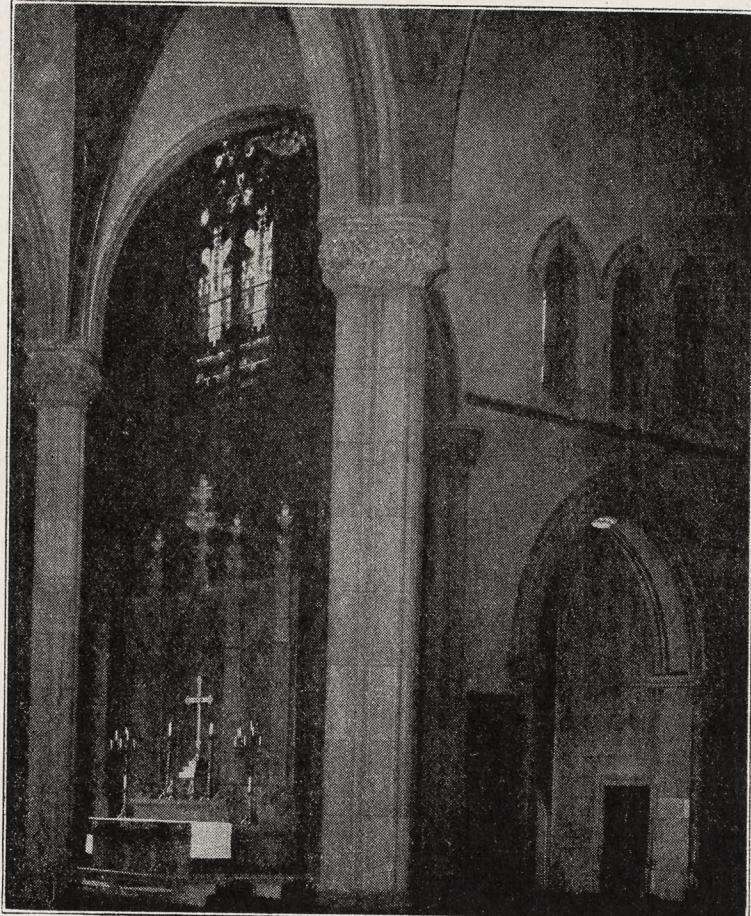


AN ARTICLE BY CANON JAMES ADDERLEY

The **WITNESS**

CHICAGO, JANUARY 14, 1926



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TWO CONCEPTIONS OF JESUS *Are Not Conflicting*

By CANON JAMES ADDERLEY

IS IT possible to combine the modern popular view of our Lord as a great teacher and the older view which converted the early disciples and produced the Creeds, that our Lord is the Divine Saviour who saves His people from their sins? Both sets of believers have an increasing love for Jesus, they are "brethren" in their love for Him. Both undoubtedly worship Him after their own fashions. The working men who gave Him three cheers, and the latest congregation at a Catholic church who adored the uplifted Host were formally doing the same thing. To bring those two sets of persons together should be the work of all true Christians.

NO CASTING OF SLURS

To begin with there should be no casting of slurs by the one or the other. It is not fair to condemn the unorthodox as saying that our Lord is a "mere human teacher" and nothing else. Rather the orthodox should ask themselves if with all their orthodoxy they are really looking upon Christ as the greatest human teacher themselves. An ethical Christianity, as it is sometimes called with a sneer, is after all an attempt to carry out into life the teaching of the great Prophet, and the people who hail Him as the Divine Saviour should be even more concerned to do this than the others. If God said, "Love your enemies" that should make us more uneasy about war than if we held that it was only the word of a carpenter in Palestine. So there must be no bandying of opprobrious epithets between the orthodox and the unorthodox.

NOT MERELY A TEACHER

We divide them thus for argumentative reasons and not because the expressions cover the two cases very well. Let us approach the subject acknowledging an agreement with

one another so far as it means that we are both arrested by the thought of Jesus, that we both see in Him the great outstanding Figure of human history, we both allow that no man ever spake as He did and that we want to follow Him. A mere human teacher. That word "mere" must be ruled out. A very orthodox professor at Oxford who had the education of many clergy in the seventies and eighties used to take serious objection to our calling the Unitarians "psilanthropists" (or "mere man" Christologists). Christ, he would say, is to a Unitarian the manifestation in human flesh of the One true God. His quarrel with the Church is on the question of Unity and Trinity not on the question of whether our Lord was a mere man or truly God.

Now if we leave out this blessed word "mere," we find ourselves in agreement. Both agree that Christ was a human teacher, nay more, that He was the greatest of human teachers. Immediately we arrive at a point where each can help the other. The orthodox can help the other to face other questions about our Lord's person. They can ask him what he makes of the indirect claims that Jesus made to what is almost indistinguishable from Divinity. They can try to lead him on to confess with Peter the elementary truth of the Catholic creed. On the other hand the unorthodox can help his brother to see what his creed demands in the way of ethical obedience. He can say, "If I feel myself constrained to apply the Sermon on the Mount to modern life how much more should you with your conviction of His Divinity? We are both on common ground in this moral submission to the Prophet of Nazareth." But words alone will not convince either side. They must come together in prayer and spiritual fellowship and in this matter it looks at present as if the

unorthodox were more willing than the others to do so.

NO COMPULSION

M. Paul Sabatier tells us in one of his books how the free-thinkers in France steal into Mass and look with longing eyes on the great drama which once meant so much to them. *A fortiori* it would seem must the lovers of the teacher Christ do so even if they cannot for the moment find their way to the whole-hearted acceptance of the creed. The orthodox must forbear from forcing dogma on those who perhaps through their mental development or their education or want of it simply cannot accept truth in ill-digested lumps about which they are not to be allowed to think. If you were suddenly to bring a full-grown man into the presence of his mother whom he had forgotten, not having set eyes on her since he was five years old, it would be useless to say point blank "You *must* love her because she is your mother." It would certainly be easier to get him to love her as a mother if he had already met her and learnt to admire her as a woman. It is not by compulsion that belief is engendered.

Nor again, however correct may be the theology of what is called the "gift of faith," can it be used with everybody in these days as a convincing message. Men will ask, as they do ask, "Supposing God has not given men the 'gift of faith,' am I therefore damned? Were the Pharisees who rejected our Lord obliged to do so for want of this gift of faith? Is not this a sort of Calvinism in a form that you cannot expect me as a sane man to receive?"

No, the orthodox will be on more effective ground if they approach the other, giving him credit for a genuine love for our Lord as the "Lord of all good life," and a genuine belief that Jesus has for them the value of

God. They must take that as the way in which the unorthodox says his creed. After all, had the apostles got much further than that as they walked about with Christ in Galilee? It was not the decrees of a Council which eventually made them acknowledge Him as God. It was the Holy Spirit, the spirit of fellowship, which convinced them as a great reality. They knew they had passed from death unto life because they loved the brethren. So it will be now. The weapon of the orthodox is love, a miraculous fellowship which they must themselves experience and share with these feelers after Christ.

SELF-EXAMINATION

For they are feelers after Christ, the very kind of people among whom He lived and worked when on earth. They are waiting for the Kingdom of God, and the Church which professes to be the very Body of Christ must come to meet them. Instead of sneering at the ignorance and absurdity of modern sects of theosophists, Christian Scientists and such like, the orthodox should discern the signs of the times and ask themselves whether the Spirit may not be working through them. They should betake themselves of self-examination and wonder how it is that there are so many of these people on the quest who do not find our Lord where He would naturally be.

If the unorthodox saw their favorite human Teacher manifested in the Church that talks most loudly about Him they would be attracted. If they could see the Christ in the Church which calls itself His "Body" in the same sort of way that the first disciples "saw" the Father when they saw Jesus. If only the sacraments and services of Catholicism were endued with life, and men felt that Jesus of Nazareth was really passing by in their midst! There are many more looking for this than the orthodox imagine. They instinctively appeal to the Church when questions arise that have to do with what Jesus taught. It may be Peace or Brotherhood or Co-operation in Industry or the curbing of greed and lust. What has the Church to say? More often, what is the Church prepared to do? If it became the natural thing to find all Catholics proceeding from their altars of Communion or Exposition of the Sacrament out into the world to lead humanity to the practical answer to such questions it would not be long before the disciples of this "human teacher" would acknowledge that He came from heaven and is now alive for evermore in glory. There is a sense in which the formula, "Back to Christ" is somewhat futile, but it contains a salutary reproach for us Christians. If we had allowed Christ to come along with us, if we had

Our Cover

The view on our cover this week shows the altar in the side chapel of St. Paul's Cathedral, Buffalo, N. Y. This altar and reredos, together with the sanctuary, is a memorial to John Rudderow Howard Richmond, and is a gift from his brother, Edward S. Richmond. The altar ornaments are a memorial gift from another brother, Gerald H. Richmond. It is at this chapel altar that the Holy Eucharist is offered daily.

Because of the height of the columns shown in our picture, the altar appears smaller than it is. In reality the altar is 7 feet in length and the reredos is 18 feet in height.

really followed Him, if we had never been content with outward forms that lacked the inward grace of His presence, the presence of that same Jesus of the first century, saying and doing the same things, going about doing good, then it would not be necessary to say "Back to Christ" but rather "Onward with Him" till the whole world joins us in the making of the Kingdom.

This is not a time for those to fight one another who really do, in spite of apparent differences, believe in Jesus Christ our Lord.

Cheerful Confidences

By Rev. George Parkin Atwater

VOLUNTARY GIFTS

THIS is the open season for suggestions. A suggestion may have some merit even though it comes from one not in any position of authority, and not in control of the editorial columns of a paper.

So I venture to make a few comments on the financial position of the National Church. I believe with all my heart in the national mission of this Church, and I deplore those conditions which jeopardize the security of our work. So naturally I rejoice in two tendencies which have but recently become apparent.

The really notable restoration of common sense to our program is to have the dioceses declare to the National Council the sums of money for which they will become responsible for the year 1926. This will be done, this coming week, for 1926. The dioceses must pay those sums. They are a binding pledge. For a long time I have been advocating this practice. The National Church will know in January what to expect from each

diocese. It will no longer be the beneficiary of a percentage of an indefinite sum. It will have a fixed amount. Each diocese will be responsible for the amount assumed by it. This is the exact equivalent of the proposal that each diocese pay its pledge to the National Church as the first obligation upon its diocesan campaign fund.

It seems probable that when all the diocesan pledges are added up in January they will reach a total somewhere between \$2,500,000 and \$2,800,000. That will leave from \$700,000 to \$1,000,000 to be secured if some of the missions supported by the National Church are not to be abandoned.

What is to be done about that probable deficit?

The Living Church in an editorial entitled "After the Canvass—What?" sheds much light upon the subject.

It suggests that men and women of means be approached to make direct contributions to the budget of the National Church. This is a modified form of the suggestion presented at the General Convention that every parish give its Christmas offering directly to the National treasury.

The difficulty in which we have been involved is that the dioceses and the National Council have been in competition for the gifts of the people.

In many dioceses a man well disposed toward our National Missions found that in order to give \$40 to Japan, for example, he had to give \$60 toward the work of the diocese, because the diocese retained 60 per cent of all the contributions to the campaign.

Let us admit at once that the dioceses need the money for their work and are justified in expecting the people to support their work. Nevertheless the national work had to take its chance with the diocesan work.

But the system does not take into account the excess giving power, or the excess giving willingness of individuals. A proper pledge is always a minimum pledge. Any prudent person pledges only what he surely expects to pay. He will not assume any more than he feels certain to be able to give. But the giving power of people is very much greater than their pledged support. Pledges are minimums always. A man will pledge \$100 a year because he is sure he can pay that. But he might find himself able and willing to pay an extra hundred this year. But he does not want to agree to do it. He does not want to have this year's total gifts become the basis for next year's pledge.

Consequently by our rigid system of pledges we are really getting minimum amounts. We ought to provide channels by which persons may, from

time to time, make extra gifts, over and above the pledge. This can the more readily be done if we permit the person to give directly to the object in which he is most interested. If he can become interested in Japan he should be allowed to make an extra gift to Japan. In the end the law of averages will secure proper distribution of excess gifts.

It would need but the gift of one dollar a communicant to secure enough to make up the balance needed above the pledges of dioceses. This is an impossible ideal apparently. What is the alternative?

(Continued next week)

Let's Know

Rev. Frank E. Wilson

WITCHES

A GOOD gentleman writes to THE WITNESS in mild umbrage over a statement appearing in the issue of Dec. 3 under the title of "Conscience." The author of the article says that "numbers of innocent old women were burned at the stake in Salem, Massachusetts, and other places, by people who were following the dictates of their conscience." Our correspondent protests: "I never knew one small paragraph to contain so many absolute misstatements."

Of course the gentleman who wrote the article was not discussing the history of the Massachusetts Bay Colony but was merely making a passing reference to by-gone conditions to illustrate his point. The illustration having served its purpose, it may be right to defer to our correspondent so far as to verify the facts in the case. Intolerance was a generally accepted state of mind three centuries ago. It is clearly shown among the Massachusetts Puritans. Everybody believed in witches in those day and occasionally people got excited about them. There was such an epidemic of fear which gripped Salem and ran a regrettable course for a couple of years. First people began to whisper about witchcraft and sorcery. Then they began to pin their suspicions on various persons who were guilty of strange habits. Temperamentally ill-balanced ones promptly considered themselves possessed of devilish propensities and cultivated what would otherwise have been merely eccentric ways. Apparently they got a thrill out of it without realizing the danger. Then things began to happen.

A group of children who performed unaccountable antics were examined by physicians who finally pronounced them bewitched. They were induced to name three women who were thought to have been responsible for their aberrations and the women



THE LATE DR. SARGENT
Of the Department of Religious Education

were thrown into jail for sorcery. Then the fever began to spread and other suspicious characters were imprisoned on similar charges. When the popular imagination had become sufficiently excited, the authorities began to pass judgment on the poor wretches and sentence them to the gallows. On one occasion eight of them were hanged together. One old man of 80 years refused to plead to the charge against him and was condemned to be "pressed to death." They laid him on his back and piled stones on him until the weight of the burden killed him. Nineteen were hanged and 150 more were imprisoned. Something like fifty who admitted they were witches were eventually allowed to go free.

The fact is that the public began to be alarmed at the enormity of the bedevilment in their community. They had so many witches on their hands they did not know what to do with them. Also, I suppose, they began to be nauseated by the succession of public executions which only seemed to increase the difficulty. At any rate a reaction set in and the people demanded the abandonment of the witch-hunt. Soon Salem was humbly acknowledging its shame. Some of the leaders were driven out and others openly confessed their remorse. So the fear-spasm subsided after about eighteen months of the horrors. Both men and women were condemned, some of them old and others reasonably young. Some pled guilty and later renounced their confessions. No one person or group of persons was responsible for it all. It was a case of popular madness.

And there is no record of any one of them having been burned at the stake. Perhaps their executioners thought they would sizzle freely enough on the other side of the gallows.

Preacher, Pulpit and Pew

By E. P. Jots

"Some time ago I chanced to be monitoring alone on a remote mountainside in Pennsylvania," reports Dr. S. Parkes Cadman, of New York, "when my car suddenly stopped. It was past midnight, and the darkness was unrelieved by a single light. Eventually a car approached, halted near me, and a voice from out of the darkness asked if I had broken down. I answered briefly that such unfortunately seemed to be the case. The reply coming out of the darkness on this remote mountain road was remarkable. 'Oh, I know you,' said the voice. 'You are Dr. Cadman. I know your voice well. I hear you preach every Sunday afternoon by radio.'

They were making a drive to raise funds for an addition to the African Baptist Church. Two colored sisters called on old Uncle Berry, an aged negro, who lived on the outskirts of the village, and explained the purpose of their visit and asked the aged darky to give something toward the cause.

"Lawsy, sisters, I sho would like to help you-all along," he said, "but I just ain't got it. Why, I has the hardest time to keep paying a little something on what I already owe round here."

"But," said one of the collectors, "you know you owe the Lord something, too."

"Yes, dat's right, sister," said the old man; "but he ain't pushing me like my other creditors is."

Sunday-School Teacher—"Robert who were the Pharisees?"

Bobby—"The Pharisees were people who fasted in public and in secret devoured widows' houses."

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January 14, 1926

IS IT WORTH WHILE?

BY BISHOP JOHNSON

THE story recently appeared in the press, of a multi-millionaire who was a bachelor, without any near relatives and who was at the head of several large corporations: that he stood in the window of his office and looked out on the scurrying crowds surging by in the street and said to a friend: "I wonder if it is all worth while?"

He meant, I presume, that the struggle which he had made so successfully and which the great majority of the crowd were making in vain, was scarcely worth the effort, even when one had attained fabulous wealth and risen to exalted position.

As I read these words, I thought of another bachelor who had turned his back upon a promising career, and devoted his whole life to a herculean task in which apparently he had made little progress, and in which toward the close he complains of being alone and states that his aides had forsaken him.

Saul of Tarsus must have had an excellent opportunity to acquire wealth, fame and position, as he was evidently the rising young Hebrew of Jerusalem until he threw in his fortunes with the then despised Galilean.

After that he experienced poverty, persecution and misrepresentation, ending in a cell in which he awaited his execution. And yet St. Paul has no regrets but rather writes his own epitaph to his son in the faith, in which he says, "I have fought a good fight, I have finished my course, I have kept the faith." And looking ahead, past his execution, he confidently asserts:

"Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."

I know that most of my readers would probably say of the one, that he was a practical business man, and of the other that he was a good man but unpractical and visionary. And yet I wonder just what they mean, by the word "practical?"

Is it really practical if one has a note coming due at a certain date to ignore that fact and devote one's time to some other enterprize which has no relation to the payment of the same?

Or if one has a speech to make at a certain hour before a learned assembly is it practical to engage in some other enterprize up to the moment of delivery?

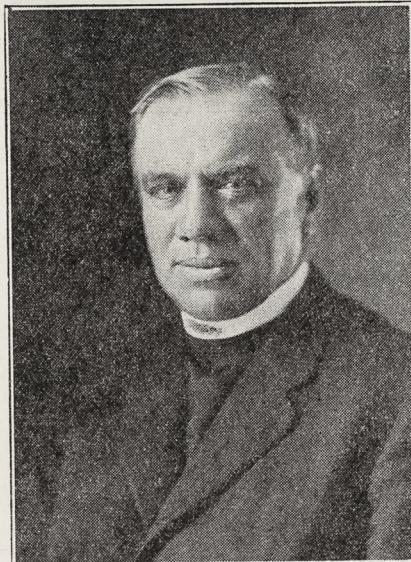
In short is it practical to do things without any reference to the ultimate certainty which confronts us?

I am certain that some day I must face the end of life and unless I am

an unbeliever I believe that I must meet Him who is the judge of my life and that in meeting Him, He expects me to give an account of my stewardship, for I may be no longer steward.

I wonder if there is any condition in life that has the permanent value and therefore the ultimate satisfaction as that which comes to a man who has lived as though his life was a stewardship and death was simply a day of accounting for that stewardship?

I am not thinking of this in any morbid way but rather in the very



BISHOP JOHNSON
To Conduct Mission in Albany

practical sense of estimating values by their ultimate reactions. That seems to me to be very practical and in a very vivid sense, to be good business.

To ignore a note; to fail in preparation for an address is poor business for we have exchanged a transient sensation for a permanent value.

In short, from the testimony of one who has succeeded in enriching himself and of one who has lost his life in the service of God, I should say that no further evidence is needed.

It passes out of the realm of theory and into the realm of competent evidence, when one witness questions the value even of success and the other exults in the security of seeming failure.

I have known many old men and I have never seen any evidence to change my conviction that a life devoted to things and ending in the acquisition of things is a poor theory at best; and that a life really devoted

to the service of Christ is the most satisfactory of all lives in the ultimate reaction that it produces.

I merely assert that it is good business and eminently practical to have in mind the final reaction before we deliberately pursue any given line of conduct.

And furthermore I am willing confidently to assert that the man whose life has ended in the accumulation of things has no way of judging the man who has served Christ; while the man who has served Christ gets a very accurate and sensible view of the value of mere riches.

What really makes any expedition worth while? It is that which you find at the end of the journey; not the difficulties which you encounter in the journey for if you have an adventurous spirit they rather heighten the intensity of your satisfaction, if the end is sufficient.

It is all summed up in the assertions of the Master:

What shall it profit a man if he gain the whole world and lose his own satisfaction in life; and also the statement that he who serveth the Master, "hath the witness in himself."

Tabor College

PRESIDENT CLAYTON reports that the spirit of the college is wonderful; that the opportunity for service is unique and that the support of the college for January is dependent upon the generosity of Christian people throughout the land.

I happen to know that he is devoting his own salary to the enterprise, but that he needs financial assistance for this month.

I am very grateful for the help already given from about three hundred of our sixteen thousand readers.

Surely everybody is willing to give something to this enterprise. He is dependent upon the daily mail for the support of the institution.

Checks can be sent directly to the Rev. F. W. Clayton, Tabor, Iowa, or to Bishop Johnson, 605 Insurance Building, Denver, or to THE WITNESS.

Please do not neglect to send something if you believe in the work that he is striving to do in this college, which is the only Church college west of the Mississippi.

I am confident that President Clayton is doing the finest piece of work in church unity and Christian education that I know of in the west.

He can be sustained in it only by your generosity.

This is a Witness movement and needs your aid.

IRVING P. JOHNSON.

YOUNG PEOPLE'S DEPARTMENT

EDITED BY REV. W. AIMISON JONNARD

The following complete program is a sample of what one Mississippi girl with originality produced. Are there any more at home like her? If so, send in your programs, and we'll print them!

OUR CHINESE NEIGHBORS
Hymn 253—Fling Out the Banner.
Scripture Reading—Matt. 28:18-20.
Prayers.

Collect for Fourteenth Sunday after Trinity.

Almighty God who through Thy blessed son didst overcome death and open up the gates of everlasting life, mercifully grant that all nations may be lead into Thy truth, and may always serve Thee faithfully; through Jesus Christ our Lord.—Amen.

Service League Prayer.

Hymn 249 O Sion Haste Thy Mission High Fulfilling.

A SHORT PLAY:—WORTHLESS WO SIN

Characters

Lung Chung....The Honorable One
Number One |
Number Two |His wives
Number Three |
Wo Sin.....His worthless daughter
Wee Chang.....Husband of Wo Sin
Attendants and a story-teller.

Scene 1—A Chinese Garden

(Three Chinese women and a rousy, untidy girl of sixteen sit upon cushions listening to a story-teller who sings.)

Number One Wife: "That was a fine song Wun Lung."

Number Two Wife: "Wun Lung has the voice of a nightingale."

Number Three Wife: "Play us the song of the Robber Prince."

Wo Sin: "The playing of Wun Lung is as ugly as his face; I shall not listen. (She rises and goes off.)

Number One: "It is as well, vile and wretched one, for the Honorable Husband is approaching. You were not fit to be seen. (Wun Lung goes off at the other side.) Come Number Two and Number Three wives let us Kow-tow." (A fat Chinaman enters smoking a long pipe.)

No. 1 Wife: "May the sun of thy happiness never set, most favored one."

No. 2 Wife: "May thy path be bright with song Honorable Husband."

No. 3 Wife: "May there be two thousand colors in the rainbow of thy happiness, O Honorable One."

The Husband, Lung Chang: "O miserable and vile woman, what is to become of the worthless Wo Sin

who seems possessed of an evil spirit which causes her to act as do the foolish ones?"

No. 1 Wife: "See, she walketh yonder with her hair as tumbled as the waves." (Wo Sin wanders across the stage pulling some daisies apart.)

No. 2 Wife: "See, how immodest she is; her throat is bare and exposed to view!"

No. 3 Wife: "O Honorable One, she regards not the teachings of Confucious, nor does she offer prayers. She will not arrange the flowers. She is possessed of an evil spirit! You can never get her married!

Lung Chung: "O miserable wives, miserable is my fate; the dowry of Wo Sin is great, but who would marry such a vile and worthless one, even for a dowry?" (Slave enters stage and Kow-tows to Lung Chung.)

Slave: "O Honorable One, thy servant has done according to thy commands. There stands beyond the gates a foreign woman, who keeps the Jesus School for girls."

Lung Chung: "What says she, miserable slave?"

Slave: "O Honorable One, she says she will take the child Wo Sin for eighteen moons and train her as you wish."

Lung Chung: "Go, worthy slave, and send the child away with the foreign Jesus woman. It is our will. (Exit slave.) O miserable wives I shall owe the foreign woman much if she can rule the miserable and vile Wo Sin, yet I like not her appearance and her ways. Miserable is my fate!" (He rises and goes out slowly, puffing at his pipe.)

Scene 2—The same garden

(The wives whisper to each other as they kneel on their cushions; they are greatly excited.)

No. 1 Wife: "And the worthless Wo Sin will be here when the sun has passed the wall."

No. 2 Wife: "Perhaps she now regards the teachings of Confucious, and keeps her garments neat."

Wife No. 3: "No doubt she will be married soon!"

No. 1 Wife: "The sun is sinking fast behind the wall."

No. 2 Wife: "O see, she comes now. I can see her through the gates, but The Honorable One must speak to her first."

No. 3 Wife: "Her hair no longer is the plaything of the wind."

No. 1 Wife: "And see, her throat is buttoned high."

No. 2 Wife: "She looks as happy as the sun's bright face—but sh!! The Honorable One comes!"

(Enter Lung Chung, smoking. The wives Kow-tow.)

No. 1 Wife: "The flowers forget to give forth fragrance until the Honorable Husband comes."

No. 2 Wife: "The paths wherever the Honorable One walks gleam like the stars at night."

Lung Chung: "O miserable wives, Wo Sin the Honorable daughter has returned to me in the eighteenth moon. She has learned the teachings of the Jesus woman, and has driven from her mind the evil spirits that were wont to dwell therein. She wants now to return to them and to be married in their way. I like it not. No, I like not the foreign Jesus woman. Yet I fear the evil spirits will return. Shall she return or not? The evil spirit! The vile and miserable Wo Sin shall return to the foreign woman. It is our will!"

Scene 3—Another Garden

(Lanterns and other decorations. It is night, and Wo Sin has just been married to Wee Chang. She comes in dressed in a pink wedding dress.)

Wee Chang: "I am the happiest of men because I have my dear Wo Sin, and the luckiest of men because she loves me."

Wo Sin: "And all our happiness comes from the foreign woman, dearest Chang. If they had not taken me, I should have grown up like a thorny weed, and be married to the cobbler's son, because none else would have me, and he would have beaten me far worse than did the number two wife, and worst of all, I should not know about the 'Jésus-God' that makes our lives worth while."

Wee Chang: "Yes, without them, I should not know the art of medicine that cures the burning fever with its aches and pains that make our people suffer so. And also, I should not know there breathed upon this earth my own Wo Sin."

Wo Sin: "O dear Wee Chang, if the foreign people will but send us aid. Why can't we make a school for other Chinese girls and boys, to heal their ills and make them happy, teaching them the story of the Christ?"

Wee Chang: "The foreign woman told us my Wo Sin, about their Service Leagues in far away America. I wonder if they could not bring us aid. Do you think they can?"

(CURTAIN)

—K. W.

A THOUSAND STUDENTS
have just concluded a conference called to discuss the same questions that are the subjects of Our Lenten Series.

SEE LAST PAGE

The Church Must Meet Challenge of Present

Students Are Apparently Giving Thought to Problems That Confront Us

THOUGHT NEEDED

By Rev. H. P. Almon Abbott

As was reported in this paper last week, one thousand students recently gathered in Evanston, Illinois, to express their views of the churches they see about them, and to make suggestions as to what students think churches ought to do. I should like to have been there. The discussions must have been interesting and illuminating in the extreme! The questions considered were such as these: "The Church in relation to the present crime wave, and what it proposes to do. The Church in relation to war, and whether it is to do anything. The Church in relation to politics, and what part it purposed to play, if any. The Church and its own young people, what it is to permit them to do and to be. The Church and what is to become of it if it is to continue in the direction in which it is moving at the present time."

"Some" interrogations! And I was under the impression that our young male students were primarily interested in the width of the ends of their trousers, and that our young women students were immersed in the adventure of wearing as little clothing as possible! It just shows that one never knows what is going on in the brains of the young. Their care or lack of care for their bodies is no criterion as to the workings of their minds. There seems to be dissatisfaction somewhere. And, all the time we parsons are doing about the best we are able to do. At any rate, we are busy as the day is long. And, we question whether there is anything much the matter with the Church, apart from the fact that it is situated in an antagonistic world, and that many people who are talking about Christianity might well begin to experience the satisfaction of truth that comes from the attempt to live the life!

* * *

"This is an age of crisis." Yes, undoubtedly; but all ages are ages of crisis. There is never an age, dull and dead though it may appear to be, but the Old, like a river is watering its plains, and the New, like a stream springs up into the light. There are times, however, when the transition is sharp and clear, and we are undoubtedly living in such an age today. The Board of Bishops of the Methodist Episcopal Church seems

THE WITNESS

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Racial and Social Questions Paramount

Students of Many Races and Religions Meet for the Holidays at Racine

MANY DISCUSSIONS

*By Rev. Charles Larrabee Street,
Student Pastor at Chicago University*

Six Oriental countries in addition to our own land, and at least four different religions, were represented at the house party for Oriental students held at Taylor Hall, Racine, Wisconsin, during the holidays. The first purpose of the gathering was to give the students a happy Christmas vacation. This was done with outstanding success. But our brothers from the Orient cannot forget their own problems which press for solution, both in their own land and in the relation between their lands and the rest of the world, so there were many long sessions of serious discussion.

The meeting was made possible by the generosity of Miss Elizabeth Matthews, Mrs. Gregory of Chicago, and Miss Mary Johnson of southern Ohio. The students present included five from India: Naridas Mazumdar, chairman of the conference; a high-caste Hindu studying at the University of Chicago; another Hindu, now belonging to the Methodist Church, a divinity student at the University of Chicago; a Mohammedan; and a young Parsee woman of private means, studying occupational therapy in this country. The two Chinese students, Mr. Cheng and Mr. Chen, are studying veterinary surgery—in their own words, they are "farm-yard physicians"—feeling that what China needs now is more scientific farming, particularly on the side of stock-raising. Among the Japanese students was the daughter of one of our Japanese bishops, who for five years has been in this country studying Western ways and Western philosophy. The three Filipino students were members of the Roman Catholic Church. Korea was represented by a Presbyterian boy and Hawaii by a boy of Chinese origin, a student of "dairy husbandry." Among the Americans at the conference were Prof. and Mrs. Van Vliet of Nashotah, Miss Edna Beardsley, the Rev. Herbert L. Miller, the Rev. D. A. McGregor, the Rev. Harwood Sturdevant, Mr. Young and Mr. Cherdran from the University of Wisconsin, and the writer. Last, but not least, was Mrs. Biller, who was the heart

(Continued on page 14)

News Paragraphs of the English Church

English Countess to Give Estate for Establishment of a Labor College

PATRONAGE

By Rev. A. Manby Lloyd

There is a possibility of the country seat of a countess becoming the seat of learning for international Socialists.

Eastern Lodge, Dunmow, now the Labor Party "Chequers," and next door to Mr. H. G. Wells, has been offered by Frances Countess of Warwick to the Trades Union Congress for the purposes of an International Labour University.

If the Dowager Countess's project is realized it is probable that Ruskin College and the existing Labour College will be sold and stately Easton Lodge converted into a college with a hostel for 200 students from all parts of the world, the Dowager Countess contenting herself with a little home in one of the wings.

But the Countess's dream and the Congress's means cannot be reconciled without a great deal of careful thought.

The revelation of the offer was officially described as "premature," and the scheme was admitted to be "tentative."

"The financial side has to be very carefully studied," was the cautious statement made to the *Illustrated Sunday Herald* at the headquarters of the seemingly-embarrassed beneficiaries.

For over two years Easton Lodge has been a week-end retreat for tired labour leaders.

* * *

Science had given great gifts with the right hand, and with the left it had given poison gas and bombs from aeroplanes, said Sir A. Canon Doyle at the Savage Club dinner.

In a reference to Mr. Rudyard Kipling, Sir Canon said that he could well remember when Kipling came into literature. He remembered that in those days the critics were bewailing the fact that English literature was dead, and that there was no hope for it in the future.

At that time he (Sir Arthur) was practising in a small way as a doctor, and in a draper's shop close by Mr. H. C. Wells was an assistant. There was also a raw-boned Irishman rolling about London. His name was Bernard Shaw. There was another named Thomas Hardy, and there was a young journalist struggling for a living in Nottingham, whose name was Barrie.

"I made the mistake of my life over the drama," concluded Sir Conan

Doyle. "At one theatre they had a boy playing the Page in *Sherlock Holmes*. If I had said to him, 'We will go halves for all our lives' I should have made a great deal, for that little boy was Charlie Chaplin." (Cheers.)

Sir Conan, becoming reminiscent, alluded to the time when, as a medical man, he poured water on his silk hat to get a kind of gloss upon it, which gave some kind of confidence in his patients. (Laughter.)

* * *

A correspondent of the *Guardian* wants to know why Anglo-Catholics take the same gloomy view of death as do Roman Catholics. Could anything (he asks) be more gloomy than the Requiem for Queen Alexandra at All Saints, Margaret Street? The reredos draped in black, the catafalque, the darkness must indeed have been impressive, but where was the atmosphere of Christian hope which is enjoined upon us?

Well, you cannot please everybody. No doubt there are people who would complain if the "Dead March in Saul," was omitted from a nuptial ceremony.

It reminds me of the man who engaged the cheapest bedroom he could get at a wayside hotel, and complained next morning to the landlord that he had been unable to sleep. After some hesitation he admitted the trouble had been—fleas.

"Fleas!" said the irate landlord, "and what did you expect for the money? Humming-birds?"

* * *

The anomalies of "patronage" have been exercising the minds of the Church assembly and the subject brought five deans to their feet in one afternoon, and even the Dean of St. Paul's came within 12 inches or so of making a speech, but then disappeared to everyone's disappointment.

The cause of this decanal activity was the resolution empowering deans and chapters to transfer their right of patronage to the bishop or the patronage board in the diocese where the benefice is situated.

The Dean of Worcester, for example, pointed out that the Dean and Chapter of Worcester hold the patronage of three most important parishes—Mortlake, Putney and Wimbledon—in the diocese of Southwark, and that the Bishop of Southwark has no say in the matter. The Bishop of Manchester, who moved one resolution, said that he held the patronage of benefices in Durham and Lincoln. The vicar of Halifax—to look at another aspect of the question—has 25 benefices and one Sunday lectureship at his disposal, but the Dean of Salisbury (a former vicar) stoutly defended the practice, unless it could be proved to be a scandal as well as an anomaly.

Message From Bishops Murray and Gailor

A Proposal Is Made that Church Papers Cut Their Garment to Their Cloth

CONFERENCES

By Rev. W. B. Spofford

The Federal Council of Churches is sponsoring conferences and meetings this week in Chicago on matters which we of the churches put under the heading of social service. Meetings are being held throughout the city, with speakers of importance in their various fields, including William Hapgood, an employer of Indianapolis; William Green, the president of the American Federation of Labor; Dr. Worth Tippy, the secretary of the social service department of the Federal Council; Dr. Alva Taylor, the head of the social service work of the Disciples; and others whose names are known. The conferences were arranged by one who is known to the trade as "Jimmie" Myers, who is in charge of the industrial activities of the Council. Following this week in Chicago similar conferences are being held in Milwaukee and Appleton, Wisconsin. The Church League for Industrial Democracy of the Episcopal Church is cooperating.

* * *

Mr. Edward Sargent, assistant secretary of the department of religious education, dropped dead at the Church Missions House last Monday. The cause of his death seems to be unknown. Mr. Sargent was to have had an operation for tonsils that day and was about to leave for the hospital when the end came. He had devoted his life to religious education and has been for years one of the recognized experts in this field.

* * *

Bishop Paul Jones is to spend the month of February in Nebraska conducting conferences for the Fellowship of Reconciliation, of which he is the executive secretary. Many of the meetings are to be held in Lutheran Churches at their invitations.

* * *

As has been reported, the young people who gathered in Evanston to discuss religion and the churches, ran in to rather tough problems, but the thousand or more that gathered did agree that the churches must face such problems as the Church and War, The Church and Industry, the Church and Social Service, the Church and the Race Problem. These they tell us, are the great matters

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before the world. It was nice of them to come to that conclusion for we of THE WITNESS had previously decided that these matters were paramount and would therefore serve well as topics for Lenten Study groups. As is indicated on the last page we have planned a series on these very matters and have invited leaders to contribute the articles. Each article is followed by questions which will stimulate discussion in the class. I believe that you will find the series good material for the class that you are to have during Lent. If you agree with me your order for a Bundle will be in shortly I imagine. It is important that we get the orders in as early as possible.

* * *

My brothers of the Church weeklies are saying a great deal these days of the religious press and its difficulties. I learn of *The Churchman* campaigning for a quarter of a million dollars, and I read with interest Mr. Morehouse's editorial in *The Living Church* for January 3rd. *The Southern Churchman*, too, has announced on occasions that it can exist only with more generous support. They agree apparently that there is no such thing as a self-sustaining Church paper, and that there can be none. I should be interested to know where they get this erroneous information. I should like also to make a suggestion: *why not all agree to cut the garment according to the cloth?* It is possible, I know, to issue a Church weekly without begging money though I am not prepared to prefix the adjective "good." But when there is such need for dollars in other fields could not we of the Church papers agree to issue the best papers possible on the money that we secure from subscriptions and advertising? It strikes me that we must either agree on something of this sort or else enter into a competition, financed on other people's money, which will be disastrous. THE WITNESS is prepared to agree to depend entirely upon subscriptions and advertising. We will agree to give our readers the best paper we can publish for the \$2.00 that they give us for fifty-two copies. But if other papers of the Church are to receive approximately an extra \$2.00 of unearned money for every subscriber that they have, of course they will be able to issue papers so superior to THE WITNESS that people will quite rightly drop us for them. We are hardly likely to sit by and watch this process go on . . . we'll simply be forced into the game. But we greatly prefer what seems to us the sound business policy of

doing the best we can with earned money. Competition is stupid enough when everyone starts on scratch. Why remove what little thrill there is by making a handicap race out of it? THE WITNESS will agree to start on scratch. Being by all odds the youngest in the field it strikes me that if THE WITNESS is willing to do this the others should be. What say?

* * *

Edward S. Van Zile, writer, criticized at the annual dinner of the New York alumni of Trinity College the recent exaltation of athletics by Bishop Manning in discussing the Sportsmen's Bay of the Cathedral of St. John the Divine.

The assertion of Bishop Manning that God took as much pleasure in a good polo game as in a beautiful cathedral failed to induce reverence in him, Mr. Van Zile said, adding that it conjured up a picture of the more exclusive saints in gala attire at a celestial polo field, while the proletariat of heaven watched the football saints exerting themselves in a stadium.

"We have heard a good deal lately," said Mr. Van Zile, "about Alabama's Muscle Shoals, and now we are to discuss St. John's Muscle Bay. Can you not imagine Westminster's Poets' Corner growing jealous of St. John's Athletic Pantheon?

"But seriously, is it desirable in a country in which materialism is rampant as against spirituality that the Cathedral of St. John the Divine should lend itself to the glorification of the physical over the spiritual?"

* * *

St. John's, Dubuque, Iowa, had an admission service recently for nine new members of the Young People's Service League who came as the result of a membership drive between the "Hustlers" and the "Rustlers." Candidates are admitted into this organization at the close of a three months' period of probation. The admission takes place at the altar. This organization also has sent an Indian boy to school the past year at Wakpala, S. D., paying for his tuition and board and room.

The "dramatic society" of the organization presented a play for the parish bazaar in December and later in the month gave the same play for the benefit of the woman's guild in a nearby mission of a neighboring town.

* * *

The Bishop of Lexington, Rt. Rev. L. W. Burton, visited St. Paul's Church, Newport, Ky., preached and confirmed a class of fifteen. Eleven

of the fifteen were over 25 years of age. Four were from the Roman Catholic Church; two from the Methodist Episcopal; one from the Presbyterian; and one from the Lutheran.

* * *

The President and the retiring President of the National Council, complying with the resolution of the Council, send out this joint message to the clergy and laity of the Church.

"We are entering upon a new era in the Church's history. The General Convention in New Orleans was manifestly inspired to fresh faith and courage by the record of the six formative years, wherein the National Council has endeavored to arouse our people to a sense of their worldwide responsibility.

"At one joint session a million four hundred thousand dollars were pledged to wipe out the deficit, and a budget for the next triennium was adopted by unanimous vote.

"The members of that Convention felt the power of the Holy Spirit. Their souls responded to His challenge. They knew that God was guiding them, and they re-dedicated themselves to service for the extension of His Kingdom.

"For this, we know, is the duty and privilege of the Church. The Church exists only in order to make possible, to make known, to make active, that Love of Christ, which poured out its life for the sheep—that Love unutterable, unmeasured, which passeth knowledge. Because, only through human agents can that Love be evoked, exhibited and shed abroad among men.

"And we, Brethren, are of the Church, we are called, chosen, commissioned, not that we may receive more, but that we may give more. That is our supreme privilege as Christians, that we may be used by Christ; that we may realize through service that the joy of His friendship, the glory of His Presence.

"The world today, in its ignorance and suffering and sin, needs to be enlightened and purified and saved. That is the task that Christ has undertaken — that Christ will accomplish. His Kingdom will come. His victory is sure. It is the purpose and work of the Living God.

"Let us see to it, that we men and women of this generation respond to His gracious call to service, and, working with Him according to our ability and opportunity, may share, at His coming, His blessed and approving sentence—"Servants of God; well done."

(Signed) JOHN G. MURRAY,
President of the National Council.

THOMAS F. GAILOR,
Bishop of Tennessee.

* * *

Famous living Episcopalian: Mr.

Henry Goddard Leach, the editor of THE FORUM, a magazine which you very likely read. His name was sent in by Helper Frank Wilson, associate on this sheet, and rector at Eau Claire, Wisconsin, among other important things.

And here is a letter from the Rev. E. H. Eckel, Jr., the rector of St. Paul's Church, St. Paul, Minnesota:

"May I make my contribution to your enumeration of famous living Episcopalians?

Here in Minnesota we are proud of the fact that the list includes—

W. W. FOLWELL, the venerable President emeritus of the University of Minnesota and historian of the State of Minnesota.

DR. CHAS H. MAYO, one of the famous Mayo Brothers of Rochester, and perhaps the greatest living surgeon.

Secretary of State FRANK B. KELLOGG, former ambassador to Great Britain, who while not actually a member of the Church attends its services with his wife. The same thing is true of Solicitor General WILLIAM D. MITCHELL, another Minnesotan, prominent at Washington.

WILLIAM C. EDGAR, Editor of "The Northwestern Miller" and of "The Bellman Book of Verse."

Of famous Episcopalians who have died during 1925 don't forget Christy Mathewson, a communicant of "The Little Church Around the Corner."

The Panama Canal Zone reports its pledge of \$500 to the National deficit all raised, a substantial part of the money coming from a congregation composed entirely of lepers. Wyoming has also completed its pledge. Many dioceses made no report dur-



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ing the week ending December 30th, but nevertheless the total of pledges and amounts assured shows an increase of \$42,405, with a grand total of \$936,103. Cash receipts at national headquarters are now \$367, 969.32.

Good increases for the week are reported from Connecticut, New Hampshire, Central New York, New York, Bethlehem and Southern Ohio.

Seventeen dioceses have secured in cash and pledges the amounts assumed by them: Albany, Arkansas, Brazil, East Carolina, Erie, Lexington, Los Angeles, Marquette, North Carolina, Sacramento, San Joaquin, South Dakota, South Florida, Massachusetts, North Texas, Panama Canal Zone and Wyoming.

In connection with the annual dinner of the Brooklyn Federation of Churches, held on Monday of this week, an interdenominational reception was given to Bishop Ernest M. Stires. Addresses were made by Dr. S. Parkes Cadman, the broadcaster, journalist and president of the Federal Council of Churches, Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, and others. Over a

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thousand clergymen with their wives attended the party.

* * *

Dr. Albert Mansbridge, the head of the adult educational movement in the Church of England spoke at the Vespers service at Trinity Church, New York last Sunday.

* * *

Presiding Bishop Murray was the

Washington Cathedral

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* * *

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The Annual Mid-Winter Reunion will be held at the Seminary, with Dinner at the Hotel Astor, New York, on Tuesday, January 19, 1926. Good speakers. All alumni urged to attend. Tickets, \$2.50. Send check to Rev. Chas. Henry Webb, Treas., 35 Kingston Ave., Brooklyn, N. Y.

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preacher at the Cathedral of St. John the Divine, New York, on January third.

* * *

Bishop Kinsolving of Brazil preached at St. Bartholomew's, New York, on the third and Bishop Remington of Eastern Oregon preached at St. Thomas's, New York.

* * *

The Rev. Walter E. Bentley has resigned the rectorship of St. Stephen's, Port Washington, Long Island, and is to devote his time to preaching missions. Mr. Bentley has been unanimously elected rector emeritus of the parish.

* * *

An interest service was held at the Chapel of the Intercession, New York, Rev. Milo Gates, vicar, last Sunday afternoon. It was a Welsh service, with Welsh music and a sermon by the Rev. J. Wynne Jones of Swansea, Wales.

* * *

A little over a month ago we mentioned in these columns the generous gift of Mrs. Ellen W. Kling of Saint Mark's, Augusta, Maine, for the installation of bells at her parish church. After a long and careful inquiry, the contract was awarded to Meneely & Company of Watervliet, New York. A chime of eleven bells was ordered; the total weight of bells with the necessary appurtenances weighing over nine tons. On Sunday afternoon, December 27th the chimes were dedicated at a special service.

The vested choir was followed by the visiting clergy, the rector of the

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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 looked 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,
81-M Dursten Bldg., Syracuse, N. Y.

THE WITNESS

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parish, Dr. Stuart B. Purves, and the bishop of the diocese. Special prayers were said at the altar and during the singing of a hymn the bishop, rector, clergy and choir proceeded to the tower entrance, the bishop announcing the sentence of blessing, which was followed by the playing of the "Doxology" on the bells, the entire congregation standing and remaining in silence.

* * *

Bishop Johnson, editor, author, missionary, college trustee and diocesan, is to conduct a mission at the Cathedral of All Saints, Albany, New York, beginning January 17th.

* * *

Rev. Murray Bartlett, president of Hobart College, is to preach at the morning service at St. Thomas's, New York, next Sunday, and at the evening service at St. Mary's, on 126th Street. He is to broadcast from New York next Monday afternoon.

* * *

Mrs. Eleanor Van Rensselaer Fairfax, prominent Churchwoman of New

York, died at her home on Long Island last week. She was the founder of the Churchwomen's League for Patriotic Service, and a former president of the Woman's Auxiliary in the diocese.

* * *

New York women are raising the balance of a million dollars which is necessary for the building of the north transept of the Cathedral of St. John the Divine, New York. Mrs. Vincent Astor is the chairman of the committee.

* * *

Two ordained to the diaconate by Bishop Reese of Georgia—Henry Bell Hodgkins of St. John's, Savannah, and C. C. J. Carpenter, of the Good Shepherd, Augusta. Both men have another year in the seminary.

* * *

Formal opening of St. Mary's Cathedral, Memphis, which has just been completed as a living memorial to Bishop Gailor, will take place on the 19th. Diocesan convention at the Cathedral on the 20th and 21st.

Book Sale

Thru January Only

CUSHIONED PEWS

By Bishop Johnson

\$1.75 book for \$1.25 postpaid

THE WAY OF LIFE

By Bishop Johnson

50c book for 30c postpaid

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By Rev. J. A. Schaad

35c book for 20c postpaid

EVOLUTION: A WITNESS TO GOD

By Rev. George Craig Stewart

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11 A. M.—Morning Prayer and Sermon
(First Sunday in each month
Holy Communion).
8 P. M.—Baptisms.
8 P. M.—Evening Prayer and Sermon.

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Sunday Services: 8 and 11 A. M., 7:30 P. M.

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Dorchester Ave. and Fiftieth St.
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Sundays at 8, 9:30 and 11 A. M. and
7:45 P. M.
Holy Days at 10 A. M.

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Copley Square
Rev. Henry K. Sherrill, Rector.
Sundays: 8, Holy Communion; 9:30, Church School; 11, Morning Prayer and Sermon (first Sunday of month, Holy Communion and Sermon); 4, Service and Address; 5:30, Young People's Fellowship; 7:30, Service and Address.
Wednesday and Holy Days: 12:10, Holy Communion.

ATLANTIC CITY

The Ascension

Pacific and Kentucky Avenues
Rev. H. Eugene Alliston Durell, M. A.
Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins,
Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursday and
Holy Days.

NEW YORK

Cathedral of St. John the Divine

Sunday Services: 8, 10:15 and 11 a. m.;
4 p. m.
Week-day Services: 7:30 and 10 a. m.;
5 p. m. (Choral except Mondays and
Saturdays).

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8, 10 and 11 a. m., 4 p. m.
Daily: 12:20 p. m.

Trinity

Broadway and Wall Street
Rev. Caleb R. Stetson, S.T.D., Rector.
Sundays: 7:30, 9:00, 11:00 and 3:30.
Daily: 7:15, 12:00 and 4:45.

Church of the Heavenly Rest
and CHAPEL BELOVED DISCIPLE

Rev. Henry Darlington, D. D., Rector.
Sundays: 8, 10, 11 A. M. and 8 P. M.
Saints' Days: Holy Communion, 7:30 and
11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 and 8 P. M.
Week Days: 8 A. M., Noonday.
Holy Days and Thursdays: 11 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum
Very Rev. Edgar Jones, Ph.D., Dean
Sundays: 7:30, 11 A. M., and 7:45 P. M.
Week Days: 7:30 A. M.
Holy Days and Wednesdays, 10 A. M.

Christ Church

Rev. Frank H. Nelson and Rev. Warren C. Herrick.

Sundays: 8:45 and 11 A. M. and 7:45 P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean.
Rev. B. L. Smith, Associate Priest.
Sundays: 8 and 10:45 A. M. and 7:45 P. M.
Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. Jame's Church

22nd and Walnut Streets
Rev. John Mockridge, Rector.
Sundays: 8 and 11 A. M., 8 P. M.
Week days: 7:30 and 9 A. M., 6 P. M.
Thursdays and Holy Days: 10 A. M.

ST. PAUL

Church of St. John the Evangelist

Portland Ave. and Kent Street
Rev. F. D. Butler, B. D., Rector
Sunday Services: 8, 9:45 and 11 a. m.;
4:30 p. m. Young People's Fellowship;
6:00 p. m. Wednesdays and Holy Days:
9:30 a. m. ALL WELCOME.

MINNEAPOLIS

Gethsemane

4th Avenue South, at 9th Street.
Rev. Don Frank Fenn, B. D., Rector.
Sundays: 8 and 11 A. M., 7:45 P. M.
Wednesdays, Thursdays and Holy Days.

ALBANY

All Saints Cathedral

Swan and Elk Sts.
The Very Rev Charles C. W. Carver,
B. D., Dean.

Sundays: 7:30 A. M.; Church School
9:45 A. M.; Sung Eucharist 11 A. M.;
Choral Evensong 4 P. M.
Week Days: 7:30 A. M., 9, and 5:30 P. M.
Wednesday and Friday the Litany
after Matins. Thursday and Holy Days
the Holy Eucharist 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. B. D. Dagwell, Dean.
Rev. Jonathan Watson, D. D., Assistant.
Sunday Services: 7:30, 11:00 A. M.,
7:30 P. M.; Church School, 9:30 A. M.;
Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

Cor. Juneau Ave. and Marshall St.
Very Rev. C. S. Hutchinson, D. D., Dean.
Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00 and 5:00.
Holy Days: 9:30.

St. Paul's

Cor. Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector
Sundays: 8:00, 9:30, 11:00, 4:30.
Saints' Days and Tuesdays, 9:30 a. m.
Wells-Downer Cars to Marshall Street.

St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays: 8:00, 9:30, 11:00 and 5:00.
Gamma Kappa Delta Club 6:00 p. m.
Sheldon B. Foote, Mus. Bac., F. A. G. O.
Choirmaster.
Wells-Downer Cars to Bellevue Place.

AUGUSTA, MAINE

St. Mark's

Rev. Stuart B. Purves, D.D., Rector
Sundays: 7:30, 10:30, and 7:30 p. m.
Daily: 8:30 a. m.
The Church attended by summer visitors
within a radius of 50 miles.

Foreign Students Meet

(Continued from page 8)

and soul of the conference. Prof. Van Vliet, with his learning, his friendliness and his broad experience, made a deep impression on the students.

On Christmas eve, the students went in a body to the midnight celebration at St. Luke's, Racine. On Christmas day, there was a Christmas dinner, a Christmas tree, and presents for all provided through the kindness of Mrs. Robert Burkham, diocesan president of the Woman's Auxiliary of Missouri, and the Young People's Societies of Milwaukee and western New York. A tea at the home of one of the families in Racine came on Monday afternoon. On Tuesday evening, the Rev. and Mrs. Buckingham of Christ Church, Chicago, gave an entertainment, assisted by Miss Cassagrande on the harp. Under the able leadership of the rector of St. Luke's, Racine, there was a tobogganing party one afternoon and on another day a tour of inspection of some Racine manufacturing plants.

The discussion was relegated to the evening hours. Under the sympathetic and clear-headed chairmanship of Mr. Mazumdar, it started every evening soon after supper and lasted formally or informally to somewhere within hailing distance of breakfast time. Criticism of Christianity, the Church, and western civilization was fair and free, and to me, for one, has brought home many things about the oriental attitude toward the west which I had known in a general way, but had never heard stated so forcibly, so fairly, and so concretely. It was significant that discussion centered not about the abstract principles of religion—though it touched on immortality, the Trinity, the Eucharist, the divinity of Christ at various times in the course of the proceedings—but upon racial and social questions. Immigration, race prejudices, the "superiority

complex," intermarriage, and the relation of eastern and western culture, came in for formal and extended discussion. The question of the value of Christian missions in the Orient was of special interest. The answer from the oriental point of view—even from oriental Christians—is that the missionaries are often the entering wedge for western imperialism (witness the action of Germany in Tsing-Tan some years ago) and for western commercialism. They reach the lower classes with the gospel of Christ, but the feeling on the part of the students was that in general not so much impression was made on the educated orientals. The denominational differences of western Christendom are an obstacle. The story was told of a Chinese Christian living in the extreme northern part of China who, when asked what his church was, said it was the "Methodist Episcopal South." Another Chinese down near Thibet said he was a "Scotch Presbyterian." "The oriental peoples," said one student, "have a religious history of their own that they are proud of. They want the gospel of Christ. But why should they worry their heads about the religious squabbles that have been going on in Europe during the last thousand years or so?" And the conduct of people in our own so-called Christian country is a puzzle to the eastern mind. It is easy for us to say that Christendom is a misnomer and that ours isn't a Christian country at all. But when an Indian or a Chinese or a Japanese student comes to this country and is taken advantage of and treated rudely, even by those who profess and call themselves Christians, it is hard for him to see just what the Christianity he has heard so much about amounts to. As a Mohammedan student put it, "Your ideals are so high that you can talk about them but cannot live up to them. We may not attempt so much, but we do practice in our lives what our re-

ligion teaches." This hits us where we live, as the saying goes.

I came away from the conference with several definite convictions. The first one was a conviction of the need for us western Christians to think through clearly just what our religion involves and to make more of an effort to practice it in our lives. The second was the conviction of the need of friendly understanding between people of different races and different cultures. A conference such as this is immensely valuable, not so much because any theoretical solutions for problems are arrived at but because of the spirit of fellowship and the deeper understanding of the point of view of others which go with it. The value of this conference was not only that people of different religions and different races talked together, but that for ten days of real fellowship they lived together and played together. As a result, plans are being made for a larger conference of Oriental students to be held at Taylor Hall some time in the summer. The Church can do no better foreign missionary work than to back up conferences such as these.

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