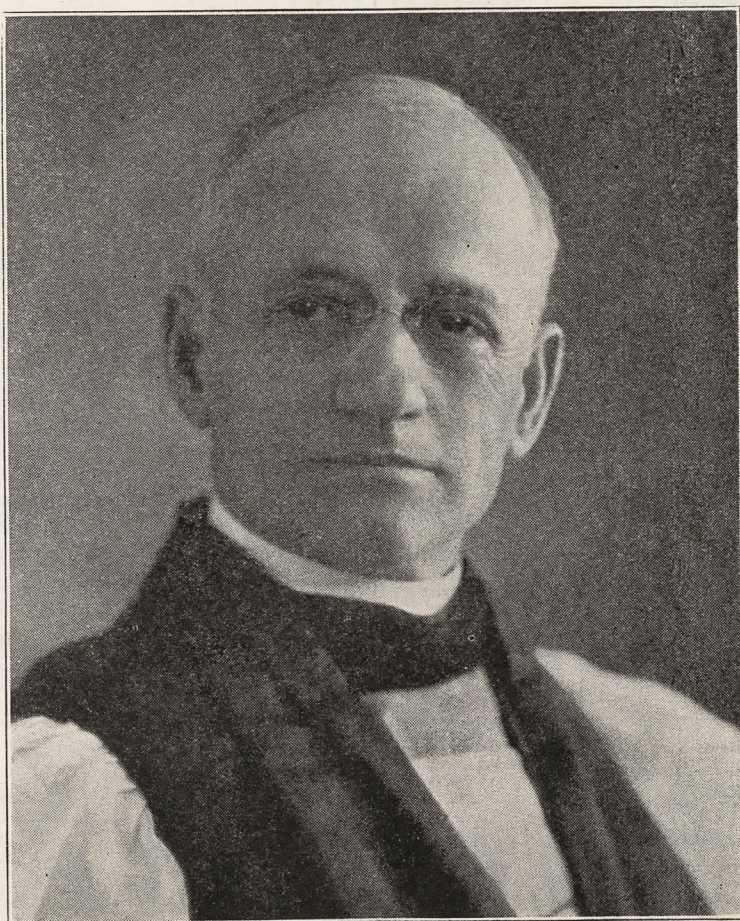


The **WITNESS**

CHICAGO, DECEMBER 3, 1925



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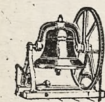
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THE WITNESS

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THE ARC OF COMPROMISE

The Way of Life in the World

BY BISHOP JOHNSON

DURING the session of the General Convention in New Orleans, I heard a great many zealous souls complain that we are always compromising; and I have heard the word 'compromise' sneered at many times by those who are temperamentally uncompromising.

An old acquaintance of mine who was a very able lawyer, wrote a book on "The Real Jesus of the Four Gospels," which has had a very limited circulation, but which contains a few sentences which I desire to broadcast for your consideration.

First, He points out how fundamental is the conflict between the teachings of Jesus and the maxims of the natural world.

Jesus, (stating His ideal standard) says "Go and sell that thou hast and give to the poor."

Nature answers, "Not so. If you had done this in the beginning, you would have had nothing with which to help the poor. If you do it now, you will simply be adding yourself and your family to the number of the poor."

Jesus says, "Take no thought for your life, what ye shall eat, neither for the body, what ye shall put on."

Nature answers: "Take thought for the morrow and provide for the future of yourself and your family."

The contrast between the spiritual ideals and the temporal purposes of men is thus sharply defined.

And yet the writer says "The Gospel of Jesus proclaims the highest ethical ideal that has as yet appeared on earth."

The ultimate goal of Man's struggle and aspirations under the Gospel of Jesus is self-abnegation, non-resistance, the protection of the weak by the strong.

The ultimate goal of nature's forces is self assertion, battle, the crushing out of the weak by the strong.



BISHOP BENNETT
Celebrates an Anniversary

What then is the solution of this seeming antithesis between the ideals of Jesus and the problem of living in the world?

"In Physics," says the author, "a body acted upon by two divergent forces takes the course which is the resultant (a compromise between) the two different forces."

The deduction that the author makes, and it is difficult to gainsay the fact, that every Christian life is more or less of a compromise between the forces of nature and the ideals of Jesus, whether we are willing to confess it or not.

For in every life there is the conflict between the obligations of this world and the ideals of Jesus, and even the most consistent Christian is not able to surrender himself wholly to those ideals.

The author goes on further to say

that the non-compromiser is the legitimate descendant of the old inquisitors. "Without sympathy or toleration for differing opinions and tastes, as husband, father, priest, officer or citizen, the non-compromiser seeks to fit everyone to his own narrow Procrustean bed."

(I like that word Procrustean as used here, for it means if your legs are too long for your bed, you must cut off your legs).

The word "compromise" has come into bad odor because, too often, compromise means a surrender of truth to comfort, but there is a sense in which the word describes the life of every Christian who must live in this world and yet strive not to be of it.

In other words, Christ, who never compromised truth to personal comfort, but who always appreciated the struggle of His disciples to overcome the world, is Himself the ideal; but none of His followers have ever perfectly attained to the ideal, therefore the principle of compromise has been the operating principle of their lives, whether they acknowledge it or not.

In following Christ they have universally been influenced more or less by the pressure of this world.

The zealot, with his one-compartment mind has often pursued his single track idea, ruthlessly through human nature, but never without inconsistency.

We may know the truth, we may strive to follow the truth, but the best of men are forced to accommodate the practice of truth to the necessities of their material environment.

In the same way religious sects with a narrow gauge traction may ride ruthlessly through barren valleys of human experience, but there has to be a certain liberality in a broad gauge religion, which is the result of these two conflicting forces in human life, viz: the ideals of Jesus

and the demands of our material life.

Where then is the tangent of the resultant force? Is it either above or below the meridian which separates godliness and worldliness.

Two forces animate us, the one the commands of Christ; the other the demands of our material life.

What is the resultant? Let us hope that it is a tangent leading up to the perfection of Christ; not leading downward to the selfishness of the materialist.

Our life is the resultant of these two forces and it is only at the price of constant vigilance, that we can grow upward as the years go by.

Lecky in his "Map of the World" shows how political action must always be the result of compromise.

Any honest self-examination will show each one of us that our lives also end in a compromise between God and self; not always a conscious compromise, but never a complete surrender to the will of God.

It must needs follow that the Church in its legislation must frequently find the solution of its problems in a compromise which, while it always marks the weakness of our human efforts, yet also marks the sanity of the body militant.

Better this, than the harsh, uncompromising attitude of ecclesiastical hierarchies which ruin the effect of their mandates by the inconsistencies in which they invariably become involved.

I do not say that compromises are even inspiring, but I do maintain that they are usually preferable to an unreal insistence upon an absolute line of conduct.

And the compromise is hopeful or hopeless according as the resultant force goes upward or downward in its subsequent progress.

The straight up is beyond our powers; the straight down is fatal to our aspirations.

The task of the Church is therefore a difficult one: to insure personal freedom in a range of dangerous compromise is far better than to demand a mechanical obedience which is invariably destructive of personal initiative.

The truth does not lie in between, but the practice must lie in between until we can claim a perfect harmony with the divine will.

I do not approve compromise; I merely recognize it as a necessity, brought about by the limitations of our knowledge and of our performance.

We, none of us, perfectly apprehend the Divine will; we none of us succeed even in doing the things that we would; we none of us can claim an infallible superiority to each other.

If we are to act corporately there must be a certain space given to di-

Our Cover

Edward Huntington Coley is the Suffragan Bishop of Central New York. Dr. Coley graduated from Yale in 1884, and from the Berkeley Divinity School three years later. He then went to St. John's, Stamford, Connecticut as a curate, being called from there to Christ Church, Savannah, Georgia. In 1889 he became the rector of St. Mary's, South Manchester, Connecticut, where he remained until 1893, when he returned to Stamford as the associate rector of St. John's. He became the rector of Calvary, Utica, in 1897 where he remained until consecrated in 1924.

vergent impressions of the Divine will, each of which is imperfect.

This creates an arc of compromise in which the Church must ever act so long as it is manned by men who seek perfect freedom but have imperfect vision.

There is always an arc in which the resultant forces must have fair play or else the whole body of the Church will become static in its operation.

In other words complete orthodoxy or even complete consistency is something beyond our expectation, but it is reasonable to demand that there is a base line beneath which the resultant forces must not tend.

We have a soul looking upward and a material body dragging downward.

Truth is absolute and cannot be compromised.

But methods of attaining truth as well as powers of apprehending it are not absolute.

The Church militant must bear witness to the truth as revealed to it by Jesus; but in its legislation it must ever accommodate itself to such powers of apprehension as are possessed by men, and the fact that it frequently compromises is a better test of its sanity and life than could ever be attained by mechanical completeness in stating and enforcing truth.

And this is so because the spirit of men must be led to Christ by means which are accommodations to their present attitude, for so only can personal freedom be conserved in the struggle for ultimate truth.

It is better to compromise at the expense of perfection than to be uncompromising at the expense of liberty.

Fifth anniversary of the consecration of Bishop Bennett of Duluth on the 17th. Full program of services, luncheons, speeches, and the presentation of a check.

Let's Know

Rev. Frank E. Wilson

BIBLE SOCIETY

THE SOCIETY for the Promotion of Christian Knowledge (S.P.C.K.) of the Church of England, organized in 1698, first assumed the definite duty of wide dissemination of the Holy Scriptures. Similar work was followed up by the Society for the Propagation of the Gospel (S.P.G.) which was established in 1701.

After the Revolutionary War there was a serious scarcity of Bibles in America. The matter was put up to Congress and after an investigation Congress ordered the importation of 20,000 English Bibles at its own expense. Certainly this does not look as though our forefathers intended this country to be officially non-religious. A few years later Congress further recommended to the American people an edition of the Bible printed by Thomas Aitken of Philadelphia.

It was in 1808 that the first Bible Society in the United States was organized in Philadelphia. Other such societies followed until 128 had come into existence within a space of eight years. Then it was felt to be necessary to consolidate their work in some central organization, and a meeting was called in New York, May 8, 1816, when the American Bible Society was formally launched. Twenty-five years later the Society was incorporated and eleven years after that the "Bible House" was built in New York which has been the headquarters of the Society ever since.

The idea was to provide Bibles at the lowest possible cost and, where necessary, for free distribution. The expense was carried by personal donations and gifts from various churches. Some trust funds have been accumulated, but the bulk of the work is still done thru occasional or annual contributions.

At first Bibles were printed in English for the use of the American public, but soon it was found necessary to produce in Indian dialects for missionary purposes. Today the American Bible Society prints the Scriptures in 770 different languages and dialects and more are being added all the time. The difficulties of such translations are almost unbelievable. Missionaries have found most native dialects without grammar or alphabet and with many colloquialisms radically different from those of the Biblical languages. How, for instance, was the missionary in Africa to translate the Hebrew salutation, "Peace be unto you" into the Sheetswa dialect so they could understand it when their customary greet-

ing was "I am split to meet you"? In New Guinea it seemed impossible to translate the Lord's Prayer into the vernacular because there was no word for "kingdom." Therefore, instead of saying "Thy Kingdom come," the Papuans were taught to say "Come, thou Chieftan Great." These 770 translations represent a prodigious amount of labor on the part of some persons who considered the result worth the effort.

With "Bible Sunday" coming in December (the Second Sunday in Advent) it is good for us to think on these things. With the tons of literary trash being poured before the public every week, we could wish for a revival of interest in reading the Bible. Of course, you say, we don't know where to begin or what to read—and so much of it is uninteresting and unintelligible to the average reader. That's why the Department of Religious Education has prepared a pamphlet of Bible readings for the year (five cents a copy, 281 Fourth Ave., New York City) giving short, suitable portions to be read every day. About three minutes daily will do it and your soul will get the benefit. Spend a nickel and get the habit.

Cheerful Confidences

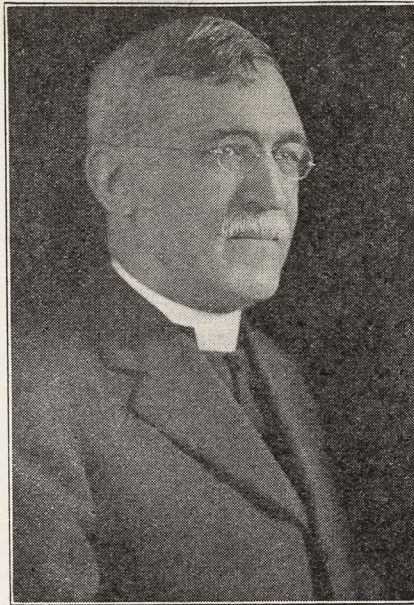
By Rev. George Parkin Atwater

PUTTING THE SECTS IN INSECTS

THE people of New Orleans certainly did all in their power to entertain the General Convention, and to make them comfortable. One or two conditions they could not control. They could not control the heat. And they could not control the mosquitoes.

It is one of those coincidences that make history that the mosquitoes of the New Orleans countryside left their country homes and came up to town "for the season," at the very same time that the General Convention of the Church was meeting. This fact has special significance in New Orleans where pride of race and birth has long been esteemed a proper pride. The Creoles, the descendants of the original French and Spanish settlers, consider themselves the pinnacle of aristocratic heritage in our land, The Corona Coronas. To have acquired a strain of blood of the elite, the socially supreme, the congenitally royal, is a heritage which gives its possessor a sense of pride in his blood and ancestry.

In such an atmosphere, cherished by New Orleans, it is peculiarly momentous that the mosquitoes of the Crescent City should hold their Mardi Gras during the same weeks that the distinguished bishops of the Church,



BISHOP REESE
Injured by a Bad Fall

and the many distinguished clergy and laity should be assembled.

The best blood of the Church flows in the veins of the New Orleans mosquitoes.

For many generations hereafter as the people of New Orleans sit in their little upper porches and eat pralines, they may hear wonderful things. At first it may seem to be only the buzzing of mosquitoes. But if a listener with ear attuned to the subtle sounds of the hovering insects should learn to grasp the meaning of those buzzing, humming, canticles, he would hear strange things in the little colony of mosquitoes that abides in the vines about the porch. For that colony would have within it the best blood of the Church.

"Bzzz—Come here, Kansas. Join our chorus."

The listener now realizes that not only the blood flows in the colony, but that the astute mosquitoes are even preserving the ancient diocesan names of those by whose blood their decaying race was revived.

Of course it is all confusion for a time—but by long and careful attention the listener may get scraps of the casual conversation of the mosquitoes.

"Colorado, stop that humming. You've kept it up on one key for ten minutes. Pittsburgh, you look hungry. A visitor has just arrived. Come and have a bit of drumstick. Here you, Indiana, keep off that doctor. He's a Methodist. Remember your ancestry. The rector will soon be here.—Oh, my poor child. You see, Mr. Bitedeep, he's so puzzled. His father was very much attached to bishops of the same Christian name,

but one was from Milwaukee and the other from Massachusetts, and my poor little lamb is so mixed up in his sense of altitude that he can't fly out of a window without bumping into the frame.—You ask us, Mr. Billfull, why we continue to live in the vines of this porch. Its a matter of sentiment. The family here has a framed picture of Bishop Blank in the room adjoining. It was upon his neck that my father met my mother. We like to retain the traditions."

So the mosquitoes buzz on, prideful of blood, like the rest of us.

The Council's Work

By Alfred Newbery

THE POOR

THINK over the various ways in which you use the word "poor." You speak about "the poor," about "the poor heathen," about certain "poor fools," and certain other "poor things."

Is it not true that some of the time we use the word to express the condition or state of certain other people, but that most of the time it is an expression of our own superiority?

In this country the climate is supposed to be very bad for superiorities. We are a democracy. We have no nobility, and the quickest way to ostracise yourself from an American community is to "put on airs." At least, we believe so.

But there is that word "poor." Its uses indicate otherwise. Its uses indicate that one of our worst faults is that of defining other persons in relation to ourselves (subjectively), and not in relation to what they might be (objectively). We are tempted to bring up our better-clad children in the same tradition by allowing them to visit "poor" children at Thanksgiving and at Christmas time, the net result being that they come away with the feeling of having seen not human beings like themselves, but a different race, the poor. The engendered superiority is a bar to any real fellowship and incidentally is a splendid basis for materialistic aims and ideals.

As Christians in this favored country we are in a peculiar position of responsibility as regards the growth of that world fellowship which alone can be the basis of international amity and concord.

But are we discharging the responsibility in the right way? A recent article in a weekly carries the following statement: "More competent students of the subject than the writer have pointed out that the net

result of most of the mission education in America is that of giving Americans a feeling of superiority over all other peoples."

I think that is an unjust appraisal. But it is not wholly untrue. One of the reasons why we are not more missionary-minded as a Church membership arises from this very feeling of superiority. I hear it frequently. It is to the effect that it is hopeless to attempt to make out of many of these peoples anything better than what they are. In other words, we are a superior breed, and it is not in them to be a superior breed, so why try?

It is, of course, true that we enjoy on the whole, certain fruits of civilization that some of our objects of missionary endeavor do not have. Material comfort, educational advantages, leisure, health, status of womanhood are a few of them.

But this feeling of superiority

helps to kill in us an appreciation of the only superiority we really have—Christianity. It is by virtue of the fact that however inadequately and crudely, yet actually, Christianity has had some influence on our civilization that we are what we are. It is by virtue of our Christianity that we do not go under the waves of our own materialism. Our riches are the riches of Christ and because we have that beam of light we do not sit in absolute darkness, and our missionary message is not that of a Sandow to a weakling, but of one traveler to another, where one is trying to share a comfortable truth even while he himself is struggling to understand more of it, and where the other has not yet seen it.

If we are yielding to a cult of superiority it is because we have failed to see wherein our only superiority lies. Let us watch out for that in our mission classes.

IS MAN INCURABLY RELIGIOUS? *Need Curing of Much of it*

BY CANON JAMES ADDERLEY

MAN is said to be "incurably religious" and this is thought by some clergy to be the anchor of hope for a failing priesthood. Men will always want a parson, at any rate on their deathbeds, to secure for them a ticket for heaven. But is there not a sense in which our Lord came to shew that man is not incurably religious, that he can be cured even of "religion" and that therein lies his best hope of salvation? Religion has been called by some scoffers a "disease" and they were partly right in their sneer.

"Religion" to a large number of the human race has meant and still means a system or practice of ceremonies and doings by which, if faithfully performed, they can secure the favour of a god and salvation from unpleasant results here and especially hereafter. Assiduousness in these performances has been the mark of religion. Men have become obsessed with the passion for it and have been tempted to imagine that it is the real thing. The clergy, too, of all time have been tempted to encourage this idea not so much because they consciously want to justify the existence of their craft as because they find it the simplest way of getting mankind to attend to them and to seek their ministrations. Men like to be told by supposed experts to do something or say something or try to feel something, the easier the better. Hence the popularity of religious observances, rituals, creeds, shibboleths, High church, Low church,

and Broad church, and the comparative unpopularity of a call to ethical advance and strictness of conduct.

This is the seemingly incurable religion of a vast majority. Did not our Lord come to heal mankind of this very disease? Is not mankind like the man sick of the palsy who needed to be told to rise up and walk? Well meaning men are paralysed by this inadequate religion. It saps their spiritual strength and they lie helpless with souls unused and bodies inert when they might be saints.

The feet with which they are ready enough to walk to church for a perfunctory service are unready to walk to a hospital to visit Christ in His sick. The mind that can exercise itself *ad nauseam* on the subtleties of theology is strangely unwilling to think out the problems of how to love its neighbor or its enemy. The lips that can pour out platitudes in pulpits or emotional hymns in choir can only stammer or be silent when it comes to witnessing for peace or justice.

If in the first flush of the Spirit the Church rose up and walked in newness of life, in love and fellowship, and made surprising sacrifices not of bulls and goats, but of money and property for the benefit of needy brethren, it very soon relapsed into the paralysis or the blindness or the halting or the lameness or the deafness or the dumbness of religious observance.

The very ordinances of Christ

which were meant to be the symbols of a living sacrifice became the means of this relapse. The Eucharist which was to show forth the new life and active brotherhood of the soldiers of the Cross became just one more oblation of something external with a supposed virtue in itself apart from the offering of self. The common "loaf," which was to be the food of an energetic family, pulsating with social enterprise and vigor, became a "Host" to be offered to obtain a private spiritual gift "for me." Instead of a joyful expression of united life and love, a joining of heaven and earth in one co-operative activity, it became a contrivance to avert the pains of purgatory or hell.

Sunday, the Lord's Day, the perpetual reminder of the new and risen life which Christians are called upon to live, became again the beggarly element of a dead Sabbath, the chief note of which was to do something lest you should offend a captious diety by doing something. Repentance which should have been real change of mind (including a drastic change of mind about God and Religion) became a doing of penance by which an angry god could be "squared." Confession became "going to your duties" before a priest rather than an earnest of duties to be done to God and your neighbor outside the confessional. Correctness of creed and lip-orthodoxy became the all-absorbing objective of the Church rather than moral progress in the spirit of Jesus and the promotion of the Kingdom of God so that He should be allowed to rule over His own earth. The Communion of Saints became a profitable connection with a body of holy people whose merits could be used to be drawn upon to supply the deficiencies of the slackers instead of being an invigorating inducement to rise up from sleep and follow them in their Godward and manward activities on earth.

Why is the Epistle of St. James less popular with some religious people than other parts of the Bible? May it not be that his prescriptions are a little too exacting for the average Churchgoer? They prefer a doctor who lets them lie down and dislike the man who tells them to take plenty of exercise and a healthy walk. It is St. James who bluntly says that Faith without works is vain, that, if we have nothing better to show than that, we are in the company of the devils whose faith makes them suffer from the shivers, while pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and to keep oneself unpotted from the world. God has done His best to wean us from a

sickly form of religion and to cure us of the disease.

It is a tragic picture which some of the Hebrew prophets draw of a God who is positively bored by worship; who hates our feast days and implores us to leave off our choral services. "Take thou away from me the noise of thy songs for I will not hear the melody of thy viols but let judgment run down as waters and righteousness as a mighty stream." So says Amos. Isaiah the son of Amos talks of the "iniquity of the solemn meeting" and chaffs the "temple trampers." Jeremiah is implored by God to persuade the people to leave off praying because they are certain to pray wrongly. And when the Lord comes from heaven itself His whole life is one spoken and acted protest against the same thing.

The Christian religion is a new thing on the earth. Cult and ordinance, ritual and verbal orthodoxy recede into the background. The Way of Life takes their place. The Pharisees with their correctness of religion according to the old values are a positive hindrance to Christ's work. At every turn and corner they oppose Him, not because they are wicked men but because their whole conception of religion is contradictory to His. They refuse to be cured and, if possible, they will prevent Him from healing others. They obstruct the Gospel. They will not come to Him that they may have light and life. And all through the Christian ages there has been this pulling back from Christ, this preference for the old-fashioned idea of a religion of performance for a religion of righteousness.

When, then, we next say that man is "incurably religious" let us ask ourselves: "Is there not perhaps in myself a religion of which I need to be cured, which our Lord came from heaven to cure, He who is the Sun of Righteousness with healing in His wings?"

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YOUNG PEOPLE'S DEPARTMENT

EDITED BY REV. W. AIMISON JONNARD

CONSCIENCE

By Rev. John Moore Walker

WE have all heard of how at one time in the history of New England it was the common practice to burn witches, and, when we bear in mind that we don't believe that there is any such thing as a witch, it follows 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. In other words, these people's consciences directed them to an act which was cruelly wrong, whereas most of us have always heard that if one follows his conscience, one's conduct is bound to be good.

It is most important to understand that *Conscience Must Be Educated*. In exactly the same manner as your body must grow and as your mind must grow, or you will be abnormal, so your conscience must grow. An undeveloped conscience not only will permit its owner to do a wrong deed but will lead him to consider the deed good and perhaps noble.

There are a number of measures we can take towards the education of our consciences. (1) Read the lives of the great and good men of the past, and measure your ideals of conduct by theirs; (2) Discuss with people whom you honour and respect questions and problems of conduct; (3) Read and reflect upon such portions of the Bible as The Sermon on the Mount (see St. Matthew: Chapters 5 through 7, The Parable of the Good Samaritan (see St. Luke: Chapter 10: verses 25 through 37, and the passage in St. Matthew's Gospel, the 25th Chapter verses 31 through 45; (4) Pray to God every day to open your mind to new truth as to the right and wrong of things.

If any one will make the experiment of seeking by these means to educate and develop his conscience, results will follow just as surely as physical exercise develops muscle and mental exercise brain.

THOUGHTS FOR THE WEEK

Once I heard the work of a Board of Trade described as "seeing that more passengers get OFF the trains than ON." Isn't it time that the real test of Young People's work is to be seen in the personal devotional life, generosity, and unselfish service of the young people themselves? For—Church attendance, especially at the Holy Communion, Christian giving, Christian service and Christian living are still the barometer signs, as well as the barometer markings, of the

success of any labor for Christ. And this new coming generation is needed to re-emphasize these things.

How about it, young people? Is your Society working toward these ends? What efforts is it making to encourage these features of the Church's program.

WHO? WHAT? WHERE?

Who makes the best president of a Young People's Society—a boy or a girl?

What proportion of your presidents have been of the "male persuasion"?

Where is the Young People's Society that has sent any of its members into the Mission Fields, or into Church vocations? Has your society a Service List?

The Witness Fund

By the Managing Editor

I DO not want to take your time or our space to present the claims of the WITNESS FUND. And if possible I hope to be able to keep this paper out of the long list of begging institutions. But I do want to give those who may care to do so the opportunity to subscribe for a vast number of people who otherwise would go without the paper. This morning's mail brought a letter from the chaplain of a college for colored boys and girls in the South: "I wonder if you could send the paper. I wish we could pay for it but it is impossible. But I can assure you that it will be widely read and much appreciated." Another letter in the same mail from a public library, asking for the paper, stating that there is a demand for it, but that they simply have no funds to pay for a subscription. There are papers going to prisoners, to libraries, to homes, to many of the clergy, for which THE WITNESS receives nothing. At the price we are charging for a yearly subscription it is impossible for us to carry these non-paying readers. If any of you feel able to help, even if it is with but a few cents, I know that it will be greatly appreciated.

We acknowledge the following donations to the FUND:

Miss S. H. Lindley	\$3.00
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Miss Elsie Gosnell	1.00
Mrs. S. L. Shober	3.00
Bishop Lloyd	3.00
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Modern Athletes Say Prayer Before Games

Pastor Editor Again Has a Word
to Say About the Young People
of Our Day

PRAYING ATHLETES

By Rev. H. P. Almon Abbott

WE received a letter from a young man the other day in which he wrote, "I have made the Varsity Team. I have been praying for it and working for it all season. I feel rather "bucked," save that I know that I owe it largely to God, and that I may be demoted at any time."

Knowing the lad, I am persuaded that there was no conscious piety about the language. It was all as natural and as innocent as could be. And, now, I find that this sort of thing is getting to be a habit among the athletic youth of the country. A famous tennis star, Edgar W. Garbisch, has recently made the statement that he never goes into a game without praying. Centre College, Danville, Kentucky, is possessed of a football team which openly knelt down in the field and prayed for strength before entering the lists with Harvard. And, West Point has a praying team, the story of which is told by Robert F. Kelley in a recent article in *Association Men*. He tells of the first time that the team prayed together, before a game with Yale. "It was a mighty sight to see those boys. They all tore off their head-guards: Protestants, Catholics and others. We joined together in a little circle, I don't know exactly what I prayed for, but it wasn't for victory. We asked God to permit us to go into action with clean hearts, acquit ourselves like men, give our best all the time, and maintain a Christian attitude throughout the game. Then, we turned and ran out on the field. We prayed before ever game after that. And there wasn't a single penalty all season for unsportsmanlike play." Think of it! And, some of us speak disparagingly of "the rising generation!"

* * *

The philosophic objection might be raised: If two opposing teams are praying teams, there would be a conflict of interests among those praying. Specious; but, fallacious. Even if they prayed for victory over one another, the answer is to be discovered in a single phrase, "God will do what is right." We may trust God. He will give the victory to the team that deserves victory on the majority of

counts. God's "No" is as much an answer as God's "Yes." And the fact remains that it is a blessed thing to realize that our young men are coming to appreciate the contact of God with the simple and ordinary affairs of every day life.

* * *

Here is something more that speaks well of the Youth of today. I believe their emphasis is wrong; but, their heart is in the right place. In the classic tradition there were Seven Deadly Sins: Pride, Envy, Anger, Covetousness, Gluttony, Lust and Sloth. And now, from the University of Texas comes another set of sins, compiled from the lists of several hundred men and women students. Sex irregularity comes first, then, in order, stealing, cheating, lying, drinking, gambling, unclean talk, sabbath-breaking, swearing, gossip, selfishness, idleness, snobbishness, extravagance, smoking, and dancing! We might begin with selfishness, as the root and principle of all sin, and then range the sins that issue from selfishness in an order of our own, giving the spiritual sins the most prominence, as sins of the citadel of personality, and follow on with the sins of the flesh. But, the point is, that our young people are aware that sin is sin, and that they have their very definite opinions upon the matter. Surely, this is all to the good, and suggests, once more, that the rising generation may be trusted to look after the morals of the world when their governmental time arrives.

* * *

In many, if not all, of the dioceses of the Church the attempt is being made to secure the redemption of pledges on the deficit, as well as to pay in full the year's quota. In Maryland, if one may be permitted to speak locally, a committee having the matter of the raising of the money allotted to the Diocese of Maryland towards the elimination of the indebtedness of the General Church is already in operation. Let us hope that the undertaking in each diocese and missionary jurisdiction will be so conducted as not to infringe upon the regular quota contributions of the parishes. There are a sufficient number of the wealthier members of the Church in each constituency, members of the Church whose giving capacity has not been exhausted by their givings through parochial agencies, who, if tactfully approached, might well make up the sum of money required from each unit of the Church. In other words, why not, so far as possible, get the funds needed from the preferred lists of the parish and diocese? This would be in accord with the general recommendation of the Joint Committee on Budget and Program, familiar to all, and recently referred to in this column of *THE WITNESS*. Let us eliminate the element of parochial competition!

An English Clergyman Flays Present System

Rev. Jack Bucknall Preaches a
Revolutionary Sermon to
the Unemployed

BIBLE IS RADICAL

By Rev. A. Manby Lloyd

"I believe if you can get truth preached you are going to stir such a flame as the world has never seen since the first Christian days," declared Rev. Jack Bucknall, of the Catholic Crusade, addressing a meeting under the auspices of the National Unemployed Workers' Committee Movement, at Plymouth last week.

It was necessary to get into people's hearts the conviction that God's will was not the present damned system, which was degradation of both rich and poor, but a new world—they could call it the international workers' commonwealth—based on fundamental things of God.

They should form one big international union of working people; nothing short of what would suffice. He believed it was not far off.

Modern religion was illogical in that it did not give the ancient teachings of Christ. God has shown Himself on the side of the oppressed and down-trodden, and one of the fundamental points of the Mosaic laws was that God gave the land for the people. Today they had the land enclosed, and were made to pay rent for what was God's and therefore belonged to the people. It was one of the fundamental problems that had to be tackled if it had to be restored to the people.

The working classes should be in control of the world, because they did all the work. Today the whole world was roaming under oppression of the dragon risen from the dead, because the Roman dragon had only gone to give place to the British Empire. He was saying nothing against the voluntary Unions, such as New Zealand, but India and parts of China, which were used for the purposes of commercial exploitation.

It had to go as soon as possible, because it meant the degradation of the colored races, and because white people had to compete against them it meant the degradation of the people of Great Britain.

The modern Church was always taking the side of those on top, but God looked on the world as a family and he urged them to get back Christianity, not Churchanity or chapelanity, and capture the Church Councils and put test questions to the ministers and make them preach the truth about Christianity.

People Are Turning To Press For Sermons

Daily Paper Tries to Cause a
Stir Over Dean Inge
But Fails

MARRIAGE LAWS

By Rev. A. Manby Lloyd

The *Daily Express*, the "Guy Fawkes" of London journalism, attempted to blow the "churches" sky-high last Monday, but it turned out to be a very damp squib. The latest effort was based on an article in a valuable book, "Science, Religion and Reality," by the Dean of St. Paul's.

The assertion that heaven is a condition rather than a geographical expression is expected to damage the creeds, whereas, of course, it represents the general teaching of the Church in pulpit and Sunday School.

The D. E. journalist says that the Dean's remarks will probably arouse "the greatest theological controversy since the days of Pusey and Newman" and that it is a "bombshell" for the Church. Probably he does not know that Pusey and Newman were well acquainted with this bombshell, and regarded it with the same fatigued patience with which they watched fireworks on the fifth of November. To do him justice, the Dean of St. Paul's is not quite so dull as his admirers try to make out.

* * *

Mr. St. John Ervine, the dramatic critic and playwright, has also been saying things about the Press, the Church, the clergy and even the confessional. He declares that numbers of people now get their spiritual food from the Sunday newspapers, and the clergy, realizing this, are taking to writing in the papers with considerable vigor, because they can command larger congregations and larger stipends. The Press has taken the place of the confessional.

He omits to tell us if the penitents get absolution. However, the clergy are not worrying. They know that the Gospel and good advice are two different things. The Press is at liberty to invade the pulpit. If it attempted to invade the altar there might be trouble.

* * *

The refusal of the Rev. C. B. Law, Vicar of Cheshunt, to officiate at the proposed marriage of an unbaptized dissenter to a churchwoman has aroused another little tempest. The Vicar who is backed up by the Bishop of St. Albans, says the church service is for use by baptized members of the church. "A Church blessing can only be given to baptized Church people; otherwise it is an unreality,

even a blasphemy." When the law of the Church and the law of the state clash, he adds, he will always obey the law of Christ, and he is prepared to take the consequences.

Mr. Arthur T. May, an authority on Church marriage law, takes the contrary view, and cites many instances in records, medieval and modern.

Mr. A. J. Clark, the aggrieved person, who is the son of a missionary, has arranged to be married at the local chapel.

* * *

Everyone seems pleased with the appointment of Mr. Edward Wood, son of Lord Halifax, to be Viceroy of India. He vacates the Department of Agriculture, on which Mr. Lloyd George has hurled the sledge-hammer of his oratory. There is no doubt he intends to repeat the attempt of Mr. Chamberlain, in 1885, to eject the conservatives from the bulk of rural England.

There are rumors of Mr. Baldwin's retirement in the spring, prompted by (1) the ferocious attacks of the Beaverbrook press; (2) the open warfare against the trade unions, promoted by Mr. Macquisten, in which he refuses to participate, and (3) the fact that the "machine" has got out of his hands, as was shown by the attitude of the Brighton delegates.

But behind Mr. Baldwin's quiet, lazy-going, pipe-smoking temperament there is a bull-dog tenacity which will probably upset the prophets.

He is much more likely to go to the country again, before Lloyd George can launch his land program, and before labor can settle its internal differences. For there is no love lost between the Socialists who swear by Evolution and the Communists (who have been excommunicated) who openly boast of Revolution.

Money Was Waiting For Campaign Call

Dr. Stires is Consecrated In the
Presence of Thirty-five
Fellow Bishops

ARMISTICE DAY IN BOSTON

By Rev. W. B. Spofford

During the Nation-Wide Campaign a few years ago a committee called upon a wealthy member of the parish to interest him in the national work of the Church. After the usual preliminaries the attack was launched. The gentleman picked up a check, previously made out, handed it to the spokesman and said: "Save your time and energy. I do not need to be 'sold' on this proposition. You see I read THE WITNESS each week."

Moral: Get a Church weekly into the homes. What are the church weeklies? *The Churchman*, 2 West 47th Street, New York; *The Living Church*, 1807 Fond du Lac Ave., Milwaukee; *The Southern Churchman*, Richmond Virginia; and THE WITNESS, 6140 Cottage Grove Ave., Chicago. Which is the best? There isn't any best. It depends on your own preference. We will gladly send you a sample copy of THE WITNESS, and I have an idea the others will gladly do the same. What is the best method of introducing the paper? We have found the simplest and most effective method *The Bundle Plan*. Order a few copies each week. Have a boy or girl sell them at the church door at five cents a copy. We'll send you a statement quarterly, or monthly, if you prefer, at three cents a copy, thus allowing the representative a profit for services rendered. Combine with this a systematic canvass of the parish to secure yearly subscriptions,

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Rectors are asked to do many things not their jobs. But I do not believe this is one of them. After all it should not be much of a job to find the right person to handle this. The results, judging from letters that I receive, will adequately reward those who make the effort. I could tell some pretty tales. For instance of one parish that tripled its budget in a year due to the fact that the rector took the trouble to get a Church weekly into every home every week. That's the rector's story, not mine. But I've said more than enough about it. Let's have some news.

No longer the Rev. Ernest M. Stires, rector of St. Thomas', New York, but the Rt. Rev. Ernest M. Stires, bishop of Long Island. Consecrated last Tuesday in the church which he has

served as rector for twenty-four years. There were thirty-five bishops in the procession—my goodness, imagine that. Bishop Brent of Western New York preached.

Rev. P. C. Wolcott, for thirty-four years the rector of Trinity, Highland Park (suburb of Chicago) has resigned because of ill health. The Rev. Robert Holmes, assistant at St. Mark's, Evanston, will service the parish until a rector is called.

Hats off to Rev. George Paine, one of our own, who is secretary of the Federation of Churches in Boston. He organized a Peace Parade for Armistice Day. The Boston papers launched a broadside, calling the various organizations who were to take part, hard names, such as "reds," "bol-sheviks," "pacifists." Some of 'em got scared and said to Mr. Paine: "Sorry we have other engagements." But Mr. Paine stuck to his job, persuaded most of them to march, and had the governor in a nice stand, draped with the proper flag, to review the line of march, which was witnessed by over 75,000 people. Not only that, he made the papers take back some of their harsh words.

First vote on that "Referendum" is in. The Council of the diocese of Georgia has passed the following resolution: "That the executive secretary be instructed to report to the National Council, on January 10th

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The Protestant Episcopal Cathedral Foundation of the District of Columbia

that the diocese of Georgia pledges its budget quota for the year 1926." Next?

Rev. J. F. Coleman, from White Post, Virginia, to rector of Christ Church, Pulaski, Virginia.

Banquet at St. Thomas', Dover, New Hampshire, for the men of the parishes of Portsmouth, Dover, Sarnborough, N. H., and Biddeford, Salo and Sanford, Maine. Figure on having these joint parties regularly. Next to be at Christ Church, Portsmouth.

A woman had the happy custom of sending \$25 each Christmas to the children of the Church Home in the diocese of Bethlehem. She has now given \$500, the sum to be invested. The interest, \$25, is to go to the kids every Christmas, even when she is no longer here to send it.

Miss Emma Twiggs, secretary of religious education, diocese of Georgia, is visited parishes giving instruction to Church school teachers.

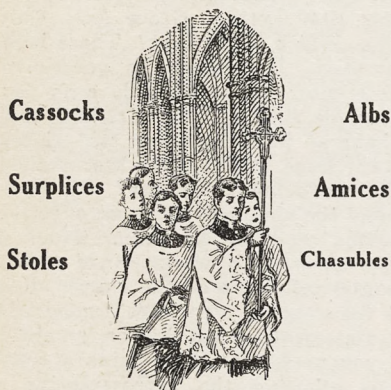
Now that the football season is over I suppose I must drop that subject for less serious matters. But before doing so I shall have a last word. My suggestion that a Church College Football Conference be organized has brought letters from important quarters, the last being from President Bell of St. Stephens College, whom, I imagine, is the sort of a college prexie to throw his "pie hat" into the air, along with the more decorative headpieces, during the tense moments of a game. He thinks well of the idea; reminds me that two Church colleges did meet this fall, and that the final tally of the encounter was St. Stephens 6, Trinity 0. President Bell also deplores the fact that the two teams are not to meet in 1926, and gives evidence which leads me to believe that the score of this year's combat had something to do with Trinity's unwillingness to play again. He may be wrong, in which case, no doubt, President Ogilby of Trinity will say so, thus treating WITNESS readers with a spicy, though

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somewhat common, spectacle of two Christian divines calling each other harsh names. In any case President Bell likes my idea which puts me on his side even though I am a Trinity alumnus. St. Stephen's, he says, is anxious to play other Church Colleges. Who else is willing? Just think of the publicity value of such a conference—with a game on Thanksgiving between the two leaders to determine the championship of the Episcopal Church Colleges—with, let us say, Bishop "Johnnie" Wise as referee. Such a game would be worth a column in any newspaper.

Bishop Lloyd has been elected president of the Clergymen's Retiring Fund to succeed the late Bishop Burgess. The Society has 503 members of whom 300 are annuitants and among whom \$28,000 was divided on the basis of payments made during active membership.

"Pat" Rhea, who is the Rev. Frank A. Rhea, B. D., rector of St. Mark's Church, Beaumont, Texas, sent in a notice of a service to be broadcasted on November 29th. Too late. Sorry.

Fiftieth anniversary of founding of St. John the Evangelist Church, Newport, Rhode Island, on November 22nd. Solemn High Mass in the morning. Solemn Evensong and a Solemn TeDeum in the evening. Rev. Shirley Hughson O. H. C. preached at both services. On Thanksgiving Day the four parishes of Newport united for a service at St. John's. The celebration ended last Sunday with a visita-

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tion from Bishop Perry. Several memorials were blessed.

Members of St. Thomas', New York, have presented their former rector Bishop Stires, of Long Island, with a limousine. And when we say limousine it means something. Not only that, the gift includes provision for its maintenance—no mean item.

Famous living Episcopalians: The

helpers are sending in names—have several on file here. Let's see. Rev. Lloyd Charters of Norwich, New York, sends in the name of Edgar Guest, the eminent American poet. Then Joseph McGee of Philadelphia, sends in the name of "Ma" Ferguson, the governor of Texas; J. P. Morgan, banker; and the following famous Episcopalians of other days: Francis Scott Key, the author of the Star Spangled Banner; Benjamin Frank-

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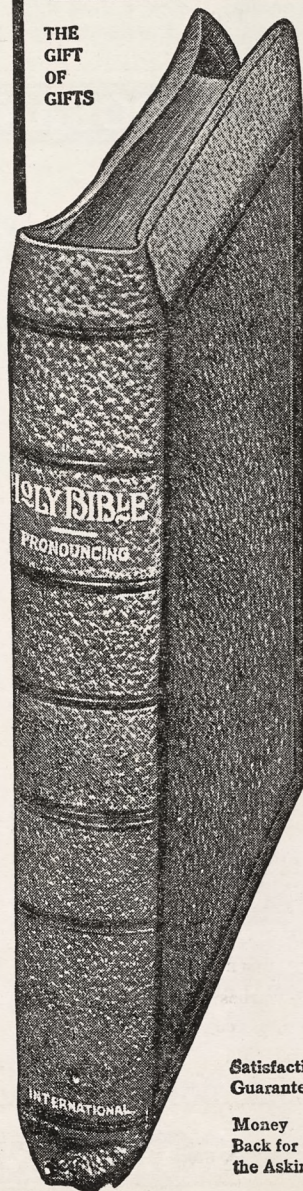
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have they delivered Sà-mà'ri-a
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35 Who are they among all the
of the countries, that have deli

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* * *

Celebration of the tenth anniversary of the consecration of Bishop Stearley of Newark on the 12th, with a service at St. Luke's, Montclair, where he served previous to his consecration. Sermon by Bishop Tucker, late of Kyoto, now at the Alexandria Seminary. A hundred clergymen, and many lay people attended a reception in his honor. He was presented with an automobile, and also with several pieces of silver plate.

* * *

Special Advent services are being held in St. Peter's, Chelsea Square, New York City. Rev. Prof. Thomas Cline, rector. This church is known as the "Christmas Church" as it was here that Clement Moore, the author of "The Night Before Christmas" grew up, and lived and worshipped.

* * *

A little child, brought up by modern parents in an apartment hotel, was met by a clergyman. She was asked, of course, what church her father and mother attended.

The child hesitated a moment and then replied "I am not quite sure but I think we are Cafeterians." Poor kid.

* * *

Vestry of St. Paul's, Pawtucket, R. I., passed this resolution: "We acknowledge receipt of our Church Program quota of \$6,410 for 1926, and guarantee payment in full."

* * *

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* * *

The Bishop of Georgia had a narrow escape from a very serious accident when he tripped and fell over a low rail protecting a grass plat. Bishop Reese, accompanied by his son-in-law, the Rev. Dr. Phillips, of Columbia, S. C., was returning from one of the evening sessions of the Diocesan Institute being held in Savannah, Nov 5, and was walking to the street car. At the point where he fell the sidewalk is narrow, and the rail, not more than a foot from the ground, is not visible. When Dr. Phillips saw the rail, his warning was too late, and Bishop Reese, who was walking ahead of Dr. Phillips, fell forward, striking his forehead on the brick pavement. He was badly cut on the forehead, between the eyes, and an X-ray the next day showed a fracture of his left arm below the shoulder. For a few days Bishop Reese suffered considerably,

and he was confined to his home for over ten days.

* * *

Rev. Shirley Hall Nichols is to be consecrated bishop of Kyoto in Holy Trinity Church, Kyoto, on April 13, 1926. Bishop Naide of Osaka is to be the preacher.

* * *

As a memorial to a former rector, the Rev. Dr. Register, St. Paul's, Buffalo, is to donate to the Brother-

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hood of St. Andrew a new building at Camp Carleton. It is to be a two-story club house.

Meeting of Social Service workers of Westchester County, New York, is to be held at White Plains, New York. The principle speaker is to be Mrs. Martha Falconer, who is to lead in a discussion of problems affecting home life. The meeting is on December 8th—and I say that if I was anywhere near New York I'd be there, for there are few people who know more about this subject than Mrs. Falconer.

Churchman's dinner for diocese of Albany on the 17th at a hotel in Schenectady. Largest attendance on record—hundreds of men from all over the diocese. Bishop Fiske of Central New York was the guest-speaker. Addresses were also made by Bishops Nelson and Oldham.

Rev. George Backhurst, rector of St. Paul's, St. Clair, Michigan, is president of the Parent Teachers Association, chairman of a committee to organize an orchestra in the high school, is on a committee of the Rotary Club to erect a new hospital, is leader of the local ministers association, and is busy introducing religious education in the public schools. Ought to keep him fairly busy.

Rev. H. H. Kellogg, rector of St. Alban's, Syracuse, N. Y., has accepted an appointment as curate of Christ Church, Greenwich, Connecticut.

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an Alsatian; the parents of the cigar counter girl, whose name is Effie Lee, were born one in England and the other in France.

The elevator girls are French, Spanish, Irish, German and Slovak. The bell boys are all sorts of nationalities, and one of them is half Indian. Among the waiters are French, Porto Rican, Greek, Assyrian, Filipino, Irish, Italian, Austrian, Mexican. Only one Hebrew besides the general manager was found in the whole hotel.

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About Books

REVIEW BY DEAN CHALMERS
The Bible and Evolution by Rev. W. Postell Witsell, Published by Witness Books

Some time ago I had occasion to mention in the columns of THE WITNESS a book by Dr. William Postell Witsell, rector of St. Paul's Church, Waco, Texas, entitled *One Church Throughout the Ages*. It seemed to me that the author had rendered a very remarkable service in producing a study of the continuity of our Church which was at one and the same time accurate in scholarship and well within the grasp of the average lay reader. He has now done a still greater service to us all in his splendid book on *The Bible and Evolution*. No more thorough treatment of this subject has, I believe, ever been successfully attempted within the same compass. Dr. Witsell has faced all the facts and has written in such a way as to clear up the issues involved. Of course, we know that fundamentalism is not really an issue in the Episcopal Church, but many of our people are confused by the conflicting statements which they read in the press. Dr. Witsell's view, which he supports most convincingly, may very fittingly be summed up in the words with which he begins the fourth chapter:

"We have seen not only that the thought of Evolution is in no conflict with the Bible and its teachings, but rather do the Holy Scriptures indicate very clearly, and intelligently prepare the believer for, Evolution in some form. And therefore it is not a hindrance, but rather an aid, to faith and to a spiritual interpretation of the world about us and of man himself."

And he has been successful in assembling what will be particularly valuable to the student who is told that scientific men and our intellectual leaders in colleges and universities are frankly hostile to religion, — a great and convincing array of letters from the very greatest educational leaders in America support him, both in his view of evolution and of the Bible. Decidedly a book for wide distribution among all who are interested in this great subject.

REVIEW BY REV. C. H. COLLETT
Jesus of Nazareth by Joseph Klausner

Published by Macmillan

A book well worth reading. Dr. Klausner's chapters on the Rabbinical writings are especially interesting. He gives a resume of history of modern critical scholarship of the New Testament and uses the most drastic of these findings in his arguments. The book is written from the point of view of an intense nationalist and in Jesus' lack of this spirit he sees the reason for Jewish neglect of His teachings both on the part of ancient and modern Jew. Jesus is stripped of everything save His moral teachings, in which the author sees great beauty and power but thinks them impossible of application to everyday life and when, if ever, they should be lived they would be destructive of nationalism and that storing up of wealth by which he thinks that culture is fostered.

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