

THE CHURCHMAN

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CHARLES SCRIBNER'S SONS

Fifth Avenue

New York

The Churchman

Saturday, June 20, 1914

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THE WEEK

Chronicle and Comment on Current Events

The Michigan Copper Strike

WE print in another column the report of the Social Service Commission on the Michigan Copper Strike. This report, by an absolutely non-partisan body of intelligent citizens, who kept in daily touch with the strike situation for twelve months, is very much more than an academic opinion. The finding of these investigators forms a deliberate verdict of the highest importance. Their long residence in the affected district, their intimate knowledge of the lives and customs of its peoples, and their being bound to many actors and sufferers on both sides of this conflict by ties of friendship and relationship, and having been eye-witnesses of some of its tragedies, compels them to approach it with the deepest sympathy for all who were unwittingly involved. They have no favorite social system to promote, none to defend. They do not judge what has occurred here by what has occurred elsewhere. They base all their statements upon actual facts seen with their own eyes, or ascertained through creditable witnesses. The result of the investigation throws a good deal of needed light on the methods of the Miners' Unions, and also on the disastrous effect of the sensation-mongering spirit of the less reputable section of the daily press, which, to provide "thrills" for its readers will, in the name of democracy, inflame the feelings of ignorant foreigners to the point of violence and murder by ingenious misrepresentation and downright falsehood. Incidentally, also, the report demonstrates the unquestionable value of the Social Service Commission to the community at large.

The Travellers' Aid Society

THE excellent work of the Travellers' Aid Society, which has lately published its annual report, is praised by Bishop Greer, Mgr. McMahon, the Supervisor of Roman Catholic Charities, and Samuel Schullman, Rabbi of Temple Beth-el. Bishop Greer commends it to the confidence of the clergy and laity of our Church, saying

that it is only necessary to know the Travellers' Aid Society and its work in order to give it cordial sympathy and general support. It is doing in a very practical way a missionary and social service work. Various telling illustrations are given in the report of the type of guardianship exercised by the Society. To select from so many where all are so characteristic is difficult, but the following anecdote is a good specimen of philanthropic activities which should be supported: "One of the hottest days of the summer, a young man, his wife, and two small children, hot, dirty and foot-sore, came to the office. The father was carrying a very heavy suitcase and the little one trudged along beside him. The tired mother carried the baby and a smaller suitcase. All four sat down in the office and cried from sheer exhaustion. They had been on a vacation and on their return, while changing stations in New York, had lost their tickets and money. A policeman advised them to go to the Travellers' Aid Society. They walked the weary miles from Liberty Street to Forty-eighth Street in the broiling sun. They were taken to a Home and their friends communicated with, who gladly advanced money to buy new tickets to their home in Michigan." The general purposes of the Society are to investigate the many and varied questionable inducements that cause persons to leave their homes, such as false letters, advertisements and offered positions, also dangerous addresses and acquaintances, etc. It protects and aids them, especially girls, women and boys, in all the emergencies and temptations in travelling until they arrive at the proper destination. When necessary they are assisted to a respectable and suitable lodging house, a responsible institution or back to their own homes. If strangers, their names are placed with the organization which will best develop them socially, mentally and religiously in the community. This work is done throughout without regard to age, race, creed, class or sex and without fee or gratuity.

The New Cardinals

AFTER the recent appointments of the new cardinals the college has now sixty-six members out of a possible seventy-two. The most remarkable feature of the present college will be the large number of non-Italians. No less than thirty-two out of the sixty-six cardinals are foreigners, eight non-Italians being included in this last consistory. It might very well be, therefore, that in the next election of a Pope the non-Italians would outnumber the Italians. Absentees from illness and other causes must always be taken account of, and the anxiety lest the prerogative of Italy be infringed is increased because very few of the present Italian cardinals are regarded as acceptable candidates. The new Cardinal Archbishop of Bologna, Mgr. Della Chiesa, is one of these few. Germany has two cardinals in the college—the Metropolitan of Bavaria and the Archbishop of Cologne. She has no resident cardinal. Hitherto the only nations entitled to have a curial cardinal in Rome have been France, Austria, Hungary, Spain and Portugal. The first and last of these countries have, through political changes, lost or renounced the right. In the present consistory France is represented by the Archbishop of Lyons, Spain by the Archbishop of Toledo, Austria by the Archbishop of Vienna, Hungary by the primate Archbishop of Strigonia, French Canada by the Archbishop of Quebec. The Dominicans have been entirely overlooked in the distribution of cardinal's hats, but the Benedictines secured two, one of them being Abbot Gasquet, the historical scholar, well known as the strenuous opponent of the validity of Anglican orders. In the appointments neither modernisers nor reactionaries have scored a victory. Della Chiesa was a friend of the late Cardinal Rampolla, and among the German and Austrian appointments there are no strong anti-modernists. The principal reactionary is the Archbishop of Lyons, Mgr. Sevin, who has condemned not only persons, but newspapers with any modernizing tendency.

(789)

The first rector under the new scheme was the Rev. R. W. Hogue, who was called from the rectorship of St. James's church, Wilmington, which was and is the largest parish in North Carolina. Mr. Hogue was a young man of rare consecration and zeal. With marked earnestness and a contagious enthusiasm he did a notable service for the Church. When in 1910 he became the rector of the Church of the Ascension, Baltimore, he left, as a permanent memorial of his work, and as a characteristic evidence of his deep personal interest in the students, an eight-room dwelling with an acre of ground which he intended for the use of a "self-help colony." This property he bought with funds procured through his personal solicitation among the friends of the university. The self-help colony has not yet been organized, and the original plan may never be carried out; but, in the meantime, the money derived from the rental of the house is being used as a loan fund for the assistance of worthy students.

Mr. Hogue was succeeded in 1910 by the Rev. Homer Worthington Starr, who came from a suburban parish at Chi-

cago. A young man, and a graduate of Harvard and Sewanee, Mr. Starr began his work with the enthusiasm of an energetic nature and the intelligence of an active and well-trained mind. His sermons and informal lectures are clear, strong, interesting and convincing. Combining a staunch Churchmanship with a broad and sympathetic attitude toward men of every school of thought which differs from his own, he has given a constructive leadership to the Church life at the university, and has proved himself both a teacher and a friend of those within and without his parish. He takes an active part in the class work, literary societies and religious organizations of the university; makes frequent calls upon the students; invites them to his home; and endeavors to win their confidence and friendship and to extend to them every aid within his power.

The strategic value of the work at Chapel Hill is to be seen in the fact that not only are the students who come from Churchly homes kept in a sympathetic touch with the Church of their earlier training and more fully instructed in her ways, but the church

services here are regularly attended by many with other affiliations or none; and men are frequently found at the services in the Chapel of the Cross who had not hitherto seen the Prayer Book form of worship.

In the meantime, it should be said that the local parish and its members have suffered from no neglect under the new arrangement. The Sunday-school has been thoroughly reorganized and increased in numbers and efficiency; the various parochial organizations have been unified and strengthened; and steps are now being taken for the immediate erection of a new rectory, the funds for which have been locally subscribed, and for the early erection of a parish house, subscribed for by Churchmen throughout the state. It is hoped that this building may be ready for use in the coming year.

On the whole, it appears to me that the problem of caring for religious training at this state university has met with a reasonable solution—and that the dioceses in Virginia, or elsewhere, may with great confidence follow the lead given them by "The Old North State."

Christian Unity*

By the Rev. Russell Cecil, D.D.

Pastor of the Second Presbyterian Church, Richmond, Virginia

SO long as there is vital Christianity in the world, there must be Christian unity. Those who trust in the Lord Jesus Christ, love Him, and have His Spirit, necessarily enjoy the same experiences. They are His disciples and friends, He is their Saviour and Lord. In what sense and to what degree must this necessary Christian unity manifest itself in visible and organic union? Is such a union desirable? Is it practical? What did our Lord mean by the prayer, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me"? Of course this unity is spiritual, it is in some sense the same in nature as the unity between the Father and the Son; the disciples are to be one with the Father and the Son, as well as to be one with each other. The effects of such unity are to convince the world that Christ has come as its Saviour. In striving for an outward manifestation of this unity in an organic union, the nature and degree of the unity itself must not be forgotten or obscured. Whatever form it may take, and however far-reaching it may be in its manifestation, it must crystallize around Christ Himself. This seems to necessitate liberty in union; which may, perhaps, be illustrated by the motto of the United States: "E Pluribus Unum."

It seems hardly possible to make any real progress in the outward union, even of those who are spiritually united in Christ, without starting out with this *postulate*. Individual liberty among intelligent Christians is necessary in any outward organic union. As long as one

or another of the multitudinous denominations which constitute modern Christianity insists upon some distinctive *sine qua non* as essential to the existence of the Christian life, or to the existence of the true Church, anything like organic union is an impossibility. As long as any one segment of the great Christian body insists that it alone has the Spirit of Christ and has the right to call itself the true Church, to the exclusion of millions of other earnest believing souls, the movement toward organic unity can make no progress. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body."

There is a discussion of this subject in the fourth chapter of the Epistle to the Ephesians, which should be carefully studied by all those who are seeking to promote the union of various branches of the Church of Christ. The apostle makes clear the essential unity of all believers: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all." According to this there is no room for divisions in the body of Christ. But continuing the discussion, the apostle intimates further on in the same chapter that this unity is, in our present state of existence, ideal. Those who compose the body of Christ, while united to Him by a living faith, are still imperfect, and are here undergoing the processes of sanctification. "And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain

unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ." This seems to be a recognition of the fact that the divisions in the Church are due to the imperfections of the members who compose it; because men and women who are earnest Christians are far from perfect as long as they remain in this life these perfections manifest themselves in differences of opinion, and a want of harmony in the work which God has given them to do. The ideal unto which we all hope to attain is "the unity of the faith, and of the knowledge of the Son of God." Christ has given to the Church its officers: apostles, prophets, evangelists, pastors and teachers, "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God." In a word, it is the work of the Church, through its officers and teachers, to remove the imperfections of its members and to build up the body of Christ; the goal being "the unity of the faith, and of the knowledge of the Son of God." When that has been attained the Church will be like "a full grown man," as compared to a child. Many imperfections which are natural to childhood should disappear in mature manhood.

These remarks are not offered as an apology for the divisions in the body of Christ, but rather as a statement of facts, which, apparently, were anticipated by the great Head of the Church and the apostles; and are to be explained upon the theory of the necessary imperfections of the material of which the Church is composed. It is because so many are imperfect in their faith and knowledge that they are still

*The last of the series of papers on Christian Unity regarded by representative leaders of various denominations. While THE CHURCHMAN considers it a privilege to present these articles, it does not necessarily endorse the views they may express.—Editor.

in a childish state, and that they are "tossed to and fro and carried about by every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error." It is encouraging, therefore, to those who cherish the ideal of a united Church, which is the teaching of the Holy Scriptures, to believe that as Christian people grow in grace and knowledge, and in likeness to Christ, they will necessarily become one in body as well as in spirit.

It is obvious that union must begin among the various sects of Protestantism, and first among those communions belonging to the same family. When the different kinds of Presbyterians, the different kinds of Methodists, the different kinds of Baptists, and so on, get together, constituting one body of each communion, a beginning will have been made. It may as well be admitted that the differences between these various bodies of the same family cannot, in the Spirit of Christ and under the teachings of the Holy Scriptures, be justified. They have, no doubt, been honestly made, and in what may be supposed to be the interests of truth; but it may be safely affirmed that interests of the vital truths of the Gospel do not demand such divisions among the disciples of Christ. If the union of the different bodies of the same family can be effected, then attention may be seriously turned to an outward union of the different Protestant sects. This is by no means hopeless or impossible, provided, of course, that Christian people, while loyal to Christ and essential truth, are willing to grant liberty of opinion, in matters non-essential, to others.

On this question of union between sects, what are the relations between the Episcopalians and the Presbyterians? It will, perhaps, be as easy to effect an union between these two as anywhere else. In Reformation times, when they may be said to have broken away simultaneously from the Roman Catholic Church, in England the Protestant Church was Episcopalian, in Scotland it was Presbyterian; both were and still are united with the State. James Anthony Froude remarks, somewhere, that but for Burleigh in England and Knox in Scotland the Reformation in the British Isles would have been a failure. These two forms of Protestantism started out side by side.

Some years ago in conversation with a good friend of mine, an Episcopal clergyman, I asked him this question: "What was the difference historically in the relation of the Episcopal Church in England and the Presbyterian Church in Scotland to the Roman Catholic Church?" His reply was, "None, except that the Presbyterians in Scotland carried the principles of the Reformation further than the Episcopalians in England. They sustain the same relation, however, in their origin to the original historic Catholicism." In matters of faith, as these find expression in the "Thirty-nine Articles" and in the "Confession of Faith," these two bodies are very similar. The two creeds are both unmistakably clear and loyal to the doctrines of grace. In matters of order they both claim unbroken historic connection with the ancient Church. In the Church of England the Episcopal authority resides in the Bishop or Bishops, and in the Church of Scotland it resides in the presbytery. Both claim that ordination can be only performed by ordained men, and the claim of an unbroken line of ordained ministers in one Church is as good as it is in the other. There seems to be, therefore, no historic and insuperable obstacle to

the visible union of these two bodies upon matters of faith and order; provided, of course, each is willing to recognize in essential things the soundness of the other, and a certain liberty is granted in matters of practical administration and worship to all who become members of a united communion.

In the early years of the nineteenth century, in Richmond, Virginia, when the city was a small town, there lived two clergymen, known as "Parson Blair," Presbyterian, and "Parson Buchanan," Episcopalian, who ministered to the spiritual needs of the people. They held services on alternate Sundays, in the same building, and preached to practically the same congregation. They

were fast friends, and the harmonious way in which they performed their sacred duties made a lasting impression upon the community. A book has been written, called "The Two Parsons," describing the lives and labors of these two devoted ministers of Christ. The influence of their work is felt to the present day; and the most harmonious feeling has always existed between the Presbyterians and Episcopalians in this city. Ministers frequently speak in each other's churches, and unite in the sacred offices of marriages and funerals. This is a practical exhibition of Christian unity, which might well pave the way to closer union between these two bodies at some future day.

Far Eastern Snapshots

Final Impressions

By the Rev. A. R. Gray

THESE are two questions which we are bound to be asked when we get back. The first is: "What impressed you most in China?" To this I can here reply: "The Chinese clergy." We have a body of native priests in the valley of the Yang-tsze that can be compared favorably with any similar body elsewhere. Such men as Woo and Tsen and Hu and Hwang—I could mention many more, and should, if I were giving a list of all the first-class men—such men as those were blessed surprises to me, and awakened me to a realization of the fact that the fate of China is already sealed and that the priests of the Sheng Kung Hui are the keepers of the gate. They are really a splendid body of men, and the American Church may well be proud of having raised up such a band of proclaimers of righteousness.

The second question that we are going to be asked is: "Are the amounts paid to our foreign missionaries too large?" This is a perennial question and one which is so much debated that I am glad to set down the conclusions that I have come to as a result of serious thought. I believe that I am specially well-qualified to deal with this problem, since I came to China with a deep desire to satisfy my mind about it. As a result of much investigation I can say without qualification that, whereas I came out prejudiced against the present schedule, I am returning convinced that it is just what it should be. It is not a simple matter. I could not set down in a few words why I think that every penny the Board puts into missionaries' salaries is well spent. I grant that, looked at from the point of view of the missionary in the home field, our scale for China and Japan does seem high, and yet, since I have studied the conditions on the ground, I will not grant that it is unfair or unwise.

I wrote out a long apologia upon the subject, and had intended sending it along with this letter, but upon second thought decided it would be best not to, since in endeavoring to explain something I might be unintentionally misinterpreted. The conditions in the Orient are so unusual, and the way in which our representatives work so unlike anything we know at home, that one cannot understand the situation without seeing it. Suffice it to sum up the mat-

ter by saying, first, that each American in the field holds a position analogous to that of a presiding presbyter. Thus, for example, Mr. MacRae has oversight of St. Peter's, Shanghai; Grace church, Shanghai; the stations at Woosung, Kiading, Taitang, Tsingpoo, Bahngauh-kaung, Hyih-mo-kyau, Yangsiaug-kyung, Dzoong-koo, Oen-ding. Or, as another example, Mr. Maslin superintends the work at St. John's church, Hankow; the Chapel of the Resurrection, Chiakoo; St. Peter's, Hankow; and the stations in Hanyang and Tsai Tien. Now this kind of work is quite unlike anything known at home, and, what is more important, makes heavier demands upon a man's fortitude and patience and health than anything we in the States are called upon to endure. In the second place, whoever is to do this gruelling work must be kept in the best of condition, and to keep men in condition in an adverse climate, among unsanitary surroundings, and under the pressure of an heathen environment, is no simple matter. They must be well housed and well fed and cheerful, and the amount of their stipends only just permits of these things, with nothing to spare. They do not live high. They are not luxurious. They merely have such things as enable them to march "breast forward" in the face of a furious fire. One last word, and then no more on this subject. The type of men and women we have in the field is such that if they had more than they needed they would let us know and ask that their salaries be reduced.

Our experiences going to Zangzok were multifarious. Be it known that between Shanghai and Nanking is a network of canals of inconceivable intricacy. I am acquainted with Holland somewhat, and Venice, but neither of them knows anything about canals compared to Kiangsu. The nearest parallel to it that I have seen is in that part of Sweden which lies south of Stockholm, where one can go anywhere and everywhere by water. Dr. Lee's gig is a launch, and in it he goes all about the neighborhood healing diseases—and incidentally making money wherewith to help run his hospital. To our joy he offered to take us to Zangzok in the "Bing Fl," or "Flying Peace" (as a member of the Board of Missions' yacht club he should spell the word Ping, for