

The Witness

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London Dean Wants the Clergy to Work Unpaid

Dean Inge Says the Day Has Arrived for the People to Take Over the Churches

Dean Inge of London thinks that the time has come for the abolition of the ministry as a paid profession. He says:

"The whole system of public worship was designed for a state of society when very few persons read and very many were unable to read. Now, however, he declares, we have become a reading nation. We absorb our intellectual food through the eye more than through the ear," and the parson is no longer better instructed than his congregation. "The metaphor of a shepherd and his sheep has become absurd." In the second place, we are told, "Christianity is a historical creed with a long past. Some of its rites and dogmas come from the Jewish synagogue, others from Greek philosophy, others from Roman imperialism. This continuity with the past, which gives it an additional charm and interest to those who have been educated on the old lines, is a pure disadvantage to its acceptance with the large and increasing class who have had an education without traditions." And thirdly, the Dean goes on, "our industrial civilization has produced an overwhelming prevalence of that anti-Christian spirit which is sometimes called materialism, but which I prefer to call secularity. It is the one enemy with which Christianity can make no terms." What, then, is the remedy?

"Why should not we have in every parish several men and women who are licensed to read services in church, to administer the sacraments, and to do all the clergy now do? And why should not these men and women be the parish doctor, the schoolmaster and schoolmistress, the parish nurse, and other members of the little community, without respect of class or sex?

"There would be several advantages in this change. The Church would be set free from the endless anxieties and humiliations of begging for money. We should be rid of the clerical professionalism which is fostered in the theological colleges and which erects a barrier between clergy and laity. The ministers, being engaged in secular callings, would have the layman's point of view, though they would, of course, be chosen as being earnestly religious persons. The rivalries of various denominations would vanish, and the sects themselves would quickly and spontaneously fuse. The public would feel, as they do not at present, that religion was their own business, not the business

Church Arranges for Special Convention Rates

The Fares to the Brotherhood and General Convention Brought to a Minimum

Round-trip Summer Excursion fares have been granted by the Trans-Continental Passenger Association, which may be purchased up to and including September 30th, and are good for return until October 31st.

People attending the Brotherhood of Saint Andrew or the General Convention from the entire territory, except Washington, Oregon, California and Nevada, may make use of these rates, which are practically round trip for one fare plus \$2.00, from important points. Persons desiring to attend the General Convention or the Brotherhood of Saint Andrew should consult their ticket agent regarding the matter, who will give them particulars as to rates.

In the States of Washington, Oregon, California and Nevada, a rate has been made of a round trip for one fare and a half. Tickets to be sold upon the Identification Certificate plan. These Identification Certificates may be secured from Bishops and Secretaries of the Dioceses and Rectors of Parishes in these states. These Certificates are good for all persons belonging to our organization wishing to attend these conventions.

Tickets to be purchased for the Brotherhood of Saint Andrew in these states from August 26 to September 1st, good to return until October 20th.

Tickets to be purchased for the General Convention from August 25 to September 15th, good for return until October 20th.

All of these rates give people attending these conventions, the opportunity of stopping off and touring the Glacier Park, Yellowstone Park and any other of the parks along the line of routes used.

The Transportation Bureau, 631 Metropolitan Life Building, Minneapolis, of which the Rev. Andrew D. Stowe is chairman, will be pleased to give any information desired regarding rates, routes and visits to the parks.

Summer School at Chanute, Kansas

A Summer School for Training of Church Workers was held at Grace Church, Chanute, Kans., for the S. E. Deanery. The attendance was not large but the spirit was fine.

Courses were offered in Christian Nurture, Church School Service League, the Teacher, and Church School Music, also several Pageants were put on.

LIVE PUBLICITY

Elsewhere in this issue we print a list of churches where The Witness may be purchased on Sunday morning. We send to each of them on Wednesday evening a bundle of papers which they put on sale Sunday at five cents a copy. We charge them two and one-half cents a copy, and give them the privilege of deducting for unsold copies. We send them bills quarterly thus preventing it from being a petty nuisance to the rector. We are to print such a list the first of each month. The General Convention opens September 6th lasting throughout the month. It will be an opportune time to introduce the plan to the people of your Parish. Why not have your Church in the list in September.

ness of those who make their living out of it.

"It must be remembered that there is already a large number of clergymen who earn their living by teaching at the public schools and universities. Many of our ablest bishops have been chosen from schoolmasters and college dons.

"There is no reason why this system should not be extended to the medical and other professions. Doctors especially would have a good deal to tell us from the pulpit, if it were a recognized thing that they should preach from time to time. I have assumed without argument that women will in the near future be admitted to ordination."

Invited to Visit Los Angeles

The Rt. Rev. J. H. Johnson, D.D., Bishop of Los Angeles, and the Rt. Rev. W. B. Stevens, D.D., Bishop Coadjutor of Los Angeles, extend a very cordial invitation to all church people to visit Los Angeles on their way to or from the General Convention. For the convenience of such visitors a bureau of information will be open at the Clark Hotel, Los Angeles, two weeks preceding and two weeks following the Convention.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Country Largely Religious

According to statistics gathered by the Federal Council of Churches and printed in the Year Book of the Churches, which has just been issued, of every 106 persons in the United States, 10 have no religious affiliation and 96 are affiliated through membership, financial support, attendance or other ties with various religious bodies, as follows:

Protestant	75
Roman Catholic	18
Other Faiths	3
No religious affiliation.....	10

Total 106

The Year Book of the Churches gives the total church population of the country as follows:

Roman Catholic	17,885,646
Eastern Orthodox	411,054
Latter Day Saints.....	587,918
Jewish	1,600,000
Protestant	75,099,489

Total 95,584,107

Clergy Meet at School in Nebraska

On Tuesday, July 11th, was opened a Summer School for the Clergy of the Missionary District of Western Nebraska at Kearney, Nebraska.

No one residing and working in the older and more thickly populated dioceses of the east, where such meetings are frequent, can fully appreciate what a school of this sort means to the clergy of this broad and sparsely settled section of our country. Not only were its exceptional intellectual opportunities of great advantage, but the social side was also of inestimable value. In a section of the country where some of the clergy traveled hundreds of miles to attend at great expense and enduring many hardships by the way in auto or train; also where only one or at most two such opportunities are afforded them each year for better acquaintance and the social enjoyment of each other's society can these little gleams of sunshine by the way be rated at their true value. Often in some of these isolated sections a clergyman sees one of his fellow workmen but once in a whole year.

Practically all the clergy of the district were in attendance at the school, as well as two specially invited guests of the Bishop from a neighboring diocese.

The session was opened in the school chapel, at 7:30, Tuesday morning, with a celebration of the Holy Communion by the Bishop, after which the following program of lectures and exercises were carried out daily: Holy Communion at 6:45; breakfast at 7:30; "Exposition of the Church Catechism," by the Rev. John M. Bates, M.A., of Red Cloud, Neb.; "Christian Ethics," by the Rev. Geo. Foley, D.D., Professor of Ecclesiastical Polity, Philadelphia Divinity School; "Book of Common Prayer," by the Rev. Frederick Fleming, Rector of the Church of the Atonement, Chicago, Ill.; "History and Meaning of the Sacraments," by the Rev. James Kirkpatrick, Rector of St. John's Church, Brady,

Lane, Washington, D. C.; "Pastoral Theology," by the Rev. Norman Hutton, D.D., Rector of St. Chrysostom's Church, Chicago; "Business Administration," by the Rev. S. E. Wells, Archdeacon of the District. In the evening an organ recital and a Lecture on Church Music in St. Luke's Church, Kearney, by Mr. George Barnes, Organist and Choir Master, Grace Cathedral, Topeka, Kansas.

Ordination in the Diocese of Ohio

On July 21, 1922, in St. Thomas' Church, Berea, Ohio, the Rev. Luke J. Boutall, Deacon, was advanced to the Priesthood by the Rt. Rev. William A. Leonard, D.D., L.L.D. Preacher, Rev. John R. Stalker; Presenter, Archdeacon Patterson. These clergymen, with the Rev. D. LeB. Goodwin, Rev. J. M. Withcombe, Rev. George Bailey, Rev. Wm. V. Edwards, Rev. R. Gay and Rev. E. G. Mapes, took part in the laying on of hands. Rev. Mr. Boutall is rector of St. Thomas' Church.

A Missionary Camping Trip in California

A fresh and strong emphasis is being put on the need for more and better religious education by Dean Hodgkin of the School for Christian Service, otherwise called the Deaconess Training School of the Pacific. As a very practical contribution to the problem she has this summer, in company with two students from the school, spent six weeks in carrying into the more isolated rural sections of the diocese of California some of the newest forms of educational work.

In seven different country towns short Daily Vacation Bible Schools have been held for the children, and meetings and activities of appropriate kinds have been arranged for the young people and adults. In some cases a pageant has been worked up. In every case much personal calling has been done on the scattered church people.

The response has been eager and gratifying. Over one hundred children and as many of their elders have received a new stimulus in life. Many warm personal friendships have been begun, and so rich are the possibilities foreseen for the future that without question such rural missionary work will from now on be regularly carried on in the summer months by students from our School on the Pacific Coast.

Hobart Already Filled for Next Year

Only fifteen more freshmen will be admitted to Hobart College in September, it was announced today. So many men have already entered that there are only fifteen vacancies remaining. Hobart's entering class next fall will be the largest in the history of the college which begins its hundred and first year in September.

A process of selection will be employed in choosing these last fifteen freshmen. No more applications for admission will be passed upon until August 21st. At that time all applications that have been received between July 21st and August 21st will be examined and the fifteen most satisfactory applicants in regard to scholarship and other qualifications will be accepted. After that date, no applications will be accepted.

The college authorities wish to make next fall's entering class the best class in quality that ever has entered Hobart. Recommendations will be required from school principals and other authorities, in passing upon applicants.

An unusually large number of students from other colleges are transferring to Hobart this year. The ruling just made, however, effects freshmen only for the present.

A Priest Retires After Long Service

The Rev. Curtis Carlos Gove, A. M., after serving the people at Oakfield, N. Y., as headmaster of Cary Collegiate Seminary and rector of St. Michael's Church for thirty-three years, has retired and is now living at 22 Thomas Avenue, Batavia, N. Y. Before his departure, a reunion of students, teachers and parishioners was held on the spacious lawn of the seminary which was marked by addresses of appreciation and esteem, and by letters of congratulation from Bishop Brent and Bishop Ferris.

The value set upon Mr. Gove's work, educational and religious, is attested by the gift of \$500 from many admiring friends.

Plan Now for Next Campaign

Following a meeting of the Diocesan Department of the Nation-wide Campaign of Georgia, a bulletin has been issued through the Publicity Department, defining the plans for the fall activity. The plans follow closely on those of the General Church and outlined in the pamphlet, "What Shall We Do To Promote the Church's Mission for 1922?", and opening with two Diocesan Conferences in October, one in Savannah, October 17 and 18, and one in Albany, October 19 and 20. The same program will be used for each conference, and will be conducted by the Bishop and the Vice-Chairman of the department, the Rev. William Johnson. The organization of the Group Plan in each parish and mission is urged by the department, which especially urges the necessity of each parish and mission making out its tentative budget for next year, sending a copy to every communicant before the Every-Member Canvass. The Diocese has been divided into six districts with a clergyman as chairman of each district, and a layman as vice-chairman.

Overworking Our Bishops

Bishop Robert L. Paddock, Missionary Bishop of Eastern Oregon, went east on Church business in February. He expected to be gone a month. Shortly after reaching New York he broke down with nervous prostration. He has been on his back a

to necessary business, but unable to return to his strenuous life.

Fortunately, he could leave the charge of the Missions in the District in the hands of his fine Archdeacon, Venerable George B. Van Waters, and his assistant, the General Missionary, Rev. Chas. W. Du Bois. These men, with great loyalty and devotion, have worked hard to make up for their leader's absence.

Bishop Lemuel H. Wells, formerly Bishop of the District of Spokane, a great friend of Bishop Paddock, has visited the Parishes and Missions, confirming men, women and young people.

Bishop Paddock is depending on the other Clergy and Lay Readers, and all the Members to be the more faithful, so making up for his enforced absence.

The Bishop expected to get back this spring, and then some time this summer, certainly for the General Convention in Portland this September. The doctor now tells him that he may have to take a longer rest before going into strenuous work again.

The Bishop of Idaho is having to take a six months' leave of absence on account of ill health, and the Bishop of Pennsylvania has just been granted a year's leave. It looks as if we worked our Bishops too hard.

Montrose Wants Permanent Summer School

For the third time representatives of the different activities of the Church gathered on the hill-side of beautiful Montrose, to attend the annual summer school. The school lasted ten days, this being a new venture as to time. Heretofore we had only a five-day school.

One hundred and four different persons were registered for whole or part time. This was considered excellent for a diocesan school, especially so under the disturbing labor conditions which effect the Diocese of Bethlehem so seriously.

The program was varied. One could find classes under able leadership for almost any organization working in the diocese. The subjects and names of teachers were as follows: How to Teach the Life of Christ, Miss Louise L. Eckhardt; Training the Teacher and Modern Methods in the Small School, Miss Helen I. Jennings; Church School Service League, Miss Elizabeth Ruddle; The Church Service League, Miss Elizabeth Lawrence; Mission Study, Mrs. Williams of Newark; Christian Social Service, the Rev. C. P. Barnes of Los Angeles; Exegesis of the Epistle to the Ephesians for the Clergy, and a reading of St. Mark's Gospel from the original with most helpful comments at another period for the whole school, by the Rev. Dr. Royden K. Yerkes of the Philadelphia Divinity School; The Church Mission of Help, Miss Margery K. Russell of New York; Girls' Friendly Society, Misses Willson and Mary D. Welch, the latter also had charge of the recreation; Nation-wide Campaign, the Ven. Harry P. Walter.

The lectures and preachers for the evening sessions were Canon Frederick E. Howatt of Hamilton, Ontario; the Rev. Dr. James A. Montgomery of the Divinity School, and the Rt. Rev. H. L. Roots, D.D. of China.

Saturday afternoon and Sunday afternoon were given over to the Brotherhood of St. Andrew. Delegates from a number of Chapters came for these meetings. A number of week-end meetings were planned for the year.

The Montrose Country Club placed their house, golf links and tennis court at the disposal of the school. The picturesque, near-by lake furnished sport and fish for those skilled in the piscatory art. Hikes and automobile trips were arranged for by the local people, who gladly gave the use of their machines. Miss Welch arranged for a "Stunt Night" on the second Wednesday. Each table was requested to prepare some stunt to be "pulled off" in St. Paul's Parish House. The Bishop's table organized themselves into a choir whose instruments were combs. The Bishop was the choir master with a feather brush for a baton. While his table did not get the prize, they received "honorable mention."

Every one felt that we had a pleasant, profitable and uplifting time. It was voted to continue the school. There was some talk about moving the school to some more central place in the diocese, but Montrose is so attractive that a large majority prefer to travel the longer distance.

The people of Montrose take a lively interest in the school. Since the close of the school they have raised \$5,000 to erect two permanent buildings on some land which they propose to purchase; one is to be for the general use of the school and the other is to be a Girls' Friendly Lodge. This offer was made to the Bishop with a promise of a larger amount, should he accept the idea of making Montrose the permanent home of the school.

The Department of Religious Education is to be congratulated upon the success of the school. Special mention and credit must be given to the chairman of the Program Committee, the Rev. J. Lawrence Ware, who for months gave himself unsparingly to the work in hand and made us happy and comfortable while on the mountain top of Montrose.

Experimenting in Religious Education

The Rev. W. A. Jonnard, executive secretary of the Department of Religious Education of the Diocese of Georgia, and assistant rector of St. John's Church, Savannah, is trying the experiment of a Daily Vacation Church School, for a two-hour session in St. John's Parish Hall. The school has opened with a very creditable enrollment, and in charge of a competent instructor. The Bible stories of the Christian Nurture Series are used, manual training is taught, and also regular organized play.

Working on Church Union in England

During March and April a group of nonconformists and established churchmen in England met to discuss the question of church union. A committee of thirteen under the presidency of the Archbishop of York brought in an exhaustive report on the theme. The Nature of the Church, The Nature of the Ministry, and the Place of Creeds in a united church.

The personnel of the committee was noteworthy. The Episcopal group included five bishops, besides Dr. Headlam and Dr. Walter Frere. In the nonconformist group was Rev. J. D. Jones, moderator of the Federal Council of the Evangelical Free Churches, Dr. Garvie, Dr. P. Carnegie Simpson and Dr. J. H. Shakespeare. Some of the statements in the committee report are quite startling when one remembers that they represent the sentiments of both groups. The distinction of a visible and an invisible church is worked out, and denominational churches are recognized as parts of the true church, though often faulty in life. The mark for recognizing the true church is the profession of faith in God incarnate in Christ, the observance of the two sacraments, an ideal of life protected by discipline and a ministry. The episcopate is accepted by the whole group without attaching any definition to it, as well as a council of presbyters. The two groups agree that the united church shall in a corporate capacity use the Apostles' Creed at baptism and the Nicene Creed in liturgy, but the exact form of usage would be left to individual churches. It is expressly declared that these creeds are to be taken with considerable liberty of interpretation. The creeds are not to be regarded as a complete or final expression of the Christian faith. The men who sign the committee report do so as individuals, and the document is put out to influence though in the various communions on the subject of Christian union. The men who sign are such foremost leaders that the statement of a plan of union can hardly fail to elicit a long-continued discussion among the Christian churches of England, and it might even lead to some attempt at organic unity.

Wise Words from "Woodbine Willie" The Rev. G. W. Studdert Kennedy

"If a man goes wrong today everybody in England knows, every boy and every girl reads it. It is in all the papers and in pictures. We go into the streets and have it flung at our heads every moment. We imagine it does not do us harm, but we know very little of ourselves. The everlasting suggestion of broken marriages and broken homes is bound to do us harm. We may resist it with our will, but it sinks in all the time. If we could clear it all away, if we could destroy that insidious and damnable suggestion of the impossibility of the moral life that is made to us continuously, we would discover that our area of possibility is infinitely larger. There will be a conflict, but it will be a healthy conflict, and we shall be victorious if we turn our minds and attention upon those things that are pure and good and holy and true. We can erect for ourselves a battery of self defence against those continual attacks from without. We have to learn to bring the outcasts and the down trodden into such a powerful atmosphere of real love and real glory that it will go down to the depths of their soul, and wipe out by the blood of Jesus the record that is against it. I believe it can be done, but we have to set ourselves against this eternal counter suggestion of the impossibility of a moral life. That is what Christ came to fight."

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ST. JOHN'S, GREELEY

Bishop Johnson

In conversing with a Hindu Christian, I asked whether India needed Christianity and he replied, "Yes, but not the cap and gown Christianity of Oxford and Cambridge; if," said he, "we could have the Christianity of Syria sent to the Orient, it would meet the need, for Christianity was originally an oriental religion, and only as such can it have power in the East."

I am sure that this distinguished Hindu did not mean to imply that the religion of Jesus Christ is not an intensely intellectual religion, but I think that he meant to assert that it is not an academic religion, having its basis in European scholarship.

You may ask, "What is the difference?" and it may be difficult to answer you, because we have a tendency to identify the intellectual and the academic, but I believe there is a wide gulf between them which we need to appreciate, especially in its bearing on the question of theological education.

* * *

To illustrate the distinction between these two terms, let me put it in the form of a parable, which will come within the experience of nearly every college graduate. This parable is from my own recollection of a conversation which I heard some years after my graduation, with reference to an actual case.

There was once a young man who led his class in college. His marks were very high and his recitations nearly perfect. He graduated with high honors. He went to a technical school and barely had a passing mark. He left this school and has never done anything since.

It might be said in contrast that there were men in the middle of the class who stood fairly high in technical school and attained distinction later on. This is the difference between academic training and intellectual growth.

In the first instance there was a retentive memory which could be crammed with facts and could use them in an academic way. Then came the need of original research which would make these facts a part of one's own personal equipment. Originality had never been studied. Then,

lastly, came the need of personal force to overcome the world and it was lacking entirely.

This seems to me to illustrate the difference between the "cap and gown" religion of Oxford and "the market-place religion of Jesus Christ." They seem to me to be miles apart.

We cram a candidate with certain theological definitions and historic facts and send him out, after examination, satisfied that we have a finished product; whereas, we may have added another liability to the clerical prices of the Church.

Your student who is academically trained may lack entirely an intellect capable of conveying information, or a personality making such information attractive.

Frankly, I would prefer the man who is capable of vigorous thinking and constructive action, but who could not pass a canonical examination, than to have one who could hand in a perfect paper and knew nothing of the world upon which he is supposed to make an impact. We pursue the line of least resistance and we suffer from the pursuits. Here we have a nice parish, good rectory, living salary into which we induct a nice young man with an academic training, a good tailor and a timid disposition—to do what?

To attempt the most aggressive attack on the most subtle enemy of man, sin.

And what do we get eventually?

A cultivated, elegant gentleman who is supposed to do the work of St. Peter and St. Paul.

Yes, we admit that he is nice, but we contend that being nice is not what he is there for.

We have been substituting culture for spiritual force for so long that we are not even aware that a parish church of cultivated aristocrats is a confession that we have forgotten our Master. He was not crucified to make a comfortable, atmosphere for nice people in cultural circles.

The weakest point of our theological education is our failure to produce young men who, before they are entangled with the affairs of this life, will go down to Samaria and preach Christ unto them.

Samaria had no wardens and vestry, nor was there a Board of Missions at Jerusalem to support Philip in his work.

We educate young men who want to marry and have a parish before they have earned it as the young lawyer or the young doctor usually has to do.

A seminary training for which the young student usually pays little or nothing himself produces, as might be expected, a critical attitude rather than the hardness of endurance.

Our academic institutions produce nice young men rather than good soldiers.

* * *

There has been some criticism passed on my willingness to support Dean Bonell in his efforts to establish a theological school at Greeley. This criticism may be justified if one is thinking of preparation for the ministry purely from an academic standpoint. Personally I have ceased to think merely in these terms.

Something must be done in the West or we will have to abandon towns of under 5,000 people to sectarian ministers. The

Church has lost ground during the past thirty years in towns of this size, between the Rockies and the Alleghenies, due to the fact that the Church, under its present academic system of training, has not furnished men that are willing and able to cope with this situation.

Do not misunderstand me. It does not take less ability but more to make good in these communities.

Only the very best type of men can and do succeed in towns of this size.

As a rule, we have sent a series of men who have stayed two years and less and failed to make good.

It is far harder to farm without tools and without help than it is to keep up a farm already supplied with equipment.

If a western bishop waits for a staff from the old sources, he will wait in vain.

* * *

We are confronted with a condition and not a theory, and so somebody has to experiment.

What is the experiment?

It is to try and discover good material for the ministry in that large number of men who have not had academic training and yet feel a call to the ministry.

Is the Church going to take the stand that the academic preparation is so vital that no one without it can possibly be so called?

It is a thesis that I would rather attack than defend.

We have a large field. More than half of the population of this country live in places of under 5,000 people.

What have we done for them?

What are we going to do for them?

Are we merely a city Church or a Church merely for the cultivated?

The great denominational bodies fill their city churches with people who formed their attachment in small places. And they are the very best material in our country.

* * *

I do not know that we shall succeed. That is in God's hands. But I do know today, after St. John's School has been under my observation for five years, that we have had five places under 2,000 inhabitants satisfactorily manned by young men from St. John's, who are willing to go out and tackle virgin soil.

Scan the graduating classes of your regular seminaries and ascertain what proportion are doing this kind of work.

I will grant that a difficulty lies in the fact that as soon as they have proven their capacity they are called higher. Two of

(Continued on page 8)

THE WITNESS FUND

We acknowledge with thanks the following donations to The Witness Maintenance Fund:

Mrs. H. N. Merryman\$.50
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Mrs. E. A. Casey	1.00
Rev. T. J. Windham	2.00
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Total for 1922\$141.00

Cheerful Confidences

Rev. George Parkin Atwater, D.D.

THE CONCORD CONFERENCE ON THE MINISTRY

IV

Dr. Drury, the rector of St. Paul's School, Concord, and Dr. Ogilby, the President of Trinity College, Hartford, were the real general leaders in the Conference of Boys at St. Paul's School. They built up the splendid organization.

They were assisted by Rev. W. T. Hooper, of Hartford, who had charge of the local arrangements, and whose good nature, wise control, and efficiency, made a deep impression, and Mr. J. Vaughn Merrick, of St. Paul's School, who upheld Dr. Drury's hands in the long preliminary work.

The general speakers, who addressed the entire group, were Bishop Brent, Bishop Wise, Bishop Johnson of Missouri, Rev. Dr. Miel of Hartford, Dr. W. C. Sturgis of New York, and Rev. Father Sill of Kent School.

The athletics were in charge of Mr. Lambert Whetstone, who succeeded admirably in promoting and directing all the recreations of the boys.

Then there were thirty leaders of groups. Many of these leaders were clergymen, and few were students in theological seminaries. Each leader had a class of from 12 to 15 boys. The leaders had been chosen with the greatest care and were well fitted for the task.

It has been my privilege at several General Conventions to come into contact with the older leaders of the Church in the East. But this was my first opportunity to meet a large group of the younger clergy of the East. I would like to speak without restraint of my impression, but that might appear to be extravagant. This group of younger men were of the most manly, spiritual and whole-hearted sort. They could not fail to give the boys the impression that the Church had in its clergy young men of every quality which a right-minded man admires. They were earnest and keen, and high-minded. They were friendly and companionable and natural. Every boy at the conference had a personal privilege in meeting this group of clergy. They were muscular, too. The clergy beat a picked team of boys at baseball, and they won the tennis tournament. It was perfectly evident that the boys liked them and wanted to be with them.

Each leader had a personal talk with each boy. Each leader will not only make a report to Dr. Drury, but will write a letter to the rector of each boy. Many leaders will try to keep in touch with the boys. The leaders, too, had a most stimulating and enlightening experience in his contact with the youthful mind. They, too, learned much that will be useful in their ministry.

Besides those mentioned above the leaders were, Rev. Dr. W. F. Gardner, Rev. W. B. McKinley, Rev. Norman Nash, Rev. F. H. Sill, Rev. Dr. Tibbitts, Rev. Raymond Cunningham, Rev. Perry G. M. Austin, Rev. George P. Atwater, Rev. Henry W. Hobson, Rev. Samuel H. Edsall, Rev.

Henry Lewis, Rev. Austin Smith, Rev. H. I. Fair, Rev. H. L. Johnson, Rev. Malcolm Taylor, Rev. W. H. Pendleton, Rev. Albert Lucas, Rev. Malcolm Peabody, Rev. S. M. Shoemaker, Rev. Henry M. B. Ogilby, Rev. Louis W. Pitt. And also Mr. Greville Haslam, Mr. Alexander Zabriskie, Mr. Gardner Monks, Mr. Frank Johnson, Mr. Frederick Lawrence, Mr. James A. Mitchell, Mr. A. B. Kinsolving, Mr. W. C. Hicks.

Evolution; a Witness to God

By Rev. George Craig Stewart, D.D.

Some one points out to me the moral incongruities in the Bible, and says "What do you do with this? What do you do with these conceptions of God that are really unworthy and grotesque? Here are pictures of God in the Bible which are unworthy of the highest type of a man; what do you do with them? He is described as walking in the cool of the day in a garden; surely you do not believe that God has the form of a man? He is described as angry in the Garden of Eden, and jealous at the Tower of Babel; He seems to approve highly of Samuel hewing Agag to pieces before Him, and dictates a law by which little boys are stoned to death for picking up sticks on the Sabbath. Do you think the treachery of Jael was commendable? How do you enjoy the Psalms that pronounce a benediction in the Name of Jehovah upon him that shall dash the heads of little children against the stones? You find polygamy, slavery, revenge, deceit, not only permitted, but apparently bearing divine indorsement in the Bible. Ah, yes! But you see, my friend, I hold no static conception of the Bible, as I hold no static conception of life. **The Bible is itself a conspicuous evidence of the law of evolution.** It was not created in a day, as the world was not created in a day. It has upon it the marks of the lower forms of man's primitive ideals, just as man bears upon him the physical marks of the lower forms from which this organism has evolved. Man is no less divine because he still carries with him a pineal gland and a vermiform appendix, relics of lower and now abandoned use. The amazing thing about the Bible is in its great, steady, pulsing, note of development. The early Hebrews conceived Jawah or Jehovah, as his own tribal god; He was stronger than any of the other gods, stronger than the god of the Edomites, stronger than the god of the Moabites, a god who enjoyed the smell of blood sacrifices, and the smoke of much incense. Thus they conceived him,—but watch that evolution of the idea of God! Presently you are in the time of the prophets, and if you will listen to them, you will hear them calling their countrymen up to a conception of God far beyond that. "I abominate your feasts. I will not have your bullocks and barrels of oil. Away with your incense, and sounds of viol! What does Jawah require of thee, but to love mercy, to do justice, to walk humbly with thy God?" And presently, if you will watch the development, that great figure, Isaiah, is

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getting his vision. Yes, in the year that King Azariah died, of a "God high lifted up, whose train fills all the temple,"—the God who is the God of the whole earth. And the drama is being worked out; divine providence is there for the plot, the whole universe is the stage, all time is there for the period, and the hero of the whole is God; and as the curtains drop on that first great act of the Old Testament, they drop upon a chorus of nations with suppliant hands reaching out crying for a redeemer to appear upon whom the spirit of Jehovah shall be, an anointed one, a Christos. And when the curtain rises on the second act, behold, the Messiah, saying very simply, "The spirit of the Lord is upon me because He has anointed me. This day is the scripture fulfilled in your ears!" "He that hath seen me hath seen the Father." The tree has burst into blossom, and into fruitage, and the whole Bible has come to its climax in the word with which St. John closes his gospel, "These things are written that ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life through His Name."

I know that the book of Genesis is composite, that it was not written by any one man, and I am quite sure that in the fourth or fifth century before Christ no one was actually recording, as an eye witness, the beginnings of creation or even the beginnings of the creation of man. That, however, in no way invalidates the spiritual unity and glory and authority of the Bible as the revelation of the love story of God reaching out to get hold of His children.

The universe is immensely larger, and God is immensely larger and greater than any Hebrew prophet even dreamed, and we have to thank modern science for stretching out the heavens, enlarging the horizons of creation, and crowning God as creator with many and more manifold crowns. I have a friend who is an astronomer who showed me photographs that he had taken of a portion of a summer sky. He told me, and I accepted his word, that there were sixty thousand suns in that protograph. I had not time to check up on the count. It looked as if there were sixty thousand. And he said, do you know that light travels a hundred and eighty-six thousand miles a second (Einstein has reminded us that light never varies from that rate; it is constant. And as he has also reminded us, there is no known way to exceed the speed of light). Well, then, this star up here, says the astronomer, is a three thousand light year star. That is to say, the light traveling one hundred and eighty-six thousand miles a second takes three years to reach the earth. Some distance away! I have another friend, an astronomer, who told me that there were dim but certain photographs of million light years stars. Figure it out. One hundred and eighty-six thousand times the number of seconds in a million years—that gives you the distance in miles. Fixing upon two of the stars which were very close together, I said to him, "There does not seem to be much elbow room there!" And his reply was, "Between those two stars there are six or seven astronomical spaces." "Yes,"

I said, "what is an astronomical space?" And his reply was this, "Two hundred thousand times a hundred million miles." It is a vast universe, but my faith stands fast—"I believe in God the Father Almighty, Maker of heaven and earth," and astronomy cannot disprove that faith.

"The sun, the moon, and the stars, the seas, the hills and the plains, Are not these, O soul, the vision of Him who reigns?"

(The fourth article next week)

Bishop Manning Firm for Prohibition

To the Editor of The Witness:

Owing to my absence in California it has not been practicable for me to reply earlier to the Open Letter addressed to me, published by my friend, and former vestryman, Mr. Stuyvesant Fish, in reference to my statements as to the duty of all good citizens to obey the prohibition laws.

It is not my wish to enter into controversy upon this subject, but as the letter above mentioned seems to call in question the authenticity of the quotation which I made from the proceedings of the Judicial Section of the American Bar Association I feel called upon to make the following statements, and as this letter seems to have been rather widely circulated, I shall be grateful if you will give this reply space in your columns.

1. The heading of the Open Letter refers to "the alleged action of the American Bar Association," and the letter of Mr. W. Thomas Kemp, Secretary of the Association, quoted by Mr. Fish, says, "I beg to say that the American Bar Association has taken no action," etc. These statements convey a wrong impression (no doubt unintentionally) to one who reads them, and who has not read what I said on the subject. They give the impression that I have claimed the authority of the American Bar Association for the statement which I quoted. I made no such claim. It was not "alleged" in my address that the American Bar Association had taken any action. I referred only to the

Judicial Section of the American Bar Association; and the Judicial Section did take action upon the statement which I quoted.

2. It is true that the statement quoted in my address was part of the report of the Executive Committee presented to the Judicial Section, as Mr. Kemp says, and not a resolution. This, however, in no way detracts from, but on the contrary adds to, the weight of the statement quoted.

3. The letter of Mr. Kemp, given out by Mr. Fish, says that the quotation which I made in my address "was merely a part of the report of the Executive Committee of the Judicial Section of the American Bar Association to that section, but no action whatever was taken thereon." This statement by Mr. Kemp is a very surprising one for the published report of the proceedings of the Judicial Section of the American Bar Association, on page 558 of the "Reports of the American Bar Association, Vol. XLVI, 1921," states the exact contrary. It gives the report of the Executive Committee to the Judicial Section, containing the entire statement which I quoted, and adds as part of the official record, "It was moved and seconded that the report be adopted, and the motion was carried."

I must leave Mr. Kemp to explain the statement, in his letter to Mr. Fish, that "No action whatever was taken thereon."

4. I stand absolutely and, as the result of inquiries in many parts of our country, more strongly than ever, if possible, by the position which I took in this matter in my address to the Convention of the Diocese of New York.

WILLIAM T. MANNING.

July 22, 1922.



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To Put Business On Christian Basis

Is modern business Christian?

Do people nowadays confine their religion to an hour or so on Sunday and forget it the rest of the week?

These are questions all Christian churches of Great Britain—Catholic and Protestant—will try to answer in a remarkable conference of citizens and experts in April, 1924. A similar conference may be held in the United States.

Questionnaires are being sent out. The Rt. Rev. Edmund A. Knox, Bishop of Manchester, is president of the British Conference. The honorary secretaries are a Quaker woman and an American clergyman, and council members include Church of England clergymen, representatives of Catholic priests.

A program is set forth which its supporters believe practicable and capable of Christianizing industry, and the council asks whether those who answer the questionnaire consider the program Christian in character and the first step toward a really Christian society. This is the program:

1. Minimum wage law, with security for adequate leisure.
2. Prevention of casual employment and unemployment.
3. Worker's maintenance during involuntary unemployment.
4. Abolition of labor of children under sixteen.
5. Publicity for costs and profits in industry.
6. Taxation to correct inequities of dependence of mothers and children.
7. Administration of monopolies as public services.
8. No payments to able-bodied adults except for service.
9. Democratic control of industry by all engaged in it (by representation).
10. Prices based on economic costs; social control of credits; labor banks.

The council urges those to whom the questionnaire is sent to investigate and study rather than to pre-judge how far the existing industrial order is Christian or un-Christian. These significant questions are asked:

Can we reach a common Christian judgment concerning—

1. Injury done to the consumer himself by—
 - (a) Things directly harmful, but freely bought and sold.
 - (b) Excessive and perverted use of food, clothing, etc.
2. Injury done to the community by demands causing—
 - (a) Use for luxuries of resources required for needs.
 - (b) Conditions polluting the atmosphere and waters.
 - (c) Exhaustion of resources.

What motives other than profits and wages ought to apply to capital and labor in carrying on industry as a social serv-

ice? For example:

1. Is private ownership of capital necessary?
2. What contribution does private capital make to industry?
3. Is capital's share of the profits reasonable?
4. What system would give capital a reasonable payment and no more?
1. What are the essential characteristics of the wage system?
2. How far are they compatible with Christian ethics?
3. What is the effect of workers' lack of voice and liability to dismissal?
4. What should relations be, with Christian standards, between workers and management?

The questionnaire, setting forth that, although the purpose of industry is supplying the needs of the community, the industrial community is distracted by perpetual conflict, asks:

1. How far is the "class war" a reality?
2. Are labor unions and employers' associations the cause or the effect of conflict?
3. What is the relation of Christian principles to conditions?
1. Are we as Christians satisfied with child labor?
2. What is the effect on physical, mental and moral development?
3. Can we on Christian principles justify arrest of education at 12 to 14 merely to provide cheap labor?

The climax to the questionnaire comes with this "summary of evils": How far would you accept or modify the following summary of some evil results of the ex-

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isting economic system?

1. Failure to adjust supply and demand (overproduction).
2. Gross luxury at one end, poverty at the other.
3. Economic separation and enmity of classes.
4. Embittered relations of master and servant.
5. Reaction of industry upon artistic conditions of life.
6. Character of amusements of rich and poor.

Dr. Porkess Preaches at Great Neck

The summer preacher, during the Sunday mornings of August, for the sixth year, in All Saints' Church, Great Neck, Long Island, will be the Rev. William Porkess, D.D., Rector of St. Stephen's Church, Wilkinsburg, Pa.

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THE EDITORIAL

(Continued from page 4)

these five have been so called in five years.
But they at least began at the beginning.

I am confident that if Dean Bonell can
secure the financial support and continues
to have his health and vocation, in time he
will produce graduates who will be willing
to begin their ministry in missionary work.

* * *

I will grant, too, that theological edu-
cation should not be a matter of private
enterprise, but unfortunately it is.

Except for the General Theological Sem-
inary, all of our seminaries are governed
by local boards, who have no official rela-
tion to the Church's administrative body.
I will welcome the day when this will not
be so, but until that day comes, there is a
necessity that something be done to sup-
ply an imperative need. College men are
not seeking the ministry in sufficient
numbers to supply the demand.

I do not believe that the Lord Jesus
Christ is any more dependent upon aca-
demic institutions to do His work than He
was in the days of the apostles.

I shall welcome the day when our col-
leges no longer feel that they must de-
stroy spiritual ideals, but until then God
is able to use the weak and the uneducat-
ed to confound the wise and the sophisti-
cated.

Personally I am satisfied that the school
at Greeley has done an excellent work with
the young men who have survived. About
half have been dropped before finishing
their course. I commend to all theological
seminaries that they use their pruning
knives more actively.

I am for St. John's if it can do the
work. If it cannot, then I am for some
similar institution that can do what it is
attempting to do. It has thus far made
good in the young men who have finished.
It cannot be judged by the men whom it
has dropped.

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