

The Witness

Vol. VII. No. 17

CHICAGO, ILLINOIS, DECEMBER 16, 1922

\$1.50 A YEAR

Progress Being Made Toward Christian Unity

Committee on Faith and Order Feels That Much Has Already Been Accomplished

Everywhere Christians are recognizing that the only hope of the world is the establishment of Christ's law of peace and righteousness and love, and that, until the Churches are visibly united, they cannot proclaim that law effectively. Local efforts for partial reunion are, therefore, being made all over the globe, and the effort for the World Conference on Faith and Order, to prepare the way for the unity of the Churches, is arousing increased interest.

In Canada, the Congregationalists, Methodists and Presbyterians have reached almost the final stage of union, and Methodists and Anglicans are appointing Commissions to confer.

In England, members of the Church of England and of the Baptist, Congregational, Methodist, Moravian and Presbyterian Churches held remarkable conferences last winter.

In Australia, Anglicans, Baptists, Christians, Congregationalists, Methodists and Presbyterians are discussing the matter seriously.

The South India United Church and the Church of England are continuing their hopeful negotiations.

The Presbyterians, Church of England, Methodists, Congregationalists and other missionaries are continuing their efforts at Kikuyu in East Africa. Informal discussions are going on in the West Indies.

The Church of Scotland and the United Free Church of Scotland have almost completed their reunion.

In China a National Christian Council has been formed by members, foreign and native, of most of the Christian Missions which it is hoped will prepare the way for direct efforts for one Church in China.

In Ireland the Presbyterian and the Church of Ireland are considering the matter.

The recognition by the Ecumenical Patriarchate of the Holy Orthodox Eastern Churches of the validity of Anglican orders is a long step toward reunion between the Eastern Orthodox Churches and the Anglican Communion. The decision of the Ecumenical Patriarchate will need the assent of the other patriarchates and autonomous Eastern Orthodox Churches before it becomes effective. The Ecumenical Patriarchate and the Old Catholic Churches of Europe are approaching each other, and the relations between the Eastern Orthodox and the Armenian and Coptic Churches are closer.

Viscount Halifax has been having conversations with Cardinal Mercier as to reunion between the Churches of Rome and England.

In the United States the Episcopal Church has made canonical provisions by

Blair Roberts Consecrated Suffragan Bishop

New Bishop Has Spent Entire Ministry In Missionary District of South Dakota



Bishop W. Blair Roberts

Consecrated Suffragan Bishop of the Missionary District of South Dakota last Wednesday.

which its Bishops will be enabled to give to ordained ministers of other Churches an Episcopal commission.

While federation is not a substitute for unity, it is a step toward it, and the Federal Council of the Churches of Christ in America is becoming more and more effective. The Federal Council of the Free Churches in England is likewise gaining in importance and efficiency, and federation movements are well advanced in Germany and Switzerland.

The Northern and Southern bodies in the United States of the Methodists, Presbyterians and Baptists are still continuing their negotiations. Two of the largest bodies of Lutherans in the United States have united under the name of the United Lutheran Church of America, and the Evangelical Association of North America and the United Evangelical Church have just united under the name of the Evangelical Church, which has voted to destroy all records of the divisions which separated them many years ago.

The Rev. William Blair Roberts was consecrated Suffragan Bishop of the District of South Dakota in Calvary Cathedral, Sioux Falls on Wednesday, December 6th. The attending Presbyters were Dean Paul Roberts, brother of the new Bishop, who is Dean of the Cathedral at Boise, Idaho, and Dean Woodruff of Calvary Cathedral. Mr. Roberts was presented by the Bishops of Eastern Oregon and Idaho. Bishop F. F. Johnson of Missouri preached the sermon, while the consecrators were Bishops Tuttle, Burleson and Irving P. Johnson. The other nine Bishops present at the service also joined in the laying on of hands.

Mr. Roberts, who up to the consecration was dean of the Rosebud Deanery and rector of the Church of the Incarnation at Dallas has served his entire ministry in the District of S. Dakota. He graduated from Trinity College in 1905 and from there went to the Berkeley Divinity School in Middletown, Connecticut. Upon his graduation he took up his work in South Dakota, where he soon became the best known and perhaps the best loved priest. When he began his work in the Rosebud District the work of the church was practically nothing. At the time of his consecration Dean Roberts was in charge of four or five missions, with a combined membership of several hundred communicants.

Following the service a luncheon was given in honor of the new bishop and the visiting bishops, four hundred people being served. A reception was held at all Saints School in the evening. Bishop and Mrs. Roberts have taken up residence in Sioux Falls.

Trinity College Helps Candidates for Ministry

The following nine students at Trinity College have been awarded scholarships intended especially for candidates for the Church's ministry: Herbert J. Goodrich, Cairo, N. Y., H. W. Herrick, Somerville, Mass., G. McI. Du Bois, Franklin, Mass., N. Ross Parke, Montoursville, Pa., Norman Pitcher, Morristown, N. J., Elijah Stearns, Kasson, Minn., T. S. Bradley, Ozone Park, L. I., R. W. St. John, Oak Park, Ill., and Joseph T. Manion, Hartford, Conn.

Besides these there are many other postulants at Trinity who receive other assistance.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Miss Maude Royden to Visit America

Miss Maude Royden, the famous English woman preacher who is conducting Fellowship Services in London in cooperation with the Rev. Percy Rearmer D. D. is to visit this country during January and February. Her one speaking engagement in New England is in Providence where she is to speak on January 30th, under the auspices of the Girls' Friendly Society. The Ladies' Home Journal for this month contains an article by Miss Royden, called "What Is Wrong With The Church," exploring the conservatism of the churches, especially in its attitude toward women. Miss Royden is also known as an advanced social thinker.

English Weekly Denounces Ku Klux Klan

The Church Times, the largest of the English Church weeklies, writes this editorially on the activities of the Ku Klux Klan:

It is characteristic of the American people to tolerate a threatening movement with wonderful patience—up to a point. Then it is swiftly and rigorously suppressed. The Ku Klux Klan may be reaching that point. This mischievous secret society has existed for half a century, periods of slumber alternating with periods of activity. It is anti-Catholic, anti-Semitic, anti-foreign. To-day it has reached in Louisiana its highest pitch of insolence, it has become a force which even threatens the State Government, and it is prolific in outrage, crime, and murder. The President of the University of Columbia has denounced it as a menace to civil, political, and religious freedom, and as false to the principles on which the nation is built, for it wages wars of hatred. The organization is said to number tens of thousands of men and to have enlisted, or compelled to join its ranks and take its oath, many officials of the State. As yet neither Federal nor State troops have been called out. But stern measures must sooner or later be taken against a secret society which flogs and kills men and women, and shows itself to be brutally defiant of civilization.

Thanksgiving Services at Holy Communion New York

The Church of the Holy Communion, New York, makes much of the Thanksgiving day service. This year Dr. Mottet sent invitations to forty-two patriotic societies, most of whom sent delegates; there was a choir of sixty voices, and an address by Dr. Elmer E. Brown, Chancellor of New York University.

A Spirited Welcome to the New Bishop of Eastern Oregon

Oregon lived up to her reputation for hospitality in the reception given to the new Bishop of Eastern Oregon on Sunday the 19th and Monday the 20th of November. It all took place at Pendleton, the largest town in the district, and the only Church with a rector. Apropos of this, Bishop Remington, having been

called upon to speak at the mass meeting, addressed the chairman, Rev. Alfred Lockwood, the rector of Pendleton, as "Mr. Chairman, my rector—you are the only rector I have." Eastern Oregon has three clergy; one, the rector of Pendleton, an Arch-deacon and a general missionary. Eastern Oregon is a country out of which might be carved several of the Eastern states. From this Eastern country we have just elected our new governor. It is a country of more than ordinary prosperity, of thriving little towns, productive cattle ranches and wheat fields, beside the fruit and timber, which are by no means small sources of wealth.

Bishop Page, of Spokane, the President of the Province and chairman of the Northern Section of the Province, called a conference of the Northern Section after hearing of the coming of the new Bishop, appointing the same to be held in Pendleton at which time Bishop Remington was to be welcomed. It was a thoughtful thing on the part of some one and the outcome was a gracious and warm welcome for the new Bishop.

More Good Papers Come to Dr. Atwater

In last week's issue of The Witness we printed the list of names of Sunday School Scholars who submitted very good papers to Dr. Atwater, answering the questions which were listed in Cheerful Confidences for November 11. Dr. Atwater wants to add to that honor roll the following names:

Hazel HerbMacon, Georgia
Cleo ColeyMacon, Georgia
Mary SidesMacon, Georgia
Marie A. Shaw ..Colorado Springs, Colo.

Dr. Atwater's "Cheerful Confidence" for next week is another examination. You have a week to prepare.

President Harding Issues Second Appeal for Help

Another great human tragedy has quickly followed that of Smyrna. All Christians except men between the ages of 17 and 58 have been ordered out of Turkish Nationalist territory and there are great migrations of women and children, including thousands of orphans who have been under the care of American Near East Relief workers, now on their way to seaports where they hope to find passage to some place of safety.

In one day seventeen wireless messages were received at the Near East Relief Headquarters in Constantinople from stations on the coast and in the interior where refugees have congregated in their

flight from their mortal enemies. One from Samsoun reads: "Can you take 300 mountain children? If not it means their end." Another from Mersine; "There is no port open to receive 6,000 refugees. Where can they go?" And from Tokat: "Situation most critical; 3,500 refugees trudging through blinding snowstorm from Tokat to Samsoun. Must have bread or thousands will perish."

These messages were relayed by American Destroyers patrolling the Mediterranean and Black Sea coasts which are already crowded with refugees. So grave is the situation that on November 27th President Harding issued a second appeal for relief in which he states:

"The need as revealed in the latest cable reports far exceeds all previous calculations. I am sure the people of the United States will grasp the magnitude and pathos of a situation involving the absolute known destitution of over a million and a quarter women and children and old men."

Near East Establishes Orphanage at Nazareth

The Near East Relief has established an orphanage at Nazareth. It will accommodate boys of the age of twelve selected from among the 5,000 orphans who, in search of a place of safety recently made a five hundred miles journey from Harpoot into Syria. Arrangements are being made to care for another group at Bethlehem. Plans are also under way to open an orphanage at Bethlehem.

I want to announce to the clergy that I am at liberty to conduct Parochial Missions or take temporary supply duty wherever I may be of service. Considerable experience and long service in Rescue Work quickens my desire to serve in this field. The NEED—not your numbers or prominence—will appeal to me. "I seek not yours, but YOU."

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Dean Ladd Calls for A Thinking Church

A meeting of about twenty-five graduates of the Berkeley Divinity School was held on Monday, November 20th, at Christ Church, West Haven, at which the organization was effected of a Berkeley Alumni Association in Connecticut with the election of the Rev. Floyd S. Kenyon, '06, of West Haven, as President and the Rev. W. F. Borchert, '17, of Willimantic, as Secretary.

The Rev. John N. Lewis, D. D., '92, of Waterbury presided as temporary chairman, and in the afternoon, after devotions in the Church, addresses upon the work and ideals of Berkeley were made by the Rt. Rev. C. B. Brewster, D. D., Bishop of the Diocese, of the Class of 1872, the Rev. Professor Hedrick, the Rev. W. A. Beardsley, D. D., '90, of New Haven, and L. E. W. Mitchell, of the Senior Class at the school.

The Clergy were entertained at dinner by the Rev. F. S. Kenyon, after which Dean Ladd spoke of his hope that Berkeley might be of increasing usefulness to the diocese. "The Church, to be effective, must think out its message anew for every age", he said, "as it has done in every great age in its history. No amount of missionary zeal, successful parish organization, or generous giving can be substituted for this intellectual task, this thinking, studying, learning, and teaching process, and neglect of it will bring its inevitable revenge. The whole church should become much more than it is now a learning and teaching church, in which each individual, lay people as well as clergy, must do his share. No theological or apologetic writing by men of other branches of the Church can be a substitute for our own thinking."

Dean Ladd then outlined some of the ways in which the Divinity School might be of service, suggesting that it was a natural centre from which to carry on this intellectual task; first in training the future clergy in a well-grounded and vital theology and secondly, by such means as conferences, lecture courses, discussion groups, becoming an educational centre for the diocese.

"Connecticut Churchmanship", he said, "is a fine tradition, and we should make it live again and exercise an influence on the whole Church."

"A large, constructive, teaching program for the diocese will appeal to the laity, for they want competent handling of doctrinal and ethical problems. Moreover, they have a vital interest in the quality of the clergy. We should take the laity into our confidence and welcome their full cooperation in recruiting, sifting, and training the future clergy as well as in supporting them once ordained. In this way we shall get a native ministry and a new effectiveness for the Church in Connecticut, and Connecticut will become a new source of strength and stimulus to the Church of the whole country."

This proposed program was received with great enthusiasm, and the Alumni Association is planning for a midwinter meeting at Middletown for its further discussion.

Religious Education

Promoted in Province of Sewanee

An important meeting of the Executive Committee of the Board of Religious Education of the Province of Sewanee was held on November 7 and 8, at the office of the Vice-Chancellor of the University of the South, at Sewanee, Tenn.

The following members of the Executive Committee were present: Rev. Mercer P. Logan, D. D., Warden of the Du Bose Training School, Chairman of the Executive Committee; Mr. B. F. Finney, Vice-Chancellor of the University of the South; Rev. Walter Mitchell, D. D., of Porter Military Academy, Charleston, S. C.; Rev. John H. Brown of Louisville, Ky.; Rev. Thos. P. Noe of York, S. C.; Mr. F. H. G. Fry of New Orleans, La.; Rev. Gardiner L. Tucker, D. D., of Houma, La., Provincial Field Secretary.

Reports from the Executive Staff of Field Workers were presented by Dr. Tucker, Field Secretary, showing a large amount of field work done during the year, and great educational activity and progress in the Province of Sewanee. The three Field Workers will have given time aggregating about twenty four months to educational work during the year 1922; part of this under the immediate direction of the Provincial Board, and part under the immediate direction of various Diocesan Boards, which have assumed the entire support of members of the Provincial Staff for certain periods. Under this arrangement, the diocese of Georgia has secured the entire time and

services of Rev. W. A. Jonnard for two months of the year, paying his salary and travelling expenses for that period, and the Diocese of Tennessee has engaged Miss Mabel Lee Cooper for two months on the same condition.

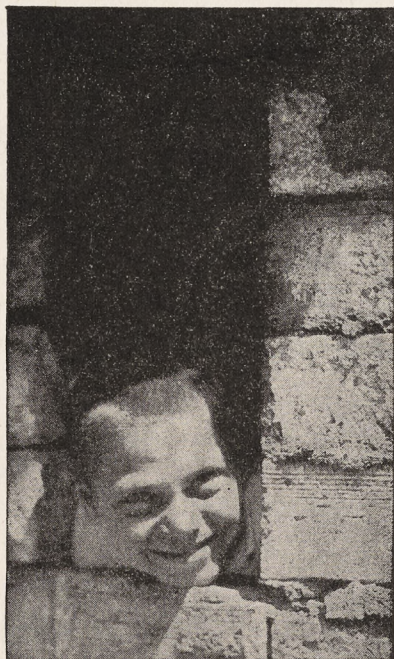
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Inside — Looking Out.

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This is great! I got into the Orphanage because somebody gave the money. I am very grateful, but I wish every Armenian orphan could get in.

The Children Are Safe

Our readers will be glad to know that in spite of the dangers accompanying the advance of the Turkish Nationalist Armies, the children of the Near East Orphanages have been removed to safe locations, and are receiving the best possible care from the relief workers in charge. The relief workers, with good generalship, anticipated the difficulties and moved the children to safe zones ahead of the armies' advance.

Endorsement

The General Convention of the Protestant Episcopal Church meeting at Portland, Oregon, 1922, gave hearty endorsement and approval to the Near East Relief, and asked the Committee appointed by Bishop Gailor, the President of the Council, to call upon all parishes, Sunday Schools, and other Church agencies to present this cause adequately. The

The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

(Not Incorporated)
6140 Cottage Grove Ave.
CHICAGO, ILL.

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Entered as second class matter at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879

BUSINESS METHODS

By Bishop Johnson

One sometimes gets the idea that Christ is not interested in business or business methods.

Such expressions as "sell that thou hast and give to the poor" is unintelligible to a business world which does not think except in terms of material profits. Christ is standing at the cross roads of life and He can readily see how business can so dominate the souls of men that they are willing to sell all that they are to get rich.

To such men He says "sell that thou hast" "for what shall it profit you if you gain the whole world and lose your own soul, or what shall a man give in exchange for his soul?"

But anyone who studies carefully the parable of the talents or of the pounds will learn, not only that our Lord has a keen sense of good business methods, but that He will ultimately judge business men by the same standards that they apply to their employees.

It is manifestly impossible for business men to pay salaries or wages beyond the productiveness of an employee. They cannot pay five dollars a day to a workman who only earns three dollars and remain in business.

It makes no difference how much suffering may be involved in the transaction, business men cannot pay more in wages than their employees earn.

Some day labor unions will see this simple truth and will concern themselves with increased productiveness instead of being concerned merely with increased wages.

The nobleman who went into a far country to receive a kingdom left behind him three sorts of citizens, just as an employer does today.

(1) Those who hated him and would not under any circumstances have this man to rule over them.

(2) Those who had the sense to see that their Lord's interest was their interest and strove earnestly to make their pound earn other pounds.

(3) The sullen employee who was unwilling to give back to his Lord one cent

more than he received. Having wrapped his pound in a napkin he returned it.

This parable is sound business ethics which can be profitably studied by both employer and employee.

By employer because of the fairness with which the nobleman treated his profitable servants, not grabbing all that they had made, for his own use.

By employee because Jesus Christ had no use for a man who hated the man from whom he received his daily bread, nor for the sullen workman who objected to serving a hard master and so refused to be of any profit to his employer.

* * *

But there is another lesson in this parable and it is the lesson to those who employ labor themselves on the one hand, and pretend to be a servant of God on the other, and that lesson is that God will judge them by the same economic principles that they use in judging their employees.

For the principles of business economics are as far-reaching as the laws of gravitation and as unchangeable as the moral law.

If there is any truth in the statement that "Vengeance is mine and I will repay," saith the Lord, then the laboring man can well afford to wait for the judgment day when his employer will be treated as an employee and will be judged by the same inexorable law by which that employer has judged his servants.

He will be given justice as he has administered justice, mercy as he has shown

mercy, forgiveness as he has extended forgiveness.

For the Kingdom of Heaven is administered with the most scrupulous business efficiency and according to the most approved economic principles.

In fact the whole universe is governed by law and in the Great Assize, the law-giver will expound the law to the satisfaction of those who have not been poisoned by hate or paralyzed by sullenness.

* * *

In studying the economy of the Kingdom which is among us now and not merely then, let us observe that each generation of civilized men are the inheritors of a large capital for which they did not labor.

I suppose that any particular generation in the United States has inherited an estate of 100 billions from the departed—a gigantic sum for which they labored not.

The trouble in Europe today is that they have burned up that reserve in the recent war.

That is why an American dollar is worth 3,000 German marks and 1,000,000 Russian rubles—the American dollar has this gigantic reserve behind it.

But no nation can rest upon its reserve. It is the economic law that no matter how much wealth is stored up, the next generation must add thereto, or perish.

The Russian Soviet has a theory that the workingman is to be a pensioner on the state and in four years they have lived on the bank reserve, the wealth of executed plutocrats, the material treasures of the

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Church, and the labor of the peasants.

Soon it will be all gone and Russia will be a menace to a cowardly world, for she must loot to live. She has forgotten how to work.

The Turk also is a menace of a similar kind. He has lived by loot for many centuries. Nothing would please those who are dissatisfied with their lot more than to plunder this reserve which represents the heritage of our civilization.

It is the bounden duty of each generation to add to this reserve by industry and thrift. Such is the economic law which may not be broken with impunity.

* * *

But Christ applies this same business principle to spiritual things.

It is the business of the Church to add to man's spiritual heritage.

We are what we are spiritually because ages ago some men, who held not their lives dear unto themselves, went out as missionaries and converted our Pagan ancestors.

They were as unattractive a lot of pirates and cattle thieves as the world ever knew. Generation after generation have built up our spiritual capital until righteousness is easier to practice than it was in days of old.

And God expects each generation to keep on adding to its capital.

The man who says that he is just as good as the one who goes to church tells the truth in the same way that the man who is living on his patrimony tells the truth when he says, "My money is as good as the money of the man who works for a living."

Just so! The money is as good but the man is adding nothing to the nation's capital. He is a parasite living on the industry of the past.

So is the man who takes his spiritual heritage as a matter of course, and lives a life of decency but not one which adds any increment to the capital which he inherits.

Other men have labored; he enters into their labor but passes on no ideals, no standards, no practice which will help the next generation to realize its mission.

And this will be the nemesis of the modern business man who takes his pound and adds no interest thereto.

He will not have Christ to rule over him. He knows that God is a hard master and he will take God's pound, but so far as exerting any spiritual influence is concerned he wraps it in a napkin.

By business methods they judge their employees and by business methods God will judge them.

What have you done with the Spiritual Capital that you inherited?

What have you added for my profit to that which you have received and used for your own benefit?

The law of productiveness is the law of God and it applies to the spiritual realm just the same as it applies to the business world.

It is of small comfort that you are not a thief or a liar, if at the end of the day's work you have done nothing.

Petty preachers have dwelt so much on abstaining from vices that men have identified religion with the absence of vices;

whereas, religion is like business, it is the presence of virtues. It is making a profit of your life in the name of the Lord in order that your children may be blessed through you.

A leading layman, speaking recently at a meeting of laymen, said:

"There are three things which every Christian American ought to want to do, viz., to worship God, to grow in grace and to help in the kingdom."

What better expression of spiritual duty could be given than this?

To worship God. For anyone who acknowledges that there is a God, there is a duty to worship Him. And if God has established the law that one day in seven shall be consecrated to His worship; then the man whom God has blessed and who plays golf at the hour of Divine worship is no better than a bolshevist, for he is defying the fundamental law of tradition and custom in Christian countries. For he is teaching the youth of the nation to be practical atheists.

If we defy God's law why should we complain if God allows the proletariat to overthrow our little laws.

Reverence for God's law is at the basis of all reverence for all law.

To grow in grace. Some people seem to think that you can overcome your own selfishness without effort. It is the hardest job that any man can tackle, and you might as well try to grow roses or cabbages without work as to think that you can produce the fruits of the spirit in your life without effort.

To help in the Kingdom. That would seem to be what we are here for and if we refuse to do it, then God will look at you from His standpoint as an unprofitable servant.

Now in the business world unprofitable servants are cast out.

So Christ intimates in the parable of the ten pounds that unproductiveness is a grievous sin against the economic principles of His Kingdom.

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THE REGISTRAR

Even Christmas Has Its Problems

By Rev. Robert S. Chalmers

One does not usually think of Christmas as bringing problems—accept the happy problems of choosing gifts which will bring real joy, and of bringing within the compass of one's available time all the pleasant things that are planned for us by friends and relatives,—Churches and Clubs and Schools. Christmas is a time of joy. Away with problems!

Yet for those of us who feel deeply that the purest joy of Christmas is Christ Jesus Our Lord,—to worship Him, to adore Him—to realize His coming to us in the Blessed Sacrament of His own appointment; for those who feel that if His children miss this, the supreme Gift of Christmas, all other gifts lose much of their significance,—there is a great deal in the modern observance of Christmas that is rapidly creating problems which are not always easy of solution.

First,—the community is observing Christmas. I have before me Communications of various kinds. The federated Women's Clubs of the city are planning to further the cause of the Community Christmas, as they call it (will anyone tell me what is a Community Christmas in a city composed of Roman Catholics, Episcopalians, Protestants, Jews, Christian Scientists, Socialists, Atheists, Spiritualists—and all the others?) The Women's Club have planned that the choirs of "the churches" are to sing carols on Christmas Eve in the streets, in our hospitals and charitable institutions, and in places where "Shut-ins" are to be gathered. I am to let the club know whether our choir will co-operate, and then we shall be assigned the place where we are to sing.

The Federated Charities (now the Social Service Federation) are to take care of all the "poor" with baskets of good cheer. How many families will each parish be responsible for?

The Council of Churches wishes to take advantage of the occasion. Each of the luncheon clubs (Rotary, Kiwanis, etc.) has its own plans, well matured.

And of course there are innumerable dances and parties of a public and private character.

Now my congregation is very loyal and very patient. It responds to all sorts of community appeals, and puts up with its Rector bravely—although sometimes I hear a sigh of long-suffering, and a wish that the Rector would not demand quite so many things all at the same time. It is so apt to produce a breathless conation. They would like a little rest, a breathing space, once in a while.

Well—here is what I am doing. I am sending word to the Woman's Club that we shall co-operate. Many of the best women in our parish are members of that club—and so is my wife. Yes—we shall co-operate.

And of course it is a point of honor to care for as many poor families as we possibly can. And we call up the Social Service Federation and tell them so.

I don't see how we can do much for the

Council of Churches. (They cannot bring much pressure to bear—let them go this year. Next year it may be difference). And the luncheon clubs—they don't ask me. They get our men and clap mortgages on their time. So I smile, and say "Fine" in the most approved luncheon club style. I am a member of one of them and have just learned how to say "Fine" with the right intonation.

And now—you ask—where is the problem? Is all that you have described not right and proper, and just what the Rector of an up-to-date American Parish should rejoice in doing and helping and leading his people to do?

It is not quite so simple.

There are several hundred boys and girls in our Parish. I want to teach them about Him, in whose honor we keep Christmas Day. He should come first—not last—in their lives,—and surely He should come first at Christmas time. These boys and girls will rejoice in the glory and beauty of His worship, at His Manger Throne,—if they are given the chance.

The Christmas Eucharist will be such a wonderful experience, if they know who it is they receive. They will rejoice to take their part in song and carol, if we can find time to teach them.

But is He once again to find no room, not in the Inn;—but in the lives of boys

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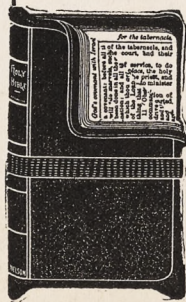
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and girls, too busy with fussy Christmas activities,—to give Him a place?

Surely—we shall sing carols—and care for those families—but won't it be better to begin the Carol-Singing in Church and then go out? May we not bring all the gifts and the food and the Baskets, and offer them to Him, whose brothers and sisters we are trying to help?

"O yes, yes, Rector. That is all right—nice Christmas sentiment—but when everyone is so busy, and the children so tired,—why take time for that? You could have some kind of a service, the Sunday after Christmas,—would that not do as well?"

Are we to crowd Christ out of our hearts at Christmas too? And what place is He to have with our adults and in our homes?

There is another problem.

What does He think of our commercial Christmas? "Do Your Christmas Shopping Early." That is a good slogan. But it is not enough. There is time yet for us to write in demanding the stores be closed at one, or not later than four o'clock on Saturday, December 23. That would be a fine task for our Councils of Churches and Inter-Church Federations. Why not have our business men act on this? Their privilege—surely. Not necessary to have the ministers take the lead. The Christian business men can do that.

And one wonders, (how these problems multiply)—about actors, and musicians, and ushers and stage hands,—and operators at "Movies"—could we not do something to help them at Christmas? Perhaps that is too far in the future. But what a big thing it would mean, if only for, say, three or four days, Christmas Eve, Christmas Day, and the succeeding day, American Christians could be happy at home and at Church,—and with such entertainments as we could devise for ourselves and for those who are unfortunate,—and give commercial entertainers a rest.

Perhaps they would not thank us,—but again perhaps they would.

Current Comment

By The Observer

"Give your Pastor a new book. He reads books all the year round." So reads an advertisement on the covers of all new religious books published by the Macmillan Company. It is a good idea and ought to produce good results. But I wonder whether the enterprising publishing firm will earn gratitude as well as increased business.

Every parson things he is thoroughly qualified to advise the average layman about his reading,—especially his religious reading. Few laymen feel that they ought to give similar advice to their clergymen. They are rather at a loss when they want to make him a present and so it usually ends in something they are sure of—a box of cigars, or a pipe, or a pair of fine gloves.

Yet—although it is hardly true to say that the pastor reads books "all the year

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O Come All Ye Faithful
Hark The Herald Angels Sing
O Little Town of Bethlehem
As With Gladness Men of Old
Once in Royal David's City
Good King Wenceslas
Good Christian Men Rejoice
We Three Kings of Orient Are
The First Noel
Silent Night
Gather Around the Christmas Tree

Cradled All Lowly
Like Silver Lamps
Saw You Never in the Twilight
O Holy Night the Stars Are
See Amid the Winter's Snow
Christ Was Born of Mary Free
Angels From the Realms of Glory
While Shepherds Watched Their Flock
Thou Didst Leave Thy Throne
Brightest and Best
God Rest You, Chrysten Gentlemen
Every Year There Comes to Us
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round"—he does a great deal of reading, and probably ought to do more. And there are always a number of books he wants to possess, which he feels he cannot afford. And he would be profoundly grateful if any one of them were on his Christmas Tree.

Here are some new ones which your Rector will be glad to possess, be he Catholic or Protestant, High or Low, Broad or Narrow. "Preaching and Sermon Construction" by Paul B. Bull, C. R. bids fair to be a standard work for many years. Most men under fifty will want it. It is published by Macmillan. Dean Inge's new volume "Outspoken Essays, Second Series" (published by Longmans) is a book most clergymen will want to read, to own, and to read again and again. "The Creative Christ" by Prof. Drown of the Cambridge Theological Seminary (published by Macmillan) is a thoughtful and constructive study of the Incarnation in terms of modern thought. "The Office and Work of the Holy Spirit," by Dr. Barry of New York has been an invaluable book to many friends of "the Observer,"—and he can commend it as a treasure house of good things (E. S. Gorham, Publisher.)

There are of course many others. These are all well worth giving as presents. They can be obtained from your local book-store, or from The Morehouse Company, (Milwaukee, or McClurg's in Chicago.

But why stick to religious books? He will be interested in a good novel quite as much as you are. Or still better, give him such a book as "The Outline of Science" by T. Arthur Thomson. It bids fair to be a much more important work than Mr. Wells' book, and sooner or later we shall all want to read it.

What do clergy do when they give their laymen books? Probably they don't need advice. Still, one may speak from experience, for that is usually helpful. Since it was first published I have never permitted a Christmas to pass without giving away several copies of Dr. Alwater's book. "The Episcopal Church" (Morehouse). And it always seems to do good. No reader of the Witness will fail to appreciate Bishop Johnson's little books. (By the way, when is his big book coming?)

This is a rather "bookish" column this week. Here is a story told me some little time ago by one of the national leaders of the Episcopal Church.

"Sometime ago I gave a very bright young woman who was looking toward Confirmation, Dr. Atwater's book to read. In less than a week she came back and said 'I like the primer. Now, please give me the advanced class text-book.'"

Which is what the clergy need to remember. Far more of our people are ready for serious reading about religion than we are apt to think. They want more than the primer.

FOR CHRISTMAS

The Witness makes a very acceptable Christmas gift. Why not send it to a few friends during the coming year.

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