

The Witness

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Witness Editors Conduct a Clinical Mission

Thirty of the Young Clergy of Ohio Study Methods for Conducting Missions

By Rev. J. A. Schaad

That's something new under the sun. We have heard of dental clinics, and social clinics, and psychic clinics. But who ever heard of a Clinical Mission?

Well, it remained for Bishop Johnson, chairman of our National Commission on Parochial Preaching Missions, to invent both the nomenclature and the thing itself.

Here is the "What" and the "How" of the thing: In co-operation with the Bishop of the diocese, and the rector of the parish, about thirty of the younger clergy were brought together at St. Paul's Church, Canton, Ohio (Masillon, near-by, joining in) for four days of intensive study of the general subject of Preaching Missions. The feeling seems to be that the time has come when the Church must either develop this agency by stronger support and in more scientific methods, or else abandon it for something else which will more effectively accomplish the transcendently important work of preaching the Gospel to the American people, 60 per cent of whom are outside even a nominal membership of organized Christianity.

The program, in brief, was as follows: The parochial Mission proper was begun as usual on a Sunday, Bishop Irving P. Johnson being the Missioner. At the Monday evening Mission service he was joined by the writer who gave the instructions during the Mission. Beginning on Tuesday, and continuing for four days, the early Eucharist and breakfast were followed by two lectures, the first by the writer on some specific phase of the Preaching Mission problem, the second by Bishop Johnson on the several parts of the prophetic office and cognate subjects as related especially to the cure of souls by the ministries of the pastoral relation and of preaching. After lunch and a breathing spell, conferences were resumed in both the above subjects upon a very informal, and hence perhaps more helpful basis, continuing until near six o'clock. Then, at 8 p. m., the regular Mission service for the community was held in the church, all the clergy being present in the chancel. This service followed the general lines which experienced missionaries have found useful, and consisted of informal devotions, hymns, an instruction, question box

Berkeley Associates Meet to Discuss Ministry

Bishop Manning, Dr. Drury, Dean Ladd, R. Fulton Cutting and Miss Morgan Address Group

Let Us Keep the Feast

IT would seem incumbent for Christians to rise early on Christmas Day. Let us go to Bethlehem and see this wondrous thing that has come to pass. We have far more cause to rejoice than those poor shepherds who knew merely the Christ of prophecy, for we know the Christ of history—the power for righteousness for nineteen centuries—the Christ who has overcome the world so that a man may be righteous without being crucified. Not to keep the festal day of Our Saviour is to betray our gratitude to Him.

—Bishop Johnson.

and sermon. This service, inspirational and edifying as it was the congregation, formed a proper part of the clinic as a whole. It broadened the scope and intensified the discussions which followed ad clerum on the next day.

It is being planned to have a similar clinic for the clergy of the diocese of Michigan at Bay City some time next spring. Bishop Johnson has already conducted two such clinics, and the intellectual and spiritual reactions from these will enter somewhat into the text of the new Manual on Missions which the Commission expects soon to publish. It is felt that a new nomenclature must be evolved adequately to describe the American adaptation of the Mission idea, which is perhaps more inclusive than is the English Mission. The word "Mission" itself is defective, in that it either conveys little to the average American, or it connotes wrong ideas,—such as a struggling congregation, or something Roman Catholic. Then too, the different kinds of Missions need more definite names, and methods call for a more accurate classification of material. In short, the purpose, and we hope the effect, of the Mission Clinic will be to diagnose the case and co-ordinate methods so as to be most helpful to such priests of the Church as have the necessary gifts and are willing to devote them to this special work. May their number increase!

"We do not want our divinity schools to be cloistered," declared Bishop Manning to a meeting of influential New York Church people assembled in the home of Mrs. Whitelaw Reid in that city on Friday afternoon last. This meeting was called by the Berkeley Associates to consider the matter of training men for the ministry. Dean Ladd and Professor Fleming James of Berkeley Divinity School, Middletown, Conn., were in attendance. Bishop Manning, who presided, said that this subject was much in the minds of Christians today. They were exacting a very high standard of qualification for that sacred office, and rightly. The bishop told the story of the English farmer, who, when asked what he thought ought to be required of men taking orders, replied that he feared he asked a great deal—a minister, he felt, should be an honest man with a leaning toward religion! The farmer's requirements would hardly suffice now. Therefore the laity must take an interest in the divinity schools where future ministers are receiving their training. Public opinion must demand that these schools keep in touch with the life and needs of the time, and equip their students to grapple with the problems confronting society. He commended the Berkeley Divinity School as doing just this thing for the students, and expressed his satisfaction that able speakers were to bring it before his hearers.

R. Fulton Cutting, who was then introduced, asserted that leadership in religion is the greatest need of the hour. "We have leadership in political life," he said, "and in many other spheres, but it is most essential in religion, for without religion there is no hope for the world. Men must have the refuge and inspiration afforded by religion if they are to fulfill the tasks of the present. For such leadership we look to the clergy; and the clergy acquire it in the divinity schools. Our divinity schools must give us these leaders, or we shall not have them."

"Berkeley," he said, "is preeminently fitted to produce them. Its outlook is broad, it encourages freedom of thought in its students, and by that very freedom guides them to sanity and moderation. It has also the immense advantage of being a small school, where intimate contacts are possible."

(Continued on page 6)

GENERAL NEWS OF THE EPISCOPAL CHURCH

World Brotherhood Theme of Council Meetings

"The Church and World Brotherhood" is the theme which, from various angles, was discussed at the annual meeting of the Federal Council of the Churches of Christ in America at Chicago, December 14 to 16. The sessions were in the new First Congregational Church, the Chicago Federation serving as the host of the meeting.

Of outstanding interest were the three evening sessions which considered successively "The Church and Inter-Racial Brotherhood," "The Church and Brotherhood in Industry," and "The Church and International Brotherhood." The subject of inter-racial brotherhood was presented by Bishop Robert E. Jones of New Orleans, one of the distinguished colored leaders in the South, and Rev. W. W. Alexander of Atlanta, Ga., Director of the Commission on Inter-Racial Co-operation. This was followed by a discussion on the theme: "What can the Churches do to promote better Race Relations?"

In considering the practicability of brotherhood in industry on Thursday evening, December 15, Mr. Arthur Nash, President of the A. Nash Co., Inc., of Cincinnati, now widely known for his endeavors to apply the Golden Rule in a great clothing industry, and Mr. J. W. Kline, President of the International Blacksmiths' Union, were the speakers.

The closing session on the evening of December 16 was a joint meeting with the Chicago Church Federation, devoted to a consideration of the relation of the Church to the present international situation. Hon. Wellington Koo, one of the official delegates from China to the International Conference on Limitation of Armament, spoke on "America and the Far East." Other distinguished representatives of foreign nations were also in attendance. Dr. G. Sherwood Eddy, associate general secretary of the Young Men's Christian Associations, who has lately returned from several months in Europe, discussed the challenge presented to the Church by present international problems.

Meeting of the Social Service Council of Advice

The Council of Advice of the National Department of Christian Social Service held its initial meeting at Chicago, Illinois, on the 6th, 7th, and 8th of December. This is the Council which was organized last summer at the suggestion of the National Conference of Church Social Workers held in Milwaukee in June, and the formation of which was later approved by the Presiding Bishop and Council. The Council is an informal body gathered by the Executive Secretary to enable the department to come into closer touch with the whole of his field.

The meeting was held under the direction of the Rev. Charles N. Lathrop, Executive Secretary of the Department, who presided during the sessions. During the three days there was detailed discussion of the following points

agenda which had been prepared in advance by Dean Lathrop:

1. The Function of the Council of Advice. 2. The Scope and Place of Christian Social Service in the Church. 3. The Program for the Winter. 4. Relations in Social Service Work Between Diocese, Province, and Department. 5. Plans for the National Conference of Church Social Workers in Providence, June 19-21. 6. Plans and Program for Social Service Study in Summer Schools. 7. A Church Social Workers' Bulletin.

The conference began by formulating the statement that "the Social Task of the Church is to seek through education and inspiration to bring the individual and the community to apply the principles of Jesus Christ to the relationships which men bear to one another. The principles of Jesus Christ must be made to dominate

A Christmas Wish

COULD not wish thee better than to pray

That there may come to thee this Christmas day

A vision of the star that sent men on
With trailing light to where a new
Light shone.

The night is dark—let thy illumined face

Bring light and cheer to bless thy day and race.

Pass on the angel song of hope and peace

'Till self be shamed and bitter hatred cease.

God rest thee, faithful heart, this Christmas-tide!

May Christ himself by faith with thee abide,

And lead thee through the New Year's swinging gate

To high emprise—the master of thy fate!

—Charles L. Goodell.

the home, the daily work, recreation, industry, and political life."

The Social Service organizations of the Church must make it their work to bring people to recognize this responsibility and to carry out the program. A national program for Social Service was worked out under four heads: education, vital problems, organized activities and co-ordination of Social Service activities both within and without the Church.

The work of education, for instance, would include such manifold fields as the arranging of discussion groups in parishes, sermons and addresses, list of Social Service books, legislative information, regional conferences, and social service studies in summer schools.

The slogan which the conference adopted: "Thought before action, but always action," would apply particularly to the

for study with view to action. Among these were social problems such as drug addiction, liquor traffic, prostitution, gambling, lawlessness and lynching; prisons; marriage and divorce, housing, use of leisure time, moving pictures, and rural problems. Among industrial problems would be unemployment, child labor, collective bargaining, women in industry, and co-operation of employees in industrial management.

Start Hobart Campaign in Philadelphia

Alumni of Hobart College in Philadelphia and vicinity met at dinner on Wednesday night, December 14th, at the Art Club, to plan a campaign among their number and among friends of the College in Philadelphia, for subscriptions to Hobart's Million Dollar Centennial Fund. Hobart celebrates the hundredth anniversary of its founding next June, and has already raised half the million dollars needed to provide better facilities for the steadily increasing student body.

Mr. Wm. B. Read, of the Ed. G. Budd Mfg. Co., Philadelphia, and Rev. I. A. McGrew, of 635 W. Sedgwick St., Germantown, are in charge of the campaign there. A campaign is now in progress in New York City and the campaign in Chicago will start in January.

Council of Idaho Meets in Boise

The first meeting of the Bishop and Council of Idaho, organized at the convocation last May, was held in Boise recently. Bishop Touret presided, and there was a large attendance of the members.

The department of missions, whose chairman is the venerable Howard Stoy, gave a full report of its work with a map of Idaho showing the needs of the various missions.

The Rev. Mr. Bramhall of Wallace reported for the Department of Religious Education, and the matter of an exhibit for the department at the next District Convocation was taken up.

The Rev. Mr. Chandler, for the Department of Social Service, reported in detail as to the Milwaukee Conference, to which he had been, and suggested three fields for Social Service activity in Idaho: 1—railroad employees; 2—mine employees; and 3—public institutions. It was decided to make a survey of all the state institutions with reference to the religious work already being done and with recommendations for future work.

The Rev. Mr. Baird reported for the Committee on Publicity, and the matter of a district chapter was discussed, and more effective methods of sending Idaho news to the Church chapters.

In fact, it was a meeting of great encouragement for the future of the Church in Idaho.

Service League Active in Georgia

St. Paul's Parish, Augusta, Ga. (the Rev. G. Sherwood Whitney, rector), feels that the most important event that has

the formation of the Young People's Service League, which meets every Sunday evening. From forty to forty-five young people attend, and are under the leadership of Miss Alva Willingham, who trained for this work under the Rev. Gordon Reese at the Sewanee Summer Training School for Workers last August.

After only one month's organization, the Church School Service League of Christ Church, Savannah, Ga. (the Rev. John D. Wing, D. D., rector) has sent off three Christmas boxes to a mission in New Mexico, thus completing the first block for the nation. The boxes contained 160 gifts, both useful and joyful for 54 persons ranging in age from six months to twenty-six years, from babes to cow-punchers, including Americans, Indians and Mexicans. The gifts were made by the pupils or bought from money voted from the class treasuries. The boys formed the shopping and shipping committee. The Beginners' department made decorations for the Christmas tree, and the Little Helpers paid the expressage on the boxes.

Rector Helps City Hospital

St. Luke's Hospital, Boise, has recently had a gift of an X-ray equipment by the Rev. Chas. McLean in memory of his wife and daughter. This improvement, together with a recent gift from the Second Auxiliary of St. Michael's Cathedral of a new and fully equipped laboratory, brings the equipment of the hospital up to a much higher standard.

Pageant Enacted in Oregon

A pageant, in costume to represent by dress, word, song and action the mission and work of the Episcopal Church, was enacted in St. David's Church, Portland, Oregon.

The title of the pageant is "The Mission of the Church. It was written by William C. Langdon. The text shows, by living, clothed pictures, the beginning of the Church, its missionary work in medical, educational and evangelistic departments and the people to whom missionaries are sent in foreign and domestic fields. The religious part of the picture was helped by sacred music sung by the choir, under the direction of Tom G. Taylor, choirmaster and organist.

Boys and girls dressed as Chinese, Japanese, Indians, Arabs, cowboys, Mexicans and city mission people and others walked, at intervals, to the church chancel, facing the altar, and enacted the parts assigned to them. The three principal speaking parts in the pageant were dramatically enacted by David B. Mackie representing the appeal of the human spirit; W. A. Stone, representing the word God, and Ernest A. Brokenshire, representing the voice of divine meditation. Near the latter character stood throughout the entire recital Miss Susan F. Taylor and Miss Gwendolyn Stevens, two girls, who gracefully enacted the parts of two angel visitors.

Representing the medical or healing mission of the church, a sick boy was carried in a stretcher to the altar, where he

was cared for by a medical missionary and nurse.

Rev. Thomas Jenkins, rector of St. David's, and Rev. John Brian McCormick, rector of the church at Woodstock, took part in the services.

The characters were all portrayed by young persons connected with St. David's Church and mission churches. The young pageant workers have been trained in their parts for several weeks. A large congregation was present.

An Imposter Is Trapped

Another impostor soliciting funds for the alleged relief of Christian victims of Turkish atrocities has been exposed.

Recently a man, claiming to be a native of Mesopotamia and a representative of an Eastern Bishop, appeared at the Church Missions House, asking aid and requesting an interview with Bishop Gailor. As it had come to the knowledge of the Foreign-born Americans Division that a man answering this description was approaching clergy and was under suspicion, his credentials were demanded and carefully inspected. He displayed a letter purporting to be signed by "Bishop Neesan" of the "Diocese of Levania." There is no such bishop in existence and no such diocese. The letter was manifestly printed and typed on paper of American manufacture. When accused of fraud the man promptly admitted the letter was a forgery. The Police Department was promptly notified.

Attached to this fraudulent letter were commendatory letters from a score or more of prominent Episcopal, Methodist and Presbyterian clergymen in New York, Brooklyn, Boston and Philadelphia. A notebook which he carried contained a record of gifts from other prominent divines and from several noted figures in the financial world.

The Foreign-born Americans Division will investigate all such cases if given the opportunity. The only way to avoid being victimized by impostors of this character is to refuse to make contributions or to give written endorsements unless the applicant's credentials have been officially investigated and certified.

Active Work in Shanghai

"The school of the Church of Our Saviour, which they have been building, is almost completed," writes Bishop Graves from Shanghai, "and they will move into the new quarters at the end of November and remove all the buildings and material from the site at the corner of Boone Road and Broadway before December 31st. We are just concluding a lease for this piece of property from January 1st at Tael 6,000 annually.

"The Church of Our Saviour has invited the Shanghai Christians to a special service on the afternoon of November 6th to commemorate the Centennial of the Domestic and Foreign Missionary Society. In this connection there is a very pleasant piece of news which I am sure you will appreciate. Some time ago the Church of Our Saviour purchased a piece of property of about a third of an acre, next to

our land at Ying-ziang-king, for \$800, the land being adjacent to our church property. They had some idea of putting their school there, but eventually placed it next to the church on Dixwell Road.

"I suggested to Mr. Throop, who is in charge at Ying-ziang-king, that the Church of Our Saviour might be willing to sell us the piece of property, and he wrote to the vestry. In response the vestry decided to present this property to the Mission free of cost as a gift on the Centennial of the Board of Missions. The deed for this land has been turned over to Mr. Walker and is now filed with the other Mission deeds. Mr. Walker says that though the land was bought for Mexican \$800, it is probably worth between Tael 2,000 and 2,500."

A Christmas Offer

The GOOD HEALTH magazine, edited by Dr. J. H. Kellogg, of Battle Creek, Mich., established in 1866, is authoritative in matters of health and biologic living. This monthly magazine contains departments devoted to eugenics, diet, physical education, medical progress and all that pertains to race betterment and longevity.

Subscribers have the privilege of asking questions on health and diet; a two-cent postage stamp should be enclosed with the question and a personal letter will be written in reply.

The subscription price is \$2.50 a year. A Laughlin fountain pen, self-filler, either long or vest-pocket size, will be given with each subscription. The pen alone retails for the price of one year's subscription to GOOD HEALTH. The magazine and the pen will make acceptable Christmas gifts.

Avail yourself of this unusual offer—the GOOD HEALTH magazine and a reliable pen for only \$2.50.

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Christmas

By Bishop Johnson

The one factor which has leavened the cruelty of a pagan world has been the life of Christ.

I care not whether you go back to the ancient paganism of Egypt and Assyria; of Greece and Rome; or contemplate either Cathay or the Levant; or study the Reign of Terror in France or Russia, you are forced to conclude that the natural man is cruel and has little sympathy with suffering.

Christ came into a drab and desolate world with His personal message of "Glory to God and Peace on Earth," and wherever mankind has accepted Christ's standards they have been transformed by His marvelous personality.

His severity toward human error caused Him to be crucified, but His love for human souls caused Him to be adored by those who loved righteousness and hated iniquity.

It was the personal Jesus who touched the needs of men—so that in seeing Him they saw the Father.

Men could not define Him, loved Him passionately.

Now men who are incapable of loving Him define Him learnedly.

They learned to love Him as their Saviour, and so came to worship Him as God.

The religion of the primitive Church was the passionate love for the God-man, which was willing to make any sacrifice in the expression of that love.

We have substituted a definition of God for this personal motive.

The love of Christ constrained them to deeds of service, whereas the love of self constrains us from much real sacrifice in His name.

This is at no time more evident than at Christmas.

Our Christian Christmas is about as pagan an institution as one could devise.

* * *

We certainly accommodate God to circumstances at this season which is supposed to commemorate a person who died for us, and which we use to stimulate trade and gratify society.

How can a Christian pretend to keep Christmas and leave Christ out?

And how else can we put Christ in unless we do the thing that He commanded us to do?

The very name of Christmas involves Christ's Mass, and even if we put the Lord's Supper on the very lowest level of observance, it was the thing that He asked us to do in memory of Him, and when should one do a memorial act for one whom he reveres unless we do it on the day which marks His birth.

To pretend to observe Christmas and to ignore Christ is to be guilty of a personal insult to His memory.

* * *

What is Christmas in Christian (?) America today?

Is it a memorial to Christ or is it merely an opportunity to enjoy ourselves? Or worse still, to use Him for our loaves and fishes?

There is no more room for Him in the inn today than there was in Bethlehem.

Christmas has become so secularized and diverted from its original purpose that people are too tired to meet Him at the Altar.

Or we have so many social engagements planned and so many friends to entertain that we forget the Christ in our multitudinous activities.

And we give our Christmas gifts today not in His name but in the name of some club or organized charity that is in no way related to Him.

It was His wish that the smallest gifts should be given in His name.

Now "for fear of the Jews," we throw our Christmas offerings into a common fund from which His name has been studiously deleted, and we sacrifice His memory to prudence.

Christmas comes and we are either too tired to worship Christ or too busy to worship Christ or too timid to worship Christ.

In short we are so worldly that we keep Christmas with Christ left out and we do it because we do not really believe in a personal living Christ at God's right hand.

If we really believed in a living Christ we could not be guilty of such a breach of good manners as to keep His birthday without Him any more than we would observe the President's birthday (if he were the head of our family) without any personal recognition such as we might imagine he would appreciate.

* * *

After all isn't an impersonal God merely a creature of our own imagination, made at home so that we can control his domination?

We are indolent and do not wish to worship, so we manufacture a God who does not require it.

We are self willed and do not wish to obey so we create a God who obeys us.

We are selfish and do not wish to give so we create a God who does not desire our liberality.

And so it goes.

A Christless Christmas is a travesty.

It would seem incumbent for a Christian on Christmas Day to rise early.

Let us go to Bethlehem and see this wondrous thing that has come to pass.

We have more cause to rejoice than those poor shepherds who knew merely the Christ of prophecy, while we know the Christ of history—a Christ far more wonderful than even the Christ in Galilee for

He gave no other evidence of His power than the goodness and His good works, but we know Him as the power of righteousness for nineteen centuries.

It is Christ who has overcome the world so that a man may be righteous without being crucified, and a man may have liberty without being tortured.

Ingratitude is the worst of vices, and to be so ungrateful as not to keep the festival day of our Saviour is to betray our gratitude to Him.

Surely the world needs nothing more than it needs a Christian Christmas,—a Christmas in which Christ is with us in a real and personal way, and not merely as the one who stimulates trade and makes it possible for us to have a good time.

Christmas Eve in Paris

By William C. Carl, Mus. Doc.

Christmas Eve in Paris for centuries past has been a magic word. When the night arrives the boulevards are always filled with gayly decorated booths extending from the Place de la Republique to the Church of La Madeleine. Happy children in great numbers find what please them best at the Yule-tide season, and wander from one booth to the next buying tempting articles. All Paris mingles with the throngs in brilliantly lighted thoroughfares until the time for the Midnight Mass. Then the churches are crowded with worshippers, offering their tribute to the Babe of Bethlehem.

The organ preludes are selected from the old Noels, many of which were arranged by Guilment when he played at La Trinite—and there, in the organ gallery, the great master, surrounded by his pupils and friends, would play as if inspired, for Guilment loved these old carols, and played them with a rare charm. First he would choose his *Fantasie* on two Christmas hymns—then in succession his *Noel Brabacou*, *Noel Landuocien*, *Noel Ecossais* and *Noel Saboly*. Next the choir would sing one from Brittany, then one from Normandy, and again one from Alsace, so dear to all French hearts. It did not take many minutes for the people to catch the Christmas spirit, for everyone sings. Who in France does not know the charming Noels? No one who has attended can forget these services, for the people sing with rare enthusiasm and from the heart, producing a wonderful effect.

At St. Eustace, with Joseph Bonnet at the Grand Organ; Notre Dame Cathedral, with Louis Vienne; The Madeleine, with Henri Dallier; St. Sulpice, with Charles Marie Widor, the old Noels, such as "Le petit Jesus," "Le Massage des Anges," "Le Sommeil de l'enfant Jesus," "Les rois Magnes," "Le bel ange du ciel," are sung until the midnight hour approaches and Mass begins. At its conclusion, the organ is again heard in another Noel as the people slowly leave the church to join the happy crowds in the boulevards—for is it not Christmas and a feast of great joy? Surely the French understand and appreciate the spirit of Christmas!

Cheerful Confidences

By

George Parkin Atwater, D.D.

XI.

"CAPTURE THE CHILDREN"

(Note:—I know that the readers of The Witness will forgive me if they remember that they have seen this article in print elsewhere. I wrote it under the stress of a real conviction, and I wish to give it to you also.—G. P. A.)

The religious problem presented in rural communities must be solved by the brawny and brainy attack of manhood, not by the ecclesiastical flutter of a new mission. The problem is human, not ecclesiastical.

Not that I would oppose missions. Heaven forbid. I have never been engaged in any but missionary work although the work has been granted a sort of divinity degree and is called by the more sedate and dignified name of a parish. When some lynx-eyed statistician, with his eye on a system, says, "You gave so much to missions last year," my reply has been, "You looked with your left eye only. We spent ALL our budget for missions. Come on and I will prove it!"

But a small mission, set out to stay the tide of rural religious and spiritual chaos, is about as effective as Tom Thumb would have been as a traffic policeman at any city's Forty-second Street crossing. We little realize how ineffective we have been in most cases in getting to the center of a community's heart, via a young man in orders, with his fresh surplice, and a rigidly rubrical Prayer Book service, during which, to announce a page, or give a simple direction, is as uncanonical, unliturgical and improper as would be the howling of the Methodist preacher's dog outside the house where an Episcopal funeral is being conducted.

The very method by which we usually start missions is hopeless. We may get a few people with traditions of the Church lingering in the background of their consciousness, and we may get a few who wander about and who have itching ears and are ready to hear some new thing, and we get a few of the saints of the earth who stick by in time of famine. But no matter how we sound our message it is heard by the community as if we said, "Oh people of Gilead (or whatever it is), be different. Give up your simple ways and put on a little religious style. Get a book and come and have a reading service with us. WE don't mind if you have a game of cards occasionally, and go to the theater. We ARE a little punctilious about your saying 'audience' when you mean 'congregation,' and other matters that have such ethical and theological connotations, but otherwise we let you alone."

Do not think for a moment, my dear reader, that I am fooling. I am in dead earnest. So much so that I am willing to say an unpleasant thing, so you must forgive me if I try to say it in a pleasant way. And the most unpleasant thing, at heart, is that with most of us in our vital missionary problems, we want to build some new Rome in a day, so we can get

notice of it in the papers, before Rome burns. I mean precisely, that we have not the patience or enthusiasm, as a Church, definitely to take the road that will most surely crown our efforts with success; namely, the scientific, large-hearted, persistent and never-failing, organizing, care and education of the children. This is the open road for us either in the city, town, or rural church.

I say with utmost candor that I have no great interest, in our small towns, in any missionary work directed toward the matured. Less interest have I in reclaiming the intellectually and spiritually twisted who have reached maturity and who clutter small communities with their vagaries. They are a product of ecclesiastical systems which are as hopelessly unaccommodated to this generation as their followers are to a reawakened social order. For us to enter that field is folly. Let the fixed, matured, and permanently "set" look to the system of which they are a product. Let the dead bury the dead.

The rural church problem is, for our Church at least, a problem of the coming generation that has got to the point where one "anything" is as good as another, provided it doesn't commit them to some effort.

We often fail to realize that the conditions of rural life have changed within the past generation. Nearly every rural community has a mixed population of old settlers, newcomers, foreigners and transients, each element bringing its own traditions and habits. The mental content of our rural peoples is as diverse as the mental preoccupations of the units of a crowd waiting in a union station.

To propel a church in the midst of these cross currents is as difficult as to sail a yacht when the wind comes in gusts and squalls from every point of the compass. But in the midst of it all there is one unspoiled, open-minded, alert and sensitive group, the children. A girl living in a small country town said to me recently: "There are two churches in this town, but not a single effort to do anything for the young people. I wish some man would come here who would realize how narrow our lives are, and would do something for us. They try to convert us so that we may be as unhappy as they evidently think we must be if we are good enough to please the churches."

If our Church had the means and the courage to train a thousand men and women, and send them into rural communities to establish centers of welfare for the children we should take a long step toward solving the problem of rural life. Missions and churches would arise from this preparation of the soil, as naturally as flowers grown in a well-tended garden. The joy and beauty of religion would be nurtured with the service and sacrifice of it. To have sound fruits we must have good roots. Capture the children and their future is secure in Him, who constantly blessed them.

The Rev. Harry M. Kellam has resigned the rectorship of St. Cyprian's Church, Lufkin, Texas, and has accepted the call to become assistant rector of Trinity Church, Galveston.

The Present Situation in Russia

An appeal to the Churches of the country is being made in response to a request from Herbert Hoover, Chairman of the American Relief Administration. The American Relief Administration is giving one free meal a day to 1,200,000 children in Russia, and the American Friends Service Committee (Quaker) is caring for 50,000, having begun its noble work more than two years ago. In spite of all these efforts, 3,000,000 more children in Russia, according to the official statement of Dr. Vernon Kellogg, who has just returned from Russia on a mission for Mr. Hoover's staff, face starvation this winter unless additional aid comes to them. These statistics take no account of the millions of adults who also have famine staring them in the face. The total number of starving men, women and children is declared by Colonel Haskell, in charge of the American Relief Administration in Russia, to be in the neighborhood of 15,000,000 people. Probably there has never been in modern times a more devastating famine.

Every congregation in the country is urged to make a contribution for the Russian children either on the Sunday before or on the Sunday after Christmas, or if other relief appeals are made on these dates, sometime during January, 1922.

Fifteen dollars will provide for one of these helpless Russian children until the next harvest, and "it is not the will of our Father who is in Heaven that one of these little ones should perish."

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Berkeley Meeting in New York

(Continued from front page)

Dean Ladd spoke next of his ideal of a divinity school as a place where the highest standards of scholarship should be maintained; where a group of earnest and able professors should seek to know what is the truth about the great eternal things of life. "Our Church," he said, "is not producing the theological literature that it ought to produce. We must have a higher standard of scholarship throughout the church. Besides being places of study our divinity schools may well become also centers for the dissemination in a popular way of religious truths. A well equipped divinity school can send out competent teachers to reinforce isolated clergy in the country districts, as well as to supplement the teaching work of the busy city rector. There is a vast field of usefulness here for our divinity schools. All this sort of work can be done in addition to the primary work of the school which is to train clergy to be the future teachers in the church. Indeed a faculty who were engaged not only in study, but in popular teaching, would be the best sort of teachers for the young men preparing for the ministry. I welcome Bishop Manning's suggestion that divinity schools ought not to be cloistered institutions. We want them in the closest possible touch with modern life, and it is a most inspiring thing to come here to New York, and find this splendid group of men and women who are ready to reinforce us by any means of their power. I believe the organization of the Berkeley Associates is significant of a new day dawning in the Church when the laity and the clergy will come together in this most vital and important work of building up the educational system of the Church into a condition of greater efficiency."

Miss Ruth Morgan, the next speaker, emphasized the duty of women to take an interest in the divinity schools—"For everyone knows," she said, "that the Church, from the broad dome of St. Peter's down to the smallest country meeting-house, rests on the shoulders of women—and they might as well face their responsibility. People are everywhere expecting the Christian Church to set right what is wrong on earth—and from the divinity schools must come the men who were to lead in doing this. She was impressed by her visit to Berkeley last June and hoped that those present would not rest until they had given Berkeley their liberal support."

Last of all, Dr. Drury, the rector of St. Paul's School, Concord, N. H., spoke on behalf of his Alma Mater. "Where are we going to get the ministers of fifteen years from now?" he asked. "Too many parents do not want their sons to go into the ministry. It is as if in a beautiful house there were a statue of gold—its chief treasure. Would the owner melt it down for money? Yet that is what we are doing with our chief treasures—our sons—commercializing them—instead of sending them into the noblest calling on earth."

the future ministry, where are they to be trained? We must have divinity schools of the highest grade—and that takes money. Education is costly—next to war, the costliest thing we engage in, but the most worth while."

He then spoke of his admiration for Berkeley—dwelling affectionately on the remembered beauties of Middletown, with its wide, shaded streets and of the Jarvis House, where the learned Dr. Hart used to ask the students if they had "turned tea." He never entered the parlor of the deanery, he said, without feeling the whole weight of Anglican theology descending upon his head!

In closing the meeting, Bishop Manning expressed his gratification at what Mr. Cutting had said about the small school. He himself had attended a small school, and knew what it had done for him. "Let us keep Berkeley small," he said. He also was glad that the dean had emphasized the need of our divinity schools as places where men studied Christian truth. "In the Middle Ages," he said, "there used to be pilgrimages to sacred spots. Why should not the diocese of New York make a pilgrimage to the Berkeley Divinity School?"

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How welcome his check when it reaches our sanctum,
How it makes our pulse throb; how it makes our heart dance.
We outwardly thank him; we inwardly bless him—
The steady subscriber who pays in advance.

R. Fulton Cutting is a prominent New York financier, president of the Cooper Union, the New York Bureau of Municipal Research, and of the New York Trade School. Miss Ruth Morgan, the president of the Colony Club, is well known for her work overseas during the war, and for her philanthropic work among the poor of New York's East Side.

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The management of The Witness acknowledges with thanks the following donations to the Maintenance Fund.

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What Will We Do About It?

By Rev. W. S. Claiborne

Some time ago an article appeared in our Church papers with this caption. Its purpose was to appeal for men for the ministry.

But among all sections of the country, none so sorely needs workers as the neglected rural districts. An urgent demand for an institution in the country, to receive men from the country, and to fit them for the work of the country, has been met this September by the foundation of the DuBose Memorial Church Training School, situated on the Sewanee Plateau, at Monteagle, Tennessee. This institution is in no sense a rival to any existing theological seminary. Every pastor is but too well aware of men, of sterling character and splendid zeal, who, whether from maturity of years or insufficient intellectual training, can but ill fit themselves into the curriculum of our admirable schools of the Prophets; and accordingly, because there is no place adapted to meet their special needs, and fit them simply for the rural work which by temperament and character they are so peculiarly fitted, they are lost to the ministry.

The DuBose School is a venture of faith designed to make use of these men, hitherto lost to the Church, and to recruit a ministry trained to care for the now tragically neglected rural districts of our land. Surely such a plan needs but to be known in order to commend itself to all who love the Church.

The Board of Trustees are composed of four bishops and five laymen from different parts of the country, and all profoundly interested in our rural problem, and all devoting sustained thought and time to the working out of our plan. A splendid group of buildings, in the midst of a farming tract of a few acres has been bought and paid for, and the buildings thoroughly renovated. An admirable Faculty has been secured and is in residence, and after less than three months of existence we have not only all the candidates for whom we can financially care, representing states as far apart as New Hampshire and Texas, but in addition enough applications to keep the institution full for two or three years to come. This fact definitely and tersely answers the question as to its need. And what kind of men are we getting? Well, the following case is fairly typical: Here is a man, 39 years of age, with a wife and four children, who for some years has been manager of a department store, at a salary of \$3,500 a year. From youth he desired to enter the ministry, but owing to responsibilities to others which he could not shirk, it was wholly impossible for him to abandon his business and enter a seminary. These responsibilities continuing into maturity, the life of business appeared to be his duty, and following a nation-wide campaign service, the voice was clearer and more insistent. He heard of our institution, and he offered himself. Today he is our business manager, his wife is our matron, and three of

are at St. Andrew's School, only four miles away. With the intensive work of the school, he will ere long be fitted to become pastor in some utterly neglected rural district. This is his dream. And what will the school have done? It will have saved a man for the ministry, and will have given to some community a Christian teacher, whose ideal is not to leave it for the city as soon as possible, but to stay on the land with his people.

In our work at the school, we believe that in principle we have thought out the right plan whereby in the intellectual, spiritual, and physical proportion of labor, we can best train men to solve our rural problem. All take part in the work of the farm, all gain practical experience in the pastoral side of the ministry among the chain of missions about us, and all receive an intellectual training directed toward efficiency in rural problems.

What will we do about it? Upon your aid depends that future of this school. Our capital has been invested in the buildings and grounds. In order to pay the modest salaries of the faculty, to care for the upkeep of the buildings and farm, and to house and board our students, we shall require \$20,000 per year. Will you not help this unique work of the Church, the inception of which has been so abundantly justified? Three hundred dollars will board a student for one year.

What will we do about it?

Churches Continue Disarmament Campaign

"In my judgment the Church influence of this country," wrote the editor of one of our great national dailies in a personal letter to the pastor of the First Presbyterian Church in New York on November 12, "is responsible for the great program announced by our government today. It is the greatest step toward permanent peace ever taken by any nation. If Great Britain and Japan agree it means that hereafter any nation that indulges in war preparation becomes an outlaw nation. I sat quite close to the President and Secretary Hughes today while they spoke and was

stirred as never before."

"They found down here," he continues, "that they could do nothing less than they have now suggested and keep the confidence of the people back of the administration. They learned from the letters that poured in upon them and from the sermons preached all over the land that they could not do a little and satisfy the country."

From every part of the country there come indications that the churches do not propose to abate in any degree their vigorous efforts in behalf of Christian methods in world politics. Pulpits and special meetings are still pushing the question to the fore. Great public gatherings are being held such as the mass meeting under the auspices of the Newark, N. J., Federation of Churches on December 4, held in the public park and serving as a great rally for the whole country. In planning for the meeting a committee of fifty, representing every fraternal order in the country, co-operated with the Federation of Churches.

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Warning Us of
Propaganda

Western Theological Seminary,
Chicago, December 14, 1921.
Editor of The Witness:

Some of your readers may have noticed
the advertisement of a book by Bishop
Brown that has been running in your col-
umns, in several recent issues. I con-
sider it my duty, as one of these to whom
the Church has committed the work of
Christian education, to warn your con-
stituency against this pernicious piece of
infidel propaganda. For some years
Bishop Brown has ceased to exercise any
ministerial functions, and, sad to say, has
openly renounced the faith which he had
formerly sworn to defend. I do not pos-
sess a copy of his book so cannot quote
from it verbatim to justify my statements,
but I read it from cover to cover less than
a year ago and can recall a few of its
characteristic phrases. A single sample
will suffice. The author resents the im-
putation of infidelity; he believes in our
Lord Jesus Christ just as he believes in
Uncle Sam and in Santa Claus. Perhaps
it is this illustration which is relied upon
as making the book an appropriate Christ-
mas present (see the suggestion in the
advertisement) but the incongruity of the
appearance of such a hint in such a paper
as The Witness is the point of this com-
munication.

Theodore B. Foster,
Professor of Theology.

Another View
of the Question

Chicago, Illinois,
December 17, 1921

Editor of The Witness:

It is a question whether the Witness
should publish an advertisement for such
a book as "Communism and Christianity"
by Bishop Brown. I realize how difficult
it is for a small paper to investigate every
order that comes to the office. I also re-
alize that a paper that gives as much for
the money as the Witness does run a
good bit of advertising to meet expenses.
I hope any critics that write will keep
this in mind. Yet, in spite of this, I feel
that your readers do have a legitimate
complaint against this advertisement.

Sincerely yours,

Frank West.

[Editor's Note—The contract for the
advertisement in question expires with
this issue. It will not be renewed.]



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