The Value of Provinces in Advancing Religious Education.

The delegates will be the guests of Rev. Thomas Casady, of All Saints Church, and the Board of Religious Education of the Diocese of Nebraska.

The Conference covers one Sunday, that the educational executives may promote education in the parishes of the Mid-West.

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Over sixty cities and towns near Omaha will be provided with educational addresses and sermons.

The purpose of this Conference is to bring together those who have the responsibility of administering education in the dioceses. By exchange of opinion and methods they are able to develop special diocesan programs and "team" in with whatever is needed nationally in the work of education in the Church.

Churches United for Lenten Services

On Thursday evenings thruout Lent the parishes in the city of Atlanta and Macon are holding united services which are largely attended.

The two colored churches in Atlanta are holding Lenten Noonday Services in the Auditorium Theatre daily which are attracting large congregations and at which the most prominent clergy of our church and other denominations are scheduled to speak.

Bishop Capers Conducts Mission in Waco

The Rt. Rev. W. T. Capers, D. D., Bishop of the Diocese of West Texas, conducted a truly successful Mission in St. Paul's Church, Waco, the Diocese of Texas, Rev. W. P. Witsell, Rector, commencing Sunday, Feb. 11th and concluding Sunday, Feb. 18th. The services consisted of a daily celebration of the Holy Communion with instructions on some phase of that great Sacrament; devotional services, and expository address on the 15th Chapter of the Gospel according to St. John, in the afternoon; and the service and sermon every evening at 7:30. The general subject for the Sundays and all the Evening sermons was, "Why I Am A Christian." The Bishop, in course of these sermons, presented with great power and fine appeal positive reasons for allegiance to Christ through the Church, and exposed the fallacies that commonly delude men in not establishing definite relationship to Christ through the Church. His morning and evening addresses were characterized by noble spiritual insight and real helpfulness in strengthening the Christian's inner-life. He certainly carried out the Apostolic injunction to speak the truth in love.

Layman Shows Clergy How to Do It

Members of St. Paul's Mission, Jesup, Ga., have organized a Christian Social Service Committee, and for active results reports that a community survey has been taken, and definite program of work mapped out for visiting the hospital and county jail. This Mission has been without clerical leadership for six months, and during the period of preparation for the Every-member Canvas, the senior warden, Mr. Roy E. Breen, assumed leadership and organized groups for the study of the Program Presented, with the result that the Mission pledged 108 per cent of its quota, and paid in a portion of its unpaid pledge for 1921 and 1922. There are only about thirty-five communicants in this Mission.

Our Bishops

Bishop Chauncey Bunce Brewster was consecrated Bishop Coadjutor of Connecticut in 1897. He was born in Windham, Connecticut in 1848. He graduated from Yale University in 1868 after which he attended the Berkeley Divinity School from which he graduated in 1872. His priesthood was served in the following Churches: Saint Andrews Church, Meriden, Connecticut; Christ Church, Rye, New York; Christ Church, Detroit; Michigan; Grace Church, Baltimore, Maryland; and Grace Church, Brooklyn, New York. He has received Doctorates from several American Universities and Colleges, and is the author of several books.

Lenten Services at The Garrick, Philadelphia

The speakers at the noon-day services in the Garrick Theater, during the remainder of Lent are arranged as follows: Feb. 26th to Mar. 2d, the Rev. H. P. Almon Abbott, D. D., rector of Grace and St. Peter's Church, Baltimore; Mar. 3d, the Rev. Perry G. M. Austin, rector of St. Luke's, Kensington; Mar. 5th to 9th, the Rev. Samuel S. Marquis, D. D., rector of St. Joseph's Church, Detroit; Mar. 10th, the Rev. Charles E. Tuke, D. D., rector of St. John's Church, Lansdowne.

Bishop Fiske will speak each day from March 12th to 16th, followed the next week by Bishop Woodcock from Monday to Friday, Mar. 19th to 23d. On Mar. 24th the Rev. Andrew H. Haughey, chaplain of the Brotherhood will be the speaker.

Alabama Parishes Doing Effective Work

Three parishes in Northeastern Alabama have done very effective work this past year. They are Grace Church Anniston; St. Michael's and All Angels, Anniston; and the Church of the Holy Comforter, Gadsden.

Church Building Fund Receives Gifts

A substantial increase of the Permanent Fund was announced to the Trustees of the Church Building Fund at the Annual Meeting of the Commission on January 18th, in the donation of securities of the market value of \$42,250.00 for the founding of the "Margaret Locke Erwin Holt Memorial Fund" to be used without restriction for the normal purposes and work of the Commission. This splendid gift is a material help in the line of equipment, a mark of appreciation of the value of the service rendered by the commission, and an encouragement to the Trustees in answer to their appeal to members of the Church for the development of a most useful agency in Church Work.

Corporate Services for Social Workers Are Popular

The Social workers who are members of the Church are showing their appreciation of the increasing effort to provide special annual corporate services for them. In Minnesota recently they plowed through a heavy snow storm to the church. In Rhode Island the public school teachers were included and were delighted to be recognized as social workers. An informal organization followed the service here, which will give the clergy an authentic list of trained workers on whom they can call for help. In Idaho as elsewhere the nurses were included. There are very few places where there is ever a Celebration on such days as Ash Wednesday, Ascension Day, etc., at an hour when nurses can attend. A report from a Virginia parish says that the idea of a corporate service for social service people and the special prayer provided struck a responsive chord among the men of the parish. In Richmond nearly fifty people attended. In New York the Bishop gave a Quiet Hour for some two hundred.

Church to Be Memorial to Bishop Coleman

Bishop Cook, of Delaware, together with the Executive Council of the diocese, have completed an arrangement with the vestry of Calvary Church, Wilmington, by which the diocese and Calvary Church have jointly purchased a finely located lot upon which a new church will be erected as a memorial to the late Rt. Rev. Leighton Coleman, second Bishop of Delaware. The present site of Calvary Church is poorly located for future growth, while the new site will minister to a large and growing residential portion of the city.

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Figs and Thistles

By Bishop Johnson

Our Lord had the saving grace of humor. "Do men gather grapes of thorns and figs of thistles?" is a very whimsical question.

It is a shame that so many stupid leaders have insisted that dullness is a sign of piety and that humor is an instrument of Satan. Satan may be cynical and even witty but Satan has no real humor. The words that we have quoted have a context that it may be well for us to observe.

They follow the warning that we are to beware of false prophets, and the intimation that we shall know these false religious leaders by their fruits.

The two kinds of fruits which false teachers seem to produce are those which have the spikey qualities of the thorn and the rasping quality of the thistle.

He unquestionably had the Pharisees and Sadducees in mind when he spoke of false leaders, for they were the popular leaders of his time, so popular that they finally succeeded in crucifying the man who exposed their falsity.

In the same sermon on the Mount the Lord tells us of two kinds of righteousness;—the wrong kind and the right kind;—the wrong kind brings the fruit of the false leaders, the right kind brings the kind that He was so laboriously endeavoring to produce.

(1) "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven."

(2) "Seek ye first the Kingdom of God and His righteousness: and all these things shall be added unto you."

It is perfectly legitimate to apply this test, which He asked us to apply, to the popular religious movements of today and to ask ourselves how much of our religious leadership is determined to produce thorns and thistles and is rather dubious about the value of grapes and figs; the latter may be devoted to such iniquitous purposes, while the former have their own protection in their inherent worthlessness as well as their external armor of unloveliness.

The first characteristic of these false prophets, then and now lies in their tremendous popularity.

They were backed by an innumerable company of little thorns and little thistles, which were never quite so happy as when they were pressing their ugly crown upon the Saviour's brow, or thrusting their spikey lances into His side.

Neither God nor righteousness can be determined by a referendum and mere numbers do not justify a cause.

The number of the names who followed the Master through it all were one hundred and twenty grapes and figs. The thorns and thistles were beyond count which same is characteristic of any badly cultivated field.

Neither does the noisy assurance of thorns and thistles overweigh in God's sight those who practice His righteousness in secret as they were bidden and as they are compelled to do because of their rarity.

If you keep the outside of the platter clean by a certain abstinence from non-respectable sins you can fool the people into thinking that there is no uncleanness inside. Popularity is no sign of virtue.

The motive of Pharisaic righteousness is to justify oneself and its concomitant quality is to despise others.

The Pharisees and Sadducees could not endure contradiction, any more than the extreme partisans in the Church today can endure contradiction or rebuke.

It is characteristic of both the high Pharisee and the broad Sadducee that they despise those who differ from them and bitterly resent those in authority who would curb their dogmatic utterances either for or against the tradition of their fathers.

Whenever you find petulance or cynical anathemas you may be certain of that mind which St. Luke describes in the following language "And as He said these things unto them the Scribes and Pharisees began to urge Him vehemently, and to provoke Him to speak of many things; laying wait for Him and seeking to catch something out of His mouth, that they might accuse Him."

These ancient Pharisees believed in making men righteous by legislature enactments; and the Sadducees sought the same end by daring speculative assertions.

They were utterly oblivious to the graciousness of Christ and loudly invoked that righteousness which was by the law, or else tried to break down men's faith by airing their own doubts and speculations.

Both Pharisee and Sadducee were adepts in substituting the laws or opinions of men for the law of God.

They were like many of our sectarian ministers today who loudly proclaim against the use of wine, while they deliberately remarry people against the expressed law of Christ. If this isn't straining at gnats and swallowing camels, it is a piece of glaring inconsistency.

It seems to have no weight with them that Christ said that he who marrieth her that is divorced committed adultery.

Modern Pharisaism is like the ancient thorn in that it scolds those sinners who sin against the flesh, toward whom Christ was conspicuously kind and tender, and are indifferent to those who commit meanness under the protection of the law.

Pharisees invoked prejudice against the sweet reasonableness of Christ, and today large religious bodies sanction a secret order which commits acts of intolerable

meanness and cowardly cruelty in order, they say, that God may come.

Whatever may be the marks of Christ it is not the mark of the Pharisee or the Sadducee. He did not appeal to prejudice nor philosophy. He was kind toward those who differed from Him in their religious views.

He frankly told the Samaritans that "they worshipped they knew not what," and then complimented them on their individual acts of mercy and gratitude.

He could see good in the inveterate enemies of His religion.

He was compassionate toward those who were the victims of fleshy sins and rebuked the elder brother who was a glaring instance of inveterate intolerance. He was extremely severe to those of His own company who failed Him in their loyalty and comprehension, but He could forgive those who crucified Him for they knew not what they did.

American Christianity needs sorely to cultivate its grapes and figs and to get rid of its spikey qualities.

Its greatest lack today is not theological comprehension but wholesome fellowship which will attract the common people, even if it loses the wise and mighty.

The Church was never advanced merely by its 'wisdom after the flesh,' nor by its 'mighty after the dollar,' but solely by its ability to preach the whole gospel of Christ as it has received the same, with the compassion of Christ toward sinners and His accessibility to the fellowship of the ordinary man.

Somehow the Church lacks flexibility in its invitation to those without.

Some attribute this to the fact that common man cannot accept this or that doctrine, but would come into the Church if the bars were let down in doctrinal requirements.

Others think that the Church should come out more openly for law enforcement and civic interests.

The writer does not think so. What is needed is to acquire more graciousness and less stiffness of manners; more fellowship and less of the exclusive caste; more human touch and less ecclesiastical manners; more kindness and less self-consciousness.

The most far reaching and permanent results are attained when men can combine a definiteness of religious conviction with an attitude of cordial kindness toward all men.

It was characteristic of the Christ that He could tell the Samaritan: "You worship you know not what" and yet win the Samaritan to His person.

Christ did not water down his assertions to please the intellectuals of his day. Rather he allowed the intellectuals to pass Him by while He sought for those who needed Him.

Because you say "I know" therefore your sin remaineth but to those who said, "I sin," He forgave the sinner and inspired him with a new purpose.

The Church could afford to ignore the whole group of intellectuals, if it could only learn how to be so attractive to sinners that the common people would hear her gladly.

Cheerful Confidences

Rev. George Parkin Atwater

A STUDY OF THE OLD TESTAMENT

Questions on Last Week's Study.

- (1) What does the word "Exodus" mean?
- (2) To what event does the word "Exodus" refer?
- (3) Who was the brother of Moses?
- (4) What office did the brother of Moses fill?
- (5) To what mountain did the Israelites travel?
- (6) What perpetual code of law was given to the Israelites at that mountain?
- (7) What tribe became Priests?
- (8) What rites and ceremonies had their origin during the wandering?
- (9) What did the Israelites build to symbolize the constant presence of God?
- (10) How many years did the Israelites dwell in the wilderness?
- (11) Why was the book of Numbers so called?
- (12) What does the book of Deuteronomy chiefly contain?

* * *

PERIOD SIX:

The Entrance into Canaan—1182 B. C. Numbers 21 to End—Joshua 1-6.

After forty years in the hardships of the wilderness, the Israelites began that movement toward the promised land that was the goal of all their striving. They moved northward on the East Side of the Dead Sea. Their march was not unopposed. They defeated the Amorites, whose kings were Sihon and Og,—and captured Heshbon, the capitol. Balok, King of Moab, tried to have Balaam, a sorcerer, curse Israel, in order to defeat them, but God and Israel prevailed and Moab was taken.

Thus on the East of Jordan, the Israelites secured territory and began the process of conversion from a pastoral people to an agricultural people. But the main group pushed on, determined to cross the Jordan, and enter Canaan. But Moses, their leader, was destined not to enter the land of promise. He died on the East side of Jordan, on Mt. Nebo, and was buried in the valley of Beth-peor.

The Hebrews, forever after, rightly looked back to Moses as their mightiest man, the single highest summit in the lofty peaks of individual effort for the redemption of their people. He towered above all the remote ancients of every race or clime. He delivered Israel physically from slavery in Egypt, morally from the debased practices common among similar tribes in his day, and spiritually from darkness into a knowledge of God.

Joshua was made leader—and he took up his task with vigor. The Israelites crossed the Jordan, captured the walled city of Jericho, and entered into the promised land of their forefathers, the land where Abraham, Isaac and Jacob had dwelt.

Readings

Victory over Sihon and Og—Numbers 21:21-35.

Story of Balak and Balaam—Numbers 22-24.

Death of Moses—Deuteronomy 34.

The Crossing of the Jordan—Joshua 3.

The Conquest of Jericho—Joshua 6.

* * *

PERIOD SEVEN:

The Conquest of Canaan

It was a favorable time for the Hebrews to enter Canaan. The great empires of Babylonia, Assyria and Egypt were not at this period bent on conquest and Canaan was, for a time, free from their armies and influence.

But Canaan was crowded with its own ancient peoples with their civilization, called in general the Canaanites, but in particular, the Hittites, Jebusites, etc. Around the borders of the Central territory were hostile peoples, Philistines and Ammonites and Moabites and Edomites. Canaan was not a secluded land but in the very center of the ancient world. Consequently, for a new race to penetrate the land was a hazardous undertaking.

The conquest of Canaan by the Israelites was a long process, not a campaign. Their dangers were many. They had to fight battles with hostile enemies and they had to contrive to live in the midst of peaceful Canaanite communities. They must adjust themselves to a settled life of agriculture and of commerce in small settlements. They were in danger of losing their religion and worshipping the Baals of the Canaanites. So for a long time the process went on, and it was not really until more than a century later that the Hebrews had complete control of every portion of the central range, always their true home.

The Book of Joshua and the early chapters of Judges tell of the battles and incidents of the beginning of the conquest, and of the general division of the land among the tribes.

The battle of Beth-horon (Joshua 10) was one of the important battles of the world. Had Joshua lost this battle, the Israelites would probably have been exterminated.

Readings

The league with the Gibeonites—Joshua 9.

The battle of Beth-horon—Joshua 10:1-27.

Joshua's review of the history of Israel—Joshua 24.

* * *

PERIOD EIGHT:

The Period of the Judges 1182 B. C. to about 1050 B. C.

After the death of Joshua, the Israelites had no great leader of all the people. The conditions made such a leader or ruler impossible. The various tribes were scattered and hostile peoples often lived between them. It was a period of chaos

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and confusion. Some of the tribes were almost absorbed by the Canaanites. Others struggled to maintain their position. But the racial sense was strong and the more powerful Israelite settlements struggled to preserve their life and their traditions.

Local rulers arose in various sections called saviours or judges. They were natural strong leaders to whom the people turned for deliverance. Of some of these leaders we know little except their names. Others left an impression and performed deeds which the book of Judges has enshrined in perpetual remembrance.

Ehud, the left-handed, drove out the Moabites, and established the power of the Hebrews strongly in the South. This was the beginning of a separation of interest and feeling between the southern and northern tribes. The geography of the land, the south mountainous and secluded, the north with its plains and greater contact with other peoples, assisted this separation, which had such large consequences in later days.

In the North, Barak, spurred on by Deborah, the prophetess, fought a great battle with the host of Canaanites, led by Sisera. As the Canaanites with their horses and chariots crossed the plain to attack, a providential rain turned the plain

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into an impassable quagmire and the host of Sisera was routed by the Israelites. Sisera fled but was killed by Joel.

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The Vow of Jephthah—Judges 11:30-40.

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* * *

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Social Service Editorial

By Dr. William S. Keller

PROBLEMS FACING THE CHURCH

Relative to the statement issued by the National Council at its meeting February 8, 1923, and the accumulated deficit of \$950,000:

I think that every person will agree that money has been spent with scrupulous care and that there has been an absence of extravagance.

There are, however, two factors that have been ignored.

1. In all of the campaign literature for the N. W. C. we were impressed that money was not of prime importance; that we were after Christian Service primarily. At the meeting of the Synod of the Fifth Province in November, 1922, a representative of the National Council from New York made this statement in no mistaken terms.

It has been obvious to many for several years that this statement was rather absurd and a fair example of church sentimentality. There is no disgrace in needing money and pressing the claim in a businesslike manner, without apologies.

2. Much of the money spent has been for Missions and Religious Education. There can be no criticism of this expenditure. It was timely and very much needed—but—the results are more or less obscure and in many instances not tangible and attractive for selling purposes.

The Bishops and clergy can evaluate this expenditure. The average layman, however, who is giving his money wants to see results, especially along the line of practical religion.

He is having efficiency and modern social service practiced in his factory and in the community and he has been educated to intelligent relief. There are things being done—money invested and social policies pursued by church institutions that do not warrant his confidence.

In most instances the responsibility of this expenditure cannot be attached to the National Council, but the average layman does not discriminate. There has been no survey of the number or kind of church institutions.

Policies of these institutions have not been modernized and changed from the old regime. Very recently large sums of money have been asked for building funds before a standardization policy has been adopted.

The average layman has seen discretionary funds rather foolishly applied by the parish priest.

He wants some assurance that this vast sum of money will be judiciously spent.

Where is he to look for this assurance.

The department of practical religion—Social Service—has received the smallest budget.

In many dioceses social service commissions were not appointed until within the last few months.

Most diocesan social service commissions are not functioning.

Many that are functioning are foolishly sentimental. In one diocese (to the personal knowledge of the writer) there are six church social service institutions, not one of these meeting the minimum requirement of the state in which they are located.

In many of the dioceses the Bishops have held the centralized power of authority and appointed to the various departments vice chairmen. Nothing of any consequence has been done in these dioceses.

In many dioceses the Bishops are either too old or too conservative to grasp the modern social viewpoint. In these dioceses the efforts of aggressive young men who want to put over a program have been stultified and suppressed.

In this particular effort we must expect a better understanding and co-operation from our Bishops.

We must expect them to impress upon the clergy in their constituent dioceses the importance of a sound social viewpoint and modern methods.


More thought must be given to the selection of chairmen of Diocesan Social Service Departments. If a clergyman is appointed he must be one of the younger men with a good social viewpoint. He must be strategically located in the center of the greatest diocesan population (see city or larger city). The appointment should go to the most efficient and capable man, irrespective of the size of his parish, his age and the length of time he has been in the diocese.

We must develop through our social service department a program that will appeal to the practical business man from whom we expect donations and then more donations.

In consequence of the pursuit we will:

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2. Reclaim our institutions.
3. Establish new standards.
4. Acquire better forces of salesmanship.
5. Secure ample funds for carrying out our entire program.

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Current Comment

By the Observer

"One lovable thing about Mrs.——" says a recent novel "was the way she sincerely and openly admired everything that was hers." That is a characteristic which is quite common, and when we cannot admire the things that are ours we are apt to be rather put out. The men possess this characteristic quite as much as the ladies. They like to be proud of the club to which they belong, of the lodge, of the city, and of the Church. There is a type of good American Churchman who is made very happy if he feels he can really be proud of what he calls "his" Church. He does not speak of the Church in terms of proprietorship, but he desires to belong to the best in the Community in which he lives, and he applies this quite indiscriminately to Churches, as to all other institutions.

It is easy to laugh at this, easy to ridicule it, and to talk about Main Street types, and Mr. Babbitt. But it is not hypocrisy. Such men are rarely hypocrites. They have for the most part reached a point where they sincerely desire to be associated with those who are standing for the best things in the community, and to take the same stand themselves.

It seems to me that any priest with real vision can easily use this very natural and very human tendency to the glory of God. The only Church one can feel any sense of pride in, must be one that is loyal to its obligations. Here comes in the Nation-Wide Campaign and better service for the Community. Then it must be a teaching Church. However small the Sunday School, it will grow if it is attractive, and thorough in its methods. Music may be hearty, simple, dignified, and we shall be helped by it. One cannot feel proud of difficult music badly rendered. Simplicity and reverence will make for beauty.

But it may be frankly admitted that this same tendency, if not carefully guided may have results that are simply disastrous. When a layman boasts that the ladies of his Church serve the best dinner he eats anywhere, and he doesn't care who knows it, and that is all he cares to tell about "his" Church; when he would rather invite his friend to a Men's Club Supper than to worship,—are there any Parishes like that?

When we are proud of our Rector because he makes such a good appearance at the lodge, and is so popular at the Kiwanis Club, and is such an all round good fellow; minds his own business and never says a word about Sunday golf, just what is he good for? Even if this society or that club once a year attends church in a body—do we "attend Church" to worship God, to hear a sermon, or to show our appreciation of the Rector?

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