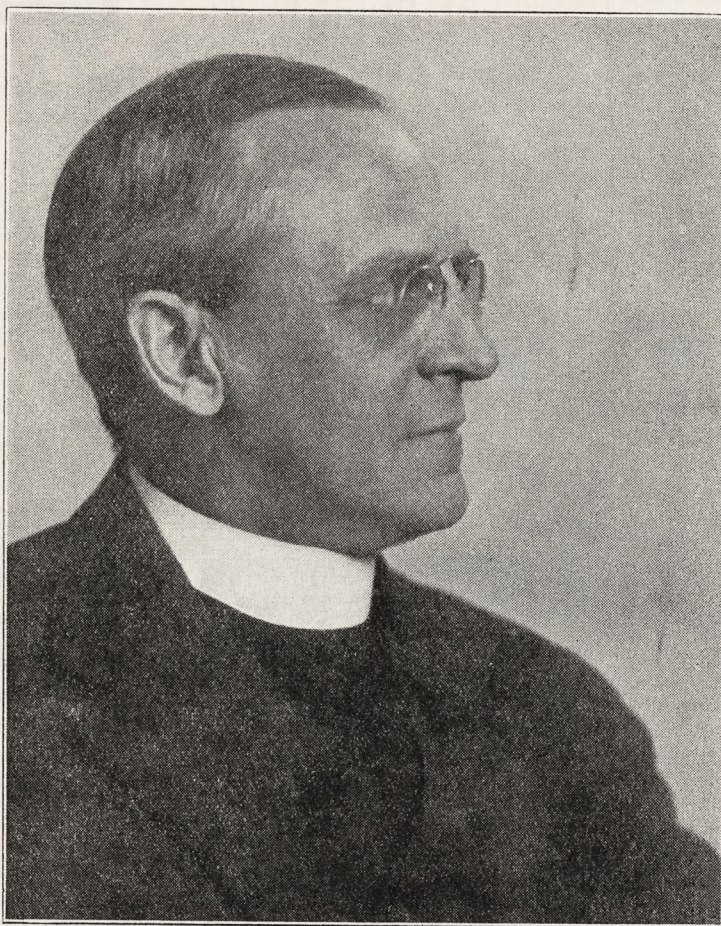


# *The* **WITNESS**

CHICAGO, FEBRUARY 18, 1926



REV. DR. PERCY SILVER



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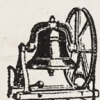
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By REV. SAMUEL SHOEMAKER

## THE STRESS TODAY

It is the business of this article to deal with the production of Christian experience—not with all of it, but with three great trunks of it, which split off into a thousand branches we haven't the time to climb. Those three great main lines are:

## CONVERSION

Everybody has been, at one time or other, more or less divided and consciously wrong, inferior and unhappy. And so long as they do not, and have not, become unified, consciously right (not always in their intellectual judgments, it means, but in the drift and direction of their lives) superior (not haughty, but competent to meet all the situations which arise) and happy, they are not converted and need to be. This applies to heathen of all kinds, some inside and some outside of the Christian Church. A bishop can lay his hands on your head a thousand times, but if you do not with your whole heart make consent, and dedicate your life to God, at confirmation, that act is not the same thing as a conversion. It gives you the commissioned blessing of the Church, and the gift of the Holy Spirit if you will receive Him; but He cannot enter without your full and unequivocal inward consent.

## CHURCH PEOPLE NEED IT

are dissonant with the spirit of Christ.

Then somewhere make an unconditional surrender of themselves, lock, stock and barrel to God's will: an act of self-dedication, a deed of trust made out of one's life, which wills it over irrevocably to God. The act of final self-surrender is *our* part in conversion, and Prof. James called it "the vital turning-point of the religious life." God's part is the forgiveness of us, the acceptance of our whole selves. This is generally the vital beginning of a deepened and heightened religious life, and many are missing the joy and power and influence of religion because they have slurred this first syllable. Will it last? Not unless you follow through with the rest of what personal religion requires.

## GUIDANCE

Second, guidance. I mean the whole experience of seeking and finding God's direction after one has surrendered. People always ask, about conversion, What next? *This* next, that you will give God time to make a mark on you every day of your life. Take some time in the early morning, and read your Bibles for about twenty minutes. Use the Prayer-Book Lectionary if you want a balanced diet, or read a book at a time with, say, the Century Commentary, or Peake's Commentary on the Bible, to guide you where you don't understand things. As you plough furrows through your Bible year after year, you will keep turning up richer and richer soil, and if you will obey the light that comes, you will find your own will being drawn into greater and greater conformity with the will of God. You'll starve yourself without your Bibles.

Then pray. Most of us ask for things we need, and pray for people we love, because we can't help it; and if we pray unselfishly, it is well



enough. But prayer more and more, for me, is meaning; not an attempt to change the will of God, but to discover it. What I have to say to Him looms less and less large, what He has to say to me, greater and greater. I believe listening prayer, wherein a surrendered mind and will seeks guidance and means to follow it, is the medium through which God wants to work, and can work in greater power. The Old Testament, The Acts of the Apostles, The Epistles, are strewn with conviction that God can speak directly *where men are obedient*. Those things aren't fanciful, they aren't made up, they aren't allegorical; people say they are only because they themselves have never kept quiet long enough for God to speak, or have not been willing to listen to what God had to say. A Bishop's son said to me not long ago, "I don't talk to God any more, for He tells me things about myself I don't like to hear." Many a man has ceased praying, not because nothing happened while he was praying, but because entirely too much happened—or would have happened if honestly he had looked into God's face and said, "Lord, what wilt thou have me to do?"

#### PURPOSE OF WORSHIP

The Church ought to be, and where it is alive, is a help in finding the will of God, and discerning His guidance. Worship, which seeks God as an end in Himself, is true worship. But worship ought also to lead out into a fruitful life. One ought, at the Holy Communion, or in any service, to be storing energy for what lies ahead. It ought to be a time, not to get God's help for our plans, but to test those plans whether they are of God, or whether we have made them too much on our own hook. Some churches fail to help us because the parsons themselves have not made an unconditional surrender of their lives to God, and having no profound experience cannot have a profound message, and therefore leave people cold and unhelped. Its no use whitewashing; the churches of men like that haven't got any electricity in them, and their people are dead-heads. It is idle to try to defend the Church throughout, en bloc, as it is; what we can defend, and must defend, is the Church as Christ meant it to be, the body of His believing followers and standard-bearers. We might as well admit to the youth of this generation that we are disgusted with a great deal of the Church, simply because it is not living up to its own high mission of giving people the thrilling experience of Christ. But the Church, nevertheless, was given His commission, and has got to keep Him before the world. Therefore a fellow who quits and runs is a coward and an idiot. The Church has something to give

### The Cover

Horace Percy Silver is the rector of the Church of the Incarnation, New York City. Dr. Silver was born in Philadelphia in 1871. He graduated from the General Theological Seminary in 1894, and went immediately to the west where he was associated with the group in the Omaha Mission—Bishop Johnson, Bishop Matthews, Bishop Wise, the Rev. Charles Herbert Young, the Very Rev. Frances White and others. He then went to Trinity Church, Lincoln, Neb., then to the Good Shepherd, Omaha. In 1901 he became a chaplain of the army, serving at various stations until 1913 when he became chaplain at West Point. He took his present parish in 1918. He is famous as a preacher and after-dinner speaker.

him, and he has something to give the Church.

#### WITNESSING

Third, witnessing. I am convinced beyond all shadow of doubt that we, as a Church, are not expecting as much of people as God expects of them. We like to call ourselves "apostolic." Must we be apostolic in derivation only, and not in fact? The chief thing I can discover about the apostles was their enthusiasm; and about the chief thing about us is our want of it. We Episcopalians are so infernally decent. A woman said to me a day or two ago, "We're got so *awful nice in our Church*." Now this want of enthusiasm shows itself chiefly in a contractile refusal to share our religion with other people. We say, what is plainly true, that God wants us to *live* like a Christian. But that is not enough. Jesus did not think it was enough for Him, and He preached. He did not think it was enough for His apostles and He made them preach, taught them how by taking them with Him, and showing them. The early Christian community grew by the contagion of a great enthusiasm. Nobody asked whether they *had* to talk about Christ, they just did talk about Him wherever they went. You can't keep an enthusiasm to yourself. Go to a good play, and you will talk about it; hear a good story and you will tell it. But find a great religion? And keep quiet about it in every language known to man!

The reason most Christians don't witness is that they have not quite been really changed in their own hearts, and have nothing to give. Religion with them is always an aspira-

tion, never a possession. They're always after it but it never quite *happens*. It is not a matter of mystical temperaments, or the want of them; we're all made about alike. The difference is not here, but, as Forbes Robinson said, lies in the fact that one man yields to the Spirit and another does not. Now, of course, one is not talking about a certain kind of witnessing—flinging a Bible text at somebody's head, or walking up to him without introduction and asking him if he is saved. But there is something other than this, better than this. There is such a thing as getting peoples' confidence, moving on to share our real problems with them so that they feel free to share theirs with us, giving them the story of how religion took hold in our own lives, asking them (whenever the time seems ripe, and you feel moved to it by the Holy Spirit) to make a real decision for Christ, and then giving them the means of grace to live on. *This* is the place to talk about Bible Study, the Church, Confirmation, the Holy Communion—not when you first see them, not offering them food before they are hungry, but waiting till the need for these things is apparent.

I believe that every Christian needs a real conversion, can understand the leading of the Spirit of God in his heart, and can be a witness for Christ amongst his fellows. These things happened to the apostles, they have happened all through history where religion was not running in second-speed. They could happen today, and are happening now wherever men grow dissatisfied with husks and shams in religion, and are willing, with God and man, to get down to bed-rock, face their own sins, have done with them, come decisively into the Christian life, use the means Christ provides for sustaining that life, and try humbly but fearlessly to win others to Him.

#### QUESTIONS

1. Does the Episcopal Church need waking up?
2. How many of our communicants are really converted?
3. Is it the absence of some vital personal experience which makes religion stupid to so many today?
4. Is a minister any more responsible to bring people to Christ than a layman is?
5. How many people "believe in the Holy Ghost" to the extent that they listen constantly for His voice, and obey it when they hear?
6. What effect would it have on their sermons if all ministers were doing more personal work with individuals?
7. Is the Church too much cluttered up with machinery, till means have become ends; and are we fooling ourselves into thinking that being



"busy" means accomplishing something? Would we not better spend more time, ministers and laymen, working with individuals, and winning them to a real experience?

8. Why do most people look back on confirmation as meaning less than it should have meant; feel they were spiritually unprepared, that it should have marked an era in their development, but actually did not?

9. Is it fair to associate conversion with revivalistic sensationalism, and have we lost something in the Episcopal Church by fearing to emphasize it? Is the heart of it the personal surrender of the will to God?

10. What would be the effect on the people if the Church, in real earnest, sought their spiritual life first, and their money afterwards?

11. Is the dearth of strong men in the ministry due to fear of being ruled by their superiors, or is it really due to the want of a thrilling conception and presentation of religion on the part of the ministers they know?

12. Are the people who are "not religious" bothered as much as they say by intellectual problems, or are they throwing up objections as a smoke-screen to conceal their fear of facing the demands of Christ?

## Cheerful Confidences

### THE CONVERSION OF FORD

By Rev. George Parkin Atwater

I HAVE just returned from Detroit. From the optimistic statements that one may hear there, he would conclude that before many years Michigan will have to annex some surrounding territory in order to hold Detroit within its boundaries. They are even now plotting farms which lie thirty-five miles from City Hall. The famous Woodward Avenue is to be made a superboulevard, and many a structure which once adorned that thoroughfare will lose its present front door.

Old St. John's Church, standing as a sentinel for our Church in the heart of the new business development, must either be moved, or torn down. Luckily some far-sighted vestry acquired sufficient land adjacent to St. John's to give the parish an opportunity to clear a corner worth two million dollars, and yet build a church and parish house.

All rivers are supposed to be wet, but Detroit is reputed to lie on the wettest river in North America. Across the river lies Canada, and it is said that the liquid current setting toward Detroit from Canada is



BISHOP FISKE  
*Wants Liquor Law Modified*

only slightly exceeded by the current of the Detroit river.

Detroit is a jumble of reconstruction. Its old, quiet beauty of tree and lawn, and restful home, has departed, but here and there one sees evidence of what the Detroit of the future will be. It would be worth your while to stop off between trains to see the imposing and beautiful building of the Detroit Free Press.

I spent the evening with Mr. and Mrs. E. D. Stair, in their very attractive home on Jefferson Avenue. Mr. Stair was a neighbor of my wife's father and mother, some quarter of a century ago, and many times I went to his attic room to play billiards. He has prospered and become one of Detroit's most influential citizens.

I learned that the evening before, Mr. and Mrs. Stair had been the guests of Henry Ford (do you recall the name?), at a small party given to a few of Mr. Ford's close friends. He was intent upon introducing Mr. Stair to the intricacies of the old-fashioned waltz. Mr. Stair has only recently taken up dancing as a recreation. I told him that if he had belonged to my parish he would have learned to dance in our parish house many years ago. Personally, I think Mr. Ford is a greater physician for those who are of middle age than the specialists who monkey with glands. So I was interested in their account of the party. There was, of course, a fine orchestra, and two instructors helped to elucidate the waltz and the quadrille. Mr. Ford himself took pleasure in showing the steps to the guests. Mrs.

Stair affirmed that Mr. Ford was a fine dancer. That's great! All this shows an admirable trait of human nature and a wholesomeness of spirit in Mr. Ford. It gives one confidence in him. There's a man to whom I would lend a hundred dollars without security.

But Mr. Ford really ought to do something to make waltzing the vogue. I do not believe that my readers know there was once a dance called the "shimmy." (I do not know how to spell it.) It was something like an imitation of the dance made famous by St. Vitus. Its origin was for a long time a mystery. We know that jazz originated with the Negroes, as did the modern practice of addressing a clergyman as "Reverend." But it was only recently that the origin of the "shimmy" was traced to the quakings of a Ford car standing at the curb, with its engine running.

It is rumored that the recent promise of a new Ford model was based on the desire of the engineers to make a car that would do the Charleston on making a left turn, and thus stop, with astonishment, all interfering traffic.

Be that as it may, Mr. Ford may be said to have encouraged, inadvertently, the shimmy.

He is now endeavoring to make reparation to America, by encouraging a return to old-fashioned dances. And all of us who approve of rhythm of music and motion, should stand by and applaud.

If I ever get an invitation to any of his parties, I am surely going to let him feel that the Church is on his side.

## Let's Know

### WHAT IS HE?

By Rev. Frank E. Wilson

WRITES a correspondent: "In the sacrament of baptism, man must fulfill certain conditions. Inasmuch as it is impossible for one human to look into the heart of another human and see if he possesses faith and repentance, how can you tell whether the conditions have been met? In other words, does baptism always make a man a Christian?"

Well—if a man says the thing and does the thing which is required for admission into the Kingdom of God, then the Church confers upon him Christian citizenship in that Kingdom. So far as the Church is concerned, that man is a Christian. The Church must act in good faith whether the man does or not. A deliberate intention to deceive the Church, such as is indicated in this



letter, is something to be settled between the man and his God. Fraudulent acceptance of discipleship comes perilously close to the sin against the Holy Ghost which our Savior called the "unforgivable sin" because the sinner, being impenitent, is incapable of receiving God's forgiveness.

Take an analogy. Suppose a foreigner makes out his naturalization papers, satisfies all the necessary requirements, and appears in court to be made an American citizen. The court, being without any suspicion as to the man's honesty, must play fair and meet him half way. He thereupon goes out with his certificate and as far as the United States is concerned he is an American citizen. As a matter of fact he may be a spy seeking only our country's hurt. But until that is definitely proved, he must be considered a citizen, though an unworthy one.

In other words, in our human relationships, we cannot judge people on

what we think to be their hidden intentions. The difficulties so encountered, are illustrated by the official position of the Roman Catholic Church on the question of Anglican Orders. Some thirty years ago Pope Leo XIII essayed to define the Roman position on that point. Up to that time the discussion had centered chiefly about the historical fact of the continuity of Apostolic Succession during and after the time of Henry VIII. Duschene, one of Rome's greatest historians, made a careful study of the records and plainly informed the Pope that there was no reasonable doubt attaching to the historical Succession in the Church of England. So the Papal Bull passed over that issue and declared Anglican Orders invalid on the grounds of deficiency in form and intention. The deficiency in form meant that the Service of Ordination in the Ordinal of 1552, was deficient in certain ex-

pressions which would show what the Church meant by its ordinations. Whereupon the English Archbishops issued a crushing reply in which they pointed out that the same "deficiency" was to be found in Roman ordinals of the Middle Ages, so that Rome's contention was equally fatal to Rome. It has left only the question of lack of intention. In effect, what Rome says to us today is this: You claim to have perpetuated your Apostolic ministry; you say the words and do the things which constitute such perpetuation; the records show that you have never failed to do this—but we don't believe you really mean it when you do it—you are lacking in intention.

Popularly Roman Catholics still say that Henry VIII started the Church of England. Officially they have entirely abandoned Henry as an exploded argument. Instead, they prefer to read our minds. We smile.

## THE PARABLES OF THE KINGDOM

### *Thirteenth Chapter of St. Matthew*

BY BISHOP JOHNSON

THE parables in this chapter bear a unique relation to the work that Christ came to do.

In a world of adaptation and progress, He is here outlining the plan of His Kingdom in terms that could be understood by those simple folk who were spiritually alert.

He tells us that he had no message for those whose ears were dull and whose eye of faith was dim to spiritual appeals.

In these parables he tells us that His kingdom was not merely a prolongation of the life of the natural man as he is, into an everlasting life. That is not it,—but a new creation into which by a new birth human souls are reborn and, from a seed sown in the soil of human souls, new qualities are attained which make the Kingdom of Heaven utterly unlike the kingdoms of this world.

Why a new birth should seem impossible is strange, since some sort of original birth must certainly have occurred in the transition from an insensate world into one teeming with life. While the idea of a new birth is not the regular method which we may now observe of transmitting life, the problem of a new kingdom is concerned with the problem of the origin of life, of which phenomenon human observation has no opportunity, for man has never seen life originate. The idea of a special creation may be intolerable to those who depend upon observation for all their hypotheses, but the beginnings of

life in the Kingdom of Heaven cannot come by observation, because the human mind has never been able to conceive in any adequate sense of a living thing originated on a ball that had been red-hot.

A red-hot ball cannot become populated by sex reproduction or by any means of spontaneous generation actually known to man.

And even if man should succeed in manufacturing a seed out of materials already supplied by the creator, this would not account for the origin of life on a ball on which those materials were lacking and also the human intelligence to combine them was absent.

The beginnings of life where nothing was is not the same as would be the beginnings of life in a well-equipped laboratory.

It is almost unthinkable that blind forces could produce man whose intelligence, thus unintelligently assembled, could in turn analyze the blind forces that created it. As Lord Balfour well says, "This is a very curious division of labor."

So in the Parables of the Kingdom, the Master assumes God's intelligence (and as a working hypothesis of life it seems to have no competition), and speaks of the Kingdom of Heaven as a new kingdom emanating from and dependent upon the kingdoms already created, but having principles which have not yet been demonstrated, although they have been adumbrated by the kingdoms that preceded it.

How else would we expect a new kingdom to be formed except on the principles which have already operated to create those which already exist?

The Master should satisfy anybody, except the crass materialist, when He begins His new Kingdom with a seed, and not with full-fledged saints manufactured out of the clods at His disposal.

Of course He does not teach us that non-spiritual and non-moral forces will blindly assemble to beget a creature who must be essentially moral and essentially spiritual. Neither is it surprising that the Creator should cap His creation by such a kingdom.

Christ therefore treats the human soul in these parables as soil capable of fertility and productiveness, when it is fertilized by the seed of the kingdom just above it.

Now a seed is something that has not yet been made in a laboratory.

In a sense we can thank God for that, for if man were to create one little seed, he would at once attempt to relate the universe to his exploit. So far we are still dependent upon the Creator for our seeds. Mr. Burbank may cultivate them and improve them but he may not create them.

Nor does his familiarity with cabbages and potatoes entitle him to qualify as an expert in human souls and eternal life.

Christ takes the soil and the seed for granted and then proceeds to develop the native of His Vineyard.



In doing this, He gives us a treatise on the nature of the soil (Parable of the Sower); on the difficulties of husbandry (Parable of the Tares); on the qualitative character of values (Parable of Mustard Seed); on the indirect influence on this world (Parable of the Leaven); on the comparative value of material and spiritual treasure (Parables of the Treasure and the Pearl); and on the final nature of the harvest (Parable of the Net).

It would be impossible for mere man, even a Bernard Shaw or an H. G. Wells, to have stood in the rural community of Galilee, and to have predicated the results which would accrue from this pastoral instruction delivered to a group of Jewish peasants.

If we are to accept the wisdom of the teacher by the tests of nineteen centuries, we are bewildered that the inadequacy of the methods employed should have produced the varieties of Christian civilization. It is the miracle of history.

It has been said that in the Middle Ages, the farmer gathered only four bushels to the acre, whereas modern farmers may gather thirty; but there is a far greater gulf between absolute sterility and four bushels on the one side; and between four bushels and thirty on the other. The one is the difference between death and life; the other merely between poverty and comfort.

There is much the same gulf between the sterility of philosophy and the productiveness of the Christian religion.

The Christian religion, in certain times and places, may have produced a mighty small crop, but it has always yielded something; whereas philosophy as a substitute for religion has never lifted a savage race out of its brutality and superstition; nor has it lifted a hopeless sinner into a vision of faith and hope and love.

The fruits of the Spirit are love, joy and peace and by their fruits shall ye judge the value of the harvest.

The religion of Christ has given to the world a system of spiritual agriculture which has been able to reproduce itself by processes of virility that are unknown to the academic world.

These parables are the parables of a life-giving seed which will produce fruits when the seed is cultivated according to the principles laid down by the Master in these parables of the Kingdom.

#### DR. BLOCK RESIGNS

The Rev. Karl Block, rector of St. John's Roanoke, Virginia, has accepted a call to St. Michael's, St. Louis.

## About Books

*Through Christ to Evolution*, by Prof. Louis Matthews Sweet, Ph.D., Geo. H. Doran and Co. Price \$2.50.

REVIEWED BY BISHOP JOHNSON

In Prof. Sweet's book we have some higher criticism on the sacred topic of evolution given by one who believes in the Bible and at the same time accepts evolution as a working hypothesis for the development of species.

When I finished reading the multitudinous definitions of evolution I was reminded of a passage in a children's play called "Puss in Boots," in which the cat was trying to persuade the poor miller's son that if he wanted to marry the princess he must get into society.

"What is society?" said the miller's boy. "Nobody knows," replied the cat.

The same answer might justly be given to the question, "What is evolution?"

As a matter of fact, the word "evolution" is a sort of abracadabra with which superficially educated people are supposed to ward off any tendencies to the supernatural in religion.

You will discover this in reading Prof. Sweet's book.

The sure way for a Christian to to confound his adversary is merely to ask him to define evolution and before he is through his definition he will not press the argument.

Prof. Sweet follows the various sects of Evolutionists in their various confessions of faith and runs these confessions to their ultimate contradictions.

The effect of the first part of the book is well stated by the quotation of Lord Balfour in his estimate of mechanistic evolutionists. They say "that neurons blindly make mind, while mind thus intelligently created may, and sometimes does, investigate neurons."

In the last half of the book Prof. Sweet sets forth the biological position of man, the basis of his personality, the relation of sin and redemption, to evolution and the relation of Christ to an evolutionary theory.

The book is valuable because Prof. Sweet is perfectly familiar and sympathetic with a theory of evolution so far as demonstrated, understands thoroughly the position of those who advocate the extreme views and has also a sympathetic grasp with the Christian doctrine of the incarnation.

It is well worth reading by any one who wants to study both sides and with whom evolution is not merely a magical expression to end all discussion of Christian theology.

One must, however, have a fairly extensive vocabulary in the set

phrases of evolution to read the book easily. One could wish that some of the technical phraseology could have been translated by the author as he goes along; otherwise, one would require a dictionary at his elbow to which frequent reference should be made, for the language of modern scientists is very similar in its phraseology to that of dogmatic theology.

Words have been coined to express that which never existed until the philosopher created the demand.

The average materialistic evolutionist can preach a longer sermon from a piece of a skull as a text than a mediaeval theologian could possibly extract from a text of holy Scripture.

Prof. Sweet's book is a welcome antidote to evolutionary romancing under the protection of scientific investigation.

*Reality in Worship*, by Rev. Willard L. Sperry. The MacMillan Company, New York. Price \$2.50.

REVIEWED BY DEAN CHALMERS

This is a most thoughtful book, which will amply repay careful study. The author writes from the viewpoint of a Protestant, and, to some extent, a Liberal Protestant, but he has studied the whole question of worship and its meaning for the perplexed Christian of today with a breadth of view and sincere determination to reach the truth, which is as satisfying as it is rare. The result is a book which can be read with profit by every type of Christian clergyman. It will be stimulating to every one who opens its pages, and will undoubtedly cause many of us Catholics, as well as Protestants, a good deal of heart-searching and self-examination as to the kind of help we are giving to our own people in leading them to understand the meaning of worship and its primary place in the practice of Christian religion.

## Thought a Day for Lent

By Rev. William Porkess

Know something of God first, thyself second, and, at least, a few others.

Real independence of the world hinges on entire dependence upon God.

The problem of problems is within—personal, and the solution will never be wholly reached with the formula of intellectuality.

Until a man is absolutely willing and determined to learn how to pray he never can fathom spiritual depths nor climb Christian heights.



## Millions Given To Churches Each Year

**Bishop Brent to Spend Four Months In Europe As Representative of the Church**

### THE LAUGH CURE

*By Rev. H. P. Almon Abbott*

I rejoice to notice in the Church and secular press that Bishop Brent has finally consented to take charge of the European work, and that he will spend four months from April next in that field. There is nobody who knows Europe better than Bishop Brent, and there is nobody who, in view of his reputation in Europe, would be more acceptable to Episcopalians and the people of all Churches overseas. Bishop Brent is known, beloved and respected in Church and diplomatic circles throughout the length and breadth of the European Continent, and his word will carry weight in the future, as it has carried weight in the past, in bringing estranged Christian peoples closer together, and in healing the festering wounds of war. What a mind Bishop Brent has! I was re-reading one of his books the other day, and was forcibly impressed by the originality and condensation of his thought. And, what a soul he has! There is a spiritual insight in all that he writes and says that encourages one with the recognition that a bishop, harassed with executive and administrative detail, may still continue to be a prophet! God-speed to all his undertakings, and I congratulate "the American Churches in Europe" in possessing such a leader.

\* \* \*

Here is "A House that Jack Built." "Happiness depends upon health, health depends upon blood, the right quality of blood depends upon circulation, and circulation depends upon exercise." In other words, a ten mile walk a day will keep the doctor away. What about those of us who are so placed that the opportunity for exercise is limited? Well, here is another recipe that may go far towards producing health and happiness. A man who was staying at the hotel with a celebrated evangelist, and who had been talking to him quite late one evening writes: "My room was next to his. I was preparing to retire when I suddenly heard perfect gales of laughter emanating from my neighbor's room. The following morning, I said to him 'What were you laughing about last night. I left you at eleven o'clock. You were in a sober frame of mind. Ten minutes afterwards, I heard you roaring with laughter.' The evan-

gelist replied, 'I always laugh three times every day. After breakfast, after dinner, and before I get into bed at night. I laugh systematically, scientifically, and constantly. I find it the best possible medicine for physical and mental recovery'."

\* \* \*

It has been estimated that the total of all gifts to religion made by the American people in 1925 reached the grand total of \$700,000,000. Episcopalians gave \$39,000,000. Methodists gave \$135,000,000. Presbyterians gave \$72,500,000. Baptists gave \$70,000,000. This is the lowest figure in statistical appraisal; but, it is the highest figure of any year that has ever been recorded. This enormous sum of money goes to show that the forty four million nominal Christians in the United States are beginning to take religion seriously. Money as the "outward and visible sign" is indicative of a very real "inward and spiritual grace."

\* \* \*

I was interested the other day in reading St. Thomas Aquinas to come across these words: "Pride is the most grievous of all sin, for it exceeds them all in the turning away from God, which is the crowning constituent of sin." I had almost come to believe that licentiousness and insobriety, and all that sort of thing, ranked highest in the Master's condemnation. And, almost believing that the exhibition of sin in the world around us was most distressing. I feared for the future of mankind, and felt that Christianity was fighting against terrible odds. But, after all, pride is, after the observation of centuries, and by general agreement of the Schoolmen, the first of the Seven Deadly Sins, and—the Gospels would seem to bear out such precedence! Jesus makes friends with a penitent adulteress. Jesus can hardly bear to abandon a treacherous Judas. But, there are two sins that Jesus paints in unrelieved black: The Sin of Anxiety and the Sin of Conceit. The reason is, I suppose, that the adulteress and the betrayer are obviously less hopelessly far gone than the man who knows it all, and the man who lives as though God were dead. As Tennyson says, "Humility is the only true attitude of the human soul." Unquestionably it is—in the Presence of God. And all life is life lived in the Presence of God. It is "up to" many of us, then, to weigh comparatively lightly in the scales the conspicuous sins of "the rising generation," and to "take a look within." Let us do it this Lent! The result of such introspection may be that the most seemingly hopeless people in the world today are the people like unto you and me!

## Different Opinions Of the Volstead Act

**Bishops Disagree On the Questions Raised By Recent Statement On Prohibition**

### MANNING FOR ENFORCEMENT

The statement issued by the Rev. James Empringham in the name of the Church Temperance Society has raised, as was expected, a farago. Scores of bishops have issued statements in regard to it, perhaps the most significant of which was the statement by Bishop Manning, since the headquarters of the Temperance Society is located in his diocese.

Preaching at the Cathedral before 2,500 people Bishop Manning declared himself emphatically opposed to the modification of the Volstead Act. He enumerated the benefits of prohibition and gave it as his opinion that America would never repeal the law. He urged a crusade for voluntary action in support of prohibition and stated that the Episcopal Church has lagged behind the other churches in this regard. Bishop Manning also made it clear that the Church Temperance Society had no authority to speak for the Church.

Another important statement was issued by Bishop Darlington of Harrisburg, a vice president of the Church Temperance Society, in which he stated that not only is he absolutely in favor of the strict enforcement of the prohibition law, but he also quotes several other bishops as holding positions similar to his own.

On the other hand several bishops endorsed the report, including Bishop Fiske of Central New York, who said:

"I have come to the conclusion that the Volstead Act has resulted in worse drinking conditions among young people than we had before; that it has increased enormously among them the use of strong distilled liquors often poisonous and dangerous, that it has corrupted officials, has brought about an increased disrespect for law and is class legislation discriminating against workmen in industrial cities, worst of all discriminating in favor of the rich who can get what they want, and against the poor. To me the sad thing is the present situation is that ten years ago, by patient waiting, we had made wonderful progress toward temperance and now we are losing ground."

Total payment on the quota to the National Council for 1925 were \$1,359,926 less than the amount asked for, but \$40,183 greater than in 1924.



## News Paragraphs Of The English Church

Slang in Sermons Comes in for  
a Rapping By English  
Paper

### MORE CHESTERTON

By Rev. A. Manby Lloyd

Some one writes to the *Guardian* (which is just celebrating its 80th birthday) to ask if "slang in sermons" is necessary? Last Sunday evening, at a famous city church, he heard a sermon "in which (among other things) we were told, on the miracle of Cana in Galilee, that it would 'take the gilt off the gingerbread' if the food and drink ran short at our own wedding; that we must consider the point of view of the 'other bloke' and that in certain contingencies we would be 'pals of Jesus'." It looks as if Woodbine Willie was on the warpath!

\* \* \*

Father Ronald Knox, the witty son of Bishop Knox, created a sensation recently when he broadcasted the information that a revolution had broken out in the city, accompanied by various horrors. Listeners-in who same late were unaware that the whole thing was a joke, and that it was nothing but a wireless skit on "Red Revolution."

\* \* \*

Some time ago a malicious person stole the altar-book, the private property of Jack Bucknell (a present from a former priest) from St. John's, Delabole, Cornwall. Jack knows the culprit, but hopes, by diplomacy, to get it back again. However, last week the enemy returned and another altar-book, a church register, the electoral roll and calendars were found to be wilfully torn and otherwise damaged.

Last July a cross and gong were removed from the same church. I hear that Jack is not worrying and a Wesleyan local preacher, who was once his most bitter enemy, is now a server, and any losses in *personnel* of the congregation have been balanced by gains.

\* \* \*

Somebody, say G. K. Chesterton, must stop people saying the sort of thing that a writer in *John Bull* recently affirmed—"The present system worked well enough until the Socialist came on the scene."

It would be truer to say, "The present system worked so badly that even the Socialist was allowed to come on the scene, on the chance of his improving it."

You might say, "The child-labor in factories worked well enough until Lord Shaftesbury came on the scene"

or The Slave Trade till Wilberforce and Clarkson came on the scene." That is, it worked well for those whom it paid well.

People in the immediate past did not plan the state of things that exists at present. Even philosophers and philanthropists were not so wicked as that. There is no system. It is simply an exhibition of what happens when something does not work.

Bentham did not see a beautiful vision of an Oil Trust and toil to reach it. Godwin did not see afar off the heavenly kingdom of the Pork King. Tom Paine did not forbid men to put their trust in princes and bid them put their trust in Trusts.

Modern industrial society was originally meant to move forward by a process of competition to a condition of comparative equality, or at least of equity. It was at least supposed that if exchange were quite free, everything would find its level. But what we see is not competition, but concentration; a concentration into particular rings and trusts. In short, capitalism has produced a chaos which is now beginning to take the monstrous form of monopoly.

G. K.'s book, "The Man Who Was Thursday," has been dramatized and produced on the London stage, with Mr. Stanley Lathbury in the amusing part of an elderly Bolshevik.

\* \* \*

The late Bishop of Thetford, whose sudden death has robbed the Church of one of its most popular figures—Dr. Bowers died in his sleep on Tuesday night after attending a Masonic function—never hesitated to tell a story against himself. Here is one: He was preaching at a country church in Norwich diocese and was climbing a hill when he overtook an aged woman. The Bishop offered his arm to help her up the hill. When they reached the crest the good woman was profuse in her thanks.

"And now can you tell me, sir, who is today's preacher?" she asked.

"Why, madam, the Bishop of Thetford, I believe," he answered.

"Good gracious!" exclaimed the old woman in dismay, "will you be good enough to lead me down the hill again?"

## LIBERIAN SPEAKS IN BOSTON CATHEDRAL

Henry B. Duncan, a native of Liberia, now a student in Boston, was the noonday speaker at the Cathedral, Boston, Thursday. He was brought up in Trinity Mission School, Monrovia. He is preparing to be an engineer with the intention of returning to Liberia to build roads which are badly needed.

## News Paragraphs Of The Episcopal Church

Noonday Services Are Being Held  
In Principal Cities of  
the Country

### CONVENTIONS

By Rev. W. B. Spofford

This issue of *THE WITNESS* could be filled with the names of Lenten preachers who are to hold forth from various pulpits and platforms. Haven't the room—sorry. But here are the places that have been sent to us; probably there are many others:

Baltimore—Old St. Paul's Church, Charles and Saratoga Sts., 12:20 p. m.

Boston—Cathedral Church of St. Paul, 136 Tremont St., 12:10 p. m.; Keith's Theatre, 163 Tremont St., 12:15 p. m.; Trinity Church, Copley Square, 12:10 p. m.

Brooklyn—Holy Trinity Church, Montague and Clinton Sts., 12:05 p. m.; The Albee Theatre, Fulton St. and De Kalb Ave., 12:05 p. m.

Buffalo—St. Paul's Cathedral, Main and Church Sts., 12:05 p. m.

Chicago—Garrick Theatre, 12:00 noon.

Detroit—St. John's Church, Woodward Ave. and High St., 12:05 p. m.; Keith's Temple Theatre, 58 Monroe St., 12:00 noon.

Los Angeles—St. Paul's Cathedral, 615 Figueroa St., 12:05 p. m.

Louisville—Brown Theatre, Broadway between 3rd and 4th Sts., 12:05 p. m.

Newark—Trinity Cathedral, in Military Park, 12:25 p. m.

New Haven—Bijou and Poli Theatres, 12:10 p. m. (excepting Holy Week); Trinity Church, Chapel and Temple Sts., 12:20 p. m. (during Holy Week).

New Orleans—Strand Theatre, 12:05 p. m.

New York—Trinity Church, Broadway and Wall St., 12:30 p. m.; St. Paul's Chapel, Broadway and Vesey St., 12:30 p. m.; Grace Church, 800 Broadway, 12:30 p. m.

Norfolk—Strand Theatre, 327 Granby St., 12:00 noon.

Philadelphia—St. Stephen's Church, 10th St. south of Market St., 12:30 p. m.; Old Christ Church, 2nd St. north of Market St., 12:30 p. m.; St. James' Church, 22nd and Walnut Sts., 12:30 p. m.; Garrick Theatre, Chestnut and Juniper Sts., 12:30 p. m.

Pittsburgh—Trinity Church, Sixth Ave., 12:30 p. m.

Providence—Grace Church, Westminster and Matthewson Sts., 12:10 p. m.

Rochester—Christ Church, East Ave.



near William St., 12:10 p. m.

San Francisco—Merchants Exchange Building, California and Leidesdorff Sts., 12:15 p. m.

St. Louis—Christ Church Cathedral, 13th and Locust Sts., 12:05 p. m.

Troy—St. Paul's, State and 3rd Sts., 12:30 p. m.

Washington—Church of the Epiphany, 1317 G St., N. W., 12:30 p. m.

\* \* \*

The Rev. Oliver J. Hart has resigned as rector of Christ Church, Macon, Ga., and accepted a call to St. Paul's Chattanooga, Tennessee.

\* \* \*

A dinner celebrating the 30th anniversary of the organization of the diocese of Lexington, and the consecration of the first Bishop, the Rt. Rev. Lewis W. Burton, was given this month. Speeches by Bishops Maxon, Capers, Woodcock and Burton. A check for \$3,000 for Bishop and Mrs. Burton, with the request that they spend it on a real vacation.

\* \* \*

The Rev. L. W. Blackwelder of Union, S. C., has accepted the rectorship of the Incarnation, Atlanta, Georgia.

\* \* \*

There has been news in this column from time to time about St. John's, Hartford, Connecticut, served by Rev. William T. Hooper as rector. Many notable things are done in this parish perhaps the chief of which is the work with young people. Every Sunday morning the 450 seats of the church are filled with these young people who have a service of their own at 9:30. The parish has just raised over \$150,000 for new buildings which will make it one of the most completely equipped and beautiful plants in the country. Soon, I hope we may have an illustrated article giving the details of their plans.

\* \* \*

One hundred and ten delegates attended a mass meeting of the Girls' Friendly convention of the district of Oklahoma, held recently at the cathedral in Oklahoma City. There are now 12 branches of the society in the district. Miss May Case March, secretary, has been giving her time to the district recently.

\* \* \*

St. Ann's, Brooklyn, New York, is shortly to be enriched with a memorial stained glass window, the work of Messrs. James Powell and Sons, London, the artists who produced the famous Liverpool Cathedral windows.

\* \* \*

Bishop Roberts, suffragan bishop of South Dakota, ordained the Rev. C. L. Vannix to the priesthood on Septuagesima Sunday. Mr. Vannix

is in charge of a number of missions. The sermon was preached by the Rev. John K. Burleson.

\* \* \*

Convention, diocese of Lexington, early in the month. The visiting bishops were Bishop Maxon of Tennessee and Bishop Capers of West Texas. The convention gave enthusiastic support to the National Program. All reports showed progress in the diocese. One very interesting fact came out of this convention—new at least to me. It was contained in a report of a committee appointed last year to investigate insurance on Church property. They stated that there was on the average five church fires each day of the year in the country and that the loss runs to three and a half million. Their "what-to-do-about-it" was not mentioned in the report sent to this office.

\* \* \*

Rev. William Cromley, now a student at the General Seminary, is to go to St. John's, Yonkers, New York, as a curate in May.

\* \* \*

St. Paul's, Yonkers, Rev. Wilbur L. Caswell, rector, has bought a site in the north end of the city where a new plant will soon be built.

\* \* \*

Lenten preachers, Grace and St. Peter's, Baltimore, presided over by Editor H. P. Almon Abbott; Rev. Frederick Budlong of Greenwich, Conn.; Bishop Cook, Delaware; Rev. Floyd Tomkins, Philadelphia; Rev. Robert Johnston, Washington; Rev.

Harris Kirk, Baltimore; Rev. G. C. Peck, Baltimore; Rev. Oscar Olson, Baltimore.

\* \* \*

Diocesan Convention, Iowa, February 7-9. The high spot I gather was the young people's conference when the star attraction was the Rev. John Suter, Jr., secretary of religious education of the National Council. The Rev. Frederick Clayton who is making an educational institution out of Tabor College was the toastmaster, and an address was also given by Dean Hare, the much beloved dean of the Cathedral in Davenport. Bishop Weller preached at the big service in the morning, and the three days were crowded with conferences of one sort or another when "leaders" urged their audiences to "get behind" whatever it was that they were talking about. Conferences, I have discovered, are always addressed by "leaders" and "leaders" always urge folks to "get

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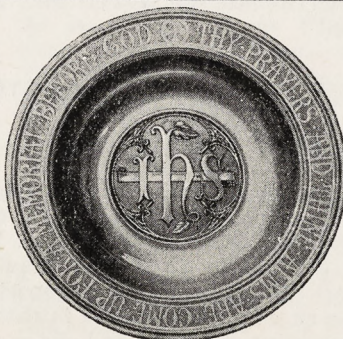
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behind" something or other. Anyway it was a great convention.

\* \* \*

Churches of Atlanta, Georgia, are to unite on Thursday evenings during Lent for services.

\* \* \*

The children of the Church of the Epiphany, Atlanta, voted not to have toys on their church Christmas tree in order that they might give toys to the children of Saint Matthias, a colored mission in the city. Sort of late, but it's a good story.

\* \* \*

Mrs. Eliza J. Backus, president of the Auxiliary in the diocese of Ohio, addressed the Auxiliary of Lexington, Kentucky, at a meeting held at the Cathedral. She spoke on Cuba and our churches work there. She has just returned from a visit.

\* \* \*

This story was sent in to me but I am not taking any responsibility for the truth of it. A Prayer Book was left in a pew in the college chapel at Yale. As a result five students from Congregational families, who happened to look through the book, became Episcopalians. I am tempted to make a remark but, in my wisdom, I pass it up.

\* \* \*

On a recent Sunday St. John's, Yonkers, N. Y., held seven services in four different languages: English, Polish, Assyrian and Swedish.

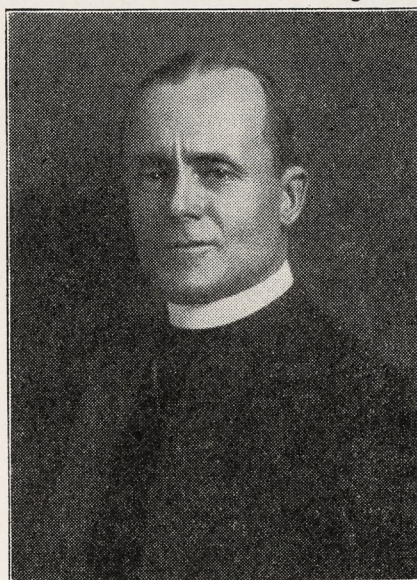
\* \* \*

Famous living Episcopalians: these sent in by Mr. Lawrence Choate of Washington, D. C.; Charles Nagel of St. Louis, a member of President Roosevelt's cabinet; Otis Skinner, "I don't know what church he attends in winter but in the summer he is a member of Dr. Abbott's Cape Cod congregation." Lastly, Mr. Choate, with pride, gives us the name of the president of the insurance company that he serves as a general agent, Mr. John R. Hardin, a member of Trinity Cathedral, Newark, New Jersey.

The Rev. J. D. Herron, the rector of Holy Trinity, Cincinnati, sends in the name of Mr. Francis Lynde, the author of "A Fool of Love."

\* \* \*

The Convention of the diocese of Los Angeles which met early in the month raised \$10,000 in thirteen minutes for the deficit of the National Council. One of the features of the convention was an address by Mr. Monell Sayre on the Church Pension Fund, followed by a conference at which Mr. Sayre cleared up any point lingering in the minds of delegates. The various organizations reported progress all along the line. It was a most successful convention, though greatly saddened by the recent death of Dean MacCor-



BISHOP MANNING  
*For Strict Law Enforcement*

mack, who was referred to as one of the great leaders of the Church in the address of each bishop.

\* \* \*

Bishop Tyler of North Dakota recently conducted a Quiet Day for the clergy of the district at the Cathedral at Fargo.

\* \* \*

Church college presidents have sent out a joint statement asking the Church for support for the following objects: money to underwrite the deficit at St. Stephen's which

amounts to \$40,000 a year; \$100,000 to pay off the debt at St. Stephen's; \$75,000 for the enlargement of Ascension Hall at Kenyon, and \$225,000 for a new Commons; at Trinity \$150,000 for a new gymnasium and \$300,000 for a new chemistry building; at Hobart, for the enlargement of Cox Hall, \$40,000; also \$100,000 for the enlargement of the library, and \$10,000 for a new heating plant. The needs of Sewanee were not submitted. The presidents of these colleges inform the Church that these projects are absolutely essential during the next three years.

\* \* \*

New church is to be built at Texarkana at a cost of \$75,000. Of this amount \$65,000 has already been raised. The Rev. A. W. Sidders is rector.

\* \* \*

Bishop Tyler of North Dakota ordained Mr. George W. Thom to the diaconate recently at the Cathedral in Fargo. Mr. Thom is in charge of the church at Mandan.

\* \* \*

A stone from Malines Cathedral, in recognition of Cardinal Mercier's visit to Pittsburgh and to the Episcopal General Convention in 1919, and a block of Aberdeen granite in memory of Bishop Seabury's consecration in Aberdeen, have been placed in the wall of Calvary Episcopal Church, Pittsburgh.

\* \* \*

Summer Conference, Sioux Falls, S. D., June 15th to 24th, with courses by Bishop Bennett of Duluth, Dean

## The Witness Idea

February 10, 1926

Gentlemen:

The WITNESS has been an endless source of profitable reading to me, and it's size and the brevity of the articles are particularly adopted to reading during my lunch hour when it adds greatly to the refreshing influence of that important break in the day's work.

Very sincerely yours,

Clara L. Sharpe

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\* \* \*

Notable service; Rev. Charles H. Smith, for fifty years the rector of St. James' Church, Buffalo, New York. Dr. Smith is 82 years old. Folks gave him a party the other evening, attended, so they tell me, by six hundred people, including five bishops.

\* \* \*

Convocation of the district of Eastern Oregon, February 12-14th. These western and mid-western conventions and convocations are real affairs—lot different from those in the east. I suppose it is because distances are great and as a result the clergy seldom get-together. Anyhow they are always crammed full (the convention I'm talking about, not the clergy) of mass meetings, dinners, services, conferences—something important doing every minute. This one in Oregon was no exception, with meetings and speeches on all sorts of important matters.

\* \* \*

"The Pearls" written by the Rev. W. P. Stanley, in charge of St. Andrew's Mission for Negroes in Lexington, was presented on the 15th in the city auditorium to an appreciative audience.

\* \* \*

The Rev. R. J. Murphy, Sterling, Colorado, has resigned to be an assistant to Dean Chalmers at St. Matthew's Cathedral, Dallas.

\* \* \*

Laymen work in Colorado. On Sexagesima Sunday ninety lay workers were inducted into office at St. Mark's, Denver.

\* \* \*

Trinity Church, Ashville, N. C., employed last year a director of religious education—Mrs. J. W. Griffeth.

Result, 32 credits have been granted by the National Accredited Teachers Association to fifteen teachers in the Church School. Two of these teachers have decided to give full time to religious education work.

\* \* \*

Fourth annual convention of the diocese of Upper South Carolina: Woman's Auxiliary agreed to give \$1,000 in the next three years toward the advance work of the Church: a student of Clemson College went before the convention and told an inspiring tale of how the students there conducted services themselves since they are denied a priest: convention decided to do something about it. The Rev. J. B. Elliott, missionary among the colored people, pleaded for a better economic opportunity for his people, and the convention passed a resolution backing him up. Bishop Finlay in his address pointed out the dangers and the prevalence of lawlessness. The report sent to me did not state whether the Bishop was talking of disregard of the Volstead Act or of lynching—possibly of both.

\* \* \*

The Convocation of Oklahoma went on record as favoring the building of a church at Norman for the students of the State University (\$75,000); it was voted to continue the effort to raise \$16,000 for Sewanee; passed a resolution requiring

that all treasurers be bonded and that their books be audited annually.

\* \* \*

Bishop Thurston is ill and has been ordered by physicians to take a six months rest.

\* \* \*

The Brotherhood of St. Andrew at Grace Church, Muskogee, issues a paper for the parish each month. More they are handling the sale of fifty copies of THE WITNESS each week.

\* \* \*

My, my, my. Just you wait until you see what I have seen. A stained glass window dedicated to athletics, which pictures in glass a couple of fellers shooting pool, two more bowling, a boxing match, a football game, tennis, a man teeing off the seventh, a horse race, a baseball game—in fact about every sport has its place

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Daily at 8, 11 and 4.

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**Grace and St. Peter's**

Park Ave. and Monument St.  
Rector: H. P. Almon Abbott, M.A., D.D.  
Sundays:  
8 A. M.—Holy Communion.  
11 A. M.—Morning Prayer and Sermon  
(First Sunday in each month,  
Holy Communion).  
3 P. M.—Baptisms.  
8 P. M.—Evening Prayer and Sermon.

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**Grace**

St. Luke's Hospital Chapel  
1416 Indiana Avenue  
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Sunday Services: 8 and 11 A. M., 7:30 P. M.

**St. Paul's**

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

**The Atonement**

5749 Kenmore Avenue  
Rev. Frederic C. Fleming, Rector.  
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.  
Daily: 7:30, 9:00, and 5:30.  
(Fridays—10:30 additional.)

**St. Chrysostom's**

1424 North Dearborn Parkway  
Rev. Norman Hutton, S. T. D., Rector.  
Sundays: 8, 9:30, 11, and 4:30 P. M.  
Tuesdays at 10 A. M.; Thursdays at 8 P. M.

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ship; 7:30, Service and Address.  
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nesday, Friday; Eucharist, Thursday and  
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Daily: 12:20 P. M.

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Sunday Services: 8, 11 A. M., 4 P. M.  
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12 M., Holy Communion; Holy Days, 12 M.,  
Holy Communion.

## BUFFALO

**St. Paul's Cathedral**

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Sundays: 8:00 and 11:00 A. M., 4:00 and  
8:00 P. M.  
Week Days: 8:00 A. M., Noonday.  
Holy Days and Thursdays: 11:00 A. M.

## CINCINNATI

**St. Paul's Cathedral**

Corner Seventh and Plum  
Very Rev. Edgar Jones, Ph.D., Dean.  
Sundays: 7:30, 11:00 A.M., and 7:45 P.M.  
Week Days: 7:30 A.M.  
Holy Days and Wednesdays, 10:00 A.M.

**Christ Church**

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C. Herrick.  
Sundays: 8:45 and 11:00 A. M. and 7:45  
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Daily: 12:10 P. M.  
Saints' Day: Holy Communion, 10 A. M.

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**St. Mathew's Cathedral**

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The Rev. Robert J. Murphy  
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Sundays: 8:00, 9:45, 10:45 A. M. and 7:45  
P. M.  
Daily Service: 7:00, 9:30 A. M. and 5:30  
P. M.

## NEW YORK

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12 on Thursdays and Holy Days.

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Wednesdays, Thursdays, and Holy  
Days.

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**All Saints Cathedral**

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The Very Rev. Charles C. W. Carver, B.D.,  
Dean.  
Sundays: 7:30 A. M.; Church School,  
9:45 A. M.; Sung Eucharist, 11:00 A. M.;  
Choral Evensong, 4:00 P. M.  
Week Days: 7:30 A. M., 9:00, and 5:30  
P. M. Wednesday and Friday, the Litany  
after Matins. Thursday and Holy Days,  
the Holy Eucharist, 11:00 A. M.

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P. M.; Church School, 9:30 A. M.; Young  
People's Society, 6:00 P. M.

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**All Saints Cathedral**

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

**St. Paul's**

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Rev. Holmes Whitmore, Rector.  
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Week Days: 7:30 and 9:00 A. M., 6:00  
P. M.  
Thursdays and Holy Days: 10 A. M.



in the window. This window, so I am told, is to be placed in a church. More than that, it is to be placed in the most notable church in America, the Cathedral of St. John the Divine. More still, it is designed by Mr. Ralph Adams Cram, certainly one of the greatest living architects. And it is to be paid for by the money that comes from the committee on amateur sports of which Mr. Julian S. Myrick is chairman.

Bishop Manning is going to have letters to write explaining why this window should be placed in a Cathedral. Oh dear how some folks are going to kick. But in my opinion, if I may be allowed just one slang expression, it is "great stuff." Of course that's just my idea of it, but the further we can get from long-faced puritanism the more Christian we are going to be. A halftone is being made of that window so you will have an opportunity to see a picture of it before long. Just one more thing—I hope Mr. Cram will have time to do over again that picture of the football game. It is awful. Every man in the picture would be fired from any amateur team in the country for the things he is doing wrong. But a golf enthusiast who saw the picture tells me that the golfer has rare form, proving, no doubt, that Mr. Cram plays that game and not football.

Four thousand members in the Church of the Holy Apostles, Philadelphia. They have just celebrated their fifty-eighth anniversary. The children of this parish make an Easter offering each year for missions amounting to \$10,000.

"The Church must take the most sympathetic interest in all of the questions which seriously affect social welfare," declared Bishop Stires of Long Island in an address before the social service commission. He also stressed the need of securing and publishing facts on social and industrial questions.

The convention of the diocese of Louisiana favored the building of a

student center at the State University. The convention voted to maintain a diocesan office in New Orleans with a full time secretary.

The Rev. Luke M. White, the rector of St. Luke's, Montclair, New Jersey, one of the most prominent clergymen in the east, celebrated the tenth anniversary of his rectorship last month. The parish, under Dr. White, has an enviable record for missionary giving.

The Rev. Paul Bull, C. R., conducted a quiet day at the General Seminary on the 11th.

The Young People's Fellowship of the diocese of Western New York met recently at Christ Church, Corning. The meeting was well attended and the addresses by the young people were good. Bishop Brent was present.

Bishop Perry of Rhode Island held a quiet day for the clergy of his diocese on Monday. The bishop recently celebrated the fifteenth anniversary of his consecration.

A committee was appointed at

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the convention of the diocese of South Florida to consider the advisability of uniting with a number of neighboring dioceses in supporting a suffragan bishop for Negro work. Five new parishes were admitted to the diocese. Plans were started to commemorate the 25th anniversary of the consecration of Bishop Mann next December.

A vigorous protest was made against mob violence.

Well, guess I've covered the ground this week. See you on the 25th.

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## The Council's Work

By Alfred Newbery

### DEAD AGAINST IT

OUR people are dead against missions," somebody said in my hearing just the other day. What does it mean? Does it mean that they refuse to pray for, or work for, or give for "foreign missions?" Does that view hold because they feel they are under no obligation or have no desire to see foreign peoples become Christian; is it because they feel the Christian religion was not meant for certain peoples, and, therefore, not to be taken to them? Or does it mean that they have so little confidence in our present efforts in that direction that they feel the efforts ought to be stopped; in other words, that absence of effort would be better than the effort we are now making?

It would really be worth-while to get an analysis of the anti-missions' point of view. I am sure the Editor of THE WITNESS would be glad to allow the use of this column to any contribution that might make it clear. Merely to clarify it would be a help, for we are, in our present attempts to meet it, merely beating the air. To the man who believes it is a great mistake to take Christianity to the yellow race, it is absurd to address an explanation of the organization of the National Council. To the man who opposes the present national organization, it is equally absurd to preach on the obligation of Christianity to spread itself. Sometimes the trouble lies in misinformation. The weirdest tales of missionary purpose gain currency in most unexpected places.

One man says it is the sole business of the parish to take care of itself, and with its surplus energy and funds, to overflow in the spot where it stands. Another would include dio-

cesan and even domestic missionary work among the obligations of parish membership. A third is sympathetic to a world-wide obligation, but has heard and partly believes disquieting stories as to what is and what is not being done with the money given for that purpose. Still another thinks it his duty to oppose what he feels to be piling up of machinery, or, possibly, the dangerous centralization which to him the present organization represents.

We believe there is an answer to all these things. We believe that the Christian's obligation to make his religion accessible to all human beings of whatever color or race, can be established both by the authority of Our Lord, and by the nature of the Christian experience. We believe that the present organization of the Church, though not perfect, can be shown to be effective, and not unduly equipped with wheels, or infected with centralization. We can admit that Western civilization has not brought unalloyed bliss to non-Western peoples, and still maintain that Christianity is their birthright and their need.

But each of these grounds of opposition calls for an argument different from that needed for one of the others. It would help to know which has the widest currency? Why are people "dead against missions," because of the color of the Chinese skin, or because the Missions House is said to have thick, luxurious rugs on the floor in each office? Those, of course, are extremes, and there are plenty of stations in between: questions of policy, questions of administration, personal experiences, and so forth.

When you meet this kind of opposition, try to define it before you

answer it. If you have already met it, give us the benefit of your experience. What the doctors call a "bird-shot prescription" is not the best remedy, and we want to use only the most effective.

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