

The Witness

Rev Wm J Rutter, Jr
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Strong Labor Day Message Issued by Council

Reviews Industrial Struggles for the Year and
Suggests Action for Church

The Church is called upon to exert its efforts to the utmost to bring the Christian spirit of fairness and goodwill into the economic order, to teach Christian principles and to insist upon their application to industry, in the Labor Day Sunday message of the Commission on the Church and Social Service of the Federal Council of Churches.

Fearlessly and frankly the message deals with industrial conditions during the last year. It expresses sympathy with organized labor in the coal and railway situations, saying that both are due to the inadequacy of earnings of the men. That the financial conditions of certain of the railroads may have made the reductions for their employes appear desirable, it says, adds only to the seriousness of the situation.

The message declares that the shopmen are fighting for the very life of their union and that where such a war of extermination is being waged, employers can only expect ultimate moral defeat. The message deplores that the twelve-hour working day is still in effect in the steel industry and asserts that "apparently it will require all the continued moral pressure of the Church to complete the reformation of the industry."

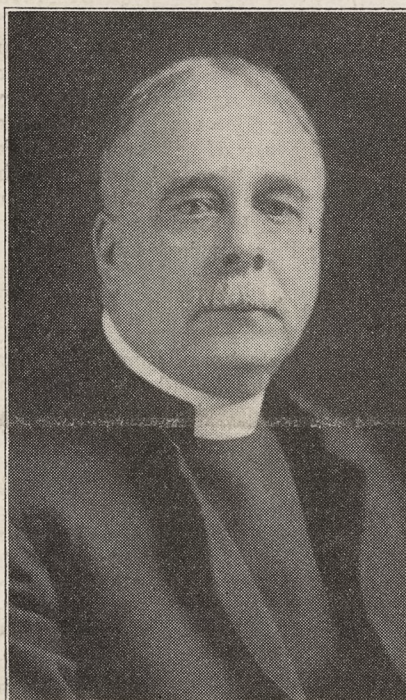
After pointing out that health and happiness are, generally speaking, necessary to the attainment of the higher life and that the Church cannot be indifferent to the physical well-being of its people, which depends so largely on their economic status, the message declares that Christian teachings as applied to industry include three cardinal principles: the worth of personality, brotherhood as between all those engaged in industry, and the motive of service.

Regretting that "we are still in a period where the dominant note in the industrial world is one of strife and controversy," the message says, "there probably never was a time when there was more bitterness and conflict, some of it due to misunderstanding between employers and workers and some of it unfortunately due to a very clear understanding of hostile aims and purposes."

After stating that the public is more conscious of the unpleasant and disastrous results of industrial disputes, is often ignorant of the major facts of its judgment dictated by considerations of self-interest rather than of justice and right.

Position of Church Women a Convention Issue

Commission on Women's Work in the Church
Finds Church Divided in its Opinion



REV. ALEXANDER MANN, D.D.

the President of the House of Deputies which meets in Portland, Oregon, next Wednesday.

Many of the strikes which have occurred during the period of depression have resulted from a tendency to "deflate" labor—a tendency which in part is to be taken for granted with the recession of prices and of living costs and a corresponding degeneration of the farmer.

Continuing it says: "It cannot be too often repeated that high wages during the war were by no means so general as believed and that the demand for a reduction of wages in proportion to the reduction in living costs has been made without reference to the fact that wages prior to the war were too low and cannot fairly be taken as a basis of wage determination.

Deplored as most unfortunate the fact that no more general effort has been made to approach a settlement of disputes in a co-operative spirit and to appeal to justice and fair play rather than to trial by economic combat, the statement says: "In a moral world force can settle nothing permanently."

Shall a National House of Churchwomen be established as part of the legislative authority of the Episcopal Church?

As an alternative proposition shall the forthcoming General Convention of the Church at Portland, Oregon, remove the bar to the eligibility of women to membership in the House of Deputies?

Shall the Convention give assent to the general principle affirmed by the Lambeth Conference that "Women should be admitted to those Councils of the Church to which laymen are admitted, and on equal terms?"

A partial report of the Joint Commission on Women's Work in the Church which has considered these mooted questions, made public yesterday, declares that "a very decided weight of the opinion that has come to the Commission does not favor the establishment of a National House of Churchwomen"; and that on the other questions "in many quarters the clergy and the laity including the womanhood of the laity, have not as yet made up their minds but are awaiting light upon the matter before expressing an opinion."

Accordingly, a final meeting of the Commission has been called for "an early day" during the Portland Convention at which full consideration will be given to the answers to a questionnaire which has been broadcasted among the Bishops and other clergy and the laity, men and women alike on these points and a further and more formal referendum on the moot questions will be determined upon.

Among Churchmen, using the term as applying to both sexes, the utmost interest is manifested in the final recommendations of the Commission; more especially since the Joint Commission on Deaconesses, in a report made public August 18, recommends that married as well as single women be made eligible as deaconesses, with a special ordination service, but with an explicit reservation that the innovation shall not entitle them "to exercise the same ministry as men," nor shall it be "a stepping stone to the priesthood or the episcopate."

The Commission's partial report embodies some of the general principles upon which it has agreed in approaching its task.

"The Commission is strongly impressed," it is declared, "with the need of a gener-

(Continued on next page)

GENERAL NEWS OF THE EPISCOPAL CHURCH

Article Continued from The Front Page

ally clear conviction upon the question which is no less than one of national Church franchise, and so of the same nation-wide need of voicing as in the nation's constitutional enactment of the franchise of womanhood."

Biblical as well as general history references are made to the part woman has played in affairs in the past, and the Commission declares that "such considerations dictate a primary recognition of and reckoning with, rather than a conscious or unconscious obliteration of the sex line in any lasting progressive measures for womanhood in legislation. What does seem to have been fixed is equality in every respect. What seems to be equally fixed is that identity of sphere does not, necessarily, nor by nature, follow from such equality. Reciprocal interchange of rights and responsibilities in every particular is by no means clear as a workable axiom. Sound, progressive measures cannot ignore ineradicable facts. And the tenor of scripture is manifest when on the one hand we have the declaration of Galatians 3-28, "There is neither male nor female," and so spiritual equality; while on the other hand there remains what has been called "the unchangeable law of species," fixed in the pointed references of our Lord in St. Mark's, 10-6, "From the beginning of creation God made them male and female." Everywhere in Scripture it is taken as a matter of course that there is "the man fashion" and the "woman fashion" to be duly regarded.

"But while clarifying this principle of equality without identity, this Commission does not try to anticipate just where it will lead us in its application to the question of admission of womanhood into full legislative powers. There has been and no doubt there will be widely differing views as to that. Granted equality, will such admission disregard non-identity of sphere and confuse matters? Or will it accrue to the advantage of our legislation to have just that new angle of influence and progress that devout womanhood can give? That any legislation in the matter must find some harmonizing of such opposite standpoints is plain if we recall Resolution 46 of the Lambeth Conference cited above in the Questionnaire of the Commission and note how strongly dissent from it has been evoked in some of the very answers that have come to the Commission."

Civic Celebration Planned for General Convention

The greatest civic celebration to be held in connection with the coming General Convention at Portland will be the dedication of a new rose—the creation of Mr. George C. Thomas, Jr., of Philadelphia—on the night of Saturday, September 16th.

At the request of Bishop W. T. Sumner of Oregon, Mayor George L. Baker of Portland has appointed a special committee of leading Portland business men to arrange a suitable program. The celebration will be under the supervision of the

Royal Rosarians, a civic organization in Portland. The committee includes men from the American Rose Society, Portland Rose Society, Royal Rosarians, Oregon Florists' Club and the City Park Department.

The ceremonies will begin with a formal address of welcome by Governor Ben W. Olcott, after which the new rose will be dedicated in honor of Mrs. George C. Thomas, widow of the late George C. Thomas of Philadelphia, who was for 30 years treasurer of the General Board of Missions of the Episcopal Church.

Following the dedication Mr. Thomas, Jr., will be presented with a gold medal by the American Rose Society, in honor of his work in creating the new rose. A short address will also be given by Mayor Baker. The principal address of the night will be by the Rt. Rev. N. S. Thomas, Bishop of Wyoming, who for many years prior to his elevation to the episcopacy, was rector to Mr. Thomas in Philadelphia.

A special feature of this service will be a fine program of classical music on the \$30,000 pipe organ in the Municipal Auditorium, by Mr. Lucien Becker, one of Portland's leading musical artists.

Baggage Tags Are Sent to Delegates

The transportation committee has mailed special tags to all delegates and visitors to be attached to their baggage to insure prompt delivery at hotel, apartment or residence immediately upon arrival. Through this system the committee hopes in many cases to have the baggage of delegates at their rooms before the delegate has time to register and make the trip himself. This will also save much confusion in the baggage room at the Union Station. This courtesy has been arranged through the co-operation of the Baggage and Omnibus Transfer Company of Portland.

Consecration of Dr. Slattery to be in October

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Charles Lewis Slattery, D. D., Bishop Coadjutor elect of Massachusetts, as follows:

Time, Tuesday, Oct. 31, 1922.

Place, Trinity Church, Boston, Mass.

Consecrators: Rt. Rev. Dr. Lawrence, Bishop of Massachusetts (presiding), Rt. Rev. Dr. Tucker, Bishop of Southern Virginia, Rt. Rev. Dr. Babcock, Suffragan Bishop of Massachusetts.

Preacher: Rt. Rev. Dr. Lawrence, Bishop of Massachusetts.

Presenters: Rt. Rev. Dr. Lines, Bishop of Newark, Rt. Rev. Dr. Manning, Bishop of New York.

Attending Presbyters: Rev. Wm. Austin Smith, D. D., Rev. H. P. Nichols, D. D.

Master of Ceremonies: Very Rev. Henry B. Washburn, D. D.

Class Work for Lay Deputies at Portland

An interesting plan is made for nine informal meetings for lay deputies to

General Convention for the discussion of some aspects of the Church's Mission. These will be held from 9:00 to 9:55 daily (being the hour immediately prior to the opening of the House of Deputies) on nine days beginning September 7th. The Labor Temple, at which they will be held, is two blocks from the Auditorium. The leader of the discussions is Dr. W. C. Sturgis, Educational Secretary of the Department of Missions.

Christian Service Conducted in Yiddish

At the Hebrew Christian Synagogue on Sunday, August 6th, the Rev. John L. Zacker conducted a special service in Yiddish, assisted by Mr. John Solomon, a Yiddish expert who recently joined the Diocesan Jewish Missionary staff. The Synagogue had a splendid attendance and much curiosity was aroused, due, primarily to the fact of two adult Jews embracing Christianity and openly declaring their faith in Holy Baptism. The candidates, Mr. and Mrs. S., live in a Jewish neighborhood and fully realized the persecution which would follow this solemn but joyful step. Nevertheless, they already manifest a spirit of Missionary zeal which expresses itself in an endeavor to secure Hebrew Friends for the Christian Synagogue.

During the instruction, previous to baptism, they were bluntly informed as to what would follow an open confession of the saving efficacy of Jesus. However, only the other night, Mrs. S., in the presence of a number of Hebrew Christians and Jews, declared that life had never been so real with them until they were brought to the foot of the cross. "And Oh!" she exclaimed, "I wish it were possible for me to return to Odessa, Russia, and become the instrument of bringing some of my countrymen to a knowledge of my Messiah." We naturally ask ourselves at this time as to what proportion of our Gentile Christian Church membership are ready to pay such a price for their religion. A Jew who enters our Church is termed by his race as an apostate, a renegade, as entirely unworthy. He is excommunicated, despised, looked upon as a traitor and a menace! He is thrown out of the Synagogue and seldom well received in the Church. The fact remains that constantly, as a result of Jewish Missionary effort, the Jews become Israelites indeed, as demonstrated in the life and work of our Master. Thus, the Hebrew Christian Synagogue has gained two spiritual children from the House of Israel, and commends them to the prayers of the Church.

Dr. Purves Goes to Augusta, Maine

A call has been issued by the vestry of St. Mark's Church, Augusta, Maine, on the nomination of the Bishop of that diocese, to the Very Rev. Stuart Ballentine Purves, D. D., Dean of St. Paul's Cathedral, Cincinnati, to become the rector of that important parish. Dean Purves has for eleven years been in charge of the Cathed-

ral congregation and for eight years has been its Dean. He has represented the diocese several times in the General Convention and has held an important place in the councils of Southern Ohio. Dean Purves will present his resignation to the Cathedral trustees in a few days, to take effect the middle of October.

Churchwoman Establishes Home for the Aged

News has reached here that Mrs. Georgine H. Thomas, a resident of Cincinnati and a communicant of Christ Church, has made a magnificent gift to the city of New Orleans. The benefaction is to take the form of a home for the aged and the only connection of the Church therewith will be that one of the Board of Trustees is to be a clergyman of the Church. It is probably to be known as the Holmes-Thomas Home, being so named in memory of Mrs. Thomas' father, a wealthy merchant of the Crescent City, and her husband, a beloved physician of Covington, Ky. The gift was in the form of a check for \$800,000. Cincinnati and New Orleans have been connected by many ties of business and friendship and this added tie will be the subject of mutual congratulations. Mrs. Thomas is well known here as a patriotic, public-spirited and devout churchwoman.

Mr. Eckel a Teacher at Sewanee

The Rev. Edward Henry Eckel, rector of St. Andrew's, Fort Worth, Texas, is spending his summer vacation at the University of the South, Sewanee, Tennessee. During the fortnight of the Summer Training School for Church Workers, he is teaching one of the Christian Nurture courses. The Rev. Frederick J. Bate, rector of All Saints', the university church at Austin, Texas, is supplying Mr. Eckel's place in Fort Worth during his absence.

Building Needs Outlined By Bishop Graves

Bishop Graves, writing about the progress in the new buildings at St. Mary's Hall, Shanghai, says: "We want very much to have the girls worshipping in the assembly room or in the gymnasium. We have of course some small sums for one item or another of the furnishings, but nothing large has yet come in which might help us toward the building, with the exception of a greatly appreciated pledge of \$2,000 from Central New York as a memorial to Mrs. Olmstead.

"It would be a fine thing," Bishop Graves continues, "if some one would subscribe straight off the money for the chapel. I can think of no better memorial than this. It would be a building constantly in use with daily services and consecrated to the grand object of the religious education of Chinese women. Such a building as we ought to have would cost \$18,000.

"Another greatly needed building is the Infirmary, to cost \$12,000. It is very necessary to have this building in order to isolate at once any case of sickness which might possibly be contagious, as well as for the proper care of the girls when they are less seriously ill. Since we have had

our makeshift infirmary on the old site, the health of the girls has been wonderfully improved under Miss Pumphrey's care, and we should surely supply this building at the earliest possible moment."

Successful Year at Chinese School

Mr. James H. Pott, headmaster of St. Paul's Middle School, Anking, reports that the academic year which closed in July, 1922, has been very successful. Of nine graduates, eight are going to St. John's University for further study and two of the best of them are candidates for the ministry. One will teach a year before going to college.

When the school closed every student agreed to bring back at least \$3 when he returns in the autumn to help start a day school for poor children in Anking, to be known as St. Paul's Mission School. The boys of St. Paul's are already contributing \$100 a year for the support of a day school for boys in Sian-fu, the capital of the Province of Shensi where the Board of Missions of the Church in China maintains a mission station entirely supported by Chinese. The school chapter of the Brotherhood of St. Andrew has helped to emphasize the truly Christian character of St. Paul's.

Of 121 students in the school last term 70 were Christians.

Child Welfare Methods Bulletin in Ohio

"Child Welfare" is the subject of an eight-page bulletin issued by Southern Ohio's diocesan Department of Social Service, describing the organization and functioning of a council which is undertaking to co-ordinate and standardize all the diocesan social service relating to child life.

Cheerful Confidences

A VACATION

By Rev. George Parkin Atwater, D.D.

After an absence of three years, I am again spending my vacation in the White Mountains. As I write I am able to look up from the paper and see the majestic hills that surround the little cleared area at Crawford Notch. Many a person who drives his car from Boston to the White Mountains dashes through Crawford Notch on the splendid road, little realizing that he is passing one of the most delightful spots in the whole region. As in life we neglect the blessings of the day, in order to press on to the often inferior blessings of the morrow, so the traveler fails to stop at Crawford Notch because he does not realize that it is so charming, so characteristic of the mountains, and a real climax, reached right at the entrance to the region that is so famous.

Human hands have builded at Crawford's indeed, but only just sufficiently to make it possible to reach here, and to remain here in comfort. As you pass from the south through the actual notch, where two distinct mountain ranges extend their foothills to touch each other, you enter a plateau of about one hundred acres, cleared and beautified, like a park. It is

nearly 2,000 feet above sea level. Within this area stands a tiny railroad station (for the trains must climb by the same route as roads, into the notch) and the famous hotel known as Crawfords. The Crawford House has its cluster of buildings for service, its garage and stables, but aside from these there are no other buildings here, no other hotel, or stores, or homes. It is like a great private estate. Within the stables may be seen the old mountain coaches, with inside and outside seats, formerly used for travel and recreation. One of these coaches holds thirty-two passengers.

The Crawford House is a delight. It is a large, roomy hotel, well built, but simple in its outlines, with none of the garishness of modern hostelries, but very clean and well kept, with every convenience and excellent food and service. Many people spend weeks and months enjoying its gracious hospitality. The same people return year after year. I find at least fifty persons whom I know from previous sojourns here. A week or two at Crawfords is more like a voyage on an ocean steamer than any stay I have ever made at any resort. The large porches are the deck of the ship. The atmosphere is restful and the people seem contented. They do play golf and tennis, which are not possible at sea. But when darkness comes, and the hills are only dimly seen, and the great ship of a hotel is lighted up, and darkness prevails elsewhere, and the people gather for music, or dancing, or bridge, then the illusion is heightened.

Nature's glories at Crawfords are the hills and the woods and the mountain streams. The hills are close. The old trail to Mount Washington starts at the very door of the Crawford House. To the west lies Mount Avalon—a good climb, from which the whole Presidential range may be seen as a panorama. Looking down the Notch one may see the Cathedral Woods, and the ranges of the South. Four miles away to the north is Bretton Woods. But to be at Crawfords is like eating oranges from the trees, if you love the hills for themselves, and not the human devices that man has erected to try to beguile satiated tourists.

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THE ETERNAL STUMBLING BLOCK

By Bishop Johnson

Place yourself in Jerusalem, back at the time when Jesus had ascended and the little group of disciples were waiting until "they should be endued with power from on high."

Associate with yourself the leading citizens of Jerusalem, and together with them make an estimate of Christ's life and work as it appeared at that time.

There are many whom you can call as witnesses of His public life, and a few intimate friends who will inform you of His personal character.

You are gathered to answer the question, "What think ye of Christ?" in the year 30 A.D. You would probably agree that He excelled all other men in His devotion to God; in His sympathetic understanding of human need; in the spotless purity of His life.

But in spite of all these marvellous traits in His character, He failed to make an impression upon the leading citizens of Jerusalem; He left no effective group of influential persons to carry on His message, but entrusted His whole work to a small group of rustics from Galilee, who were woefully ignorant of psychology or practical business sense. He left none of the worldly wise or practical to handle His affairs.

There were men of affairs in Jerusalem who would have been effective, but He had so antagonized their prejudices that He had incurred their enmity instead of their co-operation.

The cause that He advocated was doomed, because He insisted that there should be no compromise in presenting the whole Gospel.

If only He had been more practical, there were many excellent principles for which He stood that would have been most beneficial to society, if they could have been separated from certain foolish rites and ceremonies upon which He had so definitely insisted, and from certain standards of personal self-sacrifice which men of affairs could not possibly be expected to practice.

It was thought by some of us that He might have been the leader who would

have made Israel most influential among the nations of the earth, but His mission is doomed to failure because it is not related to the great world movements of the day.

* * *

Strange to say that which practical men would have condemned as folly was the secret of the church's power.

Had Christ tied up the Church with philosophy or wealth or social power it would have met the fate which awaited those human agencies.

Just because Christ refused to make the Church dependent upon human agencies it survived the worldly institutions which despised it.

As the Virgin prophesied, Christ, "exalted the humble and the meek," while God "put down the mighty from their seats."

Would that those who have led the church during the centuries that have followed its original success, could have the faith which Christ implanted in His early followers!

Would that the Church today could see that neither Egypt nor Assyria can help the Kingdom of God, but only in His power and in His might can we prevail!

When God needed the services of an unusual intellect, He called Saul of Tarsus to the work of the ministry. He was the one college graduate in the apostolic group.

When he preached on Mar's Hill, he used all of his worldly wisdom to persuade the Athenians to accept Christ. He failed. After that he tells us that not by man's wisdom but by preaching the foolishness of the Cross did he expect to redeem mankind. To Greek sophistry the Cross was foolishness, and to Jewish legalism it was a stumbling block.

But St. Paul attributed his great work to the fact that he depended not upon his scholastic accomplishments, but upon the grace of the Lord Jesus.

The means of grace and the power of God have not changed.

The same forces that gave great power to the apostles has not been lost, but they need to be re-invoked by the Church today.

The whole ecclesiastical system is so thoroughly saturated with worldly wisdom that it is not using the grace of our Lord Jesus Christ to accomplish its results.

* * *

We can judge the Church today according to the same standards by which Christ might have been judged by a committee of His contemporaries.

Judged in the light of its immediate results, it is a source of contemptuous scorn to those who are superior to its supernatural claims.

Judged by the standard of its eternal verities, it still possesses all of the means of grace which gave it tremendous power in the first century. It can still make men righteous. We need the faith and courage to ignore the forces that always seek to patronize Christ, but are never willing to come into subjection to Him.

They offer to save the Church from its commonplace accomplishments. That is just what Christ does not desire and the Church does not need.

Neither the academic mind nor business

sagacity, nor social leaders is the need of the Church today. Rather, it is the liability under which the Church suffers. You cannot run Christ's Kingdom as though it were a mere financial corporation. You can make it respectable and temporarily efficient by the aid of wealth and culture, but in seeking the wealth of Assyria or the wisdom of Egypt you are paying too great a price.

These worldly overlords will help you if you will be subject unto them.

This can be illustrated by the present vestry system in our large parishes. (I was going to say strong parishes, but too many of them are merely corpulent. Strength is a force which is expended on something outside one's own comfort.)

In how many cases is it true that our vestries are too worldly to have a Christ-like vision and too indolent to have good business sense?

They have not sufficient spiritual grace to place the one talent that they have at the service of God. They do not show enterprise in the one thing that we have the right to expect their talents.

"When does a business man cease to be a business man?" is the old saying which is answered by the statement, "When he is a vestryman."

We have abandoned the proved wisdom of Christ by seeking to get spiritual power out of men who pride themselves on their hard-headed business sense. Too often it is only their hearts that are hard; their heads are not even related to the service that they offer. I am rather wary of being told that the clergy are poor business men, for my retrospect of parochial life for the past thirty years is that vestries have good business sense when their rectors have executive ability and when their rectors turn over the business affairs entirely to the vestry because they desire to give themselves to spiritual things, they cannot even keep up his salary regularly.

* * *

One of the most serious conditions that confronts society today is that the laboring man is outside the Church.

He claims that he is outside because he is not wanted inside.

Wanted by whom? Does he mean to say that Jesus Christ does not want him? Oh, no! He means that Annas and Caiaphas, Pilate and Herod, the Pharisee and the Sadducee do not want him.

But Christ suffered on the Cross in order that all men in all ages might have the courage to go where they were not wanted.

The Church needs the common man. It needs him in the vestry, in the Diocesan Council and in the General Convention. It is the loss of the ordinary man which spoils the mixture.

There is nothing the matter with the Church as there was nothing the matter with the Master.

He merely needed more men with the courage to stay with Him. They all forsook Him and fled and He suffered. So now, the same kind of men forsake the Church and it suffers.

But more than that, society suffers. "Weep not for the Church," but weep rather for your sons and daughters who are growing up without Christ, because

(Continued on last page)

Make the Prayer Book Missionary

By Rev. Robert F. Gibson, D. D.

It is hoped, and it is highly probable, that the revision of the Prayer Book now in process will terminate in the General Convention of 1925. If this proves to be the case, the revision can include nothing which fails to receive favorable action in the Convention of this year. It is not likely that another revision will be attempted for many years to come. Now is the time, therefore, to consider whether we are taking full advantage of this opportunity to make our Prayer Book completely expressive of the spirit and mind of the Church.

In the Third Report of the Joint Commission, it is asserted that the motives of the Commission have been purely liturgical. The purpose of this article is to raise the question whether it would not be expedient to give consideration also to a form of revision outside the apparent purview of the Commission, a revision proposed from motives other than liturgical. To be specific, can we forgive ourselves if we neglect this chance to give the Prayer Book the missionary emphasis in petition and teaching which it now lacks?

It is to be remembered that the Prayer Book is not only a Manual of Worship; it is a Manual of Teaching. Bishop Bar-

ry, in his "Teacher's Prayer Book," notes the extraordinary influence of the Prayer Book over all English-speaking peoples, as determining the tone and character of their devotion and as forming a standard of faith and religious thought. In Dr. Atwater's "The Episcopal Church," the rector, discussing the Prayer Book, says to the Doctor: "It is a manual of religion. It contains the fundamentals of the Christian Faith. It is a summary of the teachings of the Bible and an exposition of the doctrines of Christianity. It contains all that a Christian need believe to his soul's health." These excerpts are given not to prove but to bring definitely to mind a fact we all recognize. But this unquestioned widespread and profound influence in moulding thought and practice has not been missionary. Can this assertion be justified?

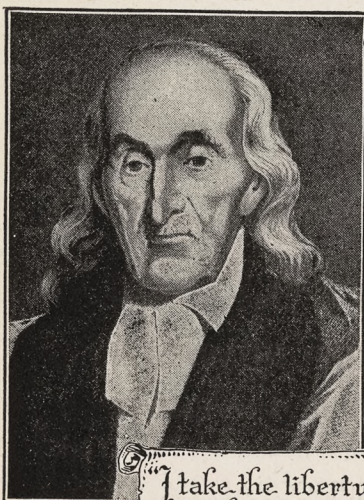
"A Prayer Book which is today substantially what it became in 1662 is not likely to emphasize markedly the missionary aspect of the Church as we feel it today, and a general knowledge of the history of England for the years previous to 1662 will supply reasons." (Harford and Stevenson's Prayer Book Dictionary, p. 355.) This refers to the English Prayer Book, but it applies to our Book. Missionary spirit was no more dominant in 1789, when we adopted the English book with some revisions, than in 1662.

In the revision of 1892 a Prayer for Missions was inserted in the "Prayers and Thanksgivings upon Several Occasions"

and the petition "That it may please Thee to send forth laborers into Thy harvest" was inserted in the Litany. Bishop Barry's comment is significant. "The Prayer for Missions—supplying (as in the Litany) what has been felt as a want in the English Prayer Book—was inserted in 1892, marking the increased sense of the duty of Missionary work, as an integral part of true Christianity."

A missionary prayer for occasional use and a petition in the Litany did not suffice to give the Book a missionary character. It is true that there is much in the prayers and in Scripture passages which has missionary meaning or implication. And of course there is nothing in the Prayer Book antagonistic to, or inconsistent with, Missions. But what we find if we are searching for missionary teaching or implications is one thing; what impression the Book makes on those who lack a missionary spirit is quite another. We all realize that no one will gain from the Prayer Book the impression that this Church regards as its primary duty the Mission which our Lord gave us or that the success of that Mission is the passionate desire of our hearts. No child or adult will get the impression from the study or use of the Prayer Book that a Christian who is not missionary in spirit is not a true Christian. There is a lack of missionary emphasis.

Dr. Tiffany's "The Prayer Book and the Christian Life" may be cited as evidence. "The object of the treatise," says



"I take the liberty of exhorting you to persevere in the work begun, and of assuring you of my best wishes and my prayers for your success"
Bishop White.

labors. May it be the honored instrument of carrying the light of divine truth to the dark corners of the earth, and of communicating the consolations of the Gospel to thousands and tens of thousands who have never tasted them."

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The Right Reverend William White and the Holy Scriptures

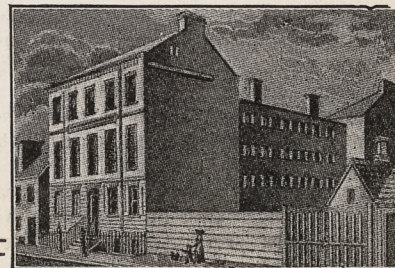
THE Right Reverend William White was not only the First Bishop of Pennsylvania; he was also for many years the first President of the Philadelphia Bible Society. He recognized in the publication, translation, and distribution of the Holy Scriptures (without note or comment) one of the greatest fields of Christian fellowship. Throughout his busy Episcopate he always found time to promote "unity of affection" among the different denominations co-operating in Bible distribution. "Is it possible," he asks, "that such a cause can be persevered in without its contributing to all the charities of life?" "As the Bibles to be sent abroad by this institution are purchased and distributed by an extensive union of Christian denominations, so a blessing on the use of them will constantly be implored in a confederacy of earnest prayer for that end."

The Bible Society, he held, was not only "a mound against the threatening inundation of infidelity," but also "one of the best expedients which have been devised for the spreading of the Gospel of Christ and as tending directly to the accomplishment of the assurance given that His Kingdom will at last be co-extensive with the world."

History has proved the truth of Bishop White's statement. The affectionate co-operation of many Christian denominations has aided and stimulated the translation and distribution of the Word of God by the American Bible Society, which united thousands of local auxiliary societies in a common endeavor. In the old red brick Bible House on Astor Place alone the Holy Scriptures have been printed in 68 languages and six systems for the blind. The American Bible Society is also publishing the Scriptures in scores of languages in China, Japan, Siam, the Philippine Islands, and Asia Minor and Egypt. Great has been its contribution to all the charities of life, and the end is not yet.

Today there are many thousands in over fifty Christian denominations who can join in full accord with the statement of Bishop White's Philadelphia Bible Society Report on May 5th, 1819, and say, "In the increasing prosperity of the American Bible Society we rejoice. May it ever have devoted men to sustain its burdens, and wise men to direct its concerns. May the blessing of Heaven rest upon its

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Dr. Tiffany, "is to indicate the conception of the Christian Life which the Book of Common Prayer presupposes, elucidates, and strives to nurture." But one searches the treatise in vain for any reference to Missions, the Church's Mission, evangelization, the propagation of the Faith or the winning of the world for Christ, or to any personal duty or responsibility in regard to these primary concerns of the Church. There are paragraphs implying missionary vision. But it is apparent that Dr. Tiffany did not find that the "conception of the Christian Life implied in the Book of Common Prayer" gives precedence to, or even involves, personal devotion and sacrifice in obedience to our Lord's missionary command. That Dr. Tiffany was not blind to the missionary duty of the Church is shown by his sympathetic treatment of the subject in his "History of the Episcopal Church." He was a faithful reporter of what he found in the Prayer Book. He did not read into it what is not there.

We all believe that our Prayer Book has deservedly outranked all other Manuals of Prayer and Teaching. We love it and are proud of it. At the same time we are not blind to the fact that it was the product of a period when, from the standpoint of the Church's Mission, all the Church was Laodicean. We realize now that there was put into the Book only enough missionary heat to make it lukewarm. And can we escape the conviction that this explains, at least in part, our slowness in waking up to a consciousness of our chief Christian duty? Is it strange that so many of us, accepting as all-sufficient the conception of the Christian life we derived from the book we rank next to the Bible, have regarded missionary sacrifice as something extra or abnormal, almost a work of supererogation?

Are we content today, with our clearer vision of service and fuller apprehension of duty, to leave this manifest weakness unrepaired? Shall not this beloved book grow with us as the Holy Spirit leads us into more abundant and fruitful Christian life? Shall we not see to it that the practical standard it sets expresses the ideals of a missionary rather than of a non-missionary period of Church life?

The remedy is simple. It does not call for the elimination of anything now in the Prayer Book. The desired emphasis can be secured by a limited number of additions.

In its Third Report the Joint Commission proposes an additional Prayer for Missions and also, in the Appendix, an Office for Missions. This is all to the good, but still leaves the Mission of the Church as matter for occasional attention. If the Church's Mission is the primary purpose of the Church and if its furtherance should be the supreme desire of the members of Christ's Body, then the missionary note should not be absent from any regular service.

The following definite suggestions are offered as indicating one way in which the Prayer Book can be given needful missionary emphasis:

1. The chief need in Morning Prayer is to counteract the unintended but none

the less unfortunate impression made on us by the first two Collects. These prayers, though altogether admirable in form and matter, seem to confirm us in our very human desire for a well-protected ease. And there is little in the later prayers to seriously disturb the thought, little to suggest the ideal of personal service and sacrifice. Only a definite utterance of missionary conviction and aspiration can supply the needful complementary impression and expression. To this end it is suggested (a) that the following be added to the Versicles and Responses on page 13.

Minister—Lest we forget that thou will have all men to be saved.

Answer—And to come unto the knowledge of the truth.

And (b) that a vigorous Prayer for Missions be inserted after the Collect for Grace, and be one of the required Collects. There are many strong missionary prayers from which to make a selection.

2. There is the same need in Evening Prayer. It is suggested that the same Versicle and Response be added at the bottom of page 26 and that a Prayer for Missions be inserted after the Collect for Aid against Perils, and be a required Collect. This prayer should not be identical with the one required in Morning Prayer.

3. In the Litany our unconscious reaction is non-missionary because the chief burden of our petition is personal deliverance from evil and danger and there is almost no recognition of the personal duty of seeking to deliver others, or of the Church's duty in this regard. There is

needed an expression of missionary responsibility and missionary vision. To this end it is suggested that the following petitions be inserted:

(After line 32 on page 31):

That it may please thee to fill thy Church with holy zeal to prosecute her mission to the sons of men.—We beseech Thee to hear us, good Lord.

(After line 14 on page 32):

That it may please Thee to bring the nations into Thy fold and to hasten Thy Kingdom.—We beseech Thee to hear us, good Lord.

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(After line 24 on page 33):

That it may please Thee to grant us the joy of loving and serving our fellow-men.—We beseech Thee to hear us, good Lord.

These petitions would introduce into the Litany the note of evangelization and personal service.

4. Why should we be content in the Office of the Holy Communion, the chief form of Christian worship, to present merely the standard of the Law under the Old Covenant? The Summary of the law is but a summary of the old Law and consists of two quotations from the old Law. (See Deut. 6:5 and Levit. 19:18.) Our Lord gave us a new commandment, setting a higher standard, a standard involving a spirit of missionary sacrifice. The standard of duty held before us as we approach the Lord's Table should be the Christian standard. Anything else is inconsistent with the offer of ourselves which we make in the Prayer of Consecration.

To present a complete conception of Christian duty and to give a more real significance to the offer of ourselves, it is suggested that immediately after the Summary of the Law on page 224 there be added the following:

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

5. The Offertory Sentences afford a splendid opportunity for reminders of missionary duty. The present sentences seem to have been selected mainly with the idea that the offering is merely the giving of alms for the poor. There should be of course generous giving of alms for the poor, but in these days of duplex envelopes and systematic giving by many for Missions there is seldom an offering placed upon the altar which is not in part for Missions. The duty of giving for the carrying out of the primary Mission which our Lord gave His Church should surely have expression in the Offertory Sentences. To this end it is suggested that the following sentences be added:

Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts 1:8.

As my Father hath sent me, even so send I you. St. John 20:21.

Whosoever will save his life shall lose it; but, whosoever shall lose his life for my sake and the gospel's, shall save it. St. Mark 8:35.

6. The Prayer for the Church Militant contains no hint of militancy. The Church Militant is the Church at war. Her duty is to "fight the good fight of faith" and her desire should be, not rest and comfort primarily, but battle. The prayer of a faithful Church in constant warfare should be expressive of persistent will to victory. Should not this prayer be so worded as to keep the worshippers reminded of their baptismal vows? It is suggested that a portion of the prayer, beginning after the words "Thy Divine Majesty," be amended so as to read:

Beseeching thee to inspire continually the Universal Church with the spirit of truth, unity and concord, and with un-

failing zeal to accomplish her warfare: And grant that all those who do confess Thy holy name may agree in the truth of Thy holy Word, live in unity and Godly love, manfully fight against sin, the world and the devil, and continue Christ's faithful soldiers and servants unto their life's end. We beseech Thee also, etc.

7. The Baptismal Office does sound a militant note—in the Words of Reception. But the Catechism, our official instruction of the baptized in preparation for Confirmation, does not. The exposition of our duty towards God and our duty towards our neighbor is based upon the Ten Commandments only and not upon the fuller revelation of the will of God through our Lord Jesus Christ. The Joint Commission has suggested the addition of the Summary of the Law. (Page 113 of the Report). But this, as previously pointed out, only summarizes the old Law and does not present the Christian standard of duty. Surely in a Christian Catechism we must present a Christian conception of life. Are our children to blame for failing to catch the idea that Christianity is, not negative, but positive and aggressive, and involves personal sacrifice? It is suggested that the following be inserted after the Answer to the Question, What is thy duty towards thy neighbor?

Question—Did our Lord Jesus Christ give us a new Commandment?

Answer—Yes. He said, "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another."

Question—What do you learn from this new commandment?

Answer—I learn that our Lord Jesus Christ would have me willing to sacrifice myself for the sake of others and especially in order that all others may know Him as their Savior and their Life.

8. The Joint Commission has suggested that for the Catechism be substituted two Offices of Instruction. These Offices consist substantially of the present Catechism. The chief additions are in the second Office and consist in part of a brief exposition of the meaning of the Church and of the duty of a member thereof. (Page 117 of the Report). In this exposition there is a definition of the four notes of the Church. The definition of

"Apostolic" is in these words:

Apostolic—because it continues steadfastly in the Apostles' teaching and fellowship.

This definition has good precedent but is incomplete and fails to bring out the essential meaning of the word. Here is a wonderful opportunity to emphasize the central idea of the Mission of the Church. It is suggested that this definition might read as follows:

Apostolic—because it is sent, like the Apostles, to preach the Gospel to the whole world.

In the definition of the duty of a member of the Church (Page 118 of the Report) it is asserted that it is our duty "to work and pray for the spread of His Kingdom." Here is an opportunity to teach a further needful lesson. Can this not read "to work and pray and give for the spread of His Kingdom?" If we hesitate to insert the word "give," let us remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive," and let us remember that without giving the missionary work of the Church could not be conducted and that the sacrifice of our means is the real test, for most of us, of our missionary devotion.

It is believed that the amendments suggested above would be sufficient to give the Prayer Book missionary emphasis in prayer and teaching.



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The Editorial

(Continued from page 4)

their parents have a grievance with the
same persons who held Christ in contempt.

Let us note this one thing: The Church
of Jesus Christ will never do the work of
Jesus Christ until the man inside the
Church has Christ's attitude toward the
common man, and until the common man
outside of the Church has the courage to
take that kingdom by force, even if it in-
volves personal humiliation on his part.

I am weary of those within the Church
who think Christ is interested in the sanc-
tity of their securities. The history of
securities in Russia indicates that that
which is highly esteemed among men is
an abomination to God.

And I am weary of those laboring
classes who applaud the name of Christ
and hiss at the name of the Church, for
they do nothing to justify their applause
of the one, and they are merely empha-
sizing their own cowardice in their disap-
proval of the other.

The world has never been able to solve
the problems of its own selfishness, in the
dim light of its own self-approval. Cap-
italists have always been mean because of
their love for money; and workingmen
have always been brutal because they have
not the courage to be righteous, which is
the only other come-back.

We respect those well meaning clergy
who want to drag unregenerate labor into
the Church to cure unregenerate capital
within, but that would merely mean to
transfer the squabbles of the world into
the arena of the Church.

Unless the individual man is willing to
take upon himself the yoke of Christ, he
cannot be the recipient of Christ's grace.
And Christ is too often crucified afresh
between the two criminals—the wealthy
man who merely patronizes Him, and the
poor man who hasn't the grace to follow
Him. Possibly the latter will, in the end,
be the penitent, and the former will never
be able to understand the Gospel of a suf-
fering Christ.

The tragedy was that few appreciated
the Christ when He was among men, and
that, similarly, only a few appreciate the
grace that He left for us to win by our
personal faith and courage.

If we do not love Christ well enough to
follow Him in His humiliation, He is not
thrilled by our applause.

The Cross is the eternal stumbling block
of human self-justification.

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