

# The Witness

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## Churches Urge Government To Enter Court

Many Episcopalians Sign the Document Which Is Presented To President Coolidge

Religious leaders last week told President Coolidge that the churches of America as a whole believe the United States should become a member of the Permanent Court of International Justice. They urged him to use his influence in the matter.

The appeal of the churches for the United States to enter the Permanent Court of International Justice as a step towards an eventually warless world was dramatic.

In the round room which serves as the President's office the delegation of thirteen representative churchmen gathered. Bishop William F. McDowell, resident bishop of the Methodist Episcopal Church in Washington and chairman of the Washington committee of the Federal Council of Churches, presided.

Dr. John M. Moore, pastor of the Marcy Avenue Baptist Church of Brooklyn, and chairman of the Administrative Committee of the Federal Council of Churches, made a brief statement regarding the action of that body which served as spokesman for the 30 communions affiliated with it.

Dr. Charles S. Macfarland, general secretary of the Federal Council of Churches, presented not only the action of the Federal Council of Churches, but also the official action regarding the World Court taken by all general church bodies that have met since the late President Harding sent his message to Congress proposing that the United States should become a member of the Court. In addition, President Coolidge was given the resolutions adopted by the highest authorities of other churches.

Then George W. Wickersham, Attorney General of the United States under Roosevelt, and Dr. Sidney L. Gulick, secretary of the Commission of International Justice and Goodwill of the Federal Council of Churches, spoke. Following them church leaders spoke for their respective bodies. Not every communion which has passed resolutions was personally represented. All, however, were represented by the Committee. The actions of the Southern Baptist Church, which is not affiliated with the Federal Council of Churches, and of the Unitarians and Universalists were presented.

The cumulative effect was remarkable. Bishop James E. Freeman of Washington presented the action taken by the House of Bishops of our Church last month. Bishop

## Strong Party Lines Are Drawn In English Church

New Groups Are Forming Due To the Fear of Increasing Anglo-Catholic Strength

Never were there so many and such wide divergence in belief and practice within the Church of England as there are today, writes a London correspondent. The enthusiasm of one section stimulates the ardor of another. Thus the growing activity, springing from passionate conviction, of the Anglo-Catholics is leading to vigorous fluttering of other wings of the Church. The recent pronouncement of Evangelical Modernists is followed by the launching of a movement for "The Defense of the Fundamental Doctrine of the Church of England." The object is "to associate loyal church people of different schools of thought in a common effort for the spread of sound information about the Anglican position as readjusted at the Reformation to the standard of what is truly Scriptural and Catholic." Any desire to encourage partisanship is disavowed, the movement's primary interest being in spiritual religion and to maintain freedom, in reliance on the Gospel rather than on tradition. Lectures are being delivered and pamphlets dealing with the dogmatic and practical aspects of the Christian faith are being issued. The former Archbishop of Melbourne, Dr. Lowther Clarke, Canon Storr, and Revs. Bethune-Baker and Clifford Allbutt are among the promoters of this movement.

Concurrently with the struggle between extreme ecclesiasticism and moderate churchmanship within the Anglican fold, the unending conflict between progressive theology and a rigid conservatism is proceeding in all Churches. A number of influential ministers and laymen, representing all sections of the Christian Church, believing that the prevailing need of the hour is for united testimony to the Evangelical faith, at once positive and constructive in character, have organized a demonstration in the Albert Hall for December 4th, "to affirm belief in the full inspiration of the Bible as the Word of God, and belief in the great Evangelical doctrine." Associated with this movement, are Bishop Ingham, Dean Wace, Rev. F. B. Meyer, Rev. H. Tydeman Chilvers (Spurgeon's Tabernacle), Rev. Stuart Holden, Rev. Dinsdale T. Young, Professor A. H. Sayce, and Sir William Ramsey. The correspondent adds: "Equally good and able men are associated with all these various religious movements, and it is by the presentation of different points of view that truth is discovered and progress made. Difference of opinion need not be regretted—only bigotry and intolerance."



Rt. Rev. W. T. Sumner, D.D.

Alexander Mann of Pittsburgh presented the action of the Washington Synod of the Episcopal Church, which was meeting in Washington.

The action of the Churches made a profound impression on official Washington. It is believed by many familiar with the situation that the expression of the Churches will lead to results in the Senate this winter.

The plea of the Churches to the President and Secretary of State, following on the wide observance of World Court Week, came at a psychological moment.

The same material regarding the Permanent Court of Justice was also presented Secretary Hughes. Under the custom regulating such interviews, neither the reply of the President nor of Secretary Hughes can be given. Dr. Macfarland, however, expressed the view that the conference with the two national leaders had been very satisfactory.

A document presented by the churchmen, which was entitled "A Statement by Officials, Pastors and Representative Laymen Concerning American Membership in the Permanent Court of International Justice," was signed by thirty-nine Episcopal Bishops and a large number of clergy and lay communicants.



## Let's Know

Rev. Frank E. Wilson, S.T.D.

### SEARCH THE SCRIPTURES

"Shall We Have a New Bible" was the theme of a magazine article I remember reading some time ago. The author protested that to read the Bible meant to read a lot of uninteresting things, largely unintelligible to the average person, in order to find those other parts which are fine and inspiring. He asks why the Bible might not be censored; why a great deal of it might not be stricken out and a condensed edition prepared for popular use. To make such a condensation acceptable to all kinds of people, he suggests a commission to do the work composed of some clergymen, some laymen, scholars, business men, and at least two or three atheists to make it truly representative.

The idea is not far different from that of Mr. H. G. Wells, who would go a step further and make a new Bible entirely. He would have an international commission to make selections from all the great literary lights of recent or ancient history. His new Bible would contain passages from the old Bible and also from such writers as Shakespeare, Goethe, Tennyson, Lincoln—and maybe from H. G. Wells himself.

I have much sympathy for the feelings which prompt these suggestions, but not so much for the remedies proposed. It is true that much of the Bible is slow, wearisome, uninteresting and hard for anyone but a Bible student to comprehend. The genealogies, the ritual rules, the lists of tribes and places, etc., are not very inspiring, to say the least. There are, of course, many editions of portions of the Scriptures and grouped selections which might overcome most of this difficulty. Perhaps there should be more and better ones. But an authorized condensation made by a mixed commission as suggested above would be the most profitless production I could imagine.

What we need much more than artificial editing is a revised point of view towards the Bible itself. With much embarrassment we still retain a vague notion that if we are to believe the Bible at all, we are to swallow it whole like a capsule, with our eyes tight shut. But Christians don't worship a book; they worship a person. Jesus Christ is not our Lord and Master because the Bible says so. It is the other way round. The Bible is important to us because it tells of Jesus Christ. The Old Testament records the struggling efforts which led up to Him. The New Testament tells of Him and His Gospel. Remember that Christ Himself never wrote anything. He preached a Gospel and founded a Church. It was the Church which took the Old Testament writings, added to them the New Testament and so made the Bible.

When we say the Church made the Bible, we do not mean that it sat down one day and composed a series of books. The New Testament grew naturally. In the first century a great many Christian books were written. They circulated freely among Christian people with no other authority than their own truthfulness to the facts. The disciples who had been with our Lord

## Our Bishops

Walter Taylor Sumner, Bishop of Oregon, was born in Manchester, New Hampshire, in 1873. He graduated from Dartmouth College in 1898 and from the Western Theological Seminary in 1903. His first charge was as priest-in-charge of St. George's Church, Chicago, which he served for three years, at the same time acting as the secretary to Bishop Anderson. In 1906 he became the head of the Cathedral in Chicago, where he remained until consecrated a bishop in 1915. It was while dean of the Chicago Cathedral that Bishop Sumner became nationally prominent as a member of the Chicago Vice Commission. He has received doctorates from Dartmouth, Western Seminary and Northwestern University.

and those to whom they had taught the faith gradually separated the accurate writings from those which were not so accurate. The former received popular approval and the latter began to be dropped. But it was not until the Third Council of Carthage, 397 A. D., that the Church formally declared these books to be the New Testament. Before that time there had been no such thing as a Bible as we know it today.

The Bible is a beautiful mosaic. The central picture is that of Jesus Christ and it is set off by an Old Testament background. Take away any of its parts and you leave a hole in the picture. At the same time, you need not gaze with equal devotion at every stone. You can be a perfectly good Christian if you never read some parts of the Bible. But the Bible needs all of its parts just as the county needs all of its records in the County Court House. If, however, you want to catch the historical spirit of your county, you will not wade through all the names on all the marriage licenses for the past hundred years. Neither do you need to read lists of Joshua's warriors and David's mighty men for your spiritual refreshment. Some parts of the Bible will do you far more good than others. Read them. Leave the marriage licenses to the technical historian.

Jesus Christ makes the Bible sacred. If every Bible in the world were destroyed tonight, we would still have our Christianity in the lives of Christians and in the life of His Church. But if Jesus Christ were blotted out, our Bibles would be so much waste paper.

Keep the order straight. First Jesus Christ, then His Church, then the Bible. The glory of Christianity is that a Person stands at its center. The Church bears Him witness. The Bible tells about Him.

## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

### A VISITOR TO AKRON

I have been entertaining in my study a distinguished visitor. Some years ago I bought a book in which to have guests to my obscure corner of the world record their names. With the passing years I find that not a few persons, whose visits I count as bright spots, have written their names in my book. A dozen bishops, many clergymen and more laymen have enlivened my remote workshop. I value the names of such notable visitors as Sir Jacob Riis, and David Warfield.

And now another welcome name is on the pages of my record, that of Mr. Frederic C. Morehouse, the distinguished editor of "The Living Church," and one of the foremost laymen of the Church.

As Mr. Morehouse sat at my desk and wrote his name with my pen (to use which is a real feat of penmanship) little did he realize that in the upper drawer of that desk was a manuscript of a growing book which I hope some day to send him. He might be so rash as to publish it. At any rate, he would probably have not looked so unconcerned, had he been conscious of the immanent task of reading those pages.

To talk to Mr. Morehouse was like tapping a well of precise and interesting and up-to-date information about the Church. We who see but a corner of the Church's world, are taken in rapid flights across great stretches of the Church's work, and get personal glimpses of the men and women who in every part of the vineyard are serving the Church. One gets the impression that Mr. Morehouse knows everyone and that he has but recently seen him, or had a letter from him.

I am always somewhat in awe of any man who writes editorials for a Church paper. He must have unusual judgment and information, to deal with so many subjects in the course of a year, without losing his perspective, or unbalancing his convictions by over-emphasis. He must have a sense of humor that will correct the tendency to be impressed by the unimportant. Some readers are so literal that they never see an editor smile, through his paragraphs. The Editor ought at times to indicate how he, a reader of his own words, is affected by his thoughts, by putting the proper reaction in parenthesis. Such phrases as "laughter," and "chuckle here," and "smile a bit," would help the readers of our versatile and keen editors. So I sat under the spell of an editor in the flesh, and learned better how to read his written words as they come each week in his paper.

Mr. Morehouse made a brilliant and effective address to the Churchman's Club of Akron. He told of the centripetal forces within the Church, that were causing the Church in our land to realize its unity, and the scope of its mission. His address was a masterly summary of the Church's life and power today. As interesting to me as its most interesting subject matter, was his language. He didn't waste a word. The habit of the writer was apparent in the utterance of the speaker. With telling



phrases, clear diction, and logical progress, the structure of the address was forcefully presented. He did not heed the advice of the orator who said that the way to make an address was "Tell the people what you are about to tell them; then tell them; then tell them what you have told them; then slowly wind up." Mr. Morehouse told us clearly and forcefully, and stopped.

I wonder if his hearers realized what they were missing by not reading the "Living Church" each week. If the readers of this article wish to have a very comprehensive view of the Church's life, with an abundant store of rich material, add another Church paper to your present subscription to *The Witness*, and secure Mr. Morehouse's paper, "The Living Church," published in Milwaukee.

## Our Young People

By Rev. Gordon Reese

### THE WORLD'S LIGHTHOUSE

I am passing on to you a program from the Texas Young People's Bulletin No. 6.

#### Preparation for Meeting

Get one of the young men in your League to make the framework of the Lighthouse; cover this frame with brown wrapping paper, cutting out the windows on the side and a cross at the top. Paste white tissue paper over the windows and crimson paper over the cross. Place a lantern, electric light, or a searchlight in the top of the Lighthouse so that the reflection of the cross will shine on the map of the world which you have posted, and on the members who are to take part in the meeting. On the Lighthouse print or cut out in large letters: "The Light of the World Is Jesus." This will be the theme of the meeting.

To carry out still further this idea, cut out as many cardboard candles (yellow) as you have members in the League. Upon these write questions, giving general missionary information. The questions given below are suggestive. Give these to each of the members as they enter, to be ready when called for in the meeting:

#### Suggestive Questions

Do you know that two out of every three people in the world have never heard even the name of Jesus?

Do you know that there are 1,557 cities in China without a single missionary?

Do you know that twenty-seven million children in America are growing up in spiritual illiteracy?

Do you know that only one out of every four people in the United States are Protestant Christians?

Do you know that Africa has fifty million people untouched by the Gospel?

Do you know that South America has 70,000 students who have left the Christian Church and are without any religion?

Do you know that you need no special call to "Go into all the world and preach the Gospel to every creature?" That is the Master's order to every true follower of Him.

Do you know that the Episcopal Church needs about 1,500 young men and women

to go into the Home and Foreign field as its workers?

#### Program

Scripture reading—Luke 24:45 to 53.

Prayers—

1. That we, too, may understand the meaning of God's word.

2. That we may witness for Him in all nations, beginning just where we are.

3. That the power of Christ may be revealed in us while we are young.

4. That we be willing to wait for God's will to be accomplished in us.

5. A prayer of praise and thanksgiving: followed at once by

The Doxology.

Hymn—O Zion Haste.

Leader—"We must know how dark the world is before we can fully realize its great need of light." (Draws on board a circle three-fourths of which is black.) Call here for the missionary questions. (Let these be told, not read.)

#### Dramatization of Jesus, the Light of the World

Let all lights be out save the searchlight shining from the cross in the Lighthouse.

Enter noiselessly representatives of the various religious and nations clothed in black gowns or scarfs. These remain in the shadow until they are ready to speak. Each carries an idol in his hand, if possible.

Enter a missionary clothed in white, with a Bible in one hand and a cross in the other. Reads from the Scriptures: "And I, if I be lifted up from the earth will draw all men unto me." She lifts up the cross and waits.

African Polytheist slowly approaches and stands in the light of the cross: "One million people in Africa have no name in their language for a personal God. Two-thirds of my people are worshippers of many spirits. There are spirits everywhere, in the rocks and trees, in every twig and stone, in the air and earth and sky. Millions of others have no permanent home and wander here and there seeking to do us harm. Often we cut our bodies and sacrifice our children to appease these terrible gods. We dare not kill poisonous snakes and wild beasts that come into our villages and devour our children, for the spirit of one of our ancestors is surely living in them. I am afraid. I have no peace. What is this light I see and what means the cross you are lifting high?"

**Missionary**—It is the light which the Missionaries of the Episcopal Church are bringing to your dark continent, oh brother African. Liberia contains our only African work, but in that small area many of the problems of Africa occur in miniature. The Church in Liberia has nearly 10,000 baptized members, of whom 3,772 are communicants. They are under the care of two bishops (one of whom is a native, the son of a Mohammedan priest), three American and 34 native clergy; there are 8 native candidates for the ministry, 85 mission stations, 55 Sunday Schools, 54 day schools and 57 boarding schools. There are 14 white missionaries and 105 native teachers. This is Liberia's

day of opportunity. A successful Liberia would be a star of Hope to the dark continent. May our light from the Cross penetrate to the depths of Africa's darkness until all of her people know our Lord's love and kneel at His feet."

#### Pantheist from Japan approaches—

"Japan worships eight million gods. We believe that a god or goddess stirred the ocean with a spear and formed the islands of Japan. They had one daughter so beautiful that she lit up the world by the radiance of her countenance and so became the sun goddess. From her descend all the divine rulers of Japan. That is why we worship our emperors. I am a Pantheist, worshipping heroes and ancestors and almost everything in nature. Everything is god to me. I have tried many religions and rejected them all and now I have nothing and believe nothing."

**Missionary**—"There is one God you have not tried O emperor worshipper. There is but one God in all the earth."

**Japanese**—"I have not seen him. I cannot find him."

**Missionary**—"What you say of your need of your nation is all too true. Your idols are silver and gold, the work of men's hands. They have mouths but they speak not; eyes have they, but they see not; they have ears but they hear not, neither do they understand. The heart of your people is hardened, too. You have acquired Western civilization and culture but you have not found that which is essential to peace and power. Our Missionaries in Japan can tell you what that is. They are constantly pointing the way. Thousands have found this light (Points to the Cross.) Christianity cannot fail. That is why these pioneer spirits are giving their lives to win the victory, and ultimate victory is assured them."

**Enter Confucianist from China**—"I am a Confucianist from China. I worship nature, the emperor, and my dead ancestors. Heaven is the Supreme Father and Earth is the Supreme Mother of all things. For centuries my country has been in a state of intellectual, industrial and moral stagnation. I do not know the cause of this. I only know that I am restless and dissatisfied. I want something, I know not what."

**Missionary** (Reads from her Bible)—"As I passed by and beheld your devotions I found an Altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, Him declare I unto you. 'Him' do our missionaries in China declare unto you. These ambassadors of Christ have won many thousand souls who have learned to worship the true God. 'The harvest is plenteous. The laborers are few.' The need is urgent. Will you not, O heathen Chinese, be one more added to that number who are working for Him in your country?" (Chinese bows head, while one verse of "Christ for the World We Sing" is sung.)

**Enter American non-Christian**—"I am from America where Mormonism, Unitarianism, Agnosticism, Skepticism and many other Isms are blighting the land and seriously checking her missionary advance into other countries. I come from the United States, whose population is

(Concluded on next page)



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## Current Comment

By The Observer

Now the annual Every Member Canvass is over and Christmas is immediately ahead of us. The stores are full of gifts and every mail brings its suggestions as to how we should spend the money that we do not possess. Surely the commercialism of Christmas has proceeded very far. How many Christians are there who observe Advent as a Season of preparation for a Spiritual Festival?

It is sad to find ourselves forced to believe that another Christmas is going to come without the restoration of better relations between the Nations of Europe. One wishes that a Week of Prayer might be observed throughout the Churches in America when intercessions could be offered for the cause of Peace. The Nation-Wide Campaign is the cause of the Church, and it is good that we should be in earnest in our approach to that great annual opportunity, but our capacity for united prayer is not exhausted when we have prayed for the Church's mission and perhaps for individual blessings. If every Church were to observe the week preceding Christmas Day as a week of solemn intercession that Peace might prevail upon the earth, there need be no doubt that great results would follow.

It is conceivable that it might be as effective a means of preparation for the coming of Peace as either the Bok Peace Prize Award or the kind of gaiety coupled with hectic shopping errands which usually precedes the annual Festival of the Prince of Peace.

People who are buying Christmas books for children should exercise some care, especially when buying modern books on the Bible. Some simplified Bibles for children bear no resemblance to the Christian Bible nor to the Jews' Old Testament either. Their publishers are simply trading on the veneration which Christian people have for the Sacred Scriptures, and are using this as a means for propagating either Atheism or Unitarism. No, this is not

obscurantism nor prejudice. If such authors and publishers would simply say, "This is a Unitarian Bible," or an "Agnostic Bible," then they would have the merit of being honest and people would not be purchasing their wares on false representations.

Did you read the article in the November Atlantic on the vogue which certain words have with novelists and other authors? I feel that the clergy are apt to ring the changes on one or two words sometimes quite unconsciously. I know one who uses the word "vision" whenever he is at a loss for something to say. I heard of a vestryman who counted the number of times that a certain preacher used the word—"strategic" in every sermon. "Fundamental" and "co-ordinate" are words that we do not seem easily to get rid of. And I agree with Dr. Atwater that it would be a good thing if 281 Fourth Avenue would drop the use of the word, "parochialism" for a year. They won't need it, anyhow, until the preparation for the next Nation-Wide Campaign.

Which brings another thought to my mind. I cordially agree with Dr. Atwater that there is a true and noble "parochialism." It consists in faithful pastoral work, done year in and year out, and one of the fruits of this kind of "parochialism" is a large conception of the Church's mission and a readiness to give to the limit for the World Wide Work of the Church. Such a parish looks upon its quota as a sacred privilege, and longs for the day when it will be larger.

## The World's Lighthouse

(Continued from page 3)

over a hundred and five million and only twenty-six million of these are Protestant Christians. I am from the only country in the world where foreign missions among foreigners is carried on right at the home base. One-third of the entire population of the United States is foreign born, or only generation removed from the ancestral home. If America, the hope of the world, is not first evangelized, then there is no hope for any other nation. Can we call our own land Christian when three out of every four people have no active interest in the Church of God?"

**Missionary**—"The Episcopal Church is realizing this with a heavy heart and is rising nobly to meet these needs. While 'The Bible is discredited, the Sabbath desecrated, and false faith are active everywhere, yet the forces of Christ are always

stronger than those of evil, and a small army of faithful workers are marching on carrying the cross into the Indian territory, where 336,000 original Americans are needing Christ, and to the Negroes of the South, ten million of whom will grow up in ignorance and superstition unless we do our part to show them how to become Christians. Our Church is also realizing the importance of reaching the people of the hills, five million of whom live in the South. They are the purest of all American stock and once reached for Christ make wonderful workers in His Kingdom. We are working among the foreign born in all our big cities and for the poor and needy everywhere. Our Leader and Commander said: 'Begin at Jerusalem' and to follow His command means to tell the story of this Cross to those round us.

"And I, if I be lifted up from the earth, will draw all men unto me." (Missionary lifts up the Cross.) All those who have taken part form in a semi-circle round the Cross at the foot of the lighthouse, while Silent Prayer is engaged in. During this prayer the black robes and scarfs are slipped from the shoulders and they rise in pure white.

**Closing hymn**—252 Old Hymnal, "The Morning Light Is Breaking."

## Bible Sunday December 9th

### Theme

THE BIBLE  
REMAKING THE ORIENT

### Purpose

The earthquake in Japan has made large areas of the Far East practically Bibleless. Thousands of Bible printing plates in 25 languages and dialects used in Yokohama have been totally destroyed. They must be replaced at once or the whole missionary program will be seriously handicapped.

### Need

The American Bible Society needs immediately \$289,000 with which to make good the actual losses, to say nothing of the enlarged opportunities.

### Responsibility

is definitely upon the Churches of America, whose agency for Bible work in the Far East is the American Bible Society.

### Opportunity

is one of unusual significance and every Pastor, Sunday School Superintendent and Young People's leader should utilize Bible Sunday on December 9th (or nearest convenient date) for the promotion of interest in the distribution of the Scriptures in Japan and the Far East.

For programs and information  
address

**American Bible Society**

Bible House, New York City

## THE WITNESS FUND

Each year our readers donate a substantial sum to enable us to send The Witness to several hundred clergymen and lay communicants who would otherwise be obliged to be without the paper. The total received last year was \$250.00. We acknowledge with thanks the following gifts to this year's fund:

Rev. F. W. Oakes .....\$ 3.50

Total for 1923 .....\$163.50



## THE WAY OF LIFE

By Rt. Rev. Irving P. Johnson, D. D.

### Humility

The world is full of conceited little minds who are as impervious to truth as they are assured of their own rectitude.

They form the first of three groups whom Christ did not reach and to whom the whole Gospel of Christ makes no appeal. Just because He tells them the truth, therefore they do not believe.

Satisfied that they are right, they feel no hunger or thirst for anything more than they have.

Such presumption is usually found in those who are most ignorant and yet sublimely unconscious of such ignorance. A consciousness of ignorance is the first step toward an education. You cannot teach the mind which is perfectly satisfied with the knowledge that it already possesses.

So the first motive in the approach to Christ is a humble sense of one's own weaknesses. "God be merciful to me, a sinner," was the approach to Christ of the publican, who had little else to recommend him except his own humility.

"Depart from me, for I am a sinful man, O Lord," was the sentiment in which His most ardent apostle began his ministry.

It is the spirit in which the true scholar sits at the feet of one who is a Master; "Such knowledge is too wonderful for me; I cannot attain unto it."

It is this rather depressing sense of our own limitations which is the first step in learning anything, if we are eventually to become proficient therein.

It is a fatal defect in our approach to Christ to be too profoundly conscious of our own rectitude.

There are certain types who never became Christ's disciples when He was in the flesh; these types do not follow Him now. The first of these types is the one to whom we have referred—the little soul with a minimum of capacity and a maximum of assurance. They are so constituted that they lack the capacity for two ideas—if a new idea moves in, the old one has to move out to give it room.

\* \* \*

The next type to whom our Lord fails to make an appeal is the man who is really proficient in some one line of thought and therefore imagines that he is a master in all.

This type is found in the New Testament.

Certain Greeks came to the feast and desired of Philip that they "might see Jesus."

The answer is a strange one: "If any man serve Me, let him follow me \* \* \* and He departed and did hide Himself from them."

In other words, Christ refused to relate Himself to the Greeks in such a way as to gratify this curiosity.

Anyone who is familiar with intellectuals knows the type of the man who has reduced the whole world to the terms of his own little specialty.

There are many branches of learning. But all of life cannot be reduced either to a mathematical equation, a chemical formula or a mechanical process.

If, for example, an Edison is a wizard in electricity, he may be a court jester in the realm of pedagogy. If a Henry Ford is a master in his factory, he may become a Don Quixote with a shipload of Sancho Panzas when operating a peace ship or directing diplomatic agencies. If a William J. Bryan is a great commoner in the realm of politics, he may become a Mr. Micawber in his attitude toward biology.

It is the tendency of specialists to imagine that the whole world can be reduced to a syllogism, whereas, logic does not play the basic part in the conduct of human affairs.

It would seem to be an impertinence for the ordinary minister to talk upon politics in his pulpit, for

he is apt to be such a poor politician; but no more than for the average scientist to speak ex cathedra on religion, which is not merely a matter of psychological research.

The Pharisees came to Christ and He treated them with scant courtesy; while the Greeks who would see Him were not even given an audience. Why? Because Christ was not willing to subject Himself to the malevolence of spiritual conceit or to the arrogance of mere intellectual curiosity.

He is not now in any different mood. Those who come to Christ must come in humility as poor sinners desiring to learn the way of life from one who knows the way. He admits no disciples who are filled with conceit or arrogance.

The same thing applies in greater degree to the man who is merely rich. He is incapable of realizing that he may very easily be a spiritual pauper.

The man with an ego complex is spiritually incapable of following Christ.

\* \* \*

Christ refused to admit men who were dominated by party spirit.

There were plenty of sects and clans when Christ was on earth, some of which had a perfectly respectable platform.

Pharisees, Sadducees, Zealots, Essenes, Herodians, represented differ-

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ent phases of current thought. They might come to Him as individuals. Nicodemus was a Pharisee, and Simon, one of His apostles, was a Zealot, but in no case did Christ accept groups of men on the merit of their sectarian program.

Christ calls men sheep, and sheep we are in our mania for herding.

We seem to enjoy being branded and to lose our right to think independently. Whole sections of Americans think in blocs, which means that they allow a few old wethers to do their thinking for them.

Such blocs or clans are invariably subject to stampede, and will rush in herds over a cliff rather than separate themselves from their herd.

Most of the unreasonable cruelties in human history have been perpetrated by such stampeded herds.

Christ has His own sheepfold over which He watches so that in the whole history of Christian civilization it has never been allowed to stampede.

The tendency to herd is due to an inherent fear lest we be thought peculiar; and, like all actions prompted by timidity, it is likely to emerge in extreme cruelty. There is nothing so cruel as a mob, and Christ is not a partisan. He is not responsive to the mob complex.

*Christ has no message to men who are callously immoral.*

He was very sympathetic with the sinner, but only with the sinner who, being ashamed of his sin, was anxious to be forgiven.

There is just one division of the human race. It is not that which the world has stupidly made—the sinless and the sinner.

There are no sinless among the sheep. There are merely two kinds of sinners—those who are proud of their sins, and those who are ashamed of them.

Shameless sin was never condoned by Christ. But sins which men call shameful were forgiven wherever the sinner was ashamed of them.

Christ put the self-righteous Pharisee and the self-satisfied sinner into the same class of the rejected.

The song of the Virgin Mother is still true: "He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things and the rich He hath sent empty away."

There can be but one approach of the creature to the Creator; of the sinner to the Saviour; of the conscience to the Spirit of God—and that is the attitude of profound humility, which I would define as the quality of approaching the Master

with a reverent attitude toward His perfection and a profound consciousness of our own limitations.

"The humble shall see this and be glad," for "God resisteth the proud and giveth grace to the humble."

This is a profound reality which each soul needs to take to itself before we can even approach to the Throne of Grace.

## Social Service

By William S. Keller, M. D.

### II. BOARDING HOMES AND THE CHURCH

Boarding home work has grown so rapidly that every agency engaged in this type of social work experiences considerable difficulty in finding proper homes in which to place children. The greatest need is homes for infants under two years of age and homes in the country for older boys.

Many of these children have parents who are able to pay board for them, but who are not able to care for them in their own homes.

Others of them are children whose parents are dead and for whom provisions have been made from some other source.

The clothing, and all other expenses incurred in caring for the children, is also provided. Providing a boarding home to a child, offers a family, not financially in a position to care for a child, an opportunity to have a child in their home and at the same time, not add a burden to the family income.

These children must be cared for, as well as the dependent child. The need, perhaps, is not so apparent, nor the appeal so great, but it is nevertheless a very real need.

The parents responsible for these chil-

dren are making an honest effort to care for them and they should have the support of every church and forward looking social agency. Instances of real social adjustments follow:

#### Parents Separated

Bobby was brought to us by his mother who said that she and her husband could no longer agree and Bobby would have to be boarded in order that she might go to work. A physical examination disclosed the fact that Bobby was not up to standard physically. Although he was almost a year old he could not sit up and he had a most distressing habit of keeping his mouth open and allowing his tongue to hang out. Except to his mother, he was not a beautiful child. In the course of time, however, a boarding mother was found who gladly took Bobby. She soon grew to love him and the end of the first month she was happy to be able to report that Bobby was sitting up and that he had gained two pounds. He is still getting along beautifully.

#### Parents Divorced

Thelma and Lorena, two attractive girls of six and eight years of age, had to be boarded because their parents were divorced and neither was in a position to provide a home for them. Their father was paying alimony amounting to six dol-

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lars a week and with this help their mother expected to be able to pay their board. The children were placed in Cleves, and everything progressed satisfactorily for over three months, when their mother came to us saying that her husband had stopped paying alimony and that she could no longer make ends meet. She wanted to take the children and go back to her home town and stay with her sister. At that time there was an arrearage of three weeks' board, which the children's mother promised faithfully to pay a few dollars at a time if we would only release the children to her. Accordingly The Children's Home paid the boarding mother and permitted the children to go with their mother, who appeared most grateful and thanked us over and over again for our trouble. Nevertheless, we have not heard from her since.

#### Illegitimate

Last May we were requested to find a home for a two weeks' old baby. In the course of the investigation it developed that Walter was the illegitimate son of a sixteen-year-old girl. The girl's married sister and her husband were the only ones who knew of her predicament, and prior to the baby's birth, they had been forced to move from city to city for fear that it might become known. Thus it happened that the baby was born in Cincinnati, and then for the first time they realized how difficult it was going to be to care for the child. Obviously the baby's mother could not keep him, so she was sent back home and the uncle and aunt came to us with Walter. They had fallen in love with the baby so completely that they would not consider giving him up. In time they hoped to take him themselves, but until that time they wanted us to find a home for him. This we did and it was not until last month that Walter's people were able to take him.

#### Father Deserted

A very young mother with a boy two years old came into the Home saying that she had come to Cincinnati the day before from a town up in Ohio because her husband, who worked only when he felt like it, had finally deserted. She had expected to leave Merle with her sister, but on arrival here she found that she was ill and some other arrangements would have to be made. She had secured a position for the following day, and as her funds were almost depleted she could not delay longer in getting to work. What was to be done with the baby? The boarding house at which she stayed did not allow people to keep children. So we got busy and placed Merle that evening in a home where we knew he would be well cared for and where his mother might visit him when she wished. This has proved to be an arrangement satisfactory to all concerned.

#### Incorrigible

A home for Robert was requested, not because Robert wanted one, but because neither his family or any institution in the city would agree to keep him. He refused absolutely to attend school and he held a marvelous record for running away from wherever he happened to be staying. This information made us a bit dubious about his success in a boarding home, and when

he was brought into the office we were surprised to find that there was nothing unusual about him, except a remarkably angelic expression on his face. In spite of his evident dislike of being placed anywhere, it was decided to put him in the country, and one day the Visitor optimistically started out with him, hoping to at least be able to land him at his destination—she did not dare think how long he would stay. But, contrary to all expectations, within ten minutes after his arrival, Robert had become acquainted with the son of the family, had donned overalls and was enthusiastically starting out to feed the lambs, and when the Visitor left, some time later, he assured her that he "liked it fine." All summer Robert has been very happy, and with the coming of fall, he willingly started to school. Much to the astonishment and delight of all who knew him in the past, he seems perfectly contented.

#### Mother Insane

One day last spring a man came into the office who said that the day before his wife had been taken to the Insane Hospital and he had placed his youngest son with a friend of his who lived downtown. Investigation showed that the home he had chosen for his son could not possibly be licensed; gas lights were kept burning all day and fresh air and cleanliness were alike unknown. When we insisted that it was no place for Charles to spend the summer months his father agreed that perhaps it would be better to move him to a home outside the city. Here Charles has found in addition to lots of sunshine and fresh air, a father and mother willing and anxious to care for him while his own cannot.

#### Mother Deserted

Carl, a thirteen months' old colored baby, was brought to the Children's Home by his father, who said that the baby's mother was in the habit of leaving him

alone until three and four o'clock in the morning. Last night the baby had fallen out of bed and was severely bruised. He said that inasmuch as the baby's mother would not care for him properly, he would like to find a home for Carl where he would be treated as he should be. We agreed with him and a home for Carl was found. There he has grown to be a much happier, healthier baby.

Church families should be regarded as a natural outlet for securing homes for unfortunate and dependent children.

A homeless child in a childless home is the best social and religious stabilizer we know anything about. We commend to Diocesan Social Service Departments earnest support and cooperation with Placement Agencies, Boarding Home Bureaus and Children's Homes in their respective communities.

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# RECENT DEVELOPMENTS IN STUDENT WORK

By REV. PAUL MICOU  
National Council Secretary in Charge of Student Work

Student work has started off with a rush this year such as has not been quite so true of other years. Perhaps this will excuse the delay in reporting the important developments which took place during the summer.

The Student Inquirers will be recalled as that group of eight clergymen who have been working with me for over three years in the development of policies. Last February they published their report of methods of student work and the situation in the college world under the title "The Church's Inquiry Into Student Religious Life." This report met with very general praise, there being only one serious objection raised against it. This was that it was an excellent manual about work with college men, but that it did not do justice to work with college women. While it is true that any special suggestions as to work with college women must be forthcoming from Miss Agnes M. Hall and her Committee on Work with Women Students, yet the Inquirers feel that the critic misunderstood their report. All who are ministering to coeducational institutions work as much with college women as with men, and it should have been apparent to one reading the book that the word "student" had to be interpreted as covering both sexes. Thus unless men are specifically mentioned, the presumption is that the suggestions made apply equally well to work with women students.

Just as an instance of this, Rev. A. Herbert Clay of Great Britain, who travelled in the colleges last spring, spent a week at Cornell University and stayed at the home of Rev. Cyril Harris, one of the Student Inquirers. He told a group of Y. W. C. A. secretaries that he had not found any college pastor in his visits to American

colleges doing as good work with women students as Mr. Harris was doing.

The Inquirers have some major interests at each of their meetings. This time they were especially interested in the subject of "personal work," though they would like someone to suggest a better name for it. It may not be generally known that there has been a decided development in the college world of recent years along the lines of personal work, some of the manifestations of which have not been pleasing to our Episcopal clergy who work with students. As a result of their thorough discussion at Ames the Inquirers are hoping, after one more meeting, to be able to set forth clearly to their colleagues in the college world, the fundamental principles of dealing with the problems and troubles of individual students.

Another major issue before the Inquirers was how to run a financial campaign for Church buildings in a college town. Those interested in St. John's Chapel at the University of Illinois have had one of the most capable of the Episcopal students at work all summer in Chicago raising money for the chapel. Mr. Brewster Stickney was asked to meet the Inquirers and give them the results of his experience. Everything that he stated was gone into with great thoroughness by the Inquirers. Based on the experience which nearly all of them have had in raising money and their knowledge of campaigns elsewhere, the Inquirers are now prepared to suggest a plan to all clergy and bishops facing this problem.

The responsible body of the National Student Council between its triennial meetings is the Executive Committee.

Since the Executive Committee was reorganized on a basis which gives representation to students, clergy in college communities, professors and the student secretaries of the National Council, the meetings have been of intense interest. Two have been held, one during the Christmas holidays at Evanston, Ill., the other, the recent one, at Ames. They were both fully attended and both lasted for two days.

At the Ames meeting it was voted to challenge the Episcopal students to assist in the rebuilding of St. Paul's University, Tokyo, as well as to contribute as liberally as possible to the emergency fund. It was voted also to make Japan the subject of mission study.

It was voted that our students should strive as far as possible to send representatives of their units to the great Quadrennial Student Volunteer Convention to be held in Indianapolis during the Christmas holidays. This, it was felt, would stimulate the missionary interest of all of the Units.

Five organizations were admitted as new Units of the National Student Council: Harvard University, Virginia Polytechnic Institute, Virginia Military Institute, Washington and Lee University, and Geneseo Normal School. This brings the

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number of Units up to 68.

A prize essay contest was established on the topic, "College Teachings Which Have Hindered My Faith." Conditions of this contest will be announced later.

The reports of the Units of the National Student Council for 1923-24 show that the work is in a most satisfactory condition. One point of particular interest was an attempt to find out the extent to which our Units are reaching the Episcopal constituency. Thirty-two institutions, reporting 75,200 enrollment, gave the number of Episcopalians as 4,407, which is 6 per cent of the total. Of these Episcopalians, the Units themselves claim that they are reaching 2,632 students, which is 60 per cent. This is not to be understood as meaning that the remaining 40 per cent are not reached by services of the Church and personal contact of the ministers, but merely that the organizations themselves claim to reach only that many students.

The most important development of the year's work is undoubtedly the organization of our colored students along the same lines as other Church students. On June 7th I was privileged to attend the Conference of Church Workers among the Colored People at St. Augustine's School, Raleigh, N. C. Thanks to an arrangement with the American Church Institute for Negroes, I was able to summon in their name to this conference the heads of some of our important colored schools, the clergymen from towns where there are large independent colored colleges, the two Suffragan Bishops and the dean of the theological seminary, the Bishop Payne Divinity School. Dr. Patton of the American Church Institute for Negroes and Rev. Gardner L. Tucker, D.D., the Provincial Secretary, were also present.

This conference reviewed the situation at length and decided some organization to reach our colored students, especially in colleges and universities, was needed. In the afternoon they shaped a program themselves, suggesting the minimum which this organization should expect of their students in each school and college. This program, when finally reduced to writing, followed the five lines of Worship, Study, Activities, Service, and Fellowship. The next step was to elect officers, and Lieut. Lawrence A. Oxley of St. Augustine's School was chosen President. Further organization, however, was left to a conference of colored students to be summoned early in 1924. The meeting then petitioned the American Church Institute

for Negroes to take their organization under its wing, furnish it an Executive Secretary, and place a thousand dollars in the Institute budget for its needs. I am glad to report that this final action was taken by the American Church Institute for Negroes at its meeting October 9th.

It will be observed that in all respects this organization parallels the National Student Council of the Episcopal Church. We now have the same type of organization working in the two fields, and thus secure a sense of unity in all respects.

A new departure was begun this year in student work, in that students were used as counsellors in dealing with young people at several important Church summer schools. As typical of what happened at other places, we might mention at the Geneva Summer School, 8 college girls, each of whom was responsible for 15 younger girls, under the leadership of Miss Agnes M. Hall, Secretary for Work with Women Students. At first the counsellors felt their way, but by the second or third day, they had enough problems and questions created by their charges to keep them busy for an hour's meeting each day as they planned to meet the needs of the young people at the summer school. In consequence, each of the counsellors developed greatly in her own spiritual life, and Miss Hall has obtained in eight different colleges a true friend to help in the

development of our Church work in college. Thus the scheme works both ways, toward the colleges on the one hand, and toward the young people on the other. At La Porte, Texas, college men were used as counsellors as well as college girls, and this will probably be done in other conferences next year.

A most interesting innovation was tried out at Evergreen, Colo., when the Student Commission of the Diocese summoned a student conference of a week's duration. The Department of Religious Education was represented there by the Rev. LeRoy S. Burroughs, the Student Inquirer of the Province of the Northwest, who had charge of all the practical discussions on college work which the students held. Their study courses were conducted by Bishop Ingley on problems of personal faith and by the Rev. Charles N. Lathrop, Executive Secretary of the Department of Christian Social Service, who studied on the Christian import of social problems. There were also other speakers. Five of the colleges in Colorado were represented with students from two other institutions outside of that state. Great enthusiasm was created, and the results are becoming apparent already in the activities of the students in the colleges this fall.

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# GENERAL NEWS OF THE EPISCOPAL CHURCH

## 1924 Daily Bible Readings Published by the National Council

Last year the National Council, through the Department of Religious Education, tried the experiment of publishing a Kalendar for Daily Bible Readings.

The experiment met with surprising success. Nearly 100,000 copies of the Readings were circulated during the year. The Woman's Auxiliary, Girls' Friendly Society, Brotherhood of St. Andrew, Summer Conferences, and Bishops all helped in the distribution of these Daily Bible Readings.

The Kalendar is designed to help lay-people to read the Bible daily with helpful guides and suggestions. It is attractively printed and has a column for birth-days and family festivals.

The Kalendar contains three courses of reading as follows:

Course A.—On the Epistles for each Sunday and Holy Day, from Advent to Trinity. During the Trinity Season two months on the Old Testament History, and two months on the Gospel according to St. John, and two months on St. Paul's early captivity epistles.

Course B.—On the "Life of Christ" (from Advent to Trinity), Character Studies in the Old Testament (Trinity to Advent).

Course C.—For boys and girls on the Life of Christ (Advent to Trinity) and the teachings of Christ (Trinity to Advent).

These three courses are published in the Kalendar, but they are also published separately for those who do not care for the entire Kalendar.

Besides the Bible readings, the Kalendar contains a list of the principal dates in the history of the American Church and nation.

President Wilson, President Harding, and President Coolidge have frequently emphasized that our national life was not safe unless there were constant evidence of our spiritual growth. The National Council, through its Department of Religious Education, desires to produce concrete evidences of growth in spiritual life. One of these might be the increasing of the daily reading of the Bible. Every organization and individual is urged to help the Council increase the 100,000 users of the Kalendar in 1923 to 200,000 in 1924.

## Says Preaching Is Out of Date

"In order to succeed in an undertaking in New York it is necessary for one to have the courage of his convictions and then be willing to take the consequences, whatever they may be," said Dr. William Norman Guthrie in an address before the Woman's Alliance at Unity Church, Brooklyn, N. Y.

"It would not have been so difficult for one to succeed in any work in a city like Chicago or other large cities, but in a city of so many different nationalities and elements it has been doubly hard. The effort is not worth while unless you have something useful, something necessary to be done for your fellow-man."

Dr. Guthrie gave an interesting outline of his work as rector of St. Mark's-in-the-Bouwerie, describing the progress and change that have been made since he first took charge of the dilapidated old building and finally managed to transform it into an object of beauty without and within.

In defining his work the speaker said he had sought through his services to suit the needs of various types of people of today and declared that instead of one kind of service there should be eighty to suit the individual need.

"Preaching is out of date," he declared, "and antedates the age when man can read authorities on subjects, gather information and reason things out for himself."

By means of symbols, the arts, dances and other aids in interpretation, Dr. Guthrie believes that man's intelligence can reach an understanding on the subjects of life and eternity better than having some one interpret them for him. So in presenting his "rhythmic, sculptural oratorio" at

the Sunday service he has endeavored to trace the progress of the human soul from the creation of Adam and Eve, his devel-

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#### Miss Royden on Christianity in Business

Miss Maude Royden, assistant pastor at Eccleston Guild House, London, is preaching a series of Sunday evening sermons on "Triumphant Christianity," which, according to our London correspondent, are attracting large congregations. She is pleading for the fearless and complete application of the principles of Jesus to all departments of life, and contending that if this were done the result would be very different from what many people—the timid, the selfish, the experts, etc.—imagine, and would make for the happiness and prosperity of all concerned. Dealing with industry, Miss Royden says that the present industrial system is based on a principle that is radically un-Christian. She affirms that whenever people have had the courage to apply the principles of Christ in industry the result has been what our Lord promised—the Kingdom of God being first sought, all other things were added. We should not allow ourselves, she says, to be hypnotized by the idea that it is impossible to apply the principles of Christ in business; again and again that had been disproved. Miss Royden has taken delight in demonstrating that again and again the predictions of expects have been falsified—as, for instance, when they maintained that the labor of women and children in mines and factories was essential if British trade and commerce were to be maintained. She insists that the nation that puts material wealth first has a canker at its heart, and it is not only morally wrong, but stupid.

#### A New Phase of Church Unity Discussion

A London informant reports that Rev. R. J. Campbell, whose health, happily, is so far restored that he is able to preach on Sunday mornings in "Frederick William Robertson's Church" (Holy Trinity),

Brighton, rarely now engages in controversy of any kind, but a pronouncement by the Bishop of Durham has led him to intervene in the reunion discussion. The curious spectacle is presented of the famous ex-Nonconformist minister seeming to be more concerned for the integrity of the Church of England, and requiring more of Free Church ministers before reunion can be effected, than a high Anglican dignitary steeped in the history and traditions of his Church! Thus Dr. Campbell: "What the Bishop of Durham and those who think with him seem to desire involves nothing less than a frank surrender of most that Anglicanism has contended for in its historic differences with the non-Episcopal Churches; the latter win all along the line; their position is vindicated, their resistance justified."

"Is then," Dr. Henson asks, "the exclusive claim implicit in the stiff sacerdotal theory of Holy Orders (which is the whole extent of the 'frank surrender' with which I am charged) the most part, if indeed any part, of the long-defended case of historic Anglicanism against the non-Roman opponents of its system of doctrine and discipline?"

Dr. Henson holds the exclusive theory which he rejects to be "false historically and most mischievous spiritually," and that its "surrender" must be made, whatever the consequences. Dr. Henson adds that he has yet to learn that non-Episcopalians ask anything from the Church of England. In his rejoinder Dr. Campbell admits that on the question of Episcopal ordination he might be thrust into the false position of seeming to wish to discourage reunion "with my Free Church brethren, and this I must avoid." "The desire for reunion," he says, "or at least for intercommunion, is constantly on my mind and heart—none more so—and I would not willingly say one word that might be construed in an opposite sense. But if the price of reunion as understood at present is to be the expulsion or secession of an entire third of the clergy of the Church of England"—i. e., the Anglo-Catholics—"with their lay supporters, many of them eminently distinguished both for learning and piety, then it's too high."

Bishop Welldon regards reunion or intercommunion between the Churches as almost a matter of life and death: "For the Churches are apparently losing ground; and how can the Church of Christ as a

whole be felt by a critical world to be true to her Master, how can she hope to exercise the strong pacific influence which ought to be hers upon the relation between capital and labor or upon international relations, if, while she urges other bodies to settle their differences by peaceful means, she shows herself altogether unable to settle her own?"

In order to give practical expression to the underlying unity of the Churches an effort is being made to establish a Unity Sunday as a national institution in our religious life. It is suggested that the second Sunday in January each year shall be set apart for an interchange of pulpits and that the day shall be known as Unity Sunday.

#### New Children's Hospital for Cincinnati

Christian love and service is the basis upon which the Children's Hospital of the Episcopal Church in southern Ohio, located on Mount Auburn, Cincinnati, is founded, said Mr. William Cooper Procter, the chairman of the Board of Trustees, at the annual meeting of the contributors of that admirable institution on Thursday, November 22nd.

Reports from the medical, surgical and nursing staffs showed a year of remarkable activity and success. The financial statements proved that the hospital is in a

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## The Chart of the Church Year



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sound business condition. It accommodates fifty-seven patients at a daily cost of a fraction less than \$4 each. It takes forty-eight employes to care for these patients—not an unusual proportion. Over 48 per cent of the service rendered is free. The annual budget is, in round numbers, \$80,000. The social service work, carrying the good influences of the hospital into the homes, is one of the most valuable activities. The present endowment is \$290,000, and from the present outlook will be at least doubled in a few years. This will be preserved and the income used in maintenance.

The most interesting announcement at the meeting was that in 1924 ground would be broken for a new and larger Children's Hospital, with probably 120 beds, to which all the many memorials in the present building would be carefully and reverently transferred.

The location of the proposed new hospital is most advantageous. It will be close to the Medical School and the great Central Hospital, the Nurses' Home and other notable and efficient institutions. Early in 1924 the Home for Friendless and Foundlings will break ground for its new building, adding still another to the social service activities gathered at the common center.

The situation is on high ground, and with an abundance of light and air. Scientific methods of heating, ventilating and sanitary engineering will make the place ideal.

Building costs show no signs of decrease, so it was decided that further delay would not be of any advantage. The probable cost will be \$800,000. The campaign for funds will not be in the nature of a drive and will not in any way interfere with the regular campaign for the Cincinnati Community Chest. The memorial character of the building will be stressed.

#### Famous Englishman Visits Boston

The Rev. Studdert Kennedy, the famous English clergyman, at present on the faculty of the Berkeley Divinity School, was the preacher at St. Paul's Cathedral, Boston, last Sunday. His sermon was broadcast by radio. That evening he was the preacher at Trinity Church. He also addressed the clerical association on Monday, telling the clergy of his work with the Industrial Christian Fellowship of the English Church.

#### Seek Our Right Men for the Ministry

The following letter from the Commission on Recruiting and Training Men for the Ministry was sent out over the signatures of Canon DeVries, the Rev. Harry P. Nichols and the Rev. Malcolm Taylor. The clergy are requested to read it to their congregations:

"The time is at hand when the Church makes her special presentation of the claims of the ministry on her sons.

"Recent years have shown a hopeful response to this claim. In parishes, in summer conferences, the appeal of the ministry has been clearly and wisely set forth, and our youth have given it glad heed.

"The National Student Council, at its June meeting in Madison, set forth bravely

that the call was primarily to the CHRISTIAN LIFE AS A WHOLE, and that when such consecration had been first made, the ministry was a splendid adventure in which the Christian life might express itself.

"It is in the home Church and with the home pastor that this Christian life is FIRST realized. Each parish should be a Society for the Increase of the Ministry. Each parish, led and spurred on by its pastor, should discover, encourage, back to the fullest extent, with material aid if need be, the young men in its midst called of God to the ministry of the Church. We rejoice to hear that there are already many congregations generously supporting their young men in their studies. We are hearing from such young men. There is still need, demand, for more responses. They must be men of Christian character, ready to serve with all their powers in the hard places of the world, counting no preparation too burdensome, no difficulty too great, in order to enlist more of God's children in the ranks of His confessed disciples.

"We ask you to bid your parish seek out such from their own homes and hearts, and to stand behind them for the fullest preparation for their ministry."

#### Here's Some More About Bishop Ferrando

The Rt. Rev. Manuel Ferrando, recently elected Suffragan Bishop of Porto Rico, sailed on Saturday, November 24th, from New York by the steamship San Lorenzo for Ponce, to assume his new responsibilities. Bishop Ferrando will be no stranger in any part of the Island. He has labored there for twenty-five years as an independent missionary. His consecration as Bishop and election as Suffragan to Bishop Colmore, together with the record of his personal work in creating a religious organization with 2,000 members, now become communicants of the Church, make one of the memorable chronicles of mis-

sion achievement. Bishop Ferrando's previous activities centered at Kubrada Limon and have extended to fourteen other mountain communities. Several schools, a Deaconess Training School and a seminary for the training of candidates for Holy Orders and for mission workers, are among institutions now transferred to our work in Porto Rico. From Ponce as headquarters, Bishop Ferrando will labor particularly among the native population. He was consecrated Bishop at the Cathedral of St. John the Divine, New York, on March 15th last, his election at Dallas being in the nature of assignment to a particular city.

#### Illinois Students Determined to Have Chapel

The students of the University of Illinois are determined to have a new chapel and student center. The following letter, which has been sent to a large number of Church men and women in the State, gives an idea of their splendid zeal:

"In the recent death of the Rt. Rev. Granville E. Sherwood, the late Bishop of Springfield, the University of Illinois Episcopal students mourn the loss of a beloved

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friend and champion of their cause. The Bishop was not an alumna of Illinois, yet by his gentleness of spirit, his good humor, and his fighting enthusiasm for the Church's work among the students, we came to consider him an Illini.

"The loss of our leader has intensified our determination to build the Chapel this year. All the other major Christian bodies have provided places of worship for their students; we are still meeting in a lecture hall.

"A group of us students have undertaken to secure \$10,000 from among our own number. Our aim is two hundred \$50 student subscriptions by Christmas. The fund so created will be utilized to build the porch and vestibule of the Chapel. It will be thus that all who enter may know that Granville Hudson Sherwood entered life eternal fighting a Christian battle for the young Church men and women of our State.

"Write us a note expressing your desire to aid in the formation of a working committee in your parish. Backed by effective leadership in every portion of the State, we will no longer need to be shamed by our Church's lack of foresight in this strategic field.

"Bishop Sherwood has done his job; the students are doing theirs. We, who are your own sons and daughters, are confident you will do yours to the fullest degree."

#### Scranton Young People Hear Leader

A noteworthy gathering of young people, either members of the Young People's Fellowship of the parishes in Scranton, Pa., or prospective members, met in St. Luke's Church in that city on Sunday afternoon, December 18th, to hear the Rev. E. H. Bonsall, Jr., who is the young people's leader for the State of Pennsylvania.

A congregation nearly filling the main part of the nave of the church greeted Mr. Bonsall, whose unquestioned ability to talk to young people both inspired and encouraged those who heard him.

After the service the young people gathered in the parish house to meet in an informal way and to discuss with Mr. Bonsall plans for the future. His visit to Scranton is expected to lead to most profitable results in the work of the Young People's Fellowship in that part of the Diocese of Bethlehem.

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### Girls' Friendly Secretary in Colorado

Miss May Case Marsh, National Extension Secretary of the Girls' Friendly Society, was in the Diocese of Colorado for the month of November. She held a very successful three-day associates' training class, at which nine parishes were represented, at St. Mark's, Denver. On Saturday, November 17th, a members' conference for all G. F. S. members in Denver was held at the Y. W. C. A., under Miss Marsh's direction. She visited old branches in Denver and outside in the State, and organized new ones as requested.

### Parish, Founded by Bishop Tuttle, Celebrates

St. Paul's Church, Plain City, Utah, which was organized by Bishop Tuttle in 1873, celebrated the fiftieth anniversary of its organization on Sunday, November 18th. Boyd Parker, missionary in charge, read Evening Prayer; the sermon was preached by the Rt. Rev. Arthur W. Moulton, Bishop of Utah; the Very Rev. W. W. Fleetwood gave a history of St. Paul's Mission, and the Rev. John W. Hyslop spoke on the life of Bishop Tuttle. Music was furnished by the combined choirs of St. Mark's Cathedral, Salt Lake City, and the Church of the Good Shepherd, Ogden, with Mr. Lawrence Eberley, M. A., organist. St. Paul's, Plain City, is the oldest existing Mission in Utah.

### Change Place of Diocesan Convention

The place for the Annual Diocesan Council of Alabama has been changed by Bishop McDowell, at the request of the vestry of Trinity Church, Florence, and with the advice of the standing committee, to St. Mary's Church, Birmingham, the date remaining the same, January 23, 1924, the cause of the change being the uncertain health of the rector of Trinity Church, Florence.

### Stowe's Clerical Directory of the American Church

The publisher of this Directory is being repeatedly asked the question, "When is the next edition of Stowe's Clerical Directory coming out?" After conference with a number of the Bishops, Clergy and Laity, he has concluded to make the effort of publishing the third edition of this Directory, to be delivered to the subscribers about March 1st, next; if possible, at an earlier date. To publish this Directory and put it into the hands of the subscribers in a satisfactory manner will demand the hearty and prompt co-operation of all interested parties. Every clergyman receiving his sketch for revision should immediately correct the same and return it to the publisher. Very soon a circular letter containing the sketch and subscription blank will be mailed to all of the Clergy.

### American Training for Chinese Dean

Rev. Harvey F. D. Huang, who last year was a student at the Episcopal Theological School, Cambridge, since his return to China, has been called to be rector of the Cathedral congregation in Hankow. The service of institution took place Sept. 30. Bishop Roots preached the sermon. This was the first service of its kind in the his-

tory of the diocese. It was conducted in Chinese. Mr. Huang was graduated from Boone University in 1911 and for ten years was associate rector in St. John's Church, Hankow. He was sent to America two years ago to study. While here he was for one year curate at Grace Church, New York, assisting Dr. Slattery, then rector, and taking graduate work in both the General and Union Theological seminaries, earning the degree of S.T.B., and taking post-graduate work in education at Teachers College, Columbia University. For the second year Mr. Huang was on the staff at the Cathedral Church of St. Paul, Boston, also studying at the Episcopal Theological School and Harvard Divinity School.

### Bronx Parishes Present Revue

The Bronx Churchmen's League, which is the union of the Men's Clubs of the various Bronx parishes, presented a "Reception and Minstrel Revue" in New York City on Tuesday, December 4th. The proceeds were for charity. Rehearsals were held in Grace Church Parish House, West Farms, and over one hundred churchmen are in the cast. Robert H. Law, Jr., the president of the League, and Bishop Herbert Shipman addressed the audience. Rev. Albert E. Bentley, rector of Grace Church, and organizer of the League, was chairman of the entertainment committee. It is said that over two thousand seats were sold. A beautiful souvenir program of sixty-four pages was issued by the entertainment committee, in which the history of the various Bronx parishes were presented in a most attractive form.

### Dean Wells Gives Report of Commission on Ministry

At the regular monthly conference of the theological faculty and students of Sewanee, Dean Wells, who had just returned from the meeting of the Commission on the Ministry in New York City,

gave a full and interesting account of the commission and of the principal matters discussed at the meeting. The subject of recruiting for the ministry was stated and the proposition emphasized that every parish should be a Society for the Increase of the Ministry, by prayers, by financial aid, and by furnishing men.

Another important subject specially considered was that of training students to take their full and intelligent part in the religious education of the adults and of the young persons in the parish where they may be called to serve. Consideration was given to the concentration and unification of all studies in the one purpose of preparing men to teach and to preach the Gospel of Jesus Christ. Encouragement was given to post-ordination study, but no definite plans were formed.

A strong effort is being made to get into closer touch with the Alumni of the School in order to strengthen its work and influence. As far as possible by correspondence, the present address and date of ordination of each one has been secured, and a specially prepared card of greeting and remembrance is sent to him on each anniversary. He is also remembered by name in the Alumni prayer at the Chapel service on that day.

At the fall meeting of the Board of Regents authority was given to erect another story at Quintard Hall, the main building of the Sewanee Military Academy. This addition will make Quintard Hall a four-story building, and able to accommodate nearly twice the number of students as originally planned. The capacity of the building as now planned will accommodate 132 students. The building will be ready for occupancy September 1, 1924.

The Board also authorized work to be started, after the first of the new year, on the new stone dormitory to be known as the John B. Cannon Hall. The site of the new dormitory will be that of old Hoffman Hall. This building will accommodate forty students.

## December Brings the Acid Test

In each Every Member Canvass the people of the Church have an opportunity to express in promises the extent of their interest in the Church's work, for which each and all are responsible as loyal members.

The true measure of their interest is not known until the end of the ensuing year, when the treasurers of the Church total up the offerings actually made.

Making a definite expression of purpose before the year begins is a test of our devotion, but the complete carrying out of that purpose before the year ends is the real acid test.

What a thrill of cheer and encouragement would go to the farthest outpost of the Church's far-flung battle line if all of us should cheerfully do better than we promised before the books close on December 31st.

### THE NATIONAL COUNCIL

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### New Dean in South Dakota

The Rev. Edward R. Todd, rector of St. Mark's Church, Lake City, Minn., has resigned his parish to accept a call to Emmanuel Church, Rapid City, S. D., and to become Dean of the Black Hills Deanery. He will enter upon his duties the first Sunday of the new year.

### Fine Educational Program in Oklahoma

Religious education in Oklahoma is something very real as was demonstrated by the reports of the things being done. Weekday religious instruction is now being carried on in the public schools of Tulsa—the great oil center of the state, and there are promises of its further extension to other cities shortly.

The Young Peoples' work organized at the last Convocation, as the Thurston Young Peoples' Association, has been quietly at work since last December and elaborate plans are now being put into operation for the further extension of this important phase of work. The Rev. B. N. Lovgren of the church at Norman, where is located the state university, is actively assisting the chosen officers of the Association.

Mem's Bible Classes are now organized and meeting regularly in four centers of the state and it is expected two others will be started in the near future.

Mrs. Templeton, the leader of Religious Education for the District, is one of three who are expected to attend the World Sunday School Convention at Glasgow next Summer.

Eleven places in the District have been selected for the holding of Teacher Training Classes this Winter and it is certain this will be one of the worth while pieces

of work done during the year.

The District is determined to further increase the amount received through the Children's Lenten Offering and Mr. Spencer was appointed by the bishop to take this under his care.

### A Call to Prayer By the Woman's Auxiliary

Every Diocesan president of the Woman's Auxiliary to the National Council is being asked to pray and to try to get others to pray definitely every day for the Auxiliary Special Offering for 1923-25.

It is not for money that these prayers are asked. We have not yet the money with which to build the two houses for the training of white and negro workers, but we know well how useless material things can be. What we want is to have every Church worker transmitting spiritual as well as intellectual power to all the lives and all the problems she will touch. If we really pray believingly and perseveringly, the training houses will help to accomplish this to the glory of God.

If you think this is worthy of your prayers will you pray for it? Those who know something of praying tell us that it is important to have a definite time and to keep the same every day, though it is not necessary, of course, for all of us to offer these prayers at the same hour. Let us pray for a long or a short period each day as we are moved by the Holy Spirit. Above all, let us ask what He shall put it into our hearts to ask.

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That. Anglo-Saxon arrogance will be taken out of every Christian. A missionary on furlough recently appealed not for money or men or even prayer, for China, but for justice and friendship for the negro, the Japanese, the Italian and the Jew, here in America, because these race antagonisms (and what section is free from them?) react so fearfully against international friendship as well as against the spiritual life of every one of us.

If we really pray, we know, every one of us from experience repeated time and time again, that unlimited spiritual power will be released.

#### Women Hear of Mountain Work

The Alabama Diocesan Branch of the Woman's Auxiliary held its Thirty-fifth Annual Convention in the Church of the Holy Comforter, Gadsden, with an unusually large attendance.

Miss Augusta Martin told of the beginning of a social service work of the Church to which she has been appointed in the mountains of north-east Alabama. At an evening service following an address of Bishop McDowell, a collection was taken for this work amounting to six hundred dollars in cash and pledges.

#### Bishop's Week in Archdeaconry of Ogdensburg

November 5th to 10th was Bishop's Week in the Archdeaconry of Ogdensburg, N. Y., when Bishop Oldham and Archdeacon White made a tour of all the mission stations in St. Lawrence County, holding services and conferences in each place, in addition to meetings with the vestries of the leading parishes. The chief purpose was to get in close personal touch with the smaller places and the individuals composing them, such as is not possible on regular Episcopal visitations for Confirmation. The main theme presented in all the visits was the Church's Program, the idea being stressed that every little parish and mission has its responsibility in connection therewith and its part in helping the whole forward movement of the Church.

## Rheumatism

### A Remarkable Home Treatment Given by One Who Had It

In the year of 1883 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally, I found a treatment that cured me completely and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.

I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism, to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long-sought for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write today.

Mark H. Jackson, 532-K Durston Bldg.,  
Syracuse, N. Y.  
Mr. Jackson is responsible. Above statement true.

## Religion as a Goal Setter for Politics

Religion will be a leading factor in the settlement of the world's difficulties, Herbert N. Shenton, instructor in sociology in Columbia University, declared in an address on "Political Outlook Toward a Better World Society," at a recent session of the religious forum in the Columbia University gymnasium.

"Religion has played an important part in every political movement, and politics has been a way by which religious ideals have been achieved," he said. "It is reasonable to believe that religion will play an important part in that great political enigma of the present day, the problem of international relationships.

"For over a century missionaries of the faiths that believe in the brotherhood of man and the extension of the greatest possibilities of life to every member of the human race, have been preparing the hearts and minds of the peoples of the world for a new political achievement.

"It is dangerous to let our ideals advance into fields in which we are politically afraid to follow. It is futile for politics to enter the field where religion has not prepared the way in terms of heart

and mind, sympathy, good will and enlightened understanding.

"America was born shortly after somewhat of a separation had been effected between the church and the state. Sometimes we hear people speak as if for this reason all intimacy between religion and politics is disreputable if not dangerous. Such folks forget that at the inception of this country our great political documents provided liberally for religion, and this they did because they realized how well religion had served in the formation and development of the little political groups which later were federated into our national commonwealth."

Desire for separation of church and state was not a desire to pull apart the inseparable concepts of religion and politics, but to separate the machinery of the two for the more perfect functioning of each, said Mr. Shenton, who added:

"The purpose of politics is to enable men to order their living and working together so that they may best achieve and become that which in their hearts they most seek after. Religion helps them determine the objectives of their search; religion sets the goals to be politically attained. When religion proclaims that the strong shall care for the weak, the task of politics is to work out a way in which this can be done.

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by

BISHOP JOHNSON

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