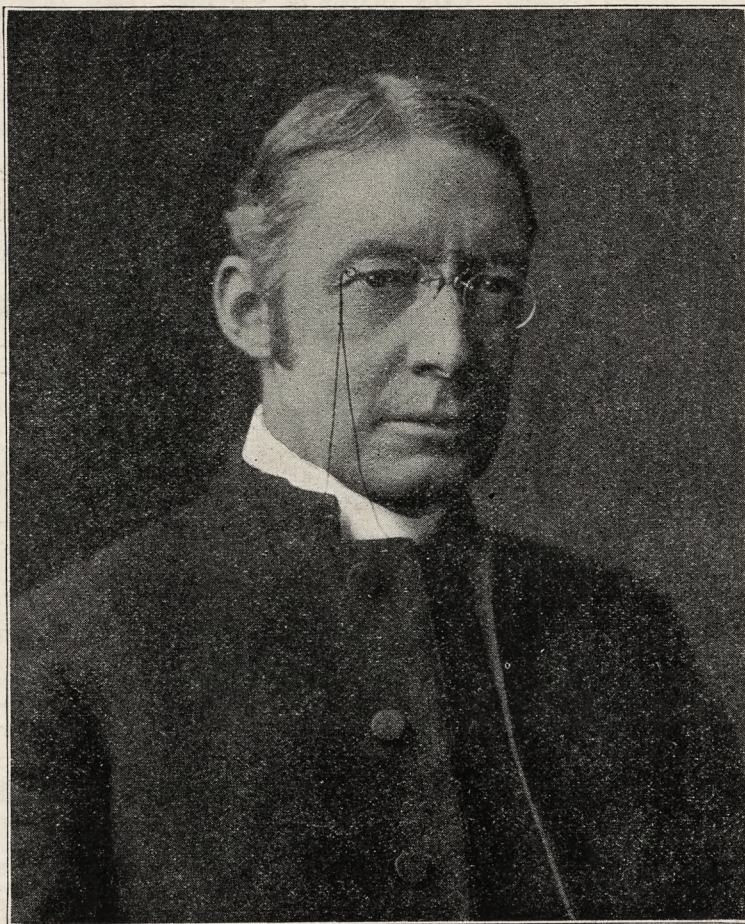


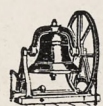
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CHICAGO, JANUARY 27, 1927



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PLAYING THE GAME

What God Do You Worship?

BY REV. G. A. STUDDERT-KENNEDY

A PARSON'S postbag brings him mixed samples of human nature—very mixed. I often wonder who invented the idea that it is easy to shock a parson; you might as well try to shock a policeman.

Anyone who had my postbag to deal with for a year would be past being shocked at anything at the end of six months. He would find there food for laughter—I have laughed until the tears rolled down my cheeks. He would find there food for tears, plenty of it. Sometimes he would find food for thought; he would have to put on his best thinking cap, pull up his socks, and get down to it hard.

An ex-sergeant of the Army wrote to me the other day saying that I was wasting my time and energy attempting an impossible task. I was trying to make the British people into a nation of saints, and they never would be saints, either in this world or in any other, for the very good and sufficient reason that they did not want to be saints, they wanted to be sportsmen.

As long as I worked on the saintly tack I might as well keep my breath to cool my porridge for all the good I was likely to do. He urged me to "come off it" altogether and start to preach "sportsmanship" instead of "sanctity."

"Get 'em to play the game," he said. "That's the stuff to give 'em, and cut all the saints right out."

JUST CANT!

Now that set me thinking. At first sight there seems to be a lot in it. To play the game is the ideal of every white man. But what game? What is the game of life, and what are the rules? To tell a man to play the game when he doesn't know from Adam what the goal is, what the teams are, or who's got the ball, is just cant. A lot of this sporting talk

is cant, wind, and words without sense. Life is a great game, but no game is great enough to be life.

Golf is a great game, but the man who mistakes it for life, and thinks golf, talks golf, eats, drinks and dreams golf, sees bunkers in brooks, tees on tennis-courts, and hazards everywhere, is not a man but a maniac. Golf is his god, and it is not a big enough god to keep him sane.

THE GAME OF SELF

That is the trouble—little gods. You see, no man knows what game to play until he makes up his mind what god to worship. It all hangs on that. There are lots of little games and lots of little gods, and men try them one after another until they get sick of the lot, and then they are ready to die. None of the games are worth playing because none of the gods are worth serving; they sicken the soul in the end.

Some men worship themselves, and their game is beggar-my-neighbor, with no rules but the eleventh commandment: "Thou shalt not be found out." Sam Weller put their motto into immortal words: "Every man for himself and God for us all, as the elephant said when it danced among the chickens."

It is a popular game. Millions are playing it in commerce, in politics, in industry. They are sportsmen on the lowest level; they play their game, and play the devil with the world.

But most men, thank God, are a peg above that, they want to play for a team of some sort. But what team? Well, there are plenty to choose from.

THE COMMUNISTS

There are the Communists, for instance. Their team is their class, and their game is class war. It is a great game. There is plenty of excitement, and even a spice of real danger, if you play it hard enough. You can

get into trouble with the police and get locked up. What more could any man want?

It calls for sacrifice, and deep down in his heart a man wants to give himself for something or somebody. It offers great rewards, a world where justice is the law and no man begs for bread. Of course, the rewards may not come off, but that is true of every game, it is no fun to bet on certainties. It is a popular game in Europe just now, and it is played in the East, and even in America.

Many of those who play it are sportsmen, but they play a rotten game, and if it became universal it would make an utter muddle of the world. It has played the deuce with Russia already, and we have not seen the end of that game yet. Class war is a bad game because the team is not big enough and the goal not high enough.

THE WAR GAME

Then there are the Jingo patriots. Their god is power, and their game is war. It is a great game this. I have seen some of it. Their team is the nation. That makes a powerful appeal. It is a poor man who would not die for his country. The call of country goes deep, deeper than reason. It strikes through the intellect and finds the instinct underneath. It is like the love of wife or child. There is much in it that is sublime.

The power of the call to war lies in the fact that it appeals to all that is good and much that is bad in human nature. But patriotism is not enough. War is a bad game. If we can't get rid of it, it will get rid of us. It is a bloody, barbarous, futile business. It is a bad game because once more the team is not big enough, and the goal is still too low.

There is only one team big enough to play for, and that is humanity;

only one goal high enough to aim at, and that is the Kingdom of God on earth; and there is only one Captain fine enough to follow to the death, and He is the Nazarene.

That is where the saint and the sportsman meet. A true saint is one who not only knows how to play the game, but knows what game to play. Such as he are sportsmen on the highest level. We need them. We must have them. Nothing less will do. We need them in business, we need them in politics, we need them in the streets and in the council chambers of the

world. Unless our educational system can give us saints they cannot save mankind.

We have plenty of clever men who play a clever game, but if it is a bad game the better they play it the worse it is for the world.

No, sergeant, it won't do. I am going to stick to my job. It is not only the man that matters, it is the game he plays; and the game he plays depends upon the god he worships. That is as plain as the nose on your face. There is no getting away from it.

The more intelligent men become, the more desperate is their need of God. Intelligence means power, and power can be misused, and will be misused unless men learn, not only to play the game, but to play the right game, under the right Captain, and for the right team—unless, that is, they become more and more not only sportsmen, but sportsmen on the highest level, who play God's game of life according to the everlasting rules.

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WHAT THE BIBLE MEANS

An Article For Young People

BY BISHOP EDWARD L. PARSONS

THE Bible is an open air book. It belongs to the mountains and the seas and the fields. It is generous and big like these outdoor things. It begins with a great poem about the creation of God's world. It ends with what is really another poem which pictures this old world made over into a new heaven and a new earth, holy and glorious because God is the light of it and Christ its King. People who read and study the Bible aright ought to be big and brave and strong and generous people who love freedom and clean and fine things.

Let me try to tell you a little about it to show how and why that is so.

WHAT THE BIBLE IS

We always speak of the Bible as if it were one book but everyone knows that it is not. It is a library of sixty-six books or separate writings arranged on two shelves which we call the Old and the New Testaments. They are of all kinds: Collection of folk stories and traditions like Genesis, histories like Kings and Chronicles, poetry, sermons, codes of law, wonderful collections of wise sayings, letters and even love songs. In the book of Job we have one of the greatest dramas in the world. Ruth and Esther are what we would call today short stories with a purpose. In the four Gospels we have the account of the Supreme Life of human history. In fact no school course in literature would bring us to the reading of a greater variety of books.

Naturally we ask why they are all bound up together. The answer is that they tell us about God and the way in which He has made himself known to men through the Hebrew people and in Jesus Christ. Each book tells a part of that story. Together they give to Christians the knowledge of their faith and of the

Christian way of life. The Bible contains the message which the Church has to bring to the world.

THE OLD TESTAMENT

It is a message which comes to us partly through the history and tradition of the Hebrews and partly through great men. It is completed in the Life of Our Lord. When the history of the Hebrews really begins, in the time of Moses about a dozen centuries before Christ, they were a wandering desert tribe, escaping from Egypt to find their freedom. They did not know much about God. They called him Jehovah. They believed he lived in the mountains and that in the wilds of Mt. Sinai he had given them the law. He was their God and the best God but he was not the only God. Other peoples and nations had theirs. All that is very clear if we read the stories in Exodus and Numbers and the book of Judges. The Old Testament tells us how God, like a great teacher, took this people, and gradually brought them to know that He is one God, the only God, and righteous and holy. It would be easier for us if the books of the Bible were arranged in the order in which they were written or something like that. We need some help to understand the right order. In general what we can do is to read the historical books and then as we read the others fit them in along the way at the dates given us in the helps found in the back of so many Bibles, or in the books written for just that purpose. We can then follow the story of these people and see how through all this time God was teaching them. The old traditions which we have in Genesis helped them to understand that God was the source of men's life, and was guiding their work. Their experience as a people with their enemies He used, to make them see

that a nation must be righteous and faithful if it is to live. He guided the priest and kings to build up the law. He sent prophets or preachers like Elijah and Elisha and later their wonderful successors Amos, Hosea, Isaiah and the rest whose sermons we read in the books called by their names. He inspired poets who wrote the Psalms and wise men who gathered the popular proverbs together and added to them. God was always teaching, teaching until by the time of Our Lord there was no Jewish boy who did not know about the One righteous God and His purpose for men.

THE NEW TESTAMENT

Then came Our Lord and through Him men learned that God is more than a righteous God. He is our heavenly Father who cares for each one of us individually. The Gospels tell us that story; the Book of the Acts tells us how the Church began its work of teaching men about Christ and bringing Him into their lives to save them from sin and strengthen them to do good. The letters which follow tell us what the early disciples thought of Christ and the Christian life; and the Book of the Revelation at the end is a great vision, painted in oriental magnificence, of the conflict of good and evil and of the world made over under Christ's rule.

HERO STORIES

That gives some idea of what the Bible has within its covers for the world in general. But it has also much to help each one of us personally. It has a remarkable way of speaking to all kinds of people, old and young, men and women, boys and girls, rich and poor, learned and ignorant. Teachers, preachers, doctors, lawyers, bankers, mechanics, laborers have found in it the things they have needed. It reaches for ex-

ample, close to the things which bulk large in our lives when we are boys. It is full of heroes and the stories of brave deeds. Joseph sold into slavery by his brothers is taken to Egypt and becomes the chief ruler under Pharaoh. Gideon and his three hundred rout the armies of Midian. David, young and ruddy, goes single handed to meet the giant of the Philistines and slays him. Each one finds his strength and courage in God. It is for God and Christ that the heroes of the New Testament give their lives not in warfare but in what we today call missionary work. "We ought to obey God rather than men," says St. Peter to his judges when arrested and ordered to stop speaking. St. Paul's story is full of the highest and finest courage. In a little Church I know, some one has put up a bronze tablet which reads, "A tribute to Saul of Tarsus, St. Paul, the Knightliest and most splendid merely human character in history." I like that and when I read of his journeys and his hardships and persecutions and feel the power of his courage I come to think that it is probably true. That "merely human character" leads us to the chief of all heroes, Our Lord Jesus Christ himself. For 1900 years weak men have found strength through him to live and die with unflinching courage. Thus you will find in the Bible the inspiration and courage that come from those who have nobly lived and died.

GREAT SAYINGS

You will find too, a multitude of great sayings and noble passages which are good to learn and store one's memory with. "He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city." Could anything help us to value self control more

than that. "I have fought a good fight," said St. Paul; and only the other day I read an article by a school boy of eighteen in which he said that a right minded boy wanted to feel that he was "fighting a good fight." That boy could certainly fight better because these words had sunk into his heart. "Blessed are the peacemakers for they shall be called the children of God." Every boy who intends to help in the great war against war wants those words of our Lord as his summons to duty. And so I might go on filling page after page with quotations but it is far better for each of us to make his own list, choosing those which help him most.

THE IDEAL

Or, again, the Bible brings us always face to face with that which takes so large a place in youth, the ideal. We sometimes think we are satisfied with things as they are, either the world or ourselves. But we are not. If we are any good at all we do want a better world. The Bible helps us to see it. All through the Old Testament men are looking forward. They are seeking something better. They are looking for God's Kingdom and God's King. They are seeking the greater freedom, bigger outlooks, lives built upon truths as eternal as "the mountains round about Jerusalem." Some people read the Old Testament and look backward. But the men who live in it or who wrote it never did. If we find their spirit we must always be forward looking men. In the New Testament the whole world of the best is ever before our eyes. All through his teaching Christ speaks of the Kingdom. All the early Christians are looking for the Kingdom. The last book in the Bible pictures the new heaven and the new earth. No one can under-

stand the Gospels and not feel that he wants to be a crusader to go out and transform the world so that war and suffering and poverty and hatred and vice and greed may be done away.

Finally above all these ideals towers the great figure of the Christ, the Perfect Man. He is the goal of our life. His courage, faith, love and purity get hold of us as we read and study and we are never satisfied unless we are moving on towards that ideal.

READ AND STUDY

Thus I have tried to tell you some of the things which the Bible may mean to us. There are many others. We can find them for ourselves and like them better because we do. But one thing we must always remember and that I speak of in conclusion. The Bible cannot really mean anything to us unless we read and study it ourselves.

We can find plenty of books to guide us to chose the best way to read it. We can get help from the clergy and teachers; but nothing will come of the help unless we ourselves do the work. If we do we shall find these high and helpful things. We shall find ourselves growing stronger and cleaner, more ready to serve others, greater lovers of freedom and all the beautiful things in God's world, more satisfied that we have found the best things in life.

We shall then discover the most important part of what the Church means when it calls the Bible the Sacred Scriptures and says it is inspired. It becomes really sacred to us because it helps us to find God and Jesus Christ. It is inspired because it brings to us power and strength and vision; that is, as has often been said, it is inspired because it inspires us.

TABOR COLLEGE

An Urgent Appeal

BY BISHOP JOHNSON

IT IS with much hesitation and some humiliation that I address the readers of THE WITNESS upon the situation at Tabor College, which is so dependent upon your good will and generosity. May I rehearse certain facts which I cannot forbear presenting to your notice.

I.

I have never seen a finer place of Christian fellowship than that which President Clayton has carried on in Tabor College in his efforts to co-operate with the Congregationalists in saving that institution, which was built up by the devotion of certain

graduates of Oberlin in the early days. Situated in a part of Iowa where the Church has been known only with suspicion he has gained the affection and confidence of all the religious forces in the neighborhood.

II.

In an administrative way Dr. Clayton has carried the institution up to January 1st, meeting all of the obligations as they arose and assembling a devoted faculty which has done excellent work. On my occasional visits to Tabor I have been impressed with the earnestness and spirit of the student body in striving

to reach a high ideal of education and religion. There is no group anywhere to whom it is a greater joy to preach.

III.

The situation is critical at this time because of the financial calamities which have come to the community which surrounds Tabor. In the past two years over three hundred banks have closed in Iowa. In the past two months the leading banks in three county seats adjacent to Tabor have closed. Last year the college was carried over December and January by a local drive. This year such an effort was unsuccessful because of the

conditions surrounding this little college town. For this reason there are no funds with which to meet the January salaries.

IV.

The Baptists have just made a grant of \$20,000 to their college in Des Moines; the Congregationalists support generously their institution at Grinnell. The Methodists and the Christians (Disciples) give generously to their institutions in Iowa. Yet Tabor is dependent upon the daily mail for existence.

I am glad to be the editor of THE WITNESS and I have come to look upon its constituency in a personal way. You have never failed me yet in any request that I have made. If you fail me now I shall try to accept defeat gracefully, but I do feel sure that the readers of THE WITNESS are sufficiently interested in this attempt to carry an institution that has proved itself so worthy of support.

If you feel that way about it will you send at once to Rt. Rev. Irving P. Johnson, Insurance Building, Denver, Colorado, an offering, no matter what size, so that the aggregate of your generosity will carry the college over the month of January and into February. There are excellent prospects beyond that. But just now it requires that we give all together and lift this burden off Dr. Clayton's shoulders that he may carry on in the fight that he is making.

If you feel like helping do it now. It means some sacrifice for each one in order that the college may be pulled through this critical period.

Let's Know

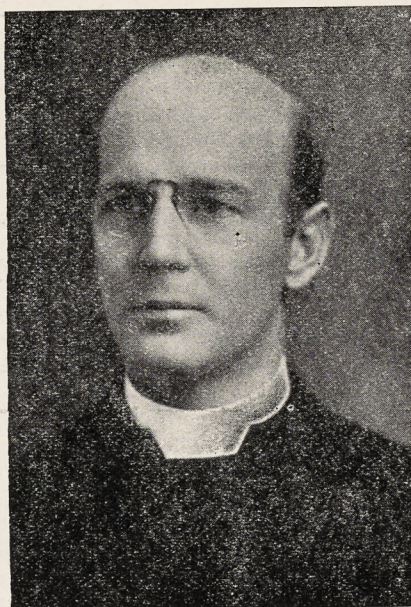
HOW DO YOU FIND IT?

By Rev. Frank E. Wilson

I AM wondering about the Salvation Army. How do you find it in your town?

Here in Eau Claire, where I live, the local branch of the Army has been holding services on Sundays at the same hours as the various churches in the city. They have organized their own Sunday School and appear to be operating as a full-fledged Christian communion. In the Year Book of the Churches, as published by the Federal Council, the Salvation Army appears in the table of statistics with its reported number of churches, ministers, members, Sunday School scholars, etc.

A couple of years ago one of their agents came to me for a bit of backing in their annual drive for funds. I laid these facts before him and added, "It looks very much as though the Army were converting itself into another denomination. This, of course is their privilege, if they consider it



BISHOP OLDHAM
Crusades On the Coast

best for their work; but, as another denomination, why should they come to me for support? Moreover, insofar as they teach their people to be wholly contented with membership in the Army as their full Christian duty, they are, from my point of view, pursuing a perilous spiritual policy because the Army recognizes no Christian sacraments of any kind."

This particular agent was much surprised. He assured me that I was entirely mistaken and that he would put the matter before the proper authorities and secure an official correction. I never heard any more of it. Last year a very energetic woman came to town to put on their drive. She was not a member of the Army but was a free-lance promoter working on a commission. All told, she spent several hours in my office going over the same ground, insisting that I was all wrong and offering to pass it on to headquarters for a formal statement. Again, I never heard anything from it.

This morning the captain in charge of the local Army work addressed our Ministers Meeting. He stated that the Army was definitely engaged in building up its own membership. He said they recognized no sacraments but received members by signature of their Articles of War. He acknowledged that their charity work overlapped that of our Family Welfare Association and that they were developing plans to get from under the relief work and devote themselves strictly to religious activities. He figured that their own following could support the religious program and that, unencumbered by charitable responsibilities, they hoped to do

away with their annual drives and finance themselves. When asked by one of those present if that did not constitute a new religious denomination, he rather reluctantly admitted that it did at least contemplate a definite religious organization.

I do not wish to appear critical of any Christian effort to do good. But when I learn that some of their enthusiastic members have endeavored to take a couple of my Sunday School children away to the Salvation Army school, where they will be taught the needlessness of sacraments as compared to a bass drum, I can't help but wonder why they should expect me to help raise money to undermine my own work. And where community chests are operated, I can't see why the Episcopal Church has not just as good a claim on a split in the appropriations as the Salvation Army denomination.

It seems as though the Army had cleverly capitalized an exceedingly limited but rather picturesque program of the last war and that post-war prosperity had stimulated its denominational ambitions. Am I right, or is this merely a local aberration? How do you find it in your town?

Cheerful Confidences

BUILDING A CONGREGATION

By Rev. George Parkin Atwater

AMONG the strenuous duties of my ministry has been the congenial task of persuading more than six hundred adults to be confirmed. In the interviews and conferences necessary for such a result I probably heard every difficulty concerning the Episcopal Church, that could arise in the mind of a normal person.

Having in my makeup an average amount of laziness, I sought a way to answer the standard difficulties without hours of talk. I found that about ninety-five per cent of the difficulties were common to all types of mind, and that only five per cent were special. So I wrote a book of twelve chapters which dealt with the usual difficulties. The literary form of the book was different from the usual presentation. It was in the form of a conversation in the Rector's study. The four persons who engaged in the discussion were a Doctor, who was the inquirer; a Judge, who was senior warden of a parish; a Major, who was a practical man; and the Rector.

But some alert and imaginative rectors have found a use for it which is exceptional and interesting. They have enlisted the aid of three men, and they have assumed the characters of the book, and have read it aloud to evening congregations, each man reading the portion assigned in the

book to the character he represented. Many of the clergy have told me that they have used the book in this manner, and that it instructed their people. It has been used during Lent in some parishes in this way, as it takes six evenings to read it aloud in its entirety.

I am venturing in this column to pass the word along to the clergy and the laity.

The book achieved for me the result I desired. Instead of hours of talk, I now give the book to every person whom I seek for confirmation, and ask him to read it. If he does so, he has the equivalent to twelve confirmation lectures. This permits me to use the usual confirmation instruction hours for advance work.

It may be interesting to my readers to know that the occasion which was the immediate cause of my writing the book, was the visit to my study of five young business men, who desired to know what the Episcopal Church had to offer them and their families. They had voluntarily sought me, with their request. I spent twenty hours with them and their wives, in instruction and discussion. They were all confirmed. With that experience fresh in my mind I wrote the book. This was a few years ago. Today four of the five men are vestrymen of a parish, and the fifth is a regular attendant.

Those twenty hours were well spent.

About Books

By Rev. Charles L. Street

Early Days at St. Mary's. Rev. C. L. Leffingwell. Morehouse, 1926. \$3.00.

Early Days at St. Mary's is a collection of stories, letters, verses, testimonials and clippings concerning St. Mary's School of Knoxville, Illinois. The Rev. C. W. Leffingwell, founder of the School and its rector for many years, is the author, and although he has written in a modest vein he is the veritable hero. Dr. Leffingwell gives a vivid and colorful picture of the pioneer days. The account of the fire probably told for the first time in detail is a thrilling tale. Every "old girl" (the name given to all those who have attended St. Mary's), will want a copy of this book.

Vera Noyes.

The Birth of the Divine Child. Walter Lowrie. Longman. \$1.00.

In this Christmas sermon the rector of our American Church in Rome traces the connection between the Christmas story and certain other prophecies of the coming of a saviour for the world in literature other than the Jewish. His text is that passage from Virgil's Fourth Eclogue (read,

Crusade Follow-Up

DESIGNED as follow-up material to the Bishops' Crusade, Bishop Johnson is now writing a series of six articles on Spiritual Values and Religious Standards. The articles are written with lay members of the Church particularly in mind, and it is hoped that they will serve as useful material for Lenten Adult Study Groups. The articles will run during Lent together with other Lenten features. Plan now to take a WITNESS Bundle; a number of copies to one address at three cents a copy.

we discover, by Constantine, to the bishops assembled at the first council of Nicea) which so amazingly parallels the prophecy in Isaiah, 11:6-9. He cites the Epiphany story—the wise men from the East who learned of the coming of the Saviour from the stars. All these prophecies, he believes, go back to "a well nigh universal myth of a divine Sun Child." In the brief compass of this sermon it is not possible for Mr. Lowrie to follow his interesting speculation very far, but he writes from a wealth of classical knowledge, and makes suggestions which might well open doors to further study.

Richard Green Moulton. W. Fiddian Moulton. Macmillan Co.

"If you would be a great man, read the biographies of great men. If you would be a good man, read the biographies of good men." Thus says the sage—and as usual, the sage is right.

Richard Green Moulton was a man both great and good. He is best known as the compiler of the *Modern Reader's Bible*. He took his degree in classics at Cambridge in 1874, and from that time on his chief interest was in bringing the rank and file of the people to an appreciation of the riches of the world of literature. For the next fifteen years he was among the leaders of University Extension work in England. In 1891, on a visit to America he met William Rainey Harper, who was at that time about to accept the presidency of the University of Chicago. President Harper persuaded Dr. Moulton to return to Chicago for the academic year 1892-3, and the long and short of it was that he settled in Chicago and taught at the University for twenty-seven years. His broad scholarship and his genius as a teacher played no small part in moulding the destinies of that university. This memoir by his nephew not only provides a fascinating story

of Dr. Moulton's life and work, but throws some interesting side-lights on the early days at the University of Chicago.

Preacher, Pulpit and Pew

By E. P. Jots

A pacifistic gentleman stopt to try to settle a juvenile row.

"My boy," he said to one of the combatants, "do you know what the Good Book says about fighting?"

"Aw!" snorted the youth, "fightin' ain't one of them things you kin get out of a book, mister."

* * *

Mother (to Bobby): "Surely you did something else but eat at the school treat?"

Bobbie: "Yes, mummie. After tea we sang a hymn called, 'We can sing, full tho we be.'"

Mother learned later that the hymn selected had been, "Weak and sinful tho we be."

* * *

"Brederin, we must do something to remedy de status quo," said a Negro preacher to his congregation.

"Brudder Jones, what am de status quo?" asked a member.

"Dhat, my brudder," said the preacher, "am latin for de mess we's in."

* * *

First Kid: Gee, Jimmie, when I went by your house this mornin' I heard somebody swearin' somethin' awful!

Second Kid: Aw, that was my dad. He was late for church an' couldn't find his hymn book.

* * *

A certain religious periodical is authority for the statement that one of the women indefatigable in her church activities died and her friends put at her head a stone with the inscription: "This is the only stone she ever left unturned."

* * *

Mistress: What! Going to church again, Nora?

New Help: Faith, an' 'twas a good cook yez advertised for.

* * *

Here is a story that made "Gloomy" Dean Inge of St. Paul, laugh out loud, and it was told by his wife:

A doctor who left his patient on his deathbed at night ordered the man's wife to take his temperature every hour. In the morning the physician arrived to find the bed empty.

"Yus," said the wife. "We didn't have no thermometer. So I gave him the barometer. That pointed to 'Very dry'—so I gave him two pints of ale, and now he's gone to work."

English Flappers Are Lectured By Actress

Noted English Actress Tells the Men
That She Too Is Rather Tired
of Present Styles

BAA-LAMBS

By Rev. A. Manby Lloyd

Dame Madge Kendal addressed the men's meeting at Whitefield's Institutional Church, a special collection being made for the fund devoted to the Christmas treat which the men give annually to 600 of the poorest children in St. Pancras. In the course of her remarks on the manners and modes of today, Dame Madge Kendal said: "We must not give ourselves up to too much amusement, although I agree with amusement, of course, because I earned my livelihood that way, but I would not think myself of doing anything in the theatre that I knew would not appeal to one good woman, and we must be like that in every profession. The British public's good sense ensures the tone of the theatre. It is very good now, and we give you a great deal for your money—a great deal too much, I think—but what I mean is that it is in your power to make it what it should be." She thought, however, that our British Sunday was becoming a little too lively, and dancing was becoming today something of a disease, for everybody was dancing, "if you can call it dancing," she exclaimed. "I think it is walking about in strange positions."

"We are getting too much like baalams in following one another," continued the speaker. "I never meet a woman of any class anywhere today without pearls on her neck. Oh. I am so tired of pearls! And they always dress in the same way, so that I cannot recognize any of my friends at a glance. They wear hats coming right down to their eyebrows and pulled well over on the back of their heads, very much like the pictures of coal heavers' hats that Leech used to give us. And they all have such short skirts. I do not know what the poor darlings will be like when they are fifty. At a college one woman said she could not be a Victorian because she would have to wear a real flannel petticoat. I told her that the Victorians wore flannel petticoats to keep their brains warm."

* * *

"If I had been the Prince of Wales I could not have been more generously entertained," said the Dean of Chester when he arrived in Liverpool after his three months' tour in Canada and the United States.

"The only fly in the ointment was the U. S. Customs authorities' claim. I arranged for copies of my book to be sold in America on behalf of the



CANON PRICHARD
A Crusader in Newark

Cathedral Restoration Fund, and unfortunately they were invoiced to me at cost price instead of selling price.

"The whole thing has been smoothed over, and the officials were very considerate."

* * *

London's famous "wireless church," St. Martin-in-the-Fields, Trafalgar Square, is being taken over by Canon William Patrick Glyn McCormick, D. S. O., vicar of Croydon.

The Bishop of London has cabled his approval of the new appointment from Shanghai.

For twelve years the living has been held by the Rev. H. R. L. Sheppard, who has resigned through ill-health. Mr. Sheppard's first congregation numbered twenty, but of late years he has preached to a crowded church. St. Martin's at night has been open as a refuge for the homeless of both sexes, and for some time the evening service has been broadcast by wireless all over England.

* * *

I regret having to announce the death of a dear friend, who might aptly be described as the last of the Tractarians, for he was a pupil of Pusey and a friend of Liddon. I refer to the Rev. William Lowndes M. A. of Keble, Oxford, formerly vice-principal of Ely Theological College and a missionary in Nassau. He has died of blood-poisoning while wintering in Florence. It was his firm conviction that Rationalism, Modernism, etc. were undermining not only the Church of England in general but Anglo-Catholicism in particular, and he spent his last few years in delivering speeches and writing pamphlets which have become notorious; he fought with gloves off, he took no quarter, and gave none.

Maude Royden Tells About Immortality

Famous English Woman Preacher
Gives Her Ideas on the Life
That Is to Come

LOVE ALONE REAL

Miss Maude Royden has been setting forth her views on the question of perennial interest to the human mind: What shall we do and be on the other side? She believes that will always remain a secret, and hopes nothing from Spiritualism. Speaking of the difficulty we all have of conceiving a future life apart from our bodies, she says that we can't think of ourselves except in the surroundings of time and space to which all our known experience has accustomed us. But, though she does not at all expect that we shall ever penetrate the Great Secret until we go in our own person to find out, she most confidently expects that we shall go, that there will be something to find out, and that our spirits do survive the great change which we call "death." She cannot rule intelligence out of the universe, and it is from that point that her belief in personal immortality begins. She asks: "What reason or what sense is there in developing my personality up to the point I have now reached, only in order to put me out like a candle? What is the sense of allowing humanity to develop up to the point it has reached, where it can desire immortality, and then leave it baffled and futile? . . . God cannot be an idiot! Nor, therefore, can our lives be 'a tale told by an idiot, full of sound and fury, signifying nothing.' No idiot could have made this universe; no idiot could have evolved humanity up to its present point. Would it not take an idiot to destroy it at this point? And is not death—if indeed we die—destruction?"

Miss Royden is confident that there is not only Mind behind the universe, but Love. She believes that what will happen on the Other Side is very much what has happened here. "I expect to go on," she says. "Indeed, I expect to find myself further on by the mere fact of being released from my body. I hope to take with me all those experiences, and the lessons they have taught me in my life here, which have been real experiences. I do not expect to remember or to take with me things that did not touch me very much—useless lumber of the mind and spirit. I do expect to take with me those things that have been real. Love is the most real thing in the world, and I therefore do not believe that any real love that I have either given or received will pass out of my life in the next world."

News Paragraphs Of The Pacific Dioceses

Bishop Oldham to Be the Chief Crusader in the Dioceses of the Pacific Coast

MEXICO

By Bishop Stevens

The intensive week for the Bishops' Crusade in the Missionary District of San Joaquin is now under way. In Los Angeles Bishop Oldham will begin his mission at St. Paul's Cathedral on February 13th. In addition to Bishop Oldham, the Rev. B. T. Kemmerer and Miss Emily Tillotson, the National Commission has assigned Bishop Thomas of Wyoming to Los Angeles.

* * *

One of the stimulating experiences of my Christmas was attending the entertainment for Merchant Seamen at the Seamen's Church Institute at San Pedro. A turkey dinner was provided and Christmas boxes were presented to all the men. From July 1, 1925 to June 30, 1926, 127,638 seamen visited the Institute; 12,693 letters were received for seamen and 6,549 letters written for them. Money deposited by seamen for safe keeping amounted to \$13,509; 6,305 men were given lodging, and a regular schedule of services is maintained. The Seamen's Institutes are among the finest enterprises sponsored by the Church. There are fifteen of them in all, of which that at San Pedro is the fourth in size. The Rev. Harold H. Kelly is in charge of the work.

* * *

The Mexican situation has been the subject of considerable discussion in Los Angeles. In the latter part of November there was held the first of a series of lectures for the purpose of "acquainting Americans with the violation of religious liberty now being perpetrated south of the Rio Grande." Mr. Joseph Scott, prominent Los Angeles attorney denounced the "Mexican ejection of representatives of the papacy" and as a result received a challenge to debate the question with Mr. Jose W. Kelly (the wires seem crossed on these names) who is general delegate of the Mexican Federation of Labor. Mr. Scott stated that he would take no notice of the challenge and that Mr. Kelly could appeal to the courts.

* * *

The chief Crusader for Idaho will be Bishop McElwain of Minnesota, who is to hold an intensive mission in the Cathedral at Boise. Dean Paul Roberts of the Cathedral is preaching special preparatory sermons on the Christian Life and is

Ten Years Ago

TEN years ago the following item appeared in this paper: Two subscriptions of \$100,000 each and others aggregating more than \$52,000, making a total of over a quarter of a million dollars, have been contributed in the diocese of Long Island toward the Church Pension Fund. Bishop Lawrence addressed a large company of clergymen and laymen at a luncheon at the Hamilton Club, Brooklyn, on the 25th, arousing deep interest in the Fund.

also conducting a series of personal conferences in small groups. "It is most important," writes the Bishop of Idaho, "that all of our people bear the Crusade in mind and pray daily that it may result in a great awakening among our people."

* * *

For a number of years the Los Angeles Russian congregation has worshipped in the chapel of the Neighborhood Settlement. Two Russian bishops have recently visited the congregation and their visitations were marked by services of great solemnity and elaborateness. It is a satisfaction to the diocese of Los Angeles to provide a place of worship for this group of people, many of whom are persons of great distinction—former officers, musicians, artists and public officials.

* * *

I have just read Mr. Reginald Wright Kaufmann's article on the Orthodox Church in the January number of *The Forum*. Orthodoxy seems to lose all its sweetness and charm when interpreted by an Occidental adherent (Mr. Kaufmann being a member of the Eastern Church). For smugness and assurance his article exceeds anything that Protestant fundamentalism or Roman ultramontanism has ever produced. I am glad that I know Orthodoxy from personal contact with its clergy and laity, rather than from the pen of Mr. Kaufmann. It may be all that it claims and its members may think as he thinks, but they use a decent reticence—and they never sneer.

* * *

The California Congress of Religious Education recently held in Los Angeles was a success, perhaps not from the point of view of numbers, but certainly as far as the excellence of the addresses were concerned. The speakers included representatives of the various California colleges, many of the clergy of all denominations, including two Roman Catholic priests and two rabbis.

News Paragraphs Of The Episcopal Church

Bishop of Washington Says That Spirit of Jesus Is Lacking in Our Diplomatic Relations

HITS IMPERIALISM

By Rev. William B. Spofford

The Bishop of Washington, Dr. James E. Freeman, in his closing sermon of the Bishops' Crusade in New York assailed us for allowing our diplomatic relations with other countries and our own domestic laws to be dictated by business interests. "We are very much the worshippers of the gods of things as they are. Our Crusade is being carried on as a wholesale manifestation of discontent and dissatisfaction. This is no time for men to talk smoothly. Issues of today are greater than in any age of recent history and do not leave us in a position for a spirit of ease and contentment. This is no time to say 'America is great and puissant, surrounded on two sides with oceans and opulent with power.' This is not time to extend material boundaries. We should extend the boundaries of God."

* * *

If any of you are interested in the Mexican and Nicaraguan situation I suggest that you send to Bishop Paul Jones, Fellowship of Reconciliation, 383 Bible House, New York City, for a recent statement that that society has issued on the matter. I am told by those who know a great deal about such matters that it is a very fair statement, and it has the virtue of being stated exceedingly briefly.

* * *

I try not to bring my own special interests into this column too much, but I must say another word about that New York strike about which I wrote last week. The committee of a hundred, organized by men representing the churches, was successful in persuading several of the manufacturers to state their case before a group of impartial people the other evening. The workers also had their side presented by their union representatives. It was one of the most interesting meetings that I have ever attended; worth, in my judgement, a dozen pow-wows where people come together to make speeches at each other and pass resolutions. Here was the old war between the classes, stripped of the fine phrases that professors throw about it. Too soon to say what will come of it; some of us hope that peace will result. In any case if nothing further comes of it, it can be said that the churches accomplished a great deal in bringing the warring camps together for this meeting. When folks tell me that the Church is stupid and slow and afraid,

with that famous cartoon of Bruce Bainfeather's in mind, I say; "True enough all right, but if you know of a better 'ole, go to it."

* * *

The daily papers have a tremendous advantage over us. Here comes a pretty picture of the Cathedral of St. John the Divine, New York, showing the architect's final design with the new tower. One is about to send it off to have a nice halftone made at a cost of ten iron men, when the dailies blossom forth with the picture on their front pages. And I suppose that by this time the Sunday picture sections all over the country have reproduced it. So we lose out—save the \$10—there is a bit of consolation in that. Anyhow the Cathedral is completely Gothic in design now, and everyone seems to think that it is going to be a lot nicer.

* * *

Delaware had a banner year in 1926; the amount pledged toward the deficit of the National Council which Bishop Cook pledged at the General Convention, was paid; quota to the Church Program for the year was paid in full; the diocese maintained its missionary work more generously than ever; and a nice balance remains in the bank to carry on diocesan activities at the start of 1927.

* * *

What becomes of choirboys? Now there is an interesting question to ponder over. What of the boys that have been in your choir in years gone by? A gentleman from Springfield, Ohio, took the choir of Christ Church in the year 1900 and sent to F. P. A., the famous writer of the *New York World*, the following score sheet; (1) studied music in Europe; (2) to Germany for the same purpose; (3) joined a minstrel show; (4) joined Ringling's Circus; (5) Ralph Wetmore, solo violinist of the Cincinnati Symphony Orchestra; (6) "Dumpy"

Taylor does an act in vaudeville; (7) Orin Dudley is a soloist in a New York parish; (8) Francis MacMillan; (9) Bobby Clark of the team of Clark and McCullough; (10) Barney Phillips, the rector of the Epiphany, Washington, D. C. (They had him down as rector of a Philadelphia parish in the World; brother, 'taint been so for several years now.) This has all the ear marks of a new game. I'll play if you want to, but I'm not urging you since none of you sent me any Famous Sons of the Clergy.

* * *

Bishop Creighton writes of interesting developments in Church life in

Mexico. Here is a paragraph: "Last week, Mr. Orihuela (rector at San Jose) received a visit from a man from a village in the state of Puebla, bearing a letter from the people of the town, inviting him to come and hold service in the Roman Church. Mr. Orihuela explained once more our position and told this good man that we were not Roman Catholics and could not accept the invitation; and to his surprise the man said that he knew all about us, knew who we were and what we stood for, and that the people of the village had decided to become members of our Church; and wanted to turn the Roman church

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"THE WITNESS IS GETTING BETTER AND BETTER EVERY WEEK. IT IS A LIVE-WIRE, UP-AND-DOING CHURCH PAPER."

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over to us for our use. Of course I could not accept this offer, as bloodshed and death would result. Nevertheless it is indicative of the direction in which the wind is blowing; and I hope we can hold on and reap the harvest when the time is ripe."

* * *

Annual meeting of the Church Mission of Help in New York last week. Mrs. L. Frederic Pease, secretary, traced the history of the organization from a small beginning in 1909 to a society that is now organized in fifteen dioceses, and is doing unusually fine work for wayward girls. Mrs. John M. Glenn, national president, said that the next step was to secure a trained man executive who would handle the boys and men involved in the problems of girls under their care. It was with regret that the organization accepted the resignation of Mrs. Pease who has served as secretary for eleven years. She is to move from New York in the Spring, when the resignation becomes effective.

* * *

Grace Church, Cleveland, is made up entirely of working class people. In 1925 they called the Rev. Brinley Abbott to be their rector; paid him \$1800 a year, and handed him a debt of \$800 to start going on. In November of that year they improved their parish house, spent \$3000 to do it, the men of the parish giving their labor free. In January of last year the rector got \$300 raise. In August, 1926, they remodeled the rectory at a cost of \$4,750; in October they installed a beautiful organ, made by A. J. Schantz, Sons & Co. of Orrville, Ohio. And now the other day they boosted the rector to \$3000 a year. Not a professional man in the congregation; all mill workers, which is perhaps a bit of a sidelight on the much discussed question, The Church and Labor.

* * *

Summer Conference announcements already, can you imagine? Here is one of the conferences at Hood College, Maryland, that is to be held from July 11th to the 23rd. On the

program; Bishop Overs, Bishop Strider, Dr. Foley of the Philadelphia Seminary, Dr. Fleming James of the Berkeley faculty, Miss Boyer of the Woman's Auxiliary, the Rev. John W. Suter, Jr., head of the department of religious education, Dr. William H. Jefferys, social service, Philadelphia, and others.

* * *

At the archdeaconry meeting held in Harrisburg, Pa., last week a resolution was passed unanimously calling upon the government of the United States to keep out of Mexico; "problems of Mexico are solely and purely

the domestic affairs of the Mexican people." Mr. Hummel Berghaus, editor of a Harrisburg paper, gave the parsons his ideas on publicity, told them what constituted news, and how to prepare copy so that newspapers would accept it. Miss Laura Boyer was over there too, conducting a class for the women who met the same day. Busy person, Miss Boyer; she generally figures in the news four or five times every week.

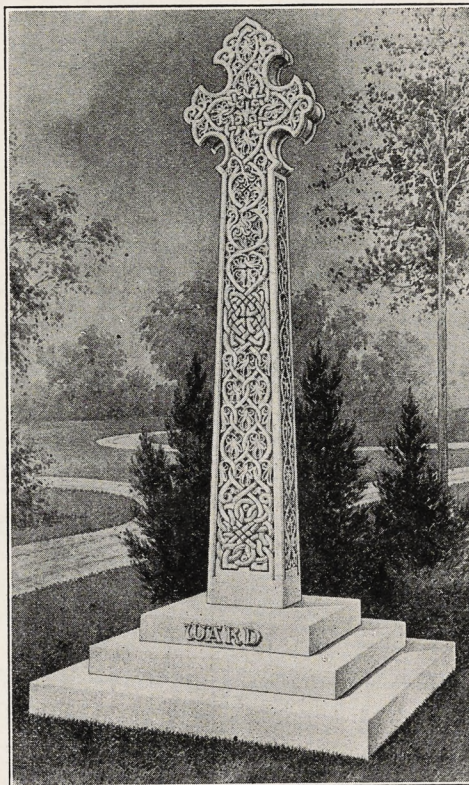
* * *

Calvary Church, Summit, New Jersey, have just closed a campaign for \$135,000 to establish a parish

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* * *

Sixty-six dioceses out of the 80 that pledged to the fund to wipe out the deficit of the National Council have completed their job. The deficit was \$1,534,303. There has been paid to date \$1,219,439.

* * *

Miss Elizabeth Baker of Sioux Fall, S. D., has been appointed secretary of religious education for the district of South Dakota. She is a graduate of All Saints' School and Mt. Holyoke College, and has been a teacher for two years in the Priory School at Honolulu.

* * *


The Rev. Henry Baldwin Todd, rector of Trinity, Waterbury, Connecticut, was elected dean of the New Haven convocation at a meeting held in Ansonia last week.

* * *

The Rev. S. Parkes Cadman, president of the Federal Council of Churches, stated last week in a broadcasted address that it was the moral duty of every Christian to support the President of the United States in his opposition to enlarge naval expenditure.

* * *

They always have a fine Christian Festival service at St. Katharine's School, Davenport, Iowa, as soon as the girls get back from their vacation in January. It is a service adapted from that used at the Cathedral at Truro, as arranged by Archbishop Benson. It consists of nine lessons, each lesson followed by the appointed Benediction from the mon-



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Our Cover

ARTHUR B. KINSOLVING, the rector of St. Paul's, Baltimore, graduated from the University of Virginia, and from the Episcopal Theological Seminary at Alexandria. He was ordained deacon in 1886, and was placed in charge of parishes in Virginia where he remained until called to Christ Church, Brooklyn, New York, in 1889. He remained there until 1906, serving the diocese in various capacities, including membership on the standing committee and as deputy to the General Conventions. He was called to St. Paul's, Baltimore, in 1906, where he has endeared himself not only to the people of his own parish but to the Church in general and to the community at large.

astic Matins office. Each Benediction in turn is followed by the singing of a Christmas Carol appropriate to the lesson. The lessons at the service this year were read by Dean Marmaduke Hare, and the Benedictions were given by the Bishop of Iowa. The Carols, beautifully sung, were by the St. Katharine's choir.

* * *

The students at DuBose Training School are on their "vacation" now; which means at DuBose that they are not at Mount Eagle poring over books but are out in the mission fields of nearby dioceses. That is the way

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Dr. Mercer P. Logan trains 'em there, nine months at the school, and the nine months when they can work in the fields part of each day; three months in the field, and the three months at this time of the year when coal is high. Wise man, Mercer P. Logan, in more ways than one.

* * *

"Our quota is not a large sum in itself," writes Bishop Carson from Port au Prince, in a note accompanying the final payment on Haiti's quota, "but if you knew the economic condition and the real poverty of the people making the offering, its significance would be felt immediately. It has come in coins of the value of a fifth and even a tenth of a cent, and from all parts of the field. As the people are largely dependent upon their coffee in order to make this offering, and as this crop does not mature until Fall, we seem to be slow in making our payments to your office. Our interest, however, is sustained throughout the year in everything that touches the work of the Church. The annual Convocation of the District will meet January 10th, and it will give me the greatest pleasure to tell them that again they have paid 100 per cent of what was pledged a year ago."

* * *

The diocese of Albany has suffered a distinct loss in the death of the Rev. David Bennett Patterson on January 10th, at Duanesburgh, where for 22 years he has been rector of Christ Church.

* * *

Good idea paragraph. Couple of weeks ago we printed a letter under this heading in which it was contended that a leaflet explaining our services, and how to use the Prayer Book, should be distributed in the pews for the benefit of strangers. One such leaflet, very beautifully printed and well gotten up, has come from the Redeemer, Chicago. I am not authorized to do so, but that seldom matters with editors; put two or three stamps in an envelope and send it to the Rev. Alfred Newbery, 56th and Blackstone Avenue, Chi-

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* * *

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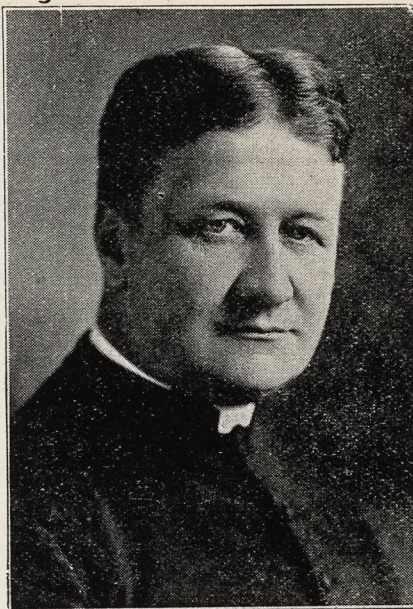
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Divinity School this year is the Rev. S. C. Carpenter, Vicar of Bolton. He arrived early in January and will stay until Easter. Besides his work at the School where he will teach Homiletics and Pastoral Theology and give special courses on Christian Doctrine and Missions, he will do a certain amount of outside preaching and lecturing. Mrs. Carpenter accompanies him and will be available as a speaker.

An English correspondent writes: "The Reverend S. C. Carpenter is rector of the large Lancashire manufacturing town of Bolton, one of the most important posts in the diocese of Manchester, having been specially selected for this responsible position four years ago by Dr. William Temple, Bishop of Manchester. He is a thoughtful and effective speaker and writer. The subjects he has particularly made his own are the relations between democracy and Christianity,



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Rev. Robert Holmes
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Holy Days at 10 A. M.

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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

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Rev. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
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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 Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.

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Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

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"Mrs. Carpenter has had much experience of work among women and girls. She is a member of the Central Committee of the Mothers' Union and the Girls' Friendly Society. She has been a very successful producer of Nativity Plays, having for many years filled the Guild hall at Cambridge night after night with her play 'The Christmas Mystery'; she has also produced religious plays with great success in the Cathedral at Manchester. Mrs. Carpenter is an effective speaker with a wide range of interests and knowledge of human nature, and she faces problems in a fresh way. She can speak on 'The Modern Girl,' 'Marriage Problems,' 'Prayer and the Devotional Life,' 'The Rising Generation in English Towns,' 'The Sunday Kindergarten,' and other topics."

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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.

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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.
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Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

All Saints' Cathedral, Milwaukee.

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Holy Days, 9:30.

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January 9th, a corporate communion was held at the Church of the Holy Spirit, Mattapan, Massachusetts, for all those who have been confirmed since the rectorate of the Rev. Alan McL. Taylor.

* * *

In an editorial in the *Mission Herald*, the diocesan paper for North Carolina, the Rev. G. F. Cameron pays a great tribute to the late Eugene V. Debs. The words of Debs, quoted in the statement on the social gospel issued by a number of clergymen recently, Mr. Cameron says, portray the mind of Christ and contain an unescapable charm and grace. The paragraph quoted from Debs is as follows, "Years ago I recognized my kinship with all living beings, and I made up my mind that I was not one bit better than the meanest of the earth. I said then, and I say now, that while there is a lower class I am in it; while there is a criminal element I am in it; while there is a soul in prison I am not free." The words were uttered by Debs while on trial for treason.

* * *

Notable Service: Rev. W. O. Cone, rector of St. Stephen's, Goldsboro, N. C. for thirty-five years. Dinner the other evening at which Mr. Cone was presented with a lot of speeches and a purse of gold.

* * *

The Bishops' Crusade in Albany was successful; large attendance, with Crusaders with real messages. One of the features was the special group conferences which were conducted each day in the various parishes of the city, in charge of the Rev. E. N. Schmuck. In addition to the service and conferences in Saratoga there

Clerical Changes

BARNES, George L., rector of St. John's, Helena, Arkansas, has accepted a call to St. Andrew's, Meriden, Connecticut.

BARTON, Rev. Lane, in charge of St. Mark's, Shelby, Ohio, has accepted election to the rectorship of Trinity, Newark, Ohio.

ENGLAND, Rev. H. C., of the diocese of Harrisburg, has accepted a call to Emmanuel Church, Farmville, N. C.

FORQUERAN, Rev. L. O., has resigned as rector of Grace, Ravenswood, West Virginia, to accept charge of Grace, Pomeroy, and St. Peter's, Gallipolis, Ohio.

GIMSON, Rev. Rowland K., rector of the Mediator, Edgewater, N. J., has accepted the rectorship of the Transfiguration, Blue Ridge Summit, Pa.

HOWES, Rev. Lyman, resigns as rector of St. John's, Parsons, Kansas, to accept a call to St. Luke's, Marietta, Ohio.

LEVER, Rev. Charles M., Dresden, Ohio, has accepted an appointment as missionary for the eastern section of the diocese of Lexington; residence at Pikeville.

MATTHEWS, Rev. Sidney E., resigns as rector at Swan Quarter, N. C., to take charge of work at Erwin and other stations in the diocese of North Carolina.

WINGATE, Rev. Thomas V., rector of St. John's-in-the-Wilderness, Gibbsboro, N. J., has accepted a call to St. John's, Salem, N. J.

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was a men's dinner, largely attended, at which Bishop Overs, the chief Crusader, and Bishops Nelson and Oldham spoke.

* * *

Bishop Johnson, editor, took part in the Crusade in New York, opened the Crusade in New Haven, and is now in Elmira, New York, conducting a mission as a part of the Crusade program.

* * *

Dean Chalmers of Dallas preached a mission last week at St. Mary the Virgin's, New York as a part of the Bishops' Crusade Program.

* * *

Big crowds out for the Crusade meetings in Newark. The Rev. Canon Prichard of Mt. Kisco New York, and the Rev. Murray Bartlett of Hobart College, and the Rev. Samuel Shoemaker, rector of Calvary, New York, who held a mission at St. Paul's, Paterson, New Jersey.

* * *

People of the diocese of East Carolina the other day presented Bishop Darst, who was theirs until he was taken over by the National Church to run the Bishops' Crusade, with a pectoral cross upon the 12th anniversary of his consecration.

* * *

There are a number of women Crusaders: Miss Frances Bussey,

Mrs. T. W. Bickett, Mrs. Charles H. Boynton, Deaconess Goodwin, Mrs. Wilson Johnston, Miss Grace Lindsay, Miss Helen Magill, Mrs. Allen McGregor, Miss Elizabeth Matthews, Mrs. Charles R. Pancoast, Mrs. E. J. Randall, Mrs. Kingman Robins, Miss Lucy Sturgis, Mrs. Samuel Thorne, Mrs. J. C. Tolman, Miss Emily Tiltonson and Miss Margaret Weed.

* * *

Hope you parsons will get your orders in early for your Lenten Bundle; it will be a great help to us. Bishop Johnson is writing a series of articles for study groups on *Spiritual Values and Religious Standards*. He has in mind presenting something

which will be of value as follow-up material to the Bishops' Crusade. The series will serve as a basis for discussion groups during Lent. Elsewhere in this paper . . . this page . . . is an announcement, with the prices for bundles of various sizes, Lent really isn't so far away after all and it does take time to get an order entered. So shoot along the order now if you figure on a WITNESS Bundle this year, please. Always well to say please.

* * *

Bishop Stires of Long Island was a speaker at a dinner meeting of the Federation of Churches, Brooklyn, last week.

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