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EDITORIAL

THE CONSECRATION OF DR. STIRES

"ALL AUTHORITY"

BY THE BISHOP OF WESTERN NEW YORK

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AT THE CONSECRATION OF THE RT. REV. E. M. STIRES, D.D., BISHOP OF LONG ISLAND

The Consecration of Dr. Stires

IN the church of which he had been rector for twenty-five years, St. Thomas' Church, New York City, the Rev. Ernest Milmore Stires, S.T.D., L.H.D., D.C.L., was consecrated, November 24th, a bishop of the Church of God, and third Bishop of Long Island, by the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop and Bishop of Bethlehem, assisted by the Rt. Rev. John Gardner Murray, D.D., Bishop of Maryland, and Presiding Bishop Elect, and the Rt. Rev. William T. Manning, D.D., Bishop of New York. Seven Bishops joined with the consecrating Bishops in the laying on of hands. Some thirty-five prelates of the Church, 430 priests, and an immense congregation were present.

Dr. Stires was attended by the Rev. Milo Hudson Gates, D.D., and the Rev. Alexander G. Cummins, D.D. He was presented by the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, and the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts. The preacher was the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, whose sermon appears in full in another place in this issue of THE LIVING CHURCH. At the celebration of the Holy Eucharist the Presiding Bishop was the celebrant, and was assisted by the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, gospeller, and the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, epistoler. The litany was said by the Rev. C. Rochford Stetson, D.D., rector of Trinity Parish. Only certain of the bishops and members of Dr. Stires' family received the Communion.

Other bishops present at the consecration were the Bishops of Springfield, Washington, Delaware, Southwestern Virginia, Central New York, New Jersey, Pennsylvania, Arizona, Missouri, Harrisburg, West Virginia, Western North Carolina, and North Tokyo, the Bishops Coadjutor of Ohio, Bethlehem, Albany, Western New York, Southern Virginia, Newark, and New Jersey, and the Suffragan Bishops of Central New York, Porto Rico, and New York.

After the consecration, the bishops and clergy were the guests of the wardens and vestrymen of St. Thomas' Parish at a luncheon in the ball room of the Hotel Plaza. Mr. Charles Steele presided, and brief addresses of congratulation were made by the Presiding Bishop, and Bishops Murray, Manning, and Lawrence.

Bishop Stires made a very felicitous reply, briefly thanking every one and pledging himself to do his best. He excused his comparatively brief speech by saying, "I am the baby bishop, and little children should be seen and not heard!" In the evening Bishop and Mrs. Stires were the guests of honor at a dinner given by the men of St. Thomas' Parish.

At a meeting in St. Thomas' Church on the afternoon of Monday, November 23d, eighty of the clergy of the Diocese of New York, special friends of the bishop-elect, presented him with an episcopal ring. Bishop Manning was spokesman for the eighty priests who gathered in the choir of the church to make the presentation. The ring is a circlet of gold set with a large amethyst in the traditional shape, the *vesica piscis*. On the face of the stone, engraved in reverse, are the arms of the Diocese of Long Island, with the initials E. M. S. intertwined beneath.

"It is my great happiness to present you with this Bishop's ring as a symbol of your office and of the happiness that awaits you," said Bishop Manning. "We present it to you as a token of what you have been to this Diocese and as a token of what

you will be to the Diocese of Long Island and as a Bishop of the whole Church."

Dr. Stires replied briefly. "My dear Bishop and my brethren, the memory of this occasion is already engraved on my heart. This ring is a token of your affection and your confidence. It is a symbol of authority and of responsibility."

Dr. Stires asked his brother priests to remember him in their prayers.

The Bible delivered to Dr. Stires was the gift of his wife's mother, and the pectoral cross was the gift of the wardens and vestrymen of the parish. The Rev. Dr. Gustav A. Carstensen, on behalf of the New York Churchman's Association, presented Bishop Stires with a leather portfolio marked with his initials and the arms of his Diocese, filled with stationery.

Among other gifts were a motor car, with an endowment fund, and two sets of episcopal vestments.

Bishop Stires was enthroned in his Cathedral of the Incarnation, Garden City, Long Island, on the First Sunday in Advent, November 29th, at which the Very Rev. O. F. R. Treder, D.D., Dean, officiated. The Bishop preached. In the evening Bishop Stires dedicated the memorial organ at the Church of the Holy Trinity, Brooklyn, and his first confirmation was at St. Matthew's Church, Brooklyn, December 1st.

Bishop Stires has asked all the clergymen of the Diocese to meet him at St. Paul's Church, Flatbush, Brooklyn, on Monday, December 7th, at noon.

The Rt. Rev. Ernest Milmore Stires, D.D., L.H.D., D.C.L., Bishop of Long Island, was born in Norfolk, Virginia, May 20, 1866, the son of Van Rensselaer W. and Letitia Milmore Stires. He was graduated at the Episcopal High School of Virginia in 1885, and from the University of Virginia with the degree of Bachelor of Letters, in 1888. For the scholastic year of '88-'89 he was one of the masters in his old school, the Episcopal High School of Virginia, later entering the Virginia Seminary, from which he was graduated in June, 1891. In that month he was ordained deacon by Bishop Whittle and placed in charge of St. John's Church, West Point, Virginia. In June, 1892, he was advanced to the priesthood by Bishop Randolph. In January, 1893, he became

rector of the Church of the Good Shepherd, Augusta, Georgia, but in the following November he took charge of Grace Church, Chicago, while its rector, the Rev. Dr. Clinton Locke, sought restoration of his health in Europe. Dr. Locke returned in 1895 and at once offered his resignation, whereupon the young clergyman was elected to succeed him as rector of the parish. He filled this office until May, 1901, when he was elected rector of St. Thomas' Church, New York City.

In January, 1894, Dr. Stires married Sarah McKinne Hardwick, of Augusta, Georgia. They have four sons, Ernest Van R., now at the Virginia Theological Seminary; Hardwick, who is in business; Arthur McKinne, an architect; and Milmore, a student at Cornell University.

On May 26, 1925, Dr. Stires was elected Bishop Coadjutor of Long Island, accepting his election about two weeks later. On the death of the Bishop of Long Island on October 15, 1925, Dr. Stires became Bishop-elect. At this time he was in attendance upon the General Convention in New Orleans, where he had been elected President of the House of Deputies. Perhaps no newly consecrated bishop in many years has had such hosts of warm friends throughout the Church as Bishop Stires.



DR. STIRES AS BISHOP-ELECT

"All Authority"

Sermon Preached at the Consecration of the Rt. Rev. Ernest M. Stires, D.D.,
to be Bishop of Long Island

By the Rt. Rev. Charles H. Brent, D.D., LL.D.

Bishop of Western New York

"Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." St. Matt. 28:19-20.

I WISH I could hear these words for the first time. Familiar as they are, they thrill me with their exultant strength whenever I read them anew. They open up new vistas of hope and happiness, of greatness and immortality, of a world exalted, completed, unified, made Christian wholly and irrevocably. They set their own seal upon their authenticity. Under their spell we move out into life with the joyous sting of certainty goading us on to renewed effort to do the great bidding of winning the nations of the earth to Him.

How hedged in with finality that bidding is! Before the commission comes the charter under which it is issued. He who bids us to the new creative act of making disciples has been given authority over and possession of all things in heaven and on earth.

We are familiar with authority in piecemeal fashion—authority over a nation, an institution, a department. But this is authority over all things seen or unseen. It is the unifying authority for which human life had been waiting. It is final and exercised by Man over man. There is no separation of the religious from the secular in His jurisdiction. It includes in one vast sweep the whole universe—nations and all their contents, the realm of thought ramifying into ten thousand specialisms, the domain of activity running into a myriad vocations, fast slipping time past, present, and future, the tiny sphere of the known and the endless stretches of the unknown from Alpha to Omega, from the beginning to the end.

Jesus Christ here claims an authority which is possession. See Him stand, running through His fingers the countless threads of the ages, disentangling their confusion, overruling their waywardness, weaving them into that web of life which is imaged in "the correlation of organisms, the linkages binding one living creature to another in a vital economy."¹

On a previous occasion does the Master of life quietly claim authority over mankind. It was just before He went to His death. "Jesus said, Father, the hour is come: glorify thy son, that the son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life" (St. John 17:1-2). Regard the man who, as a figure of history, has come and gone—a speck of humanity floating for a moment in the sea of the ages, an unlettered artisan, in outward appearance a Jew such as you can see in any Ghetto today, calmly claiming authority for time and eternity over all mankind! All flesh is His, mankind in "its weakness and transitoriness," the generations that have been and the generations that are to be—the Roman and the Greek, the Chinese and the American, are His not only by "authority and right," but also by "appropriation and possession," for that is what the term He uses implies.² He declares universal ownership received at the hands of His Father, as the proprietor of an estate or the owner of a business proclaims, as I have often heard them do, his pride of possession.

He is not alone. His intimate friends, to whom He has been talking in terms of understanding solicitude and love, are watching Him as He stops talking to them and with uplifted eyes talks to God. I wonder what they thought of His audacious claim. What would you have thought had you been standing by? What do you think of it now as you hear it repeated nineteen hundred years after? Certainly if it held good then, it

holds good now. What do you think of it, I say, and what meaning do you attach to it as touching your own case?

Jesus chose, so it would appear, an inappropriate, even a foolish moment in which to make His claim on human life. He was on the edge of His lowest moment of popularity and at the apex of dislike and hatred. He was esteemed in about the degree that a criminal caught red-handed is esteemed by the crowd that have caught him. Further than that, He knew it. He was aware that at that very moment the last little remnant of a following was held by a frayed cord about to snap, that one of His close comrades had already bargained for His life, and that the rest would be like a frightened flock of sheep in a moment, scattered hither and you, and He would be left alone. This is the hour in which He announces His universal jurisdiction over mankind, the hour for which He has patiently waited—"I, if I be lifted up from the earth, will draw all men unto myself." The road of loneliness and nakedness was the only road to universal sovereignty.

Having spoken, His voice is stilled in death. He reappears, freshened and strengthened, to reiterate His claim and to enlarge it so that it comprehends not only mankind but every thing visible and invisible, from the cluster of Hercules to the whirling universe of the atom, from the ordered phalanxes of angels and archangels to those splendors which are whispered in the sunset and hidden behind the blue eyes of babyhood.

It is in this claim to universal sovereignty that the great leaders of life find rest and peace, inspiration and confidence. We too, in our day, look to Christ "who is over all. God blessed forever. Amen" (Rom. 9:5). "For of him, and through him, and unto him are all things. To him be glory forever. Amen" (Rom. 11:36). St. Paul uses these words, not in intellectual ecstasy, but with the sober realization of a final trained, philosophic mind. Human life needs certainty for its final guide, and here, and only here, we have it. Jesus Christ is what He claims to be, the final authority in life and in death; and His authority is universal, over things seen and unseen, in science and religion, in business and politics. His claim is royal in that it is real.

But His jurisdiction is disputed and divided in our day. It is relegated to a little sphere called "spiritual."

IT is the first duty of modern Christian leadership to renew Christ's claim of authority over all things. It is a difficult task. "If seeking the Truth seems easy, we may be sure we have lost our way."³ But it is also a joyous task.

In pre-Christian times there existed the unity of simplicity. Religious men thought and lived in terms of the whole:

"The heavens declare the glory of God;
And the firmament sheweth his handiwork.
Day unto day uttereth speech
And night unto night sheweth knowledge.
There is no speech nor language;
Their voice cannot be heard.
Their line is gone out through all the earth.
And their words to the end of the world." (Ps. 19:1-4).

"When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
Or one of earth's race that thou shouldst befriend him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou madest him to have dominion over the works of thy hands;
Thou hast put all things in subjection under his feet." (Ps. 8:3-6).

I quote two conspicuous passages to illustrate the attitude of the ancient religious mind to the seen world. The Psalter is crammed full of the universe, the totality of things, on the broad canvas of which the Psalmists paint in their own rela-

¹ Thomson's *Concerning Evolution*, page 101.

² Bernard's *Central Teaching of Jesus Christ*, page 343.

³ Thomson's *Concerning Evolution*, page 196.

tionship to God. In those agricultural, pastoral days, when men lived in the open they lived in a whole world.

"In seeking to recapture something of the old religious wonder, we should not attach too much importance to the size of the canvas. But it is very impressive. Before Galileo the stellar universe consisted of less than five thousand visible stars; the telescope raised the number to hundreds of thousands; the photographic plate to hundreds of millions. And besides these there are the thousands of dark stars!"⁴ The trouble is in the specialisms of science. Our day is analytic. Science remains, as Gilbert White defined it, "the extension of common knowledge"⁵ but its various departments which have been pursued independently are only now being drawn together again into a unity of variety. Institutes are being established for welding together the findings of the various branches of science. The human mind is capable of receiving the whole truth, but it is small in its greatness. Its common fault is generalization from insufficient data—from a single branch of study with inadequate reference to other branches; and so we get "biologisms" and other "materialisms."⁶ A man may be tripped to a fall and be cooped up in materialistic darkness by resting in the findings of a single science. This can easily become the fate of a modern student unless he is taught from early childhood to live and think in the whole world, with the recognition that Jesus Christ is in supreme authority over all.

I recognize that I am reasoning from the opposite pole to my friend Harry Emerson Fosdick, in November *Harper's*. He speaks for those who "strain after a cosmic theory, a belief in God as an hypothesis to explain the universe, and often they have a desperate time getting it." Then he recommends a creed beginning with "I believe in Man," on the score that Christ "could have gone on through a long and peaceful lifetime saying what He pleased about God, but He was hated and crucified because of His attitude toward man." Precisely so. But was not His mind toward man the logical conclusion of His mind toward God, whom He invariably calls "Father"? He is making theology practical. If God is Father, then men are brethren. He clung tenaciously to God as His Father and the Father of the human family, and thus was able to deal with man as brother—and only so. There is more peril than help in any other approach. The main effort of Jesus Christ was to secure from men belief in Him, the Son of Man, as the Son of God, that all men might accept God as Father and man as brother. It is this which lifts up the whole human race to an unwonted height.

AGAIN, it is the part of a Christian leader today to accept his position and to teach and preach as one commissioned by and for the whole Church—"a Priest in the Church of God," "a Bishop in the Church of God." He cannot be anything less or look upon himself as anything else. The seat of sectarianism and of catholicity is within the soul. It is neither boastful nor presumptuous for one to insist on the broadest possible relationship with the whole Church of God. No thoughtful man today can consciously submit to ordination or consecration to life and service that is not as wide as human contacts permit. Who would be satisfied with being a bishop in a Church which contains a couple of million members, or less than two per cent of the total population of the United States—this and nothing more? A true man wishes to lend himself to the largest possible ends at least to reach his own nation, which is but a fragment of his whole duty, by his service. I admire the quiet assumption by which the Pope proclaims himself to be the "servant of the servants of men," and considers the moral and spiritual well-being of the race as being in his keeping. I would emulate it and spur others on to emulate it in the spirit of love. "Whosoever would become great among you, shall be your servant: and whosoever would be first among you, shall be bondservant of all" (St. Mark 10: 43-44). What difference does it make if there are those who do not wish your service. They cannot help it if, contrary to their wishes, you watch for and seize opportunities to serve. Let your heart beat with theirs. They cannot prevent that. We must act as if there was unity, and unity will come in the doing. We must relate our Christianity to that of others by whatever means will best bring about an understanding and a fellowship, with-

out ignoring or injuring the special gift we enjoy and which it is our business to make available for the whole fellowship. Our light is a light to be set on a candlestick that it may light the whole house. It is not to be kept safe under a cover where it will be protected from the wind. It must be put within the gaze of all men. The more catholic a Church claims to be, the more should it be found in the thick of things, playing its catholicity on those who do not have it. Aloofness and service are not friends. Catholicity is fearless, never afraid of being snuffed out by contacts with those who are less catholic. Indeed catholicity, like freedom, lives and retains its power by living perilously. Never is anything or anyone so safe as when trying to seize an opportunity which leads into danger. The man and the Church who practice catholicity will do more to bring about understanding and coöperation between the Churches than any one else, as well as learn the meaning of the glorious liberty of the children of God.

WHILE the aim and function of the Church is to win the individual to discipleship, it cannot stop at that. The Christian leader must somehow find his way to the rim of the world and take his stand upon it, looking out over the whole of mankind, and translating all his loyalties into terms of loyalty to mankind for whom Christ died. It is his part to bring the corporate conscience of the Church to play on the corporate manifestations of the life of the day. There are those who would question the authority of Christ over politics, national and international, industry, and economics. As statesmen, captains of industry, and economists, they challenge the competence of the Church to enter their sphere. The blame rests with the Churchman chiefly. They have weakly surrendered or weakened the jurisdiction over life which our Lord has committed to His Church. "The moralists and the theologians have conceived the ideal Christian life as lived not exactly *in vacuo* but certainly not amid the concrete relationship of social life; whilst the economists and politicians have long been schooled to think that their problems were exclusively technical."⁷ We seek for reconciliation and coöperation here as in the case of religion and science. The duty of the Church is not to interfere with the proper function of the state, of science, or economics, but to claim final jurisdiction over the moral and spiritual implications in their operation. It is the common business of the Church to enlist in the service of the Kingdom of God on earth technical and expert knowledge of every sort. If it does not, there will be—indeed there already is—the devil to pay. Science without a soul is a menace. So is the state. So is industry. So is society. St. John says that any organization or phase of life apart from God "lieth in the evil one." We should aim "at the focussing of all that is best in Christian thinking about the present social life of the world—its merits and defects, its tendencies upward or downward, the opportunities it affords Christian witness and service, and the possibilities of shaping it along better lines."⁸

If this is true, then it can never be sufficient for the bishop of a Diocese to be content with having jurisdiction over a group of parishes considered as religious clubs without reference to the community of which they are a part. The Diocese of Long Island is a redeemed waste cast up by the sea, made beautiful as a resting place and a playground for rich and for poor. The city of Brooklyn is a marsh land framed into a populous borough of the largest city in the world. It is waiting to be given a soul—its races reconciled, its divisions healed, its materialism cured, its economics Christianized, its politics purified, its mission discovered. What an undertaking for a spiritual leader! To study and to know his city and then to lay his plans, as Theodore of Tarsus laid his plans when he went to England, with such success as to leave his unifying impress there for all time. This should not be considered chimerical or unduly ambitious, for is not the disciple sent out to recreate nations and teach them to observe all things commanded by Christ? The religious leader who swings free in the uplands of daring will find joy and inspiration in the contemplation of such a vocation. Of course a united Church alone can adequately handle these great matters effectively, but he who gathers into his soul the principles of unity can go a long way.

The unity of Christendom is no longer a beautiful dream.

⁷ The Rev. Malcolm Spencer, in the *Review of the Churches*.

⁸ *Ibid.*

⁴ Thomson's *Concerning Evolution*, page 13.

⁵ "Common knowledge, which becomes in its developed form scientific knowledge." Hobson's *Domain of Natural Science*, page 461.

⁶ Thomson's *Concerning Evolution*, page 224 ff.

It is a pressing necessity for the rousing of that passion for Christ which will be the most flaming thing in the world, that certainty of voice and touch which will quell honest doubt and perplexity, that fund of wisdom which will open up spiritual vistas such as now we only yearn for. Nationalism began to eat into the body of Christendom four hundred years ago, and has continued to work until Christianity has been nationalized instead of the nations being Christianized. The law of the state has become to the average citizen the embodiment of God's moral requirements. In some countries the Church is little better than a vassal of the state, instead of its converting power. Until the Churches unite, we shall have to move as men grievously wounded—haltingly, lamely, without a supernatural and final guide in the moral and spiritual movements of the time. We shall be unable to invite the nations to walk in the light of the Kingdom of God and in this way bring their glory and honor, together with that of their rulers, into it.

All these things, my brother, are your heritage, as you move up into the episcopate and are made a Bishop in the Church of God. You might well be afraid to face them were it not for the double hedge, before and behind, with which Christ protects you—with the assurance of His final authority on which the Christian commission is based, and then with the added assurance that you will not have to do these things alone but that His presence and constant aid are yours always—"O! I am with you always even unto the end of the world."

You are entering your new office at the dawn of a new day. How great are the changes since your great predecessor, Bishop Littlejohn, was consecrated fifty-six years ago! Population, conditions of life, outlook into the future, have all changed. You are taking over your work from a hand but lately stilled in death. I shared in the consecration of Bishop Burgess less than a month after I was made Bishop of the Philippines. It was a joy to him that the choice should have fallen upon you to be his successor, and we mourn that he should not have lived to welcome you into office.

You have had the happy experience of twenty-five years in the parish of which my first rector, Dr. John Wesley Brown, was your immediate predecessor. It was you who welcomed me in the pulpit of St. Thomas' two days after my consecration in 1901. I have followed your course with interest and affection. Today I wear on my breast the crucifix which you brought me in France during the terrible days of the war. And now, at your request, I preach the sermon at this your consecration. Our lives have touched and crossed and become entangled in affection and common interests.

Your preparation for episcopal ministrations in Long Island has been rich and full. You cannot help being popular. You have a loving heart; and as long as it beats, it will draw men to you. Launch out the great love of which you are capable, in the direction of the unloved and alienated. Accept your full commission as a Bishop in the Church of God, and live up to all its implications.

The way of the fearless leader is lonely. Do not be afraid of being misunderstood. There is an austere joy in being alone with the truth. Those who look far enough ahead with prophetic soul must live in advance of their day. Under the surface of the discipline of loneliness, there is a freedom and a vibrant joy beside which all minor rewards are as nothing. There is a life which seems to be sufficient and satisfactory. The temptation is to rest in it. Do not. Reach up to the higher which reveals itself only as we enter it. I have refrained from dwelling upon the obvious duties of a Bishop in that the ordinal stresses them. You are chief pastor and must shepherd your clergy; you are chief host and must welcome the least and the lowest to your table; you must "hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost." I have tried to exalt the office which makes you the chief disciple among many fellow disciples; the nations are your care and all the groupings into which human life shapes itself. It is on the background of the larger you can best do the personal service to which God has called you in the Church.

Some ravingnes and guilds that collect clothing and other things for sale or distribution furnish canvass bags to their contributors who like a convenient place to stow things away until an accumulation is sent off. And the bag helps to keep the needs of the guild in mind.

THE WUSIH CLINIC

THOSE who have been interested in the recent appeal for help in keeping open the free clinic maintained by St. Andrew's Hospital, Wusih, China, will enjoy reading the following letter from Dr. Claude Lee, the head of the hospital, now in his twentieth year in China. The Department of Missions has received enough money to carry the clinic for a year. Dr. Lee writes, in part:

"Our free clinic continues to function and flourish, not affected by recent disturbances. It is open every Wednesday afternoon. Since 1921 there have been over 40,000 visits to it. Of course it is difficult to keep well-to-do people from taking advantage of it, but we manage by charging a fee for medicine to well-dressed people.

"Two of the commonest and most disagreeable diseases we have to treat for these poor people are itch and ringworm. As is doubtless well known, the treatment for itch with sulphur ointment is effective. We give out dozens of jars of this ointment every week, and always tell the patient to boil his clothes and take a bath before applying the ointment. With this treatment I think we have given more genuine relief from suffering than from any one thing we do.

"There are many cases of ringworm covering the entire body. Among rickshaw coolies, workmen, and beggars this is very common. Again the garments must be boiled if treatment is to be effective. Itch is caused by a small animal parasite which burrows into the skin. Ringworm is caused by a vegetable parasite which grows in the superficial layer of the skin. For the latter, we keep bowls of tincture of iodine in a small room in the Out-Patient Department. In each bowl is a small brush; usually a Chinese pen. The patients paint accessible parts themselves or have a friend or relative paint inaccessible places.

"Surgical cases, eye diseases, and various internal diseases are weeded out and given special attention by trained nurses. Many very sick people, absolutely poverty-stricken, are taken into the hospital from this clinic. There is one old woman who comes regularly every day now, a widow, whose only son died of cholera some years ago. She has a cancer of the stomach and suffers intense pain. With this the only thing to be done is to relieve pain, which is what God made morphine for. This expensive drug we dole out to this old woman in small quantities. Soon she will not be able to come to us herself, though she lives very near, and I have arranged to let her daughter have a little for her then.

"Malaria disables many people every year and is more common among the poor people. If the severer forms are not completely killed out of a man's blood, sooner or later he gets Bright's disease. We have given away as much as Mex. \$25 worth of quinine in a single Wednesday afternoon. In 1921 the gentry of Wusih subscribed Mex. \$1,800 to open and maintain this clinic, but since then have given nothing. This money lasted us nearly two years, with what we could give from general hospital funds.

"Of course the free clinic does not cover all our charity work. There is never a time there are not patients in the hospital not paying one cent for food, medicine, nursing, and the service of the doctors.

"A case in point is that of a soldier who was wounded last January when there was fighting here. This man's general lost and ran away to Japan with his pockets well lined. The soldier, who had part of his lower jaw shot away, had to be fed through a tube for two or three months until his wound had healed. Then we made a new lower lip for him, got a dentist in town to make a plate to hold artificial teeth, and early last month we sent him out fat and well. The dentist, by the way, is one of our Christians, and he refused to take a cent for his work. We have not been paid for the patient's stay and treatment.

"At the time of the fighting last winter we took in about 200 wounded soldiers, for whose care we have so far received nothing.

"I am telling you of things exactly as they are. You must not think that we shall have to close our doors or stop doing charity work for lack of money, but there is need for help, for we cannot improve our service without it, and if we do not improve, we shall go back. . . .

"May I tell you one more thing before I close this very long letter? We are *still* using a Chinese building to house one-fourth of our in-patients. This building has been in use by me personally for a residence and later as part of the hospital for nearly twenty years. You know I am in my twentieth year in Wusih now. Do you think there is any possibility of our ever getting \$15,000, so that we can have clean, light wards for all the patients?

"It is with sincere pleasure that we, out here, learn that people at home are interested in St. Andrew's Free Clinic."

WE DO NOT NEED more national development, we need more spiritual development. We do not need more intellectual power, we need more spiritual power. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen.—*Calvin Coolidge.*