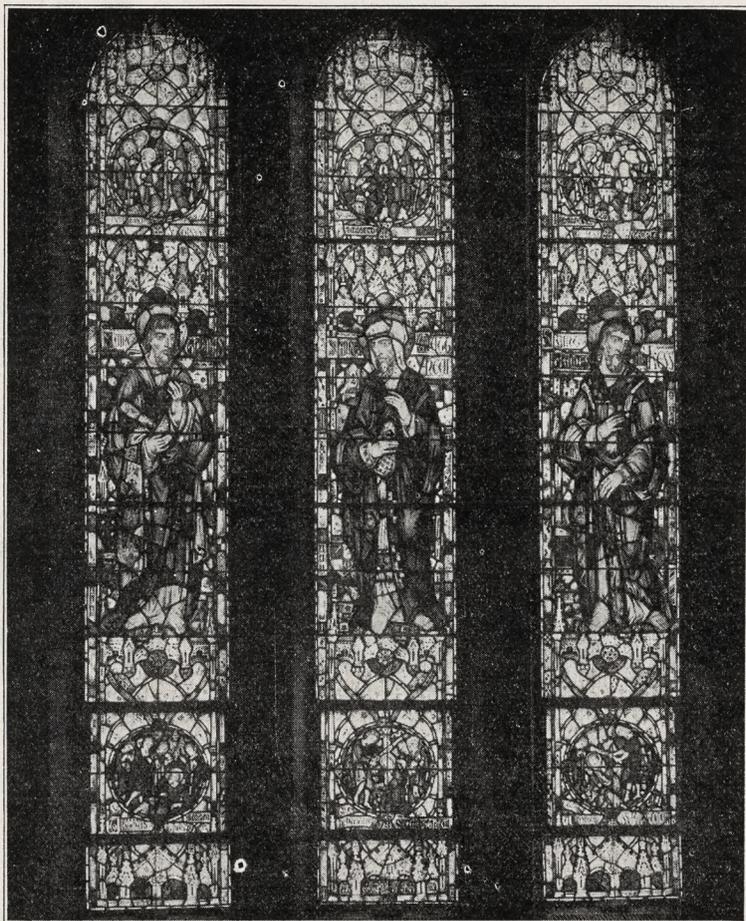


The **WITNESS**

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BEING A WITNESS FOR CHRIST

Paper Read at Catholic Congress

BY BISHOP JOHNSON

WHAT is a witness?

He is one who undertakes to set forth the facts in the life of one who is on trial in order that the jury may arrive at a true verdict.

There are other purposes for which one may be a witness, but this particular function of a witness is that with which we as Christians are concerned.

In this sense Christ's final word to His Apostles was, "Be ye witnesses unto Me, in Jerusalem, in Judea, in Samaria, unto the ends of the earth."

The final charge of a leader presumably concerns that which is most vital in the cause that he is striving to bring to a successful issue.

So Christ charges us all to be witnesses unto Him.

KNOW THE FACTS

To be a satisfactory witness one must be conversant with the facts; he must not distort these facts, and he must present to the jury that kind of a character which will impress them with his sincerity and truth.

In presenting His cause to the world, Christ first of all selected a jury of twelve men, called the Apostles, whose chief business was to bear testimony to the facts of Christ's life, which they had seen and heard.

Christ had voluntarily been tried in the secular court of Pontius Pilate, and in the ecclesiastical court of Caiaphas. In neither case had He received a fair trial.

The Judges were prejudiced. Pilate anxious to do the Jews a favor; Caiaphas anxious to discredit one who had won the affection of the people.

His condemnation before such courts was a travesty of justice.

So, in order that posterity might have the facts from those who for three years had been with Him, and had observed His life, heard His teaching and seen His power, He

chose twelve men from among the common people, whose sincerity was transparent; whose temperaments were not academic; whose temporal interests were not advanced—in order that men might have a verdict other than that of prejudice or self-interest.

The twelve Apostles were not concerned with theories about Christ; they were content to bear witness to that which they had seen and heard.

This forms the basic foundation of the Gospel.

FOUNDING THE CHURCH

The Gospel was founded on a biological foundation, viz., that God had manifested Himself to men in the person of Jesus Christ.

The word had been made flesh and dwelt among them.

St. Philip went down to Samaria, and preached Christ unto them. They testified from their observation that Christ was the Son of God and they testified by their subsequent acts that He had built His Church upon this rock; that its foundation was not in man's wisdom but in the power of God; that its structure was not their invention but His intention; that its mission was neither local nor temporal; that it was the pillar and ground of the truth; that it was endowed with the Holy Spirit; that it was the Body in which resided His grace and power; that He would some day present that Church which He had founded to the Father without spot or wrinkle or any such thing; that, therefore, the Church was His Bride and that there could be no loyalty to Him which began with a divorcing of that relationship.

This incorporation of Christ's life in an institution ought to impress itself upon us, as an anticipation by some twenty centuries of the modern respect for institutions, whether those of constitutional governments, industrial corporations, or fraternal societies.

Indeed, those who flout the value of the Church which Christ founded and its deathless character have no sooner deposed Him from its throne, than they at once establish another corporation of which they themselves assume the leadership, and to which they give as zealous a devotion as others had given to that from which they had previously dissented.

SECTARIANISM

In other words, sectarianism, by creating great institutions which have been substituted for the Holy Catholic Church, testifies to the necessity of corporations in the same breath that they seek to dissolve the one which He founded.

Thus they establish the principle in the same action in which they discredit the power of their sovereign to have done that which they presume that they have the prescience to accomplish.

And yet they have not succeeded in producing an institution at all commensurate in influence and power with the one that they have displaced.

We believe in the living Christ as the historic one, and we feel that we can see ultimate purposes which will be achieved by pressing the integrity of the venerable institution which still is potent out of all proportion to its numerical strength.

Not only do we, but also do Roman Catholics and Methodists alike, bear witness to the great truth that the incarnate Christ must be embodied in an institution in order to form the tie which binds the individual to Him. We differ simply in this, that we are quite unwilling to substitute Roman for Holy, or sectarian for Catholic in the phraseology of the ancient creed, and we further believe that these two limiting adjectives are the only two limitations which our devotion will permit.

And furthermore, we are not impressed by the attitude of our Master

in His sojourn on earth, with the force of a numerical referendum.

The earth is not flat just because four hundred million orientals assert that it is, nor do we believe that the Church ever ceased to be Holy or Catholic because four hundred million occidentals claim that it is something else.

Divine truth, thank God, is not to be determined at the polls; rather it is the faith once for all delivered to the saints and preserved from diminution or accretion by the power of the Holy Ghost.

PRESERVE THE FAITH

This Church, whatever the other limitations of the poor mortals whom God has called to sustain it, is more concerned with an adherence to Apostolic faith and practice than it is with making more proselytes. This is our strength, and yet this particular kind of strength is necessary before zeal can be according to knowledge.

It makes no difference how important you may be as an individual, or how nice a family you may have, or how wonderful an automobile you possess, unless you start from the right premise and follow the narrow way, the whole elegant combination will land disasterously in the ditch.

Our strength lies in this conviction, that whatever the Church does, it must be true to certain standards and faithful in its witness to certain constitutional principles. And this is good law as well as good sense.

For in any court of law, whether American or British, the individual case must be decided with reference to a common standard, and that standard in the U. S. A. is a written constitution, plus the traditions of the Court, and in England a common law which is almost wholly tradition.

The Church is not calling upon you to accept something in religion that you do not accept in business.

MAINTAIN STANDARDS

The dread of all prosperity is that the Constitution and the common tradition will be undermined by critics and anarchists, who will substitute their jejune theories for the experience of the race.

It may be that the courts will sometimes depart from the law (for human instruments are never infallible or omnipotent), but the scrapping of constitutional safeguards because of local perversions will substitute a chaos of local prejudice for any standards of justice and truth.

So long as the standards remain, any generation may rectify the errors of their fathers, but when your standards are gone, then you become the victims of mob violence and partisan bigotry.

This is recognized in the defense of secular liberty, but is denied in

Our Cover

THE picture on the cover is of a three lancet window recently dedicated in St. James' Church, New York. The window, treated in the manner of the fourteenth century, forms one of a group of four on the south side of the church, and contains the figures of the Apostles St. Thomas, St. Matthew and St. James the Less. The upper and lower madallions depict incidents from their lives. The window was the gift of Mr. George C. Heilner in memory of Sylvina Butler Heilner, and was designed and executed by the well know firm of Henry Wynd Young Inc., of New York, under the supervision of Messrs. Cram and Ferguson, architects.

the pursuit of spiritual freedom, with an inconsistency that is baffling.

In conversing some weeks ago with such a pronounced radical as Mr. Clarence Darrow, we tried to find a common platform, upon which we could both stand, and we agreed that it lay in the sacred character of personal liberty.

We might differ completely in the application of the principle, but I believe the fundamental right of the individual is that he shall not be deprived of liberty by any other tribunal than that which is necessary to conserve the liberty of other men.

LIMITATIONS TO LIBERTY

What are the essential limitations of our personal liberty?

First. We may not transgress with impunity the laws of nature, for the body that so sinneth, it will die.

Second. We may not transgress the principles of the moral law, for the soul that sinneth, it shall die.

Third. We may not transgress the laws which we have made in the state to govern our relationship with one another. The man that defies the laws of his country will be deprived of his freedom.

Fourth. We may not, as Christians, defy the law of Christ. "If ye love me show it by keeping my commandments." If you refuse to obey these laws, you lose the fellowship of Christ.

And that is just what the religious world has lost today—"the unity of the spirit in the bond of peace"; the sense of fellowship in religion.

INFLUENCE OF CHURCH

Spinoza correctly said, that we have a right to expect love, joy and peace as the pervading influence of the Church, for Charity is the fulfillment of the religious life, whereas the religion which calls Him Lord! manifests the elements of discord to

a distracted world, which turns in vain to fraternal societies and luncheon clubs as a substitute for the communion of Saints.

This means, I take it, that those Christians whom God has called to be witnesses to their generation and also to posterity, shall manifest not only the technique of religion, but also the mind of Christ.

It is here that we are apt to fail and to fall into the zeitgeist which surrounds us.

St. John seems to me to be the Apostle whose long life attests this principle.

He was a mystic, he was a sacramentalist; he surely was a Catholic. He was not lacking in viril hostility to those who garbled truth for their own aggrandizement. Neither was the Master.

But he recognized the sacramental fellowship of the Church, and those who by Baptism had put on Christ. His Gospel, we are told, struck its final note in the words of his old age, "Little children, love one another." It is that note which we need to learn. I do not care to dilate upon it, but shall put in a few words those characteristics of the witness without which his testimony to the defendant is an embarrassment, and not an assistance, no matter how correctly the witness recites the facts.

If you are on trial for your life, do not call the witness who will prejudice the jury by his manner, so that they are in no mood to accept the testimony he gives.

MARKS OF A CHRISTIAN

I am not your judge but a weak sinner. So are you I imagine.

Try to remember that the effectiveness of your testimony is limited by the manner of its delivery—whether you like it or not, humility is the basic virtue of a Christian. The humility of St. Peter who was far from infallible, and of St. Paul who was sometimes irascible.

This humility is never arrogant in tone or manner, for arrogance in a witness is deadly.

It is, I fancy, as tender toward heretics who are without as Christ was toward the Samaritans.

As impersonal toward wealth or poverty, culture or barbarism, wisdom or foolishness, as the Master was.

As patient in enduring the stupid, the dull and the passionate as He always was.

As forbearing in enduring personal persecution and insults as was He.

As considerate of all those who form the Body of Christ as you would want Him to be considerate of you.

As tolerant toward pious opinions which do not infringe upon your liberty as you expect others to toler-

ate your peculiarities and eccentricities.

END FEUDS

In the recent war, that modern knight, Thomas Edward Lawrence, who organized Arabia and the Arabs into a splendid fighting machine which humbled Turkey more than the fleets of England, had to spend most of his time in settling the private feuds between the various Arab tribes, before Turkey was in the least worried over the situation. When he succeeded in this effort, the central powers offered \$50,000 for his body, dead or alive.

Until the Body of Christ composes its feuds and seeks a mutual understanding of its pious differences, I fancy the Devil would agree with the American general in the Revolution who said, "Why capture General Howe, when we would probably get an abler and more active leader in his place."

The absurdities of our fellow churchmen are most annoying to us, but the feuds which spring out of our recriminations are most consoling to the enemy of Christ.

Why disturb us when we are so occupied with one another's disagreeable traits that we have little time for aggressive warfare?

Christ is the Head of His Church, as He has been for twenty centuries, and He is inspiring the sincere and the earnest to serve Him.

As Dr. Clayton, of Tabor College in the unique position that he occupies, has most profoundly remarked: "It is much the same kind of a person who attends the weeknight prayer meeting in the Congregational Church as attends the early service in our own, and each is conscientiously seeking the presence of Christ according to His promises."

COMMON GROUND

This common ground of earnestness is the hope of Christendom.

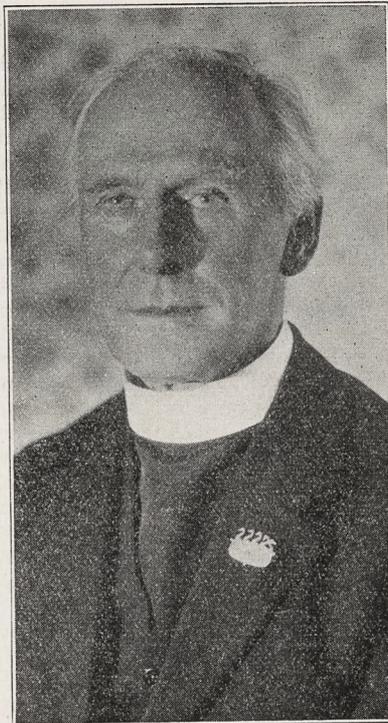
Let us recognize that we are to use the forces with which He supplies us in such a way that we will seek for the mutual understanding and sympathetic purpose, rather than to sit in Moses seat without any special invitation so to do.

Some of you have pious opinions and practices which you hold dear and which I do not greatly esteem.

I in turn have many habits of speech and action which I can see are highly irritating to some of you.

But we have, or ought to have, one thing in common, and that is our blood relationship with Jesus Christ, whose service is perfect freedom.

If I repudiate the claim of infallibility in the See of Peter—I am neither going to set up a similar claim in Denver, nor am I going greatly to esteem Papal bulls emanating from less accredited sources.



DEAN BENNETT
Preacher at National Cathedral

If I do not infringe your legitimate liberty, I am not asking too much in exchange that you do not censor my practices or lack of them, for as in the Republic, so in the Church, our personal liberty is limited by the Constitution and common tradition, as interpreted in the existing courts, and not in the form of an individual imagination.

Cheerful Confidences

By Rev. George P. Atwater

LOOK AHEAD!

LAST week I spoke of the great industrial center of Akron. I had an ultimate purpose in so doing which I shall disclose in this paper.

The people of Akron are alert, purposeful, intelligent, and warm-hearted. The stranger within its gates will soon find a welcome if he is willing to affiliate himself with some Akron Church, or some other group of Akron people.

The city has great hopes for its own future. A Planning Commission is looking far ahead. It has made a survey of the territory for miles about, and every forward step and every improvement is made with reference to a well formulated plan. Akron may easily become a city of a million population within a generation, and it is wise to foresee its future expansion and provide for it.

No doubt similar conditions prevail elsewhere in our land. The

Church should be alert and far-sighted in its plans for such communities. When I went to Akron in 1897 I was handicapped by the fact that my parish was but two years old as a parish, and had only a handful of people, and a budget of less than one thousand dollars a year. It was a long, slow, steady grind to gain people and to build the needed buildings. We had no traditions, no momentum, no resources, no prestige, and no special attractiveness. For twenty years we lived from hand to mouth. But in 1907 we began to have a measure of prosperity in the parish, in the form of a slight surplus of about a thousand dollars a year.

It would have been most easy to expend that surplus on ourselves. Church and rectory would have easily absorbed it in decoration and improvements. But we resolutely determined that we would sacrifice personal comfort and make provision for the Church of the future. So we purchased a tract of land, nearly three acres in extent, along the main highway to the West, about three miles from the Church of Our Saviour. It cost \$15,000. That was more than the cost of the church building which the parish had erected in 1905. Our purpose was to provide a site for a future parish, with land enough for needed buildings.

Time has justified this effort and the sacrifice it meant for us. It is quite apparent that the present Episcopal Churches in Akron will soon be surrounded by less attractive environment. At this time the only hope for a church in Akron with a commanding location and a dominating atmosphere is in our property at Fairlawn.

If our Church wants to continue everywhere to have its buildings huddled in amidst surrounding commonplaces, then our usual policy of living for the day will serve. But if we want the advantage of commanding locations and impressive surroundings and adequate building areas, then we must wake up and acquire land. Our live-for-the-minute policy is ruinous. It will devour, in time, our present structures. We might better forego some present comfort and advantage to make a glorious future possible.

Akron has crept out to Fairlawn, and our lot there is in the midst of one of the most promising building developments in Ohio. A Church built there will serve the country side for miles around. It will be a conspicuous and appealing feature of the city, and it will be a monument to the wisdom and foresight of the vestry and people of the Church of Our Saviour.

Just before I left Akron we had a great open-air service on our Fairlawn lot. It was a dedication and a celebration of fact that the final payment was practically provided for.

Some day we shall wake up to the fact that missions have two dimensions. To expand geographically without at the same time making arrangements to perpetuate the occupied area *in time* is to invite disaster. Missions of two dimensions will endure. The Church everywhere is feeling the difficulty of missions of one dimension.

Continental United States will never have a single acre more land than it has today, no matter what its population. The Church needs its share of this land. It is the part of wisdom to get it as rapidly as possible. Empires vanish, buildings totter, dynasties fail, but land remains. Look forward, men and women of our beloved Church.

Let's Know

By Rev. Frank E. Wilson

TABERNACLES

IT was known in the time of our Lord as "The Feast". Josephus calls it the "holiest and greatest". It was the Feast of Tabernacles, one of the three each year when the Jews were supposed to make a pilgrimage to the Holy City, and it comes very close to our observance of Thanksgiving Day.

The ingathering of the harvest had been completed and thanks were due to God for his manifold blessings. It was in the month Tishri, corresponding to our last half of September and first half of October. For eight days special services were held in the Temple, culminating in a great expression of praise on "the last, the great day of the feast".

There was much symbolism in the Feast of Tabernacles. Booths were erected everywhere, temporary leafy structures, in the streets, open places about the city, and even on the house-tops. For a week the people lived in the booths as a reminder of the nomadic wanderings of their forefathers during the journey to the Promised Land. Seventy bullocks were sacrificed, significant of the "seventy nations" of heathendom—for the feast of ingathering was prophetic of the final ingathering of all nations to the service of God. The Temple was brilliantly illuminated with numberless candles, illustrative of the spiritual illumination which thru Israel was to relieve the whole world's darkness. Priests sounded silver trumpets from the Temple steps, voicing a protest against heathenism and a confession of faith in Jehovah.

Then on the last day the throngs of pilgrims were divided into three groups, each pilgrim bearing a palm-branch in the right hand and a citron fruit in the left. One group remained in the Temple. The second went out below Jerusalem to cut willow branches for the decoration of the altar. The third made a procession

which followed a priest bearing a golden pitcher. He led them down to the Pool of Siloam where he filled the pitcher with fresh water. Back they went thru the Water Gate to the Temple where they were met by another priest bearing a pitcher of wine. The two priests mounted to opposite sides of the altar where two silver funnels protruded. Into one funnel the second priest poured his offering of wine. Then the first priest raised his pitcher of water very high so all the people could see that he actually poured the water into the funnel on his side of the altar. For the offering of water was a point of ceremonial disputed by the Sadducees and once when it was not properly done a riot had ensued with much loss of life. As soon as the water was poured, the great assembly broke out in the psalms of thanksgiving, the Great Hallel, while the people shook their palm-branches toward the altar.

This was what St. John was talking about (7:37) when he related—"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink". It was a very dramatic moment and must have made a deep impression on the assembled multitude, excited, as they were, to a high pitch of enthusiasm. As they offered their pure water to God, Christ called them to partake of the "water of life" which would never fail those who had faith in Him.

Question Box

Conducted by

REV. G. A. STUDDERT-KENNEDY

(This weekly column is printed by arrangement with the management of THE TORCH, organ of the Industrial Christian Fellowship of England).

The Modernists' view of God, Jesus, prayer (to judge from Dr. Lake's book, "The Religion of Yesterday, Today and Tomorrow") seems to be:

1. God is impersonal.
2. Jesus is not divine, only supernatural.
3. Prayer consists of aspiration and communion with higher ideals, not with God; petition being without efficacy always, and therefore useless.

Is this conception of their view a correct one? If so, can it be proved whether it is wrong or right?

If the asker of this question is right in his deduction from Dr. Lake's book, which I have not read, I should say that the view was badly expressed and wrong. The Christian religion has never taught that God was merely personal, having always insisted that there was in the nature of God the mystery of Trinity in Unity and Unity in Trinity, which, if it means anything, means that God is superpersonal, or more than personal; but that means that He is at

least personal, and that there is no doubt about His willing, feeling and thinking, and entering into personal communion with personal spirits. This belief is founded partly upon deep and fundamental philosophical considerations and partly upon the personal experience of saints all down the ages; and Dr. Lake sets himself against that experience and that deep philosophy, if he really believes as the questioner states he believes.

To the discussions about the divinity of our Lord there is no end, and they are probably of all discussions, in many ways, the most barren. The Christian religion consists intellectually in the great hypothesis that in the character of Jesus of Nazareth you have revealed the nature of the ultimate reality of the universe in terms of human personality; that God—or in simpler words, the great hypothesis—that God is like Jesus. If you depart from that hypothesis, you may invent a new religion, but you are not a Christian. Any doctrine which makes Jesus merely man, normal or supernormal, leaves the nature of ultimate reality untouched, and is, therefore, not strictly religion at all, for religion deals with the nature of ultimate reality. The hypothesis is both an intellectual and affectional one, and can only be finally proved and disproved by living on it, as it has been proved by the saints. There is no coercive and indisputable intellectual truth for the simplest postulate of revealed religion, and the hard thing, in many ways, to believe is simplest, namely, that God is Love. No one could prove that God was Love, except by living and finding it true.

The doctrine of prayer is, I should say, contrary to both the deepest experience of Christian saints and the deepest reason of Christian minds. The main function of prayer is the training of desire, and desire is trained by petition sometimes refused and sometimes granted, just as my small son, when he is very young, hardly ever talks to one without asking one something; sometimes I grant it, sometimes I refuse, and by my granting and by my refusing he learns to desire better and better things, till at last he desires only love and communion with me, and power to live the life that he has learned to love from me—all that supposing that I were a perfect father, which, God forgive me, I am not.

Don't forget Florida and Cuba. Both places have been hard hit by cyclones; churches destroyed; personal belongings lost. If you can spare the money send a little to Bishop Wing, Winter Park, Florida, or to the department of missions, 281 Fourth Avenue, New York, for the Church in Cuba.

Religious Education

Reviews of Five New Books on the Church School

By the Rev. Charles L. Street

Buildings for Religious Education. H. E. Tralle and G. E. Merrill. The Century Co. \$2.00.

The Modern Sunday School. George Hamilton Archibald. The Century Co. \$2.00.

A Curriculum of Worship for the Junior Church School. Vol. II. Edna M. Crandall. The Century Co. \$2.00.

The Church in the World. F. A. Forbes. Longmans.

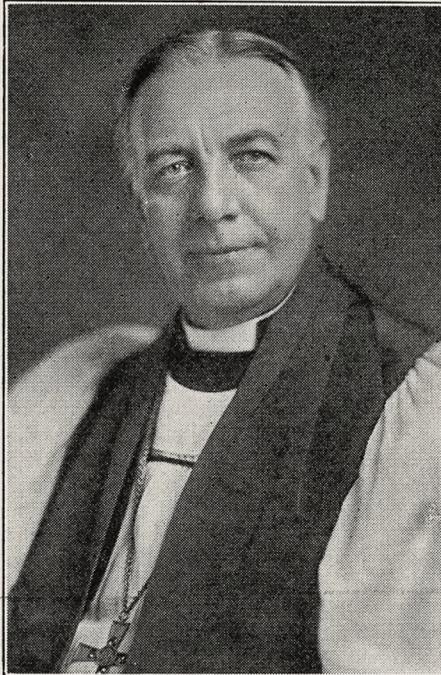
Varieties of Adolescent Experience. E. Leigh Mudge. The Century Co. \$1.75.

How many are the fearful and wonderful ideas about parish organization and child psychology immortalized in brick and stone throughout our land. The authors of *Building for Religious Education* have discovered what people don't know yet, that the children are the most important people that use the parish house. They base concrete suggestions for parish house building on sound pedagogical principles. There are abundant illustrations and detailed plans of twelve church plants. The book would be invaluable for a clergyman or parish committee where a new parish house is in prospect.

Dr. Archibald's book contains nothing very original, but provides a readable summary of recent developments in the world of religious education. Miss Crandall's *Curriculum of Worship* gives detailed suggestions for a church school service from October through June. It is an interesting example of the new emphasis on worship in the church school, developing in recent years among our brethren of the non-Episcopal churches. We who have our Prayer Book and our church year and our tradition of worship will find it thin, and there seems to be no suggestion that it is possible sometimes to direct our worship toward Our Lord. But most of our church school services are nothing to boast about, and any one who wanted to do a little intelligent planning in this matter would find some good suggestions in Miss Crandall's book.

The Church in the World appears as three booklets of less than a hundred pages each, presumably designed as text books for senior or adult study classes in Church history. The period covered is from 319 to 1919. The material is well and interestingly written, but the type is small and the general appearance of the book is not very attractive. It is not until the end of Part III that you discover that "The Church" means the Church of Rome.

Varieties of Adolescent Experiences



BISHOP FREEMAN
Preaches in New York City

makes a real contribution to our knowledge of the psychology of this most important period in the life of boys and girls. It is an analysis of autobiographical statements by a hundred young women of the experiences of their own early adolescent days. The book is made up largely of quotations from these statements and so contains a lot of source material. Teachers of boys and girls between twelve and fifteen ought not to miss it.

Clerical Changes

CARROLL, Rev. Marcus H., resigns as rector of St. Andrew's, Hanover, Mass., to accept the rectorship of St. John's, Saugus, Mass. The Rev. Prof. Muller of the Episcopal Seminary, Cambridge, will serve St. Andrew's until a new rector is called.

HALDEMAN, Rev. T. J., resigns as rector of Christ Church, Chattanooga, Tennessee, to take up Church work in Colorado.

HOLSAPPLE, Rev. L. B., formerly rector of St. Barnabas, Omaha, Neb., to be the rector of St. Peter's, Peekskill, New York.

LARNED, Rev. Albert C., leaves St. David's, Cranston, R. I., to become the rector of St. Margaret's, Brighton, Mass.

LORING, Richard T., student at Episcopal Theological Seminary, Cambridge, is serving as an assistant at Trinity, Concord, Mass.

LOSEE, Rev. F. V., assistant at St. Luke's, Rochester, N. Y., has accepted appointment as assistant at Christ Church, Springfield, Mass.

MARYON, Rev. F. L., rector of Trinity, Bristol, R. I., has accepted a call to be the rector of St. David's, Cranston, R. I.

PARKER, Rev. C. P., resigns as rector of Grace Memorial, Chattanooga, Tennessee, to become rector of a parish in the diocese of Washington.

TATUM, Rev. Robert, resigns as rector of St. Paul's, Murfreesboro, Tennessee, to become rector of St. James', Marietta, Ga.

TROMP, Rev. F. J., of River Forest, Ill., has accepted appointment as assistant at the Cathedral Shelter, Chicago.

Preacher, Pulpit and Pew

By E. P. Jots

A Bishop, taking his first flight, was alarmed when something went wrong with the engine, while at a great altitude:

"Is there any danger?" he asked the pilot anxiously.

Pilot (wickedly): "Well, my lord, we must trust to Providence."

"Surely, it's not as bad as that," gasped the divine

* * *

Auntie (reading): "Satan trembles when he sees the feeblest saint upon his knees."

Roy: "But, Auntie, why does Satan let the saint sit on his knees if it makes him tremble?"

* * *

Dr. George A. Gordon recalls a sermon of his in which he said he "was inclined to think that Christians were sometimes among the most foolish people that the Almighty ever made." The mother of the family who heard it, in repeating at the dinner table "this wild utterance of the minister," was greeted with the outcry from her son, a boy of tender years, "Mother, dear, that was most untautful of Dr. Gordon; there might have been a Christian in the congregation!"

* * *

There must be material for quite a book of anecdotes about Charles W. Eliot. Our favorite has always been that of the time the president of Harvard took the Rev. Edward Everett Hale to a Crimson and Blue football game.

"Where are you going, Charlie?" a passerby called.

"To yell with Hale," explained the prince of Prexies.

* * *

Scene—Wesley Chapel. Occasion—The prayer meeting after the first evening service conducted by the new minister. Extract from the prayer of Bethany Smith: "Lord, we do not know whether our new minister can take a hint, but thou knowest that our last minister was not much of a visitor."

* * *

The More the Merrier

A very high church missionary—a good and devoted soul—was sent out to the Adirondacks, where most of the people had grown up Baptists. An old man of that persuasion died and his family wanted him buried from the church. The missionary, uncertain whether he might use the church for an unconfirmed sectarian, telegraphed to the bishop, asking what he should do. Back came the cordial answer: "Bury all Baptists possible."

Chesterton and Wells Discuss Adam and Eve

Adam and Eve and the Snake in the Garden Take Up the Time of Wells and Chesterton

A DEBATE

By Rev. A. Manby Lloyd

Chesterton is very busy just now. The other day he addressed his new league that he is founding on "Have We Lost Liberty?" and soon after he debated with Sir Oliver Lodge at the St. Martin's Theatre on the play, "Berkeley Square." G. K. C. has lost his wonderful and well-known overcoat and he is not even so business-like as St. Paul who at least remembered he had left his cloke at Troas.

He has also been defending Belloc who has been criticizing Wells' "Outline of History" very severely (in 28 articles) and has in turn been attacked by Wells in a shilling book that is selling very well. Though we all love Wells and enjoy his books until he drifts into theological fog and metaphysical dribble, there are some things that no Catholic or Protestant Christian can let go by default. Say what you like about Balaam's ass and Jonah's whale, but the man who goes wrong about the Creation and the Fall of Man is but a blind leader of the blind. So Chesterton tackles Wells on this very point and the latter writes a friendly letter to *G. K.'s Weekly*, as follows:

"My dear Chesterton: You have intervened in this discussion between myself and Belloc about the Fall. You assure me delicately but firmly that I am provincial and suburban to believe that Catholics hold that there was once, at a definite point in space and time, a Garden of Eden. Do you say that there was no Garden of Eden or that when Catholics use that phrase they mean something quite different from a garden? And if so, what is it that they do mean? And you are rather eloquent than lucid about this Fall upon which the whole Catholic system rests. What was it, if that story about the Tree and the Serpent is untrue? If there was no Tree, no Prohibition, no Serpent; if Catholics smile at those things as vulgar delusions of the Bible-worshipping Protestant, then what do Catholics believe? If man fell he fell from something? Was it from a state of moral perfection in the past? Was the Fall an event in history? Then, when and how did it happen? Or is it something that happens continually? And, if so, cannot it be expressed in terms of current psychology? A child is born in sin, is it not? Or have Catholics long since abandoned that idea also? The churches of Provence here

(France, from where he was writing) have pictures and carvings of Adam and Eve and all that business, and one is misled by this superannuated decoration.

"You are not a heretic already by any chance—you so newly a Catholic? You are speaking for your church, are you not? Belloc I know is the 'greatest lay mind in Catholicism' because Cardinal O'Connell has said so. He is warranted orthodox. But where are you?"

Yours ever sincerely,
H. G. Wells."

* * *

The letter undoubtedly puts Mr. Chesterton in a cleft stick, for, despite all allusions to St. Augustine and Thomas Aquinas, the Roman Church is committed, as much as Bryanism, to old fashioned traditions about Adam and Eve and all of the rest of it. So it is amusing to see Chesterton wriggling out of the difficulty of the material and matter-of-fact view of Eden, which Augustine termed "puerile."

"Mr. Wells," writes Chesterton, "still misses the point. To say that the Fall does not merely mean a garden and a snake is not the same as saying that there was no garden and no snake. I think it is unworthy of a philosopher to think more about the snake and less about the sin."

As to his having called Wells a provincial and suburban sort of person, he only meant it in a respectful and historical sense. The point about the Garden and the Fall is simply this; with the first coming of the Cross there came whole schools of discussion about an idea called sin; specially defined in the case of original sin and traced to a mystical change called the Fall. As to the story many thought it symbolical, but all thought it secondary. The world was full of people arguing and writing about it. In short there was a library of which the Puritans saved only one book, and read it as if it were a spelling book.

* * *

In condensing three columns of clever writing one may do injustice but I am bound to say our great Catholic Don Quixote's reply is unsatisfactory. He seems to be unaware that recent discoveries, the work of pioneers like Rawlinson and Sayce, have gone far to establish the historicity of the Garden, the snake and 'all the rest of it.' It is treated in a fascinating manner by my friend, Dr. Lowndes, whose offer of *The Historic Truth of Genesis* at \$1.00 is still open. Send a dollar bill to me at Dewsall Rectory, Callow, S. O.; near Hereford, England; and the book will be on its way to you.

Rev. Mr. Otey R. Berkeley has launched a drive for \$100,000 for St. Columba's, Detroit.

News Paragraphs Of The Episcopal Church

Bishop Murray, the Living Bishop,
Sends Church a Message
About Crusade

PREPARATION

By Rev. W. B. Spofford

This is written for you by Bishop Murray:

"Our pending Bishops' Crusade is not only an evangelistic movement for the world, but also an endeavor for greater consecration of ourselves as members of the Christian Church.

"As such, its aim is to stir the very soul of the Church and present to the world a living, breathing gospel of hope and love.

"We leaders of the Church then must see to it first that we light our fires at the altar of rededication to God and His service. The live coals from the altar must indeed touch our own lips if we are to deliver a message that will find an echo in the hearts of our hearers.

"Evangelism in its true sense is supremely a duty of the Christian ministry and the Christian Church. But Sacramental devotion and joy are its perfect consummation.

"The National Commission on Evangelism, assuming the obligation laid upon it by the General Church, feels that no responsibility or obligation of our ministry exceeds in importance that now laid upon it to place its whole accent upon Christ as the Redeemer of the world, and the need for a reconsecration of the people of God to the Master and His kingdom.

"The importance of thorough preparation for all this through prayer, organization and publicity, cannot be overestimated. Results will be commensurate with the carefulness and fidelity of this preparation. If due consideration be given to this fact, the crusade will accomplish its purpose fully.

"This preparation, chiefly through prayer, must be considered as one of the supremely spiritual features of the Crusade. An atmosphere of 'prayerful expectancy' will constitute the chief asset of the Crusade, both for leaders and people. If the people earnestly pray for the movement, their attendance upon the services, meetings and conferences will be assured, and there can be no doubt of their eager willingness to work along the line of their prayers.

"Tell your people that the whole Church, for the first time in her history, is now actively moving forward with every agency of her being fully united in furthering a plan which seeks the salvation of human souls

through Christ and His appointed means of grace.

"Call their attention to the unity of the plan—preparation in autumn—execution in Epiphany—and the harvest in the pre-Lenten and Lenten seasons. Have your women help you get your groups together in Advent. Let them also assist you in forming prayer groups and sustaining substantial interest in them. Tell your men to realize also that it is a whole man's Christian vocation to which they should consecrate themselves, body, mind and soul. Enlist the active participation of all your young people and children.

"I beseech you to pray with me and the whole Church that God may not only enable all of us both to perceive and know what things we ought to do in this glorious undertaking, but also give us grace and power successfully to fulfill the same."

* * *

The Very Rev. F. S. M. Bennett, dean of Chester Cathedral, England, is preaching about the country, though he is here primarily as a lecturer at the College of Preachers of the Washington Cathedral. You will notice in the picture of him elsewhere in this paper that he wears on his lapel St. Werburgh's pilgrim sign—five geese in a basket—which is bestowed upon all pilgrims who say a prayer in Chester Cathedral.

* * *

St. Andrew's Day, November 30th, is a day of penitence and prayer for the success of the Bishops' Crusade.

* * *

A brief editorial is contained in a letter just received from a clergyman friend: "Must go and eat with one of my guilds. How these women can swallow so much food is beyond me."

* * *

Three years ago a movement was started in Kentucky to stop betting at horse races. This movement was opposed by the Rev. Thomas L. Settle, rector of the Good Shepherd, Lexington. He is credited with a victory in the state legislature. As a mark of appreciation turfmen from all over the world contributed to a fund of \$200,000 which was raised to build a new church. The church had its formal opening last Sunday. Inside one sees the bronze tablet with this inscription: "This church built by lovers of the horse from all over the country as a token of their appreciation of God's goodness to His children, man." Write your own comment, if any.

* * *

The Rev. E. N. Schmuck conducted vestry conferences in the diocese of Albany the first weeks of this month.

* * *

The quaint old custom of "hearth—fire night" was recently observed at St. Mary's Hall, Burlington, New Jersey. The great dining hall was



PRESIDENT BELL
Hits at College Football

cleared of chairs and tables, and the floor piled with cushions and sofa pillows. After an informal supper, Sister Edith Constance explained the significance of the hearth-fire ceremonial and asked that the students remember in their prayers, those lands that live not in light but in darkness. A torch was applied to the logs in the fireplace and instantly, there was a flash of flame and light and heat. The girls seated themselves in groups about the fire, and listened with interest and close attention to an address, finely given by Miss Newbold, field secretary of the Girls' Friendly Society. Her suggestions of co-operation in this phase of the world's work made its impression on her hearers, and accentuated the significance of the hearth-fire ceremonial.

* * *

Churchman's Dinner in Albany, N. Y., on November 9th, with six hundred churchmen from all parts of the diocese present. Bishop Murray, presiding bishop, was the guest of honor, presenting the task of the Church in a way that aroused high enthusiasm. Bishops Nelson and Oldham also spoke.

* * *

President Bell of St. Stephen's College has issued another statement explaining just why football was dropped as an intercollegiate sport at that Church institution. With the papers running columns about the feeling brewing between Harvard and

Princeton, the new gentlemanly pastime of uprooting goal posts after each victory, and the occasional smack on the jaw handed to a referee by an outraged player, you will doubtless see some reason in Prexie Bell's remarks. Here you are:

"Football as at present developed requires such an output of energy on the part of the players and such an artificially stimulated and hectic enthusiasm on the part of the rest of the student body as seriously to interfere with intellectual pursuits and effective balance.

"The game as at present played is dangerous to health; productive of frequent injuries, overstimulating to the heart and often followed by bad effects when intensive training is over. Rational and moderate training does not produce the kind of play necessary to win games or to make creditable showing as football is at present played.

"The game is altogether too expensive for a college to finance without a large amount of gate receipts and the securing of such gate receipts except in the big cities involves a catering to non-academic sport-fans. This results in an atmosphere inimical to academic and amateur sportsmanship.

"The temptation of the coaches, alumni, students and others interested to secure and force the admission and retention of students not intellectually fit for higher education and not amateur in attitude, is almost too great to be resisted and thus the introduction of semi-professionalism into intercollegiate football is rapidly becoming a characteristic of the game."

* * *

The cornerstone of the new St. John's, Kingston, N. Y., was laid by the Bishop of New York on November 6th. The new church will be the old church, which, taken down stone by stone, is being rebuilt, enlarged and beautified. The Rev. S. H. Watkins is locum tenens.

* * *

St. John's, Carlisle, Pa., recently celebrated the 178th anniversary of the founding of the parish by missionaries of the Society for the Propagation of the Gospel in Foreign Parts. It was also the centennial of the laying of the cornerstone of the present church building.

* * *

In the death on November 11th of Mr. Francis Holmes the Church loses one of its foremost laymen. Forty years ago he was one of a remarkable group of laymen who rallied about Dr. Rainsford in reconstructing a run-down parish in New York; later, as a layman in the diocese of Newark, he has always identified himself with forward looking enterprises and with the whole work of the Church.

Tuesday, the Rev. E. J. Cleveland, of Fall River; Thursday, the Rev. Henry Sherrill of Trinity Church, Boston.

* * *

Dr. Sherrill, Trinity, Boston, was the preacher in the Yale Chapel last Sunday morning.

* * *

They are not afraid of women preachers at St. George's, New York. On a recent Sunday Miss Lucy Gardner, secretary of "Copec," was the preacher; last Sunday it was Miss Adelaide Landon, who is a student at the Union Theological Seminary. Miss Landon said that there was a lack of aggressiveness in the Church which was not only incomprehensible but extremely reprehensible. She urged a crusade of social service workers "to cleanse and startle the world as it has never been startled before."

* * *

Washington invades New York. Last Sunday Bishop Freeman preached at the Incarnation on the building of the Washington Cathedral; Bishop Rhinelander, canon, preached at the Church of the Resurrection on the same topic; and Rev. Anson Phelps Stokes, canon, preached at the Epiphany, again the same topic.

* * *

Bishop Remington of Eastern Oregon was preacher at Trinity, New York, last week. He said that our

ancestors came to this country in search of God. The pioneers to the far west came in search of gold. "We build schools, libraries and roads in Oregon, but it is awfully hard to get anyone interested in building a church."

* * *

Rev. Roelif H. Brooks, new rector of St. Thomas's, New York, preached a sermon in favor of military preparedness last Sunday.

* * *

The Rev. S. Parkes Cadman, president of the Federal Council of Churches, preached at the Cathedral, Long Island, last Sunday. Dr. Cadman is a Congregationalist.

* * *

Lexington, Covington and Ashland are the places in the diocese of Lexington (Kentucky) as the centres for the Bishops' Crusade.

* * *

Payments have been completed on the crypt of a new church, parish house and rectory for St. Augustine's,

Illion, N. Y.; Rev. L. R. Benson, rector, at a total cost of \$78,000. Now raising \$100,000 to complete the church.

* * *

A gentleman of New York by the name of Theodore Wesley Darnell takes up several pages of Scribner's Magazine to tell the world that clergy-



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men don't think. I will wager that there are proportionately more clergymen who are subscribers to that magazine than any other profession. But that may be only reinforcing Mr. Darnell's opinion.

Professor Butler, Oberlin College, Episcopalian, lectured on the Arian Controversy before the clericus of Cleveland on November 1st.

Rev. G. Paull T. Sargent, rector of Grace Church, Grand Rapids, Mich.



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Make a thorough search through your attic or store room for such old letters—anything mailed from 1845 to 1865. Fortunes in rare stamps have been found in old trunks which no one ever dreamed contained anything of value. Keep the letters if you wish, but send the envelopes to Mr. Harold C. Brooks, Box 268, Marshall, Mich., and he will immediately write you, stating their value. In sending them to him you are not obliged to sell unless his offer meets with your approval. Anything not purchased he will return in good order. Mr. Brooks, who is mayor of his city, is a private collector and has paid thousands of dollars for old envelopes bearing stamps. Although the rare issues are especially desired he also buys many of the commoner kinds. Many people in this way are getting Christmas money with very little trouble and no expense.

The advertising manager of THE WITNESS has known Mr. Brooks for many years, and you may place full confidence in his integrity. On receipt of envelopes he will examine them and report promptly their value. If they are not purchased, he guarantees to return them in good order.

Mr. Brooks states that there are so many different stamps which are similar in appearance he cannot quote values from written descriptions, but must see the envelopes. Furthermore, he is not interested in buying loose stamps or stamp collections, but only the old envelopes hearing postage; so do not cut the stamps from the envelopes. It is not necessary to write dates on envelopes as Mr. Brooks is fully acquainted with all issues even though the postmark shows no year date. Those especially wanted are United States issues, but he also buys

Confederate, Canadian, Hawaiian, and certain foreign stamps provided they are on the original envelopes and mailed not later than 1865.

If envelopes are sent in a bunch they should be carefull packed in a cardboard box to protect them from damage while in the mails. If you have reason to believe your envelopes are of special value send them by registered or insured mail. If you have no old letters written during or before the Civil War, show this notice to your friends—especially those whose families have lived in the same home for several generations. Many old families, old banks and law firms still have stored away hundreds of letters, waiting to be burned or sold for large sums. Before destroying such envelopes or folded letters *investigate their value*. Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 268, Marshall, Mich.

APPEAL

FROM THE MIDST OF AMERICA'S MOST polyglot population, All Saints' Episcopal Church, New York, sends out an appeal for aid in carrying on its work of maintaining an Altar and holding the Cross of Christ aloft over its neighborhood. Who will give \$5.00 a year? Our necessary expenses are \$5.00 a day. Rev. Harrison Rockwell, 292 Henry Street.

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Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 11 and 7:45.

St. Paul's, Chicago.

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

The Atonement, Chicago.

Rev. Frederic C. Fleming
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. M.

St. Luke's, Evanston.

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.

Rev. Henry B. Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.
Fellowship of Silence, Wed., 7:15 A. M.

St. John's Cathedral, Denver.

Dean B. D. Dagwell
Rev. F. Watson Rev. H. Watts
Sundays, 7:30 and 11.
Church School, 9:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

igan, has been elected dean of the Cathedral of the Incarnation, Garden City, Long Island.

* * *

Waterbury (Conn.) Clericus, November 16th, at Trinity Church. All day discussion of the Bishops' Crusade. Rev. Henry Baldwin Todd was elected president and the Rev. E. P. S. Spencer, secretary.

* * *

Bishop Dallas recently conducted a most successful mission at St. Paul's, New Haven, the Rev. Elmer McKee, rector.

* * *

St. Michael's, Bristol, Rhode Island, recently celebrated its 208th anniversary. During this time the parish has had but twelve rectors, one of them, the Rev. George Locke, having served for fifty-two years. The Rev. A. B. Howard is the present rector.

* * *

The Rev. Charles L. Street, chaplain at the University of Chicago, and Book Editor of THE WITNESS, was awarded the degree of Doctor of Philosophy, in course, by Columbia University, last week.

* * *

Trinity College, Hartford, has received \$150,000 for a new dormitory from the estate of the late Charles W. Cook of Windsor, Connecticut.

* * *

This from the Rt. Rev. Fred Ingle, bishop coadjutor of Colorado: "In Colorado we work fast. How's this? Within twelve hours a couple was baptized, confirmed, given first communion and married. The vicar of southwestern Colorado, the Rev. Samuel Evans, and I did this rushing business." Chance there for a remark about there being nothing left to do but . . . oh, well, I'll pass it up.

* * *

The Bishop of London during his visit to Washington placed in the National Cathedral a brick taken from the church on Jamestown Island, a church built by the first permanent English colonists soon after landing there in 1607. In this first Jamestown church was held the first Congress to be held in the New World.

* * *

Bishop Freeman of Washington in a sermon preached last Sunday in New York, said that it was time we stop trying to make people good by legislation. Character alone will insure right conduct.

* * *

The Rev. Dr. Thwing, president emeritus of Western Reserve University, is delivering the Bedell Lectures at Kenyon College. These lectures were founded by Bishop Bedell, predecessor of Bishop Leonard through whose generosity it has been possible

Services

Cathedral of St. John the Divine, New York.

Sundays, 8, 10:15, 11, and 4.
Daily, 7:30, 10, and 5 (Choral except on Mondays and Saturdays).

The Incarnation, New York.

Rev. H. Percy Silver, S.T.D.
Madison Ave. at 85th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York.

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11;
Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
Sundays, 8, 9, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee.

Rev. E. Reginald Williams
Sundays, 8, 9:30, 11, and 5.
Gamma Kappa Delta, 6 P. M.
S. B. Foote, Mus. Bac.; Choirmaster.
Wells-Downer cars to Bellevue Pl.

St. James, Philadelphia.

Rev. John Mockridge
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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to make the lectures permanent. Among recent lecturers have been Dr. Faunce, president of Brown, and Bishop Manning of New York.

* * *

Charles E. Hughes, former secretary of state, has accepted the chairmanship of the American Committee of the World Conference on Faith and Order.

* * *

Recently we announced the death of the Dean of the Cathedral at Ancon, Canal Zone, the Very Rev. Frederick Charles Meredith. Dean Meredith was the son of a Methodist minister, but was himself attracted to the Church at an early age. He worked his way through school, Trinity College and the General Theological Seminary, sailing for the Philippines after his graduation in 1908. In 1911 he was transferred to Japan where he did notable work. During the winter of 1918-19 he went to Siberia under the Y.M.C.A., commissioned by them to carry out a difficult diplomatic mission, which he did successfully, always as a priest of the Church. Deaconess Newbold, associated with him in work in Japan, writes: "I look upon it as one of the great privileges of my life to have worked with him. His constant remark to me was 'make a noise quietly, Deaconess,' which, in a word, sums up the best way to accomplish our aim in Japan. He was a man of inimitable and delicious humor. He always handled every situation which arose with tact and wisdom." In 1921 he was appointed Dean at Ancon. On October 25 he was taken to a hospital for an operation; he died in the evening of the 27th, and was buried in the crypt of the Cathedral on the 31st.

* * *

The rector of Christ Church, Houston, Texas, the Rev. Peter Gray Sears, requests that his congregation consent to the sale of downtown property worth a million and a half dollars. He even threatens to resign from the parish that he has served for over twenty years unless they follow him in this. Nothing so newsy about that, except that churches with that much property are not common. The news comes in the fact that he demands that half of the money be given away to other churches and charity organizations.

* * *

The Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, Illinois, conducted a day of preparation on the Women's Message and the Bishops' Crusade in St. Louis on October 15th for the Parochial Leaders of the Diocese of Missouri. The conference was held at Emmanuel Church, Webster Groves.

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