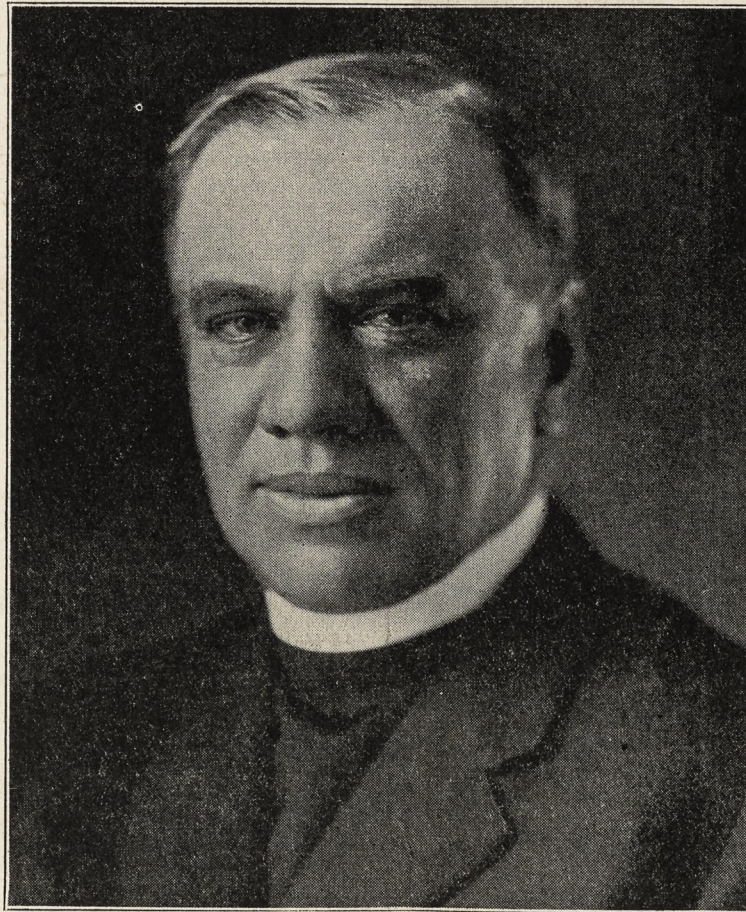


The **WITNESS**

CHICAGO, AUGUST 27, 1925



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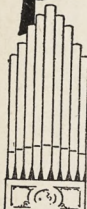
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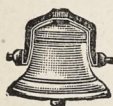
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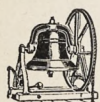
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INCREASED POWER TO PROVINCES

A GENERAL CONVENTION TOPIC

By

REV. MALCOLM TAYLOR

THE report of the Commission appointed by the General Convention to consider the matter of the Enlargement of the Powers of Provinces, which has just been issued, contains a number of recommendations which, if adopted, will make important changes in the ecclesiastical and missionary organization of the Church and in the distribution and administration of missionary funds. They will also enlarge the powers and resources of the Provinces, giving them financial resources for Provincial undertakings, developing them into more effective working units, and delegating to them certain powers now exercised by the National Church.

In recommending that the Provinces be given financial resources of their own the Commission is unanimous, as also in the matter of submitting to the Provinces for their consideration reports which are to be made to the General Convention. On the recommendations concerning the election and resignation of bishops and the control of the distribution of missionary funds the Commission is divided, there being on these matters a minority report signed by nine of the twenty-three members of the Commission.

FOUR RECOMMENDATIONS

Of the four recommendations on which the Commission is unanimous two concern matters which are to come before the General Convention, namely:

I—That notices of amendments to the Constitution and of alterations in the Book of Common Prayer be referred to the Provinces for their consideration.

II—That Reports of Commissions of General Convention be presented to the Presiding Bishop of the Church

at least one year before the meetings of General Convention; and that such reports be transmitted by him to the Provincial Synods for their consideration before they are presented to General Convention.

The present provision for transmitting amendments to the Constitution and Prayer Book for the several Dioceses before their final ratification, was made to provide a means for the general discussion of the proposed changes. When the Dioceses were few this arrangement was no doubt workable. At present it is usually a mere formality. In few of the Dioceses are the proposed changes brought to the attention of the Diocesan Convention. It is believed that under the proposed arrangement some real discussion of educational value will result, and the mind of the Church will be sounded before the matter comes before the General Convention for ratification.

Commissions of the General Convention as a rule do not formulate, or at any rate do not make known, their reports, until shortly before the session of the General Convention. No opportunity is given for discussion and consideration by the Church. The proposed plan, requiring transmittal of reports of commissions to the Synods a year in advance of the meeting of the General Convention, would furnish means of informing the Church and would insure adequate consideration.

The most important of the recommendations of the Commission, as they bear upon the work of the Provinces and serve to enlarge their fields and usefulness, is that giving them a share in the missionary gifts of the Church. The Commission recommends

III—That there be given to any

Province desiring it, for specifically Provincial work, a share in its Nation-wide Campaign Fund contributions, the percentage in each Province to be determined by the Synod or Council of the Province in agreement with the National Council.

In our judgment of the Commission the enactment of the proposal for a Provincial budget is essential if the Provinces are to discharge their functions adequately. At present whatever work the several provinces are doing is financed from two sources, grants by the National Council and contributions by or assessments upon the constituent Dioceses. Neither provision is adequate.

The Budget recently approved by the National Council, which will be submitted to the General Convention, fails to provide for a renewal of the present appropriations to the Provinces, leaving the Provinces wholly dependent on Diocesan grants. This method of financing is open to the objection that it is entirely outside of the provisions of the Canons. Nowhere in the general Canons are the Provinces given power to levy assessments on the constituent Dioceses. The Dioceses can, and in some Provinces do, make voluntary contributions to the Province; but if the Provinces are to undertake specific work for which they are to be held responsible, there should in fairness be given to them some share in the gifts of the Church as their own.

SEPARATE BUDGETS

Under the proposed plan each Province will have a budget of its own for its own work. The proposal extends to the Province the arrangement now existing between the Diocese and the National Church. The percentage of the contributions allotted to the Province will not be

very large. A proportion not to exceed five per cent would probably be adequate for any Provincial activities now contemplated by any Province. This provision will be in harmony with the program of the National Council, since the proportion allotted to a Province will be a matter of agreement between the Provincial Synod and the National Council.

It is the unanimous judgment of the Commission that the Provinces have a large field of usefulness and that there are tasks in the work of the Church that can be more effectively and more economically undertaken by the Provinces than by either the Dioceses or the National Church; but that the Provinces cannot be expected to undertake such tasks until they are given resources of their own. Several years ago a Commission of the National Council made an exhaustive study of the whole provincial question. While the report of this Commission has to do chiefly with Religious Education as a field for Provincial activity it contains noteworthy conclusions and recommendations regarding the place and value of the Provinces in the organization and work of the Church. This report, prepared by a group who are chiefly men who have had most to do with the development of Religious Education in their respective Provinces and who are most familiar with the field of work, strongly urges giving the Provinces a share in the gifts of the Church. The present Commission of the General Convention has come to the same conclusion.

A RECOMMENDATION

Another important recommendation of the Commission is:

IV—That all requests for appropriations from the National Council by Dioceses and Missionary Districts within a Province be submitted to the Provincial Synod for approval; that each Province submit to the National Council an annual budget for work of Dioceses and Missionary Districts within the Province for which appropriations by the National Council for such work be made in bulk to the Province and be distributed by it to its constituent Dioceses and Missionary Districts.

This recommendation regarding appropriations to Dioceses and Missionary Districts relates only to grants made by the National Council to Dioceses and Missionary Districts for their own proper work. It does not relate to appropriations to foreign fields, or to the special work of the National Council, or to grants made to colleges or other agencies of the Church.

STRATEGIC POSITION

It is the judgment of the Commission that the Synod of a Province is

Our Cover

We have printed the photograph of our editor before but never on the cover of the paper. Irving Peake Johnson has been writing an editorial for THE WITNESS every week for the past nine years. He is to be one of the half dozen Church leaders who is to report the General Convention for the paper. It is going to be a real help to the management of the paper if those of the clergy who wish to have a bundle of papers on sale at the Church during the Convention sessions will use the form printed elsewhere in this issue.

in a strategic position to know the relative needs of its constituent Dioceses and Missionary Districts. The field covered by the National Council is so large, and the amount of business to come before its sessions is so great that it would be of great advantage to it to have first-hand information of the needs of particular Dioceses and Missionary Districts from those who are in close touch with them.

ANOTHER GAIN

The adoption of this proposal will set the National Council free from the laborious consideration of minute details, and will enable it to give its time to large questions of policy and administration. It will under the proposed plan, be the ultimate authority as between Provinces in determining the amounts which should be allotted to each. But within the Province, the relative needs of the various constituent parts will be determined by a body having first-hand information of the situation.

The double participation that the Province will have in the preliminary formulation and final determination of the Program so far as it relates to the Province, will intensify the interest and sense of responsibility of the people of the Province for the work of the whole Church.

Those who sign the Minority Report contend that this recommendation "would place in the hands of a few Dioceses in Missionary Provinces the control of the missionary work within the Provinces." This fear is unfounded for under the proposed Canons all appropriations must still be made by the National Council. The only power given to the Provinces is that of approval and suggestion. The Provinces could not make appropriations from the National Fund, or, in the process of adjust-

ment, increase the amount of any item.

BISHOPS

Four recommendations of the Commission have to do with the election and resignation of bishops. The Commission recommends

V—That Missionary Bishops within a Province be elected by the Synod of the Province.

The present method of election of Missionary Bishops by the House of Bishops requires it to meet frequently in special session, at great cost of time and money. It also imposes upon that House the obligation of making a choice among a large number of persons, most of whom are unknown to many of the Bishops voting. Usually several vacancies are to be filled at one time, and proper deliberation is extremely difficult. The change proposed will, it is believed, obviate these difficulties.

The Missionary Districts have expressed a very ardent desire that they be given some voice in the selection of their Bishops. The Commission is of the opinion that the provision for election of Missionary Bishops by the Provincial House of Bishops will enable them to make known their wishes more effectively than the present system.

The Commission also recommends VI—That consent for the election of Bishop Coadjutor within a Province be given by the Synod of the Province, or if the Synod is not in session by a majority of the Bishops and of the Standing Committees within the Province.

VII—That the election of a Bishop within a Province be confirmed by the Synod of the Province; or in case the election should take place more than three months prior to the meeting of the Synod, by the House of Bishops of the Province and the Standing Committees of Dioceses within the Province.

VIII—That the resignation of a Bishop within a Province be acted upon by the House of Bishops of such Province.

These matters have, throughout the history of the Church, been Provincial. In the original Constitution of this Church, the election of a Bishop was confirmed only by the two houses of the General Convention. As the Church grew it no longer proved feasible to require a Diocese to wait, perhaps three years, for confirmation of its choice of a Bishop. So perforce the plan was substituted of confirmation by Bishops and Standing Committees severally. By referring these matters to the Province we shall make it possible to return to the earlier and better practice.

Under the present practice the resignation of a Bishop must be acted upon by the entire House of Bishops.

An amendment to the Constitution so as to permit consent to a resignation to be given by the Bishops of the Province was passed in 1919, was ratified in the House of Deputies in 1922, and failed of ratification in the House of Bishops by a narrow margin. The history of this amendment seems to be evidence that the mind of the Church has been coming to the view that this matter should be entrusted to the Bishops of the Province. We believe that it should now be so determined. If this recommendation and also the recommendation that Missionary Bishops be elected by the Province is enacted, it will do away with the necessity for most special sessions in of the House of Bishops with the enormous outlay of time and expense necessarily involved.

The criticism of these recommendations in the Minority Report to the effect that they are "dangerous excursions into Provincialism" does not seem to the majority to be well taken. The present organization of the Provinces and such work as they have already undertaken has tended to lessen rather than increase Provincialism and has created a larger interest in the general work of the Church. The Province, where it has been taken seriously, has been a unifying force, promoting the spirit of fellowship, overcoming Diocesan parochialism and harmonizing divergent views. The recommendations of the Commission if adopted will mean some decentralization, but of such a nature that it would be a distribution of responsibility rather than a surrender of power. The real question is whether or not the General Convention will give to the Provinces such powers as to enable them to be of real service.

Cheerful Confidences

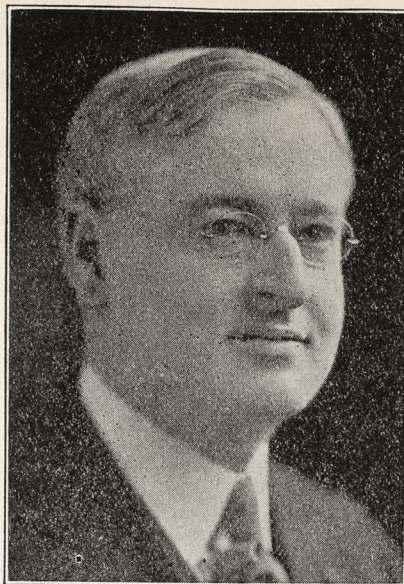
By George Parkin Atwater

OBSTACLE RACES

THE morning paper today contained this momentous announcement: "New Rule Announced by U. S. Gold Heads."

New York, Aug. 7.—The rules of Gold committee of the United States Golf Association today announced the following rule, in agreement with the Royal and Ancient Club of St. Andrews, Scotland:

"When a ball lodges in a hazard and the player does not play it out on the first stroke, the player may smooth with his club the heel marks made by his stance, without penalty, provided the player does nothing to improve the lie of the ball or assist



Mr. Courtney Barber
Leader at Brotherhood Convention

the player in his subsequent play at the hole."

There! Now I know what's been the trouble with my golf game. Those pesky heel marks in the sand of the hazard. We can now take a niblick and pat them out so that they will behave. Watch out now, Walter Hagen.

But somehow it seems like taking the hazards out of the game to remove those heel marks. All games are more or less an erection of obstacles, or the creating of artificial labyrinths, to challenge our skill or intelligence. When we begin to remove the obstacles we smooth the way to the result. The result is insignificant in itself. Its the ability to reach it that is the joy of the game.

I wonder what it cost in time, money, committee meetings, noon-day lunches, cigars and conferences to reach that result.

I belong to half a dozen groups that have elaborate systems of constitutions, and by-laws; and rules of order. When we meet to do anything we spend most of our time in threading our way through a maze of artificial obstacles, which have been created by ourselves in an effort to build a highway. We spend the most of the time on the detours.

Sometimes diocesan conventions get into that mood. Time and previous conventions have built up for them an elaborate system of procedure. In trying to go on a direct course to an end, the convention strikes one of its hazards, a canon; or rule of order, or something of that sort.

Then the fun begins. We all take turns in trying to lift the ball out of the sand. We are allowed but one stroke, and the next fellow must stand in our heel marks. One delegate tries

an amendment, but misses. One tries to refer to a committee but misses. One tries unanimous consent but misses. Everybody is getting excited. Its a great game. Then someone slices the ball into the rough. Then the presiding officer takes a hand, and whacks it back into the hazard. Finally the morning is gone, and we adjourn the game by laying the matter on the table.

All legislative groups get that way. It is always possible for some lynx-eyed person to find an obstacle to any procedure in a body of canon-law or in rules of order, which obstacles will provide the essentials of a parliamentary game. That is why legislative bodies need so much time. They do their work, in committees at night, and take their recreation during the sessions.

The Council's Work

By Mr. Alfred Newbery

HANS COMES TO LIFE

THERE is a story maligning the thinking speed of the Baltic peoples to the following effect. Hans said he was walking along the track with his friend Ole one day, and hearing a train coming he stepped off. After the train had passed he resumed his path and presently saw a hat which he identified as Ole's. A little later, his bewilderment was increased by the finding of a coat which he recognized as also Ole's. Finally he came upon a shoe with part of Ole in it, and he said, "Well, something must have happened to Ole."

Perhaps we are similarly slow in making deductions. Perhaps our conclusions will make people hoot and say, "It's about time." Be that as it may, it has been borne in upon our innocent mind during these summer months spent in various parts of the Church, that the Church Missions House is regarded here and there in the Church, with a feeling that cannot be called affection.

It crops out in various ways. At one summer conference we found that somebody was circulating the belief that the President and the Vice-president of the Council are receiving as salary fifty thousand and twenty-five thousand dollars respectively. Presumably the belief included an estimate of the other salaries as being correspondingly large. These figures are of course several parasangs distant from the truth but we may nevertheless, note the item, salaries.

One member of the Church declared to us his belief that it would be a good thing to cut each salary at "281" ten per cent so that the people there might learn something about economy. So we may note the item, extravagance.

Another member, in our presence,

gave voice to a thought which we have met often before. It is the swivel chair picture. It implies that the persons at the Church Missions House have too easy a job.

Mixed up with that are other ideas of "281" as a bureaucracy, a body that dictates, gives orders which bear few signs of appropriateness to conditions, issues literature that cannot be read, and constantly indulges in propaganda for its own maintenance.

There are doubtless many other items. It seems to us that they might as well be said openly as secretly. We are quite sure that those believing them are perfectly willing so to say them.

Let us count the charges of more propaganda by taking this situation and trying to meet it. And we shall do it on a basis often expressed in these columns. Whether the items are accurate pictures or not is one question. It is an important question, and we shall try to answer it. But a question more important, we think, is what makes people willing to entertain these various items. The items may have no basis in fact, but that will not in and of itself obliterate them. Behind the entertainment of these beliefs lies a conception of the Church's work, and the interrelation of its various channels of expression, and that conception if rights needs support, and if wrong needs something more than a few corrections of fact. We shall try to get down to that conception or those conceptions before we have finished. Meanwhile there are a few details that apparently need to be cleared up, and to those we shall first address ourselves. One detail is the make-up of the National Council, and the relation to it of the staff at the Church Missions House. We shall begin with that the next time.

A Suggestion

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QUESTIONS THAT I HAVE BEEN ASKED

By

BISHOP JOHNSON
THE VIRGIN BIRTH

Does not modern science contradict the doctrine of the Virgin Birth?

How can it contradict that which it may not observe? Kant said that "man can know only phenomena" and Pupin tells us that "science is not concerned with the origin and nature of things but with their activities," and Christ tells us that "the Kingdom of Heaven cometh not by observation."

Of course, the fanatical devotees of evolution ascribe to it all glory and might and power, but the true scientist is quite ready to acknowledge the limitations of this popular duty.

In the study of the universe as a process there are certain gaps over which the missing links are mere spider's webs woven by the imagination of ardent enthusiasts.

Science and Revelation are agreed that the earth was void of living things at some particular period of time, the length of which is irrelevant to the issue.

Once on a time, had there been a scientist to observe, there appeared in the water a speck of animated life. This speck was either the product of insensate matter obsessed with the idea that it would be no longer insensate, or else it was a Virgin Birth.

If we call this speck protoplasm or an amoeba, this particular speck had no such pa and ma as its successors had.

In other words the law which was to govern reproduction of the species could not be invoked to account for the origin of species; at least it could not be invoked without giving the invoke a bad headache.

Of course true science is willing and anxious to go back so far, but philosophers are like fundamentalists in that they refuse to begin to think any earlier than 4004 B. C., which we will say is the beginning of civilization.

But such philosophy is not scientific but dogmatic. Incidentally there are fundamentalists in scientific circles and they are just as 2 by 4 as their religious antagonists.

Going on in the processes of life we find these gaps which we have to invoke a Virgin Birth; or else make the inferior to be the source of the superior; or else lose our temper and refuse to think. You may take your choice.

Now it is the nature of things that the lesser may not be the source of the greater without some external intervention. Let me illustrate what I mean.

You have a fine intelligent dog.

When you go hunting he enters into the game with the same zest and rather more intelligence than you do, for he finds the game and you follow him, merely shooting off a gun and at that missing more often that the dog misses his scent.

But when you have finished hunting, you take your dog to the office and begin to write letters. The dog is bored, lies down and goes to sleep for such things are foolishness unto him.

So I take it the philosopher has his limitations. In the realm of heresy hunting he is a regular Torquemada, only his heretics are those who deny his dogmatic utterances, and he issues anathemas to all who disagree with him.

That is the amusing thing to me about higher critics, especially those made in Germany,—they have such contempt for one another's theories that a mere layman is justified in not taking the exception on his own admission seriously.

Of course they are united in their unscientific hatred of Christian revelation, and scientists, like saints, never hate without losing caste. I do not state that the doctrine of the Virgin Birth of Christ may be demonstrated. From the very nature of the case, it is not a subject that can be scientifically demonstrated or refuted.

It is as much outside the realm of science as my belief in your integrity is unscientific, I cannot prove it.

All I claim for the Virgin Birth is that it has the disinterested testimony of Christian tradition and that if Christ be the second Adam he was not a descendant of the first.

And I believe this with the same reasonableness that I believe man has in him that which the primordial ape never gave to him, for he could not bestow that which he did not possess. It is true that Christ was born of a woman and it may be true that, in the ascent to the physical man, the ape was a part of the physical process. I am willing to believe that just as soon as it is demonstrated beyond reasonable doubt; but I refuse to believe it on the dogmatic assertion of biased advocates who dogmatize when their cylinders are missing. Why it should irritate anyone that I believe in the Virgin Birth is beyond my comprehension, just as I refuse to be irritated at the man who believes in his Simian ancestry.

What I can't believe is that rocks and water can produce an amoeba, or

that gibbering monkeys can produce cultured men, or that human parents can be the progenitors of divine sons. There is nothing that I see in the human race that causes me to believe that they can be the authors of immortal sons.

I do not believe that man is the last word in God's creative genius.

I do not believe that any process of evolution can explain all that needs to be explained to satisfy my instincts.

I do believe that the Gospel of Christ is a better working hypothesis of life than human philosophy.

And I do believe that if the revelation of Christ is a revelation that it has many things in it that transcend human experience.

When man can explain everything that he believes human life will have ceased to be an adventure and will become an algebraic formula which having been solved may very profitably be erased from the blackboard. He will then be ready for the undertaker, and the cemetery in which he reposes will satisfy the equation.

That I cannot believe simply because mortals wish to evade moral responsibilities.

RESULTS OF VACATION BIBLE SCHOOL

Nine church vacation schools were held for four weeks during July in Waterbury, Conn., and vicinity. They were under the direction of a city supervisor, Mrs. Harry Gay, who was responsible to the Church Vacation School Committee of the Council of Religious Education, a body made up of two representatives from each Protestant church in Waterbury and vicinity. The total enrollment was 1050 and the average attendance 700. There were 114 teachers all but eleven of whom were volunteer. A uniform course in music, memory work and Bible stories was used throughout. The Bible stories were designed to teach the history of the Hebrew race, the geography of the countries studied, and the life and customs of the times, Bible handwork—the making of plasticine models, maps, the tabernacle, Pharaoh's court—and dramatization, helped to fix the stories in the children's minds. At the end of the month, a closing service was held at a central church, at which was demonstrated the worship program, memory work, music, and dramatization of the nine schools, many of the selections being given in unison by the children. At another central church there was held later an exhibition of the hand work. There were 1000 articles on exhibition, very few of which were duplicates. It is expected that at least five more schools will be added to the system.

Labor Sunday To Be Observed in Church

Federal Council Commission Urges
Clergymen to Stress Co-operation on Labor Sunday

GIVES CASES

The Labor Sunday Message, issued annually by the Department of the Church and Social Service of the Federal Council, has been released, and is printed here at the request of the department of Christian Social Service of the National Council. Those desiring copies of the Message may secure them through that department at 281 Fourth Avenue.

The most important need of industry in America today is the co-operative spirit. As a nation we have everything else essential for industrial peace and prosperity. We have men, ability, resources, organization and opportunity. The present situation, however, makes it clear that these things in themselves are not sufficient to insure abiding peace and prosperity in industry. As has been said recently, "National resources, available labor and capital are important, but these things are of little value until they are released by people filled with the spirit of God." "Of all the criticisms leveled against modern industrialism," writes the president of an important industry, "none is so basic as the allegation that the underlying spirit is ethically wrong. The fundamental trouble with the capitalistic-labor controversy has been its militancy." The will to co-operate is our first spirit and the will to get together, the parties to industry may be counted upon to work out forms and methods for the practical solution of the great problems which face the industrial world.

One of the gratifying features of the hour is that a new spirit of co-operation seems to be coming to birth. Representatives of capital and labor and the public are recognizing the possibilities of better human relations in industry and in various ways are feeling their way towards effective methods of co-operation. In several of our more important industries, employing above four millions of workers, employers and regular labor unions are now working with reasonable harmony and efficiency. The movement known as employee representation has also grown rapidly until now approximately one thousand concerns employing possibly a million workers are using democratic methods in solving the problems of industrial relations as they arise in the course of the daily operation of mills and mines. The best plans of

employe representation take care that labor's solidarity is not sacrificed by any of their regulations and concede the principle of recognition to organized labor. The millions of workers not as yet included in the ranks of organized labor, nor affected by various forms of employe representation, can no longer be expected to be silent about their wishes. The day of the docile organization of human units is gone. Free and intelligent co-operation affords the only sure foundation for American industry.

A significant constructive note is being struck by organized labor. President Green of the American Federation of Labor recently said in an address before the Harvard Union, "As evidence of our faith, we refuse to accept the oft expounded theory that the differences between capital and labor, between employer and employes, are irreconcilable. . . . Inasmuch as collective bargaining is based upon group action, the union of the workers must be unreservedly recognized. In similar fashion the right of employers to control, direct and manage industry and to receive a fair return upon invested capital must be willingly conceded. A spirit and purpose to follow the right and to do the right, to take no unfair advantage, to practice no trickery or deceit, to neither threaten nor coerce, should govern the representatives of employers and employes in all wage negotiations and conferences. Through such reciprocal relationship the common problems of industry can be solved, efficiency in service promoted, and economies in production introduced. The practical operation of such a plan of understanding must necessarily be based upon the presumption that employers and employes are no longer inspired by hate, malice and enmity toward each other. Instead, the antagonistic and hostile attitude, so characteristic of the old order in industry, must be supplanted by a friendly relationship and a sense of obligation and responsibility. This is the newer concept of modern trade unionism."

The significance of this statement is that labor has deliberately approached a new departure, is definitely seeking to participate in a new era of co-operation, and is making sincere overtures to organizations of employers.

While labor is pursuing this policy, an increasing number of responsible business men hold to the same conviction and are giving it outspoken expression. Manifestations of this point of view are appearing in the railroad service, in the notable agreement of the Baltimore & Ohio Railway with the International Machin-

(Continued on page 14)

Bible Reading To Be Encouraged In Home

Increased Use of the Bible in the Home a Sign of the Times

BUSY CHURCHES

By Rev. H. P. Almon Abbott

The News of the Church! Here is an item that may have escaped the eyes of the most assiduous reader of the daily newspaper: An Anglican priest enquires, in apparent sincerity, "is there any Fundamentalist Controversy in our Church?" He is informed that about fifty per cent of the laity of the Episcopal Church believe in the verbal inspiration of the Old Testament, and that, therefore, Fundamentalism exists in the Church. The priest is incredulous; but, he recovers his equanimity by the assertion, "Well, thank God, we 'Catholics' have never been dependent upon the Bible, either New or Old Testaments. We were saying Mass some two hundred years before the Canon of the New Testament Scriptures was collected by the Church."

What would some of our "Protestant" constituencies say about that? The chances are that the dictum would come to them in the nature of a discovery! They have a latent impression that the Church grew out of the New Testament. It has never occurred to them that the books of the New Testament were written by members of the Church, and that the Church placed its imprimatur upon twenty-six books out of several hundred! And, who are the responsible parties to the existence of such abysmal ignorance? "Mea Culpa!" The clergy are the delinquents. We have presumably understressed the importance of the teaching ministry in favor of the prophetic ministry. God grant that we may, those of us who are guilty on this count, see the error of our ways, and lay more emphasis upon the instructive opportunity that the pulpit affords. "The Church to TEACH, and the Bible to prove"—let us remember our guiding motto!

We notice that the Commission on Bible Reading has been meeting for a week in Connecticut, under the personal auspices of Bishop Acheson. It is interesting to realize that despite the unkind things that are being said about the Bible, the use of the Bible is constantly increasing. The Bible still continues to be "the Best Seller" among all the books, year by year. It may be that rampant criticism regarding the Bible is stirring up an enlarging curiosity about the Bible. We sincerely trust that such may be the case. People have read so many books about the Bible, and

for so long a time, whilst so few people comparatively have read the Bible that much good might arise out of a first hand acquaintance with the book itself! We have a sneaking suspicion, judging from our own lamentable experience, that even divinity students in our seminaries are skirting accurate information concerning the Bible by reading all sorts of text books on the Bible—leaving the Bible outside the range of their bespectacled eyesight! "The best study of the Bible is the Bible." When combatants and noncombatants in the controversies regarding the Bible that have been waging in recent years appreciate this truism, we may come to understand that the Old Testament is man's search after God, and that the New Testament is God's revelation to man, and that, therefore, both Old and New Testaments have much to say for themselves! God hasten the day, and hasten it, as He must, through the increasing circulation of copies of the Bible.

BETTER RACE RELATIONS FOR TENNESSEE

White and negro clergymen in Tennessee are participating actively in the work of the Inter-Racial League, the negro division of the general movement in that State for cooperation between whites and negroes. A report of the league's executive secretary, Robert E. Clay, Bristol, Tenn., to the annual meeting of the league in Nashville states that Tennessee is now better organized for cooperation between the two races than at any time in the history of the movement. In addition to the several hundred negroes on the league's city and county committee over 3500 have become members, paying dues of \$1 per year. A total of \$7595 was raised by the league during the twelve months. Among the 50,000 persons who have attended meetings sponsored by the league in Shelby County and Memphis during the past six months are members of the Colored Baptist Ministers' Alliance and the white ministers' alliance, while 200 negro ministers and teachers attended a meeting called by Judge Clifford Davis of the Memphis City Court to arrange for the observance of "Crime Prevention Week."

Preachers in New York while rectors on vacation have been: Bishop McCormick of Western Michigan, Bishop Johnson of Missouri, Bishop Mann of Pittsburgh, the Rev. Dr. William Way, rector of Grace Church, Charleston, S. C., Bishop Gailor, Bishop Cook of Delaware, Rev. Samuel Mercer of Toronto, and Bishop Roots of China.

News Paragraphs Of The English Church

Lord Hugh Cecil Discourses In Parliament On This Matter of Educating the Youth of the Land

SPIRITUALISM

Dr. H. L. Goudge discusses the questions of toleration and comprehensiveness in the Church of England, raised by the Rev. F. T. Royds. Our Lord was tolerant of the world but he regarded stupidity and unbelief amongst His disciples as closely related to moral evil and was intolerant of both. Christians made no attempt to "judge them that were without," but the Church itself was far from being widely comprehensive. When did the change come? It came when Christianity became the religion of the Empire, (this is, of course, the stock argument of Adventists, Shakers, Quakers and Holy Rollers, as I know to my cost). The whole article is worth quoting, but there is only room for a few aphorisms. "If we must have an 'Our Lady,' in practice, though not in theory, on a level with 'Our Lord,' it is far better that Our Lady should be she whose faith made the Incarnation possible than that she should be Ashtoreth, or Isis or (worse still) Aphrodite."

"Calvinism was a great religion . . . it attacked moral wickedness, as well as error and superstition. But what are we to say of the English Reformation as a whole? It embodied a wider outlook. But let us tell the truth about it. It was largely inspired by the wrong kind of nationalism . . . with a vast number the attack upon superstition was little more than an excuse for looting the monasteries and churches."

"The English Church was deplorably narrowed . . . the Church of Elizabeth had no more difficulty than that of the preceding age in including the greatest scoundrels unhung, but it could include neither the pious Recusant, whose conscience forbade him to renounce the Pope, nor the pious Puritan, whose conscience forbade him to wear a surplice. The State-ridden Church first lost the Recusants, then the Puritans, then the Non-Jurors. The Latitudinarians then took command and brought the Church to the verge of spiritual death."

A witty speech on education by Lord Hugh Cecil was a welcome relief to the dull proceedings in Parliament. He distrusts the exaggerated language of enthusiasm for education heard from Labor benches. Labor, Liberals, and Progressives were al-

(Continued on Page 12)

News Paragraphs Of The American Church

This Paper Will Be Thankful For
Suggestions as to Ways of
Interesting Youth

SEWANEE CONFERENCE

By Rev. William Spofford

A word needs to be said about the Young People's Contest which we of THE WITNESS announced last fall with great gusto, with the promise of prizes, pictures in this great weekly, and other fine things. You will remember perhaps that the three young people whose programs were voted the best were to have a scholarship at the Sewanee Conference, while the chapters submitting the best reports on activities during the year were to have the right to select a representative each to attend this same conference.

The whole plan was born in my brain and I really felt that I had something to boast about. It struck me that if the Young People's Societies were really doing anything vital they would be glad of the opportunity to tell as much of the world as this paper reaches about their activities. To say nothing of the prizes, which, to use one of their expressions were not to be sneezed at.

June 15th was set as the final day. I had visions of the postman complaining on the weight of our mail, but I was prepared to take care of him with the best cigar a nickel will buy. But I had to smoke the foul thing myself. Only two reports were submitted, and no votes were received on the Programs. What all of this means I do not know. Perhaps we did not advertise the contest sufficiently. Perhaps, after all, all of this talk about the great work of the Young People's Societies is 'bunk'. Are they in fact merely one more organization of the Church being engineered and directed by the older folks with the young people serving in the role of puppets? I am at Sewanee now and propose to meet some of the Young People here and ask them the question. THE WITNESS has wanted to be of service to them. We were, and are, prepared to give a considerable amount of space to Young People and their Activities. But for the life of me, I cannot tell what sort of stuff they will read . . . that is printable in a Church paper. Perhaps some of you will tell me.

Meanwhile let me say that the matter of the prizes will be taken care of. The two reports submitted were exceptionally fine, and I have learned that both of the groups submitting

worked very hard in the contest, and feel that much good came from it to them. They have won the two prizes and will receive their awards. The first prize, and the second prize will be announced shortly.

Meanwhile tell me what we can do to be of service to the young people. Really, let's have a few opinions on this. It is rather important, I believe that young people be put in the way of receiving that information that Church papers are able to give. If they can have a page of their own they might read other things in the paper. But what to put on their page I do not know, and so far have been unable to get advice that sounds reasonable. Send in your tips.

* * *

Folks in southwestern Virginia apparently take their vacations by proxy. I was rambling through there in a Ford the other day and saw three churches with this announcement on their bulletin boards . . . "Come to Church next Sunday. The Pastor is to Preach on His Vacation."

Not Episcopal Churches, of course. Rectors don't get back until September.

* * *

Mr. L. E. Morgan, who in his spare time sells real estate down in Dothan, Alabama, has sent us a leaflet called, "The Hour Strikes." In it he tells us all about the evils of these people who are not of his particular stripe of fundamentalism. He calls for a line up . . . his followers on one side and all others arrayed against him. "Rank heresy stalks abroad and boldly raises its hydra-head in church and school. Behind the preacher and professor teaching modernism, the scientist with the brute ancestry theory, the infidel and agnostic, there is silhouetted the silent, invisible, but dreadful personality of Satan, whose connection with our human race is one of the strangest and most mysterious things in our history." More just like that. Those of you who want to leave the Episcopal Church for it please write to Mr. Morgan.

* * *

The Rev. James M. Stoney, the rector of Grace Church, Anniston, Alabama, has written us a long letter to say that he feels that we made a mistake in printing Dr. Abbott's ar-

ticle a few weeks back on the question of changing the name of the Church. He says he had an idea that matter was settled once, and that in his judgment it is a silly thing to raise the issue again. Mr. Stoney feels that to the popular mind the word "Catholic" means "Roman Catholic" and that there is really nothing at all to object to in the word "Protestant." I wish that we had room for this very good letter, but actually we are horribly crowded for space. Let me say though that each writer in THE WITNESS expresses merely his own opinion. Dr. Abbott feels that the name of the Church should be changed. Whether anyone else connected with the paper feels that way I do not know, and personally I am not sufficiently interested in the subject to find out. If the Church can't find enough to do in these days to keep busy without wrangling over a name, then I know of a considerable multitude that will call us by a much harder name than either of these. Do our job in the world and the people won't question our divine origin. Fail to do the job and the name will matter little, no matter how high sounding.

* * *

Bishop Anderson of Chicago has sent a little document to his clergy that deserves to be reprinted. It is about parochial reports. He says, tactfully, that a large number of the

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reports are a joy to read, etc. Then he points out the inadequateness of many of them. Nothing said about salaries received, rectories occupied, communion alms received, number of 'sittings' in the churches, etc.

He also points out that the reports show a loss by removal without transfer in 1924 of 2,312 communicants. He has some strong things to say about that. Very few received by transfer also. Surely, in his opinion, many more Episcopalians are moving into Chicago, a very rapidly growing city. Bishop Anderson will probably be glad to send you the document if you write him for one.

* * *

The Rev. Val. H. Sessions, of Bolton, Mississippi, feels that our report of the Madison Rural Conference, while very fine and complete, lacked one important item; namely the fact that there was a marked renewal of interest in an organization that was organized last year, "The Rural Workers Fellowship." He states that at the present time there are 125 members, that the purpose is to promote the interests of the whole ministry of the Church in Rural communities, to aid the National Council in mote fellowship among rural church workers. He writes of a magazine *The Rural Messenger*, which sounds to me very much like the publicity of a future competitor, but I shall be a sport and say that membership in the fellowship brings you the little paper, so that you are really getting a great deal for your dollar.

The Rev. Oscar Meyer of Oxford, New York, is president of the organization, the Rev. B. W. Cooper of Minneapolis is the vice president, and Mr. Sessions is the secretary and treasurer, as well as the editor of the paper. Then there is an executive Committee consisting of the following men:

Rev. G. B. Gilbert, Middletown, Conn.—1st Province.

Rev. E. S. Ford, Sparta, New York,—2nd Province.

Rev. Robt. Nelson, Winchester, Va.—3rd Province.

Rev. Joseph Walker, Atmore, Ala.—4th Province.

Rex. T. M. Baxter, Preemption, Ill.—5th Province.

Rev. Joseph N. Barnett, Red Wing, Minn.—6th Province.

Ven. H. H. Marsden, S Charles, Mo.—7th Province.

Rev. Chas. L. Thackeray, Paso Robles, Calif.—8th Province.

* * *

Mr. J. Hugh Edwards, a member of the British Parliament, has accepted an invitation to speak at the tenth annual meeting of the World Alliance for International Friendship

through the Churches, which is to meet in Detroit in November, Mr. Edwards, so we are informed, is a clergyman, but our informer does not state whether or not he is C. of E. or something else . . . not that it matters. Bishop Brent is to speak at the same conference.

* * *

The Rev. Charles Herbert Young, the rector of Howe School, has requested that this be printed in *THE WITNESS*. We are unwilling generally to bother readers with appeals for funds, but I am very confident that our subscribers will approve of our giving a place to this one.

* * *

"At this time of the year the mail brings to my desk many letters that I wish might come to the notice of men and women who believe in boys and in education based upon christian standards.

I have before me more than a dozen requests for "scholarships" aid for splendid boys, who would appreciate the opportunity of attending one of our strong Church Schools. Several of these are from widows, obliged to earn the living for their children whom they dread to leave alone while they are absent on their daily tasks, especially in those uneasy hours between the close of school and her return from work. Several are from clergymen serving on slender incomes in small towns where school facilities are meager and inadequate. Others are from missionaries who must send their boys back to the States for their education. I cannot be more explicit because these letters are so personal and confidential.

At Howe School we have a considerable endowment, which is most conscientiously administered and its entire income devoted to assisting boys of ability who otherwise could not go to school. In addition to this we appropriate funds for these special needs. But even so, the call is far beyond our means to meet it. This same condition prevails at other Church Schools.

It has been suggested to me (and I believe that it is true) that there are men and women who love boys, who believe in education, and who trust our Church Schools, who would be glad to help these parents and their boys. There are very few investments that will pay such large and permanent returns as money spent in helping boys build themselves into useful Christian men."

* * *

With Bishop Brent presiding, a joint mass meeting at General Convention on the night of October 15 is to be held by three national Church agencies, the Brotherhood of St. An-

drew, the Girls' Friendly, and the Church Mission of Help. This meeting is only an enlargement of intercourse that has been going on for some time among the officers of the three societies, who, by conferences and by addresses delivered at each others' meetings, have been studying their common opportunities. It is hoped that the general meeting will do much to stimulate an intelligent interest in the relation of the three societies to each other and to the Church, on behalf of their right relation to young people. The speakers are to be Mrs. John M. Glenn, Miss Florence Newbold, and Mr. John Stewart Bryan.

* * *

They have just celebrated the 75th anniversary of the laying of the cornerstone of the Church of the Ascension, Frankfort, Kentucky.

* * *

William Rice, formerly a Presbyterian minister, was ordained to the Diaconate in the Church of the Transfiguration, Evergreen, Colorado, on the patronal festival, August 6, 1925, by the Rt. Rev. Fred Ingley, S. T. D., Bishop Coadjutor of the diocese. The candidate was presented by the Rev. Charles H. Brady, rector of St. Barnabas', Denver, and the preacher was the Rt. Rev. Irving P. Johnson, D. D., Bishop of the Diocese. The Rev. Mr. Rice has been in charge of the services at St. Paul's, Nances, where he will remain for the present.

* * *

Laramie, Wyoming, thanks to Bishop Thomas, is to have one of the finest broadcasting stations in the world, the gift of Mrs. E. H. Harri-man to the Cathedral parish. One of the members of the firm installing the equipment is quoted in the *Laramie Republican Boomerang* as saying:

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The new station is to be ready by September 15 or before. The newspaper is jubilant—"Surely the Cathedral station will open up a cheap, easy and effective means of advertising Laramie to the wide, wide world."

* * *

Archdeacon Benjamin F. Root of west Tennessee, canon of St. Mary's Cathedral, Memphis, was the preacher at St. Paul's Church, Bridgeport, Conn., for the Sundays of August. Canon Root is a former rector of St.

Paul's. He has been invited to deliver the principal address on the subject of "Modern Methods in Organizing New Churches" at the convention in New Orleans in October.

* * *

Individuals and parishes in the Diocese of Iowa have given \$7,000 for the rebuilding and furnishing of a Student Center at the State University of Iowa, located at Iowa City. Trinity Parish of Iowa City gave approximately two-thirds of this sum.

The new house is to be dedicated by Bishop Morrison on September 27 and turned over to the parish for its own work and work with students. The house will be the headquarters of the Morrison Club, which is the Iowa City unit of the National Student Council.

The house as at present completed is the first unit in plans for building a large guild hall, chapel, and enlargement of the church. It is also planned to brick veneer the entire group of buildings.

* * *

Rev. David T. Eaton, senior curate at All Saints' Church, Worcester, has accepted a call to become curate at Emmanuel Church, Cleveland, effective Oct. 1.

* * *

Rev. Lionel E. W. Mitchell has resigned the rectorate of St. Andrew's Church, Norwich, Conn., to become curate of Christ Church, New Haven, Conn., effective Sept. 1.

* * *

The fiftieth anniversary of the laying of the cornerstone of All Saints' Church, Littleton, N. H., was observed recently with appropriate services. Bishop Edward M. Parker of the diocese of New Hampshire was the principal speaker. The evening service was conducted by the rector, Rev. Harry R. Pool, assisted by Rev. Arthur T. Greenleaf, Wallingford, Conn., and Rev. E. F. Ferris, rector, St. Andrew's Church, Manchester. Rev. John A. Chapin, Laconia, the only former rector present, who spoke at this service, said that the first

Episcopal service in Littleton was conducted in the Congregational meeting house on Aug. 29, 1859, by Rev. James H. Eames, Concord, who also held the first Episcopal service in the Laconia parish. Rev. Arthur N. Dunstan, Concord, said that All Saints' is the mother church north of Holderness, from which eleven parishes of the North Country have sprung. Other visiting clergy included Rev. Dr. Howard, Bethlehem and Montreal, and Rev. Canon McGrath, Bretton Woods.

* * *

The Sewanee Conference, as usual, is a successful affair. The attendance is up to average, the enthusiasm high, the fun all the average man can stand, and the food good and abundant. They have a way of doing things in the South that puts it over us folks up North. Can't quite figure out what it is, except that they make you feel wanted.

* * *

The Rev. Mr. Jonnard of Savannah made a ten strike with his Conference paper, which he read each noon. The art of poking fun gently, properly handled, accomplishes much, and Mr. Jonnard knows how to do just that.

Bishop Gailor was there, Dr. Wood of the Department of Missions, Mr. Goodwin of the Social Service Department, Mr. Knapp, who is on the staff of the Foreign Born Americans division. Dr. Starr was prominent on the faculty, Dr. Mercer P. Logan, the grand man of the Southland, the inspiration of the whole party. Mr. Schaad, whom Witness readers know was busy giving several courses, and Dr. Gardner Tucker was Bishop Green's righthand man in running the conference.

* * *

The Rev. John Hardenbrook Townsend, formerly rector of St. John's Camden, New Jersey, died last Sat-

urday of heart disease. The present rector Dr. Camille Estornelle, in speaking at a memorial service, stated that an unusual thing about Dr. Townsend's death was that he foresaw it days in advance, and wrote his friends, "I'm Near the Promised Land." Dr. Townsend has a son, John H. who is serving as a missionary in Cuba.

* * *

The Rev. Andrew D. Stowe D. D., the editor of Stowe's Clerical Directory, and a clergyman long in the service in the diocese of Minnesota, died recently at his home in Minneapolis.

* * *

Bishop Maxon of Tennessee is to be the preacher at the consecration of the Rev. John Durham Wing as the Bishop Coadjutor of South Florida. The consecration takes place on September 29th in St. Paul's, Chattanooga.

* * *

Professor Hatch of the New Testament department of the Cambridge Seminary has been awarded an honorary degree by the University of Strasbourgh.

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NEWS PARAGRAPHS OF THE
ENGLISH CHURCH

(Continued from Page 8)

ways preaching a sort of educational equalitarianism, irrespective of real capacity. To provide equality of opportunity for unequal persons was like providing equal buttonholes for unequal buttons. We were in danger of spending money on education (undesired and unappreciated) to stupid children. * * *

The Dean of Durham, Dr. Welldon, narrowly escaped a ducking at the miners' gala at Durham last Sunday week. As he made his way to hear Ramsay MacDonald he was roughly hustled, lost his hat and umbrella and received several kicks. In the eve-

ning he preached in the cathedral and said he could not understand the incident, as he had always been in full sympathy with the miners. * * *

Lord Curzon's will enriches the nation, to whom he has bequeathed Bodian and Tattersall castles, both of which he rescued, the one from peril and the other from immediate spoliation. Oxford inherits the splendid Broadley-Curzon-Napoleon collections, and the British Museum the unique Nelson papers. * * *

The Guardian protests strongly against the attempt being made by the Federated Confectioners Association to establish an American "Mothers' Day" in England. The Mothers'

Union of the Church has also expressed its concern and reminds Church people that the fourth Sunday in Lent is the day set apart in this country for such an observance. It only remains for the Amalgamated Brewers to establish a Day for Publicans and Sinners, who would, of course, be of the male species. * * *

Mr. Chesterton remarked that it was the glory of the Scottish Universities, as it was of the mediaeval universities, that they received masses of people who were in the ordinary vulgar social sense of the rudest rank, and always of the simplest economic position, and turned them into citizens, thinkers and men. * * *

It is a pity that Dr. Watson is not at Conan Doyle's elbow when our psychological Sherlock Holmes sets out to explore the Strange Case of Sludge the Medium, or The Secret History of the Spotted Dog. Spiritualism is the religion of primitive man, savages and barbarians and as Watson would be prompt to inform him a more correct terminology would be spiritualism. The civilization which Conan Doyle and his dupes enjoy in the product of its direct antithesis, anthropomorphism.

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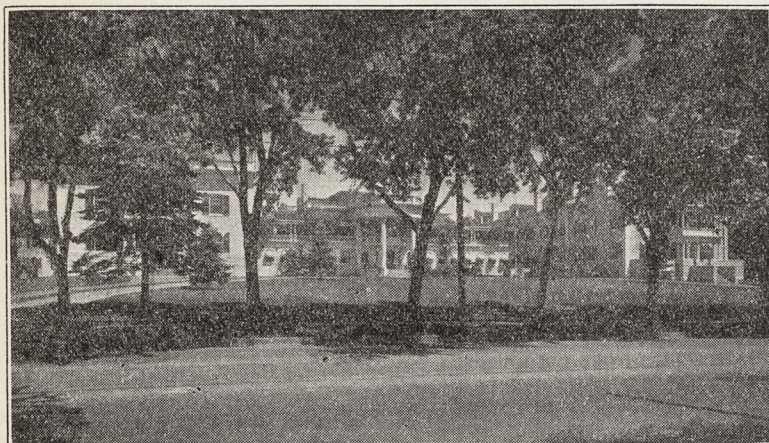
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Holy Days and Wednesdays, 10 A. M.

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P. M.

Daily: 12:10 P. M.

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M.

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sings, Wednesdays and Fridays, the Lit-
any, 9:30; Thursdays and Holy Days,
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LABOR SUNDAY TO BE OBSERVED IN CHURCH

(Continued from Page 7)

ists Union, and in the more recent agreements of the unions with the Chicago and Northwestern and with the Canadian National Railroads; in the willingness of so many large industries to take the initiative in setting up works' councils within their establishments; and in the efforts of the Department of Commerce in Washington to bring about constructive co-operation within industry to correct its own evils, and especially to reduce forms of economic waste. In a recent address before the National Civic Federation, Secretary Hoover said:

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tion to labor, where labor can play its part in the field of identity of interest, not in the field of reduced wage or longer hours but in the multiple directions of constructive action; decreased unemployment, decreased intermittent and seasonable employment; final extinction of restraint of effort; actual helpfulness in better method and broad policies, and thereby increased productivity. And labor has a right to insist upon its part of these savings." In a previous address before the Boston Chamber of Commerce, Mr. Hoover

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LABOR SUNDAY TO BE OBSERVED IN CHURCH

(Continued from Page 14)

said: "We have devoted ourselves for many years to the intense improvement of the machinery and processes of production. We have neglected the broader human development and satisfactions of life of the employee that lead to greater ability creative interest, and co-operation in production. It is in stimulation of these values that we can lift our industry to its highest state of productivity, that we can place the human factor upon the plane of perfection reached by our mechanical processes. To do these things requires the co-operation of labor itself, and to obtain co-operation we must have an intimate, organized relationship between employer and employee. They are not to be obtained by benevolence, they can be obtained only by calling the employee to a reciprocal service."

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It will be freely recognized that there are great difficulties in the way of such a policy. They arise partly out of long years of suspicion and conflict, and partly from the fact that while there are great areas within which there is community of interest, there are others where interests are divergent. It may be expected that the first of these difficulties will yield gradually, and that confidence will grow as each side learns that the other can be trusted. Meanwhile there is need of a Christian technique of conflict in the areas within which there is frank divergence of interest, where clashes of opinion occur, or where more drastic differences may unfortunately find expression in open strike or lockout. Fair men will still deal with one another in a spirit of conciliation, each endeavoring, in justice and sincerity, to understand the other's point of view and to take into account the very real problems which each faces. Christian men on both sides must guard their spirit and methods in such trying situations.

The great hope of the future lies in constructive co-operation along practical lines of industrial progress, rather than in the mere mitigation of the evils of conflict. Society is entering, slowly and painfully, upon an

era in which highly developed methods of co-operation will displace the less scientific method of conflict. The technique of co-operation should be developed and applied increasingly to the immediate problems of industry and to far-reaching reconstructions of the social order. Toward these great objectives it is the function of the church to urge forward all men and women of goodwill.

While the churches are not prepared to advocate any particular system of industry, they ought to affirm, and do affirm, that the time has come for the reign of human equity and

brotherhood in industry. They should endeavor to see what justice demands, what honor requires and what the Christian spirit dictates. That industry has a right to look to the churches for the creation and the encouragement of the co-operative spirit cannot be doubted by any one who accepts the mission and function of the Christian church, as defined by Jesus Christ and taught in the New Testament. The churches must make it clear now that they stand for an industrial order which is democratic in its ideal, humane in its methods and co-operative in its spirit.

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