

The **WITNESS**

CHICAGO, DECEMBER 8, 1927

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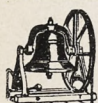
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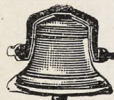
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THE WITNESS

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WHY THE CHURCH TEACHES

VI. The Necessity of Financial Support

By

BISHOP JOHNSON

THIS question would seem almost superfluous if one were not so familiar with the problems of Church Treasurers, and the relation of church income to the prosperity of our constituency.

If God is the source of every blessing, then God's purpose should be the chief concern of His children. Not that God Himself is in need of our financial support. "If I were hungry, I would not tell thee, for the whole world is mine and all that is therein. I will take no bullock out of thy house, nor he-goats out of thy folds. For all the beasts of the forest are mine; and so are the cattle upon a thousand hills."

God's purpose is to give us this world.

"Let us make man in our image and let him have dominion" over it all.

He has created the world, appointed us His stewards and has gone into a far country leaving us to administer our stewardship.

The one limitation is that the time soon comes when we can be no longer stewards and when we must give full account of our stewardship.

And stewardship implies a consideration of that which He wills us to do rather than that which we ourselves would prefer to do.

There is no question what He wills.

We often ask the question rather impatiently, "Why does God permit suffering and why does He allow injustice?"

There can be but one answer. He has given to man this very small fraction of His mighty universe. In comparison with the whole this earth is but a farm. He has given it to us as a father gives an estate

to a child, in order that in the management of the estate he may develop those qualities which make him a real man and not a dependent child. The boy will make mistakes but no father would care to protect his child to the extent that he never would mature. That would be to wish that children might grow up into morons.

God wills that we should grow into the measure of the stature of His dear Son whom He sent to be our exemplar and an help.

It is a wonderful view of life and the world so different from that which regards our personal pleasures and indulgences as the chief end of life.

We live, not to be ministered unto but to minister.

The Church was instituted to be the household of faith in which and through which we should develop those qualities of service and fellowship that react in forming an eternal character.

Of course, this is a big conception of life, but then God is not petty and I refuse to reject a reasonable theory of any life because it involves a conception of God which is too great for petty minds.

I expect that the Creator of the universe will have a large vision of life ending in the Kingdom of Heaven rather than a drab conception of life ending in a graveyard.

So the Church puts before you a program of service, bigger than your own family, your parish or your diocese—a program of service which enables you to feel that all of the work which the Church is doing is something in which He gives you the opportunity to share.

If you will look at your member-

ship in His household in this way, you will be anxious to do your full share in that fellowship of which you are a member.

Giving becomes a privilege, not a task; and your chief concern will be: not how little but how much! not how restricted, but how general; not how advertised, but how real is our generosity.

The world is the Church's field. It would be false to its Master's plan if it refused to catch its Master's vision.

He stretched out His loving arms to all men and begged us to avoid a petty sectarian view of life.

Of course, we cannot by ourselves do much. That is why He commented upon the widow who gave two mites.

And He approved of her gift, even though it went into the treasury of His bitterest enemies, Annas and Caiaphas, who probably squandered it.

He saw the retroactive effect of her heroic gift on her own life, rather than the percentage of the gift that would probably be used in overhead.

The Church has a task to do. It is a labor of love.

When I see how freely men will wager sums on trivial contests and spend money in seeking thrills, I wonder why they do not see the thrill in the bigger game, the game of life itself; and realize that the most permanent joys come from putting their money on the spiritual combat which Christ has waged against selfishness and meanness.

As St. Paul says, they do it to obtain a corruptible crown and we an incorruptible.

It is a great adventure in which

we take stock just in proportion as we have faith in the integrity of Christ.

Gambling is but a mean and trivial perversion of the great adventure in which we stake our life and all that we have on the promises of Christ.

Every man who turns his back upon the world's markets and enters the ministry has faced that issue. He has staked his life on the assurances of Christ.

Surely those who support the ministry should be as loyal to the cause

as the alumni of Yale and Harvard are to their football teams.

And just in proportion as people give will they cease to criticize and be anxious to help the cause for which Christ died.

PRAYER BOOK AS MYSTERY DRAMA

The Psalter

By

IRWIN ST. JOHN TUCKER

IN THE days when the persecutions of Christians by the Roman emperors were at the fiercest, about the year 111, the historian Pliny wrote the emperor Trajan, saying that the Christians met together before dawn to sing hymns "by turns" to Christ as God. Thus he described responsive chanting, either with a leader and congregation, as we ordinarily read the psalms, or between two parts of the congregation, as the choir chants back and forth between those on the right side and those on the left.

This custom arose from the Old Testament times. It is the oldest bit of service in the Christian Church. It is the only act of our worship which has survived without change from the Hebrew temple, for in the Temple of Solomon the Levites were ranged in bands and chanted back and forth as our choirs do.

The Song of Moses and Miriam at the crossing of the Red Sea was sung by Moses, stanza by stanza, while Miriam and the women answered him in chorus "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

Deborah likewise sang the song of victory over Sisera. It was the women singing "Saul hath slain his thousand and David his ten thousands" who welcomed the conqueror back from his wars. "The Lord gave the word; the women who publish the tidings are a great host" is an echo of this old custom.

The Old Testament, like the New Testament, began in songs. As the hymn of Zacharias, and the Magnificat, and the Gloria in Excelsis were the first utterances of the Gospel, so the hymns of Miriam and Deborah and the psalms of David were the beginnings of the Old Book. All through the catacombs, as all through the Babylonian captivity and in every age of the Church, the psalms have been sung steadily, day and night.

It was out of this custom of alternate chanting between a leader and a

chorus that Greek drama rose. The Psalms carry us much farther back, for many of them are older than David.

Here let me venture to voice a plea for an intelligent version of the psalms. Why should men and women of a fair degree of education be asked to read responsively such gibberish as many of our translations of the psalms contain? It is not only the imprecatory psalms, which are objectionable. Many others are totally senseless. Take Psalm 58:

"Let them consume away as a snail, or as the untimely fruit of a woman: and let them not see the sun."

"Or ever your pots be made hot with thorns; so let indignation vex him, even as a thing that is raw."

"The righteous shall rejoice when he seeth the vengeance, he shall wash his footsteps in the blood of the ungodly."

This is an outrage on intelligence, as well as on every Christian doctrine. Either a sensible translation, or omit the psalm.

Many psalms are composed upon old proverbs, or old battlecries; like Psalm 68, "Exsurgat Deus," whose first words are the morning invocation of Moses, pronounced over the ark of the covenant each day when the tribes began their march. It is found in Numbers 10:35.

"And it came to pass, when the ark set forward, that Moses said 'Arise, O Lord, and let thine enemies be scattered; and let them that hate thee flee before thee.' And when it rested, he said 'Return, O Lord, unto the ten thousands of the thousands of Israel.'"

The poem was written long afterward, and consists of exultant pictures of the march through the desert, and of the enthronement of the ark in the Temple:

"The singers went before, the minstrels followed after;

"In the midst were the damsels playing upon their timbrels."

But what does this mean?

"When the company of the spearmen and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver; and when he hath scattered the people that delight in war;

"Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God."

Why sing foolishness to the God of Truth?

There is a magnificent meaning hidden in these verses. They ring like battle trumpets, when one gets the proper setting. But they need to be put into the human language.

Throughout the country are scattered priests who took Hebrew in their seminaries, and who have fair leisure time for study. Why should we not undertake a retranslation of the Psalms, in company? Why should not a priest here and there make it his avocation to discover the original meaning of some psalm, reading and exchanging comments in company with others likeminded here and there?

In the end we would work out a translation which would bring out the true meaning and beauty of these hymns, or else, discovering that they cannot be made intelligible, drop them.

In the regular offices already are included a number of psalms which repay constant use with deepening joy. It might be well occasionally to use psalms out of other offices. Certainly the mechanical reading of "Psalter for the fifteenth day of the month, evening prayer" in a church where the people do not attend regular daily offices is valueless as an aid to devotion.

A retranslation here and there brings out unexpected beauties. Take, for example, the Compline Psalm 4. The words read, "Thou hast put gladness in my heart since the time that their corn and wine and oil increased." This does not mean anything. The word "since" is the Hebrew "min"—"from"—and it

should be translated "more than." "Thou hast put gladness in my heart MORE THAN the time of their harvest of corn and wine and oil." That makes a beautiful and picturesque song out of meaningless words.

But in any event, there are enough beautiful Psalms available to the choice. Take Psalms 71 and 72.

The first is a confession of failure on the part of David, and a plea for mercy in his old age. "Forsake me not in mine old age, when I am gray headed." The second is a prayer for Solomon, the King's Son, that he may make good where his father had failed. With it is mingled a prophecy of the greater King's Son who is to

be. An explanation of these psalms before they are read in service helps wonderfully in evoking the responses of the people. There should be no hesitation in making such explanations, at any time the minister thinks it advisable.

Next article: The Lessons

MORE BOOK REVIEWS

Some Christmas Suggestions

A NEW BOOK BY FOSDICK

A PILGRIMAGE TO PALESTINE. *Harry Emerson Fosdick. Macmillan. \$2.50.*

One can always count on Dr. Fosdick for a fresh and interesting point of view. This new book of his is an account of his recent travels in the Holy Land. In revisiting the scenes of the famous events in Bible history he looked at them with the eye of one trying to reconstruct the original happenings. His efforts to trace out in his own pilgrimage the wanderings of the Israelites, the wars of David, the homes of the prophets, and finally the ministry of Our Lord, led him into many interesting and out of the way places. The chapters of the book follow roughly the course of Bible history. The Bible stories are retold in a fascinating way in the light of the geography of the land and the recent discoveries of the archeologists. Dr. Fosdick's intimate knowledge of the Bible and his never failing power of graphic description and absorbing narrative make this altogether one of the most interesting books of travel in Palestine that has appeared in some time.—C. L. S.

* * *

AT THE LORD'S TABLE, *by David Owen Thomas, M.D. George H. Doran Co., N. Y., 1927. \$2.50.*

The surprising facts about this book are that Part I, "Communion Talks and Lenten Addresses," was not written by a preacher, and Part II, "Critical Dissertations," was not written by a professional scholar in the field of Christian Origins, but that both were written by the same man, a busy and prominent physician. The unifying factor in these two dissimilar writings is the purpose, never directly affirmed by the writer, to present and justify the interpretation of the Lord's Supper which prevails in the denomination known as the Disciples of Christ.

Part I is marked by a genuine and deep devotion to our Lord Jesus Christ and to the Lord's Supper as the author understands it and, in general, by a fine literary expression of that devotion, but it is also often



HARRY EMERSON FOSDICK
Just back from Palestine

marred by an over-strong emphasis upon the author's apologetic and polemic bias. Sacramental, sacrificial, sacerdotal and ceremonial are terms apparently never far from Dr. Thomas' consciousness and against which he always strongly reacts. The pathetic thing is that he does not seem to have the most remote conception of what these terms really signify to the Catholic mind.

Part II is a scholarly treatment of the text of the various accounts of the Institution of the Lord's Supper and a discussion of some phases of the history of the observance of the Supper. One may not always agree with Dr. Thomas' conclusions, but his thorough familiarity with the data upon which those conclusions are based and with the literature of the subjects treated is beyond question. He knows his way around in Textual Criticism and Early Church History. Especially keen is the criticism of the omission from the Westcott and Hort Text of St. Luke 22: 19b and 20. F. R. M.

* * *

GOD AND THE GOLDEN RULE, *by Joseph F. Newton. The Century Co. \$2.00.*

Joseph Fort Newton has without

doubt the most facile pen among the best preachers of our day. Words not only seem to flow from him melliflously, but he is a master artist in the use of them and makes of them a charming and convincing vehicle of modern religious ideas. He has an almost cyclopedic grasp of the poets and the mysteries from whom he draws abundantly and aptly to illustrate his thought or drive home an argument. God and the Golden Rule are sermons of the spiritual and literary quality, maintaining the same high order we have been accustomed to expect from Dr. Newton. Each sermon, though complete in itself, is unified with the rest by the one dominant theme, the life of God in the Soul. I. G.

* * *

THE PARADOX OF RELIGION, *by Willard L. Sperry. Macmillan. \$1.00.*

There is similitude in dissimilitude and dissimilitude in similitude. A religious man is either confessing his tragic unlikeness to his Maker, or is giving joyful thanks for his reassuring likeness to Him. This paradox is not a pretty artifice of words, but a true insight into the reality of religious experience. If sober thought and discipline persuade us that within the paradox of likeness and unlikeness as between God and ourselves some enduring communion is forever possible, beyond that religion cannot go. This is the summary and conclusion of these brilliant yet profound Hibbert Trust Lectures of this year. They are quite equal in philosophic depth and spiritual discernment to any of the preceding lectures of this series. I. G.

MARRIAGE AND DIVORCE

"I PRONOUNCE THEM." *G. A. Studert-Kennedy. Doran. \$2.00.*

In "I Pronounce Them," Studert-Kennedy turns his attention to the problem of marriage and divorce. In order to make his treatment of a hard subject convincing he has tried his hand at a novel. It is not a great novel. It is too obviously written for a purpose. And it does not solve the problems it raises. But in the lives of Jim Craddock and Phyllis,

Charlie and Maisie, and Peter and Robin the author faces in concrete terms the problems of Christian marriage under present-day economics and social conditions.

The solution he offers—and he seems to admit that it is a solution only for the rare devoted souls who can accept it—is that the innocent party in an unhappy marriage should remain faithful, or should remain single in the case of a divorce, as sort of vicarious atonement for the sins of the other. This is a hard doctrine—how hard, Studdert-Kennedy poignantly brings out in the story of his two chief characters. But it brings out a truth that cannot be too much emphasized in these days of easy living—the truth that the Christian religion demands a certain amount of voluntary suffering on the part of those who do not have to suffer for the sake of those on whom the woes of the world fall.—C. L. S.

BOOKS RECEIVED

BOOKS ON THE BIBLE

- The Making of Luke-Acts. *H. J. Cadbury. Macmillan.* \$2.50.
 The Achievement of Israel. *Prof. H. R. Purinton. Scribners.* \$1.25.
 The Sacred Scriptures. *Concordant Publishing Concern.*
 Messianic Speculation in Israel. *Abba Hillel Silver. Macmillan.* \$3.50.
 The Plastic Age of the Gospel. *Andrew C. Zenos. Macmillan.* \$2.75.

CHRISTIAN DOCTRINE

- Students and the Faith. *Charles Gore. Longman's Green and Co.* \$1.75.
 The Necessity of Redemption. *Percy Hartill. Longmans.* \$2.75.
 Report of the Anglo-Catholic Congress. *Morehouse.* \$2.00.
 Understanding the Apostles Creed. *Donald McFayden. Macmillan.* \$2.60.

PHILOSOPHY OF RELIGION

- Psychology of Religion. *Charles C. Josey. Macmillan.* \$2.50.
 Religions Past and Present. *B. E. A. Windle. Century.* \$3.00.
 Christianity and Judaism Compare Notes. *H. F. Rall, S. S. Cohon. Macmillan.* \$2.00.
 The Divine Revolution. *W. G. Peck. Morehouse.* \$1.50.
 The Ethical Basis of Reality. *E. E. Thomas. Longmans.* \$4.20.
 Man, God, and Immortality. *Sir James G. Frazer. Macmillan.* \$3.00.
 Christianity. *Charles Guignebert. Macmillan.* \$4.50.

PRAYER AND THE PRAYER BOOK

- The Prayer Book a National Guide. *Bishop of Norwich. Longmans.* \$1.10.
 The Prayer Book Revised. *Bishop of Winchester. Longmans.* \$1.60.
 New Studies in Mystical Religion. *Rufus M. Jones. Macmillan.* \$1.75.

Let's Know

UNTO THE END

By Rev. Frank E. Wilson

"THEN shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake."

It was not a very cheerful prospect which our Lord held out to the disciples just before His own crucifixion. But He would not fool them. If they were to keep company with Him, they must be prepared to play the game out to the bitter end. And it is interesting to see what happened to the apostles according to ancient tradition.

St. Matthew is said to have been slain with a sword in Egypt.

St. James the Great was beheaded in Jerusalem.

St. James the Less was hurled from a pinnacle of the Temple and then beaten to death with a club.

St. Philip is said to have been crucified at Hierapolis in Phrygia.

St. Bartholomew, according to tradition, was flayed alive in India.

St. Andrew was bound upon a leaning cross, from which he preached to the people until he expired.

St. Thomas, while preaching the Gospel in the Orient, was "pierced with a glaive, and so died."

St. Jude is said to have been shot to death with arrows.

St. Simon was either crucified or sawn asunder in Persia.

St. Matthias was stoned and then slain with an ax either in Jerusalem or in Ethiopia.

St. Peter was crucified, head down at his own request, in Rome.

Judas Iscariot committed suicide by hanging himself.

St. Paul was beheaded in Rome in the persecution of Nero at the same time St. Peter was killed.

According to these old traditions St. John the Evangelist was the only one who died a natural death. But before that more or less peaceful ending he is said to have been dipped into a caldron of boiling oil which, however, failed to be a fatal experience.

Whether these traditions are to be considered authentic or not, I do not presume to say. But at least they point to the fact that the apostles trod no path of roses in the service of their Master and we find no indication that they felt particularly abused over it.

Can it be that we twentieth-century Christians are becoming soft over our Christianity? When sorrow or trouble come to some of our parishioners, one of the commonest complaints we clergy have to wrestle with is the attitude which says, "Why should I be obliged to bear such misfortune? What have I done to

deserve all this? Why should God punish me so severely?" Then some New Thoughter comes along with some syrupy narcotic to the effect that God is Good and would never be guilty of such treatment; it isn't real at all; it is only evil imaginations that hurt us. This New Thoughter never explains why God permits the evil imagination, neither does he face the obvious fact that God was just as good in the apostolic days as He is now. The alternative is to believe that Christ was talking nonsense when He warned the disciples of what to expect.

The truth is—it's hard work to be a real Christian.

Cheerful Confidences

APPRECIATION

By Rev. George Atwater

THE Japanese have a proverb that ought to be printed on every bill board.

"One good word can warm three winter months."

Here you have in a sentence a deep philosophy and the secret of much happiness.

If a person is grouchy, he can stir up more trouble, quench more enthusiasm, cause more unhappiness, and bring more disaster, than a human being has the right to inflict upon his fellows.

Cheerfulness is the best tonic in the world.

Anyone in authority in any position whatsoever who has not the gift of cheerfulness is not rising to the opportunities of his position.

George Herbert, in his "Outlandish Proverbs," contributes this: "A cheerful look makes a dish a feast."

You may not be able to give away money, or to endow a hospital, but you have it in your power to bestow real happiness by the cheery word of appreciation.

Within a week I have had four letters from clergymen who would like to move to other parishes. I have no doubt there are hundreds of the clergy who would move out if the chance came.

Why could not the laity give their clergymen a change of atmosphere right where he is. Here is the method.

Be cheerful and enthusiastic in your church tasks.

When the rector does a good bit of work, tell him so. Encourage him with a little bit of honest appreciation.

Be cheerful with each other, and tell each other how much his labors are appreciated.

If something does not please you, do not look as if you had indigestion and the toothache, and reprimand

somebody. Cheer up, and if the matter must be mentioned, do so in the most cheerful way possible.

Children respond to cheerfulness as flowers to water and sunlight.

Good teachers know that a good school is one that has, in addition to ability, a cheerful group of instructors, and a cheerful, appreciative principal.

A grouch is a blight upon human affairs.

Learn this proverb by heart. "One good word can warm three winter months."

THE PLACE OF PUBLIC WORSHIP

In the Christian Religion

By

CANON JAMES ADDERLEY

MANY of my friends agree that religion is a good thing, but they see no reason for any religious organization or any church building for worship. They do not mind their children going to Sunday school, though they only insist on it when they want to get them out of the way. Now this sort of attitude to religion seems to me quite futile. I had far rather meet an out and out Atheist in argument than that sort of chap. If religion is true, we have got to go into it with all our hearts. Fancy the advocates of any other cause saying they need not really believe in it, that they did not care if anyone else joined them or not, that they need not have any meetings, and nobody need take any trouble about it at all! Why, of course, the cause would fail. Christians have much to learn from the way in which people of the world manage their affairs. Political parties are always having meetings to keep their views before the public, and to encourage one another by speaking of their success, their past history, their hopes of what they are going to do in the future.

So it must be with the greatest cause of all, for religion is the greatest if it is any cause at all.

And especially is this true of the old church religion. There are some religions which only appeal to an individual, but they are very selfish and they don't "cut much ice." But all the great social religions—Roman Catholicism, Anglicanism, and the Free Churches—go in for public worship. I have a friend who gave up the church. He said he could find God in nature, and he used to go out for a country walk on Sunday instead of going to church. I don't think he has got much religion left now. Yes, of course, we must come together to pray. We are God's family. Fancy a family never meeting each other, living in one house, but never talking to the father, each having his meals in a separate room! They would soon cease to love one another, or to take any interest in one another. This is partly what has already happened owing to the divisions of Christendom, but it is not

quite so bad as it used to be a few years ago.

Here we see the importance of the Holy Communion as the greatest act of public worship. Churches where they make too much of the sermon are not much good. Holy Communion makes us think of our religion as a social affair. That must be right because we are brothers and sisters, a society, a body. We are all members of one body. Just to listen to a sermon is rather selfish. That is why I do not think that broadcasting will advance true Christianity very much. People will be content to listen at home and never meet their fellow Christians. And it is not public worship to sit smoking a cigarette and listening to the service in a church 500 miles away. The idea of a church going out together to fight against evil will gradually be lost. Supposing the army never had any drill, and never formed into a squadron but sat each in his home listening to a lecture on rifle shooting or stories of the Great War. Or supposing the House of Commons had no debates and never assembled at Westminster. They would be even more unsatisfactory than they are now. The first and foremost use, then, of public worship is the gathering together of Christians to realize that they are a great association with a common purpose.

Here I must say a word more about our divisions. They are very sad. Half our power is destroyed by the fact that we are divided, and cannot worship God together. Think of all the churches and chapels on a Sunday morning. How splendid it would be if we could go to any one of them and were to find the same form of worship going on, and could meet in the House of God as friends. We must hope and pray for this, and meantime come together as much as we can. Our parson gets up meetings with the Nonconformists, and we do a lot of social reform work together. And in our parish we are a very happy family. We do not allow class distinctions. We help each other in all sorts of ways. Every Sunday, after the communion, we meet and talk about the parish. We distribute

the collection money among our various organizations. First of all we look after the sick and the "down and outs" who have come our way during the week. Then there are the school children and those who are just leaving school to be thought of, and the country holidays. Then we look outside the parish and see what we can do for the diocese and even further afield for the overseas missions.

That's the way to worship God.

To finish up, let me go back to the sermon question. Though I put worship first I do not despise the sermon. We want a lot of teaching. At least I know I do. I have learned much from sermons, though most of all from the padres who have explained things to me. Parsons in the pulpit ought to explain things. I don't believe in these eloquent fellows except as a treat occasionally. On ordinary Sundays I like a parson who tells us simply what the day is and what the service means, or answers some of our difficulties. I would have questions asked and answers given. I know a priest who sometimes sits in a pew and lets a layman go up in the pulpit and preach to him. I should like people to clap their hands sometimes if only to show they were awake, and I always like them to laugh out loud when the preacher makes a joke.

If church arrangements were more homely and human, with plenty of chorus singing instead of those dull anthems and sloppy hymns (as if we were either idiots or dying at the age of 90), public worship would become a great power again as it must have been when our beautiful cathedrals and parish churches were built.

Those glorious buildings are waiting to be used again. I have found a use for them. Have you?

Reprinted by arrangement from *The Torch*, organ of the Industrial Christian Fellowship.

Christ Church parish, Springfield, Mass., has voted unanimously in favor of the proposal of Bishop Davies' to make the parish the cathedral church of the diocese. The matter now goes before the diocesan convention.



NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD.

MAYBE we shouldn't print that Christmas subscription offer on the cover that way—it is a bit aggressive and does deprive you of a picture of some parson this week. However, that can be made up later whereas it will be necessary for you to act at once on the offer in order that your friends may receive their first number at Christmas. I hope that many of you act upon it so that the influence of the paper may be extended during this coming General Convention year. As a matter of fact, we have no business to make any such offer for by receiving the full price of \$2 on each and every subscription *THE WITNESS* is hardly able to break even. Those of you who have bought printing will have little difficulty in accepting that statement. But we know that it costs money to secure new subscriptions and we thus share with our present readers our yearly appropriation for subscription expansion. It is a simple plan which should ease the Christmas burden for you considerably; send the names and addresses,

with \$1.25 for each one if you send four or more, and \$1.50 for each one if you send fewer than four. They will all be placed on our lists in time to receive the Christmas number, and a *Christian* Christmas card will be sent announcing the gift. But please act on this offer immediately for the time is getting short; why my son, six, got off his letter, a yard long, to Santa Claus two weeks ago. I have taught him diligently all year that "it is more blessed to give than to receive" with very discouraging results.

* * *

The picture above is of Trinity College, one of the five colleges of the Church, printed at this particular time for no reason at all except that we happened to have the cut, and like the picture.

* * *

There are about 5,000 students in Columbia, Mo., most of them in the state university. Work among these young men and women is carried on extensively by all the churches, but more particularly by the Roman Cath-

olics, Methodist, Congregationalists and Baptists since these churches are all equipped with elaborate student centres. The Episcopal Church ministers to them through Calvary Church, of which the Rev. David R. Haupt is rector, but the work is hampered by lack of a student centre. However, it is hoped that money may be found for a former parish house, not at present owned by the church, which, after alterations, will be converted into a modest meeting place for the hundreds of Episcopal students in Columbia.

* * *

The four parishes of Savannah, Ga., united for a service at St. Paul's, November 29th, to honor the rector, the Rev. Samuel B. McGlohon, who has completed the twentieth year of service there. The church was crowded and the combined choirs numbering eighty men and women rendered the music in a manner to be long remembered. The address, given by the Rev. David Cady Wright, rector of Christ Church, was a tribute to Mr. McGlohon whose

work among the sick and needy, irrespective of creed, has been one of the chief characteristics of his ministry.

* * *

There was another anniversary the other day; that of the Rev. Frank H. Staples, who has served St. Paul's Chapel, southwest Baltimore, for twenty-five years. About seven hundred people gathered in the beautiful Guild House and heard addresses by Dr. Kinsolving, rector of the mother parish, Bishop Coadjutor Helfenstein, the Rev. Benjamin H. Lovett, Mr. John M. Glenn, president of the Russell Sage Foundation, New York, and Miss Elizabeth Gilman, prominent churchwoman of Baltimore. A purse of \$500 was presented to Mr. Staples. The work at St. Paul's Chapel, the largest of its kind in the entire south, is the outgrowth of an enterprise begun thirty-five years ago by a group of men and women in St. Paul's Parish: Mr. Jeffrey R. Brackett, Mr. John H. Glenn, Rev. Charles A. Jessup, Dr. C. C. Shippen, Mr. Edgar Allan Poe, Miss Elizabeth Gilman, Miss Margaretta Poe, and Miss Fanny Wyatt. When the present rector came to St. Paul's in 1906, the work was housed in a small building on Columbia avenue, upon which there was a considerable debt. A few years later a consolidation was effected with the Henshaw Memorial Church, a large coal-yard adjacent to the church was purchased, and one of the best parish houses in Baltimore erected. Twenty years ago the congregation there raised \$1,200 for all objects; last year they gave more than \$9,000. The mother church has invested in the work more than \$125,000 and the only indebtedness remaining upon the great plant is a mortgage of \$16,000, which is steadily being extinguished.

* * *

The Paddock Lectures at the General Seminary are to be delivered this month in the Chapel of the Seminary by the Rev. Dr. Burton Scott Easton. His subject is "The Gospel Before the Gospels."

* * *

Here is a letter from the Rev. Thomas Leroy Parker, rector at Waupun, Wis., which speaks for itself. If our report was not correct, we are very sorry. From the tabulation of the ballots which we have since received, it is apparent that Mr. Fenn was the outstanding leader among the laity, with the clergy much divided: "The real facts in the matter of the special council, of the new Diocese of Fond du Lac, called for the purpose of electing a bishop-coadjutor are as follows: the convention was in session just one day, only; the balloting (and counting of ballots) consumed just four hours—from 2:15 p. m. to 6:15 p. m.;

the convention adjourned at 6:15 p. m., *sine die*, on the same day that it convened, Nov. 8, 1927. In all, seven ballots were taken, and from the first to the last (in all seven ballots) the Rev. Don Frank Fenn received practically two-thirds of all the lay votes and one-third of all the clerical votes. The lay delegates elected him by a big majority on every ballot, and he lacked only five votes of election on three of the ballots of the Clerical Delegates and only six on two other of the ballots. The convention did not adjourn postponing action until the annual meeting of the diocesan convention next year. It adjourned "sine die." If your source of information was at all authentic, I fail to see how you got it as per your paragraph on page eight in the Nov. 17th issue of THE WITNESS."

* * *

At the Round Table conference of the clergy of Chicago on November 28th the speaker was the Rev. Irwin St. John Tucker, whose articles on the Prayer Book are now running in this paper. He spoke on "The Church and the Labor Question," as part of the interesting series of papers now being presented on the general topic of the "Church in the Modern World."

* * *

Here is a bit of verse from *Punch* which is appropriate in these days when Bishop Barnes and Dean Inge are doing battle for evolution.

"I don't seem to care
What my ancestors were
It don't seem to matter to me
Perhaps they had tails
And perhaps they were snails
Or something washed up by the sea;
Perhaps the professors are right
when they claim
That man is a monkey grown more or
less tame,
But whatever they settle my rent is
the same
So it don't seem to matter to me."

* * *

Still another anniversary, the tenth of the Rev. Edwin J. Van Etten as rector of Calvary, Pittsburgh. There was a reception, with addresses by Bishop Mann, the Rev. Percy Kammerer of Trinity, Rabbi Goldensen, Rev. W. C. Petty, Baptist, who spoke for the ministers of the other churches, and the Rev. Father Coakley, rector of a large Roman Catholic Church. The gift was a nice watch.

* * *

Splendid Mission at All Saints Church, Cleveland, Ohio, Rector, James A. Midgley, conducted by the Rev. L. Norman Tucker, of Pittsburgh. The attendance tripled during the week from the regular church people. It was a real parish mission for the members of the parish. Just regular preaching on the proper

Christian living, Sunday observance, and stewardship of life and its possibilities.

* * *

The Rev. James Malcolm-Smith, rector of Trinity, Haverhill, Mass., is conducting a mission at St. Margaret's, Brighton, Mass., this week. This mission is the culmination of efforts to restore the full strength of the parish after a disastrous fire last year.

* * *

This by the rector of Calvary, New York, the Rev. Samuel M. Shoemaker: "I am sick of hearing ministers say things they know everybody will agree with, instead of hurling down a spiritual dare to disquiet the hearts and disturb the consciences of people who really want God but can never have him until the waters of their lives have been troubled by a great challenge. I am tired of churches which make every appeal but the appeal of religion; providing all sorts of amusements and clinics and clubs, while the souls of their people starve. We have not captured, we have lost, the imagination of this generation by attempting to tone down religion to the level of the people. What they want us to do is to raise them to the level of religion."

* * *

Dean Sturges of St. Paul's Cathedral, Boston, conducted a mission last week at St. Paul's, Malden.

* * *

Rev. Z. Barney Phillips, of the Epiphany, Washington, D. C., conducted a five-day mission at St. John's, Hartford, Conn., last week.

* * *

Bishop Perry of Rhode Island plans to sail for Switzerland so as to join his family there for Christmas.

* * *

Memorial chimes, the work of J. C. Deagan, Inc., Chicago, were dedicated last week at St. James, New London, Conn.

* * *

Christ Church Cathedral, Louisville, Ky., has been having a social service institute, held every evening of the first week and on three succeeding Monday evenings. "The Social Opportunity of the Churchman" was used as text book. The course was open to clergy, church school teachers, members of parish social service committees, and others interested in human problems confronting the church. A new text book, "Building the City of God," will be available later in the winter, to supplement "The Social Opportunity of the Churchman."

* * *

Recent newspaper articles, somewhat premature and only partially correct, make it expedient to state the

real situation with regard to the property of St. Clement's Church, Brooklyn. I learn from the diocesan authorities that the facts are as follows. The Borough President recently secured the approval of the Board of Aldermen to the purchase by the city of the realty of St. Clement's Church, a fine location on the northeast corner of Pennsylvania and Liberty Avenues, as a site for a needed court house. The city will save a good sum by the opportunity to purchase without condemnation proceedings, the price of \$50,000 having been agreed upon. The legal procedure is not yet complete, and title has not passed. St. Clement's was closed July 1, 1927, and no services have been held there since that date. The parish had had a very difficult existence for several years past.

* * *

Newark Diocese has held a series of monthly social service meetings, with speakers on important modern problems.

* * *

A newly organized Roman Catholic congregation in New York, awaiting the building of its church, has been holding its services in the auditorium of Montefiore Hospital, a Jewish Institution.

* * *

Simple rule for keeping the church in debt: Have one group of members who make no pledge, another group who wait until the end of the year to pay their pledge, a third group who make a pledge but never pay it, and a fourth group who give less than they spend for movies, candy, or some other luxury. (From Trinity Church, Mt. Vernon, N. Y.)

* * *

The formal opening of the new parish house of St. Peter's, Bay Shore, Long Island, an occasion of real rejoicing for all the parish, was turned into tragedy and bereavement by the sudden death of Mr. David Gardiner, chairman of the building committee. The handsome auditorium of the new building was filled with joyful parishioners, the keys had been formally handed over to the rector, and Mr. Gardiner had begun an address. Suddenly he put his hand to his head and fell back into a chair. Those near by hurried to his relief, two physicians present came

to his help, and he was carried into an adjoining room. The rector attempted to continue the ceremonies, but shortly word came that Mr. Gardiner was dead. The people stood while prayers were offered, and then sorrowfully dispersed.

* * *

The Young People's Fellowship of the diocese of Albany met at the Messiah, Glens Falls, November 25-27, with over two hundred present. They discussed Leadership with Bishop Oldham leading off with the challenge that the organizations of young people at present are without an objective and need to find themselves. The principal speaker at the conference was the Rev. Arthur R. Cummings, rector at Richmond Hill, Long Island.

* * *

The clergy of the diocese of Vermont met at Burlington on November 22nd—all that could get there—to report and take stock on the results of the flood. Church property was damaged only at Montpelier, Proctorsville and Northfield. Of these Montpelier suffered the worst, with the organ entirely destroyed, parish house damaged to the extent of \$1,500, and the church, floored to the

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height of seven feet, will cost \$14,000 to get back into shape. Help is badly needed; first of all there have been such great personal losses that those who would ordinarily shoulder the burden are having all they can do to build their own resources. It is also true that thousands are out of work as the quarries and railroads in many instances have stopped operating.

* * *

An inter-seminary student conference is being held this week at the Berkeley Divinity School.

* * *

The Tenth Convention of the Student Volunteer Movement is to meet in Detroit on December 28th to January 1st. Plans are being made to take care of 3,500 students who will attend from all parts of the United States and Canada. Among the speakers are: John R. Mott, president of the Y. M. C. A.; Richard Roberts, Toronto, Canada; Henry Hodgkin, secretary of the National Christian Council of China; Reinhold Niebuhr of Detroit; Robert E. Speer, Presbyterian; Sherwood Eddy, secretary of the Y. M. C. A.; Albert W. Beaven, Rochester, New York; several foreign missionaries, and,

most important of all, the committee is hoping hourly to receive an acceptance from Dr. Albert Schweitzer, famous New Testament scholar, musician and missionary to Africa.

* * *

Not sure at all that I can squeeze this in under the heading of Church news; anyhow it is something for us possibly to think about:

Referring to a "purblind press which is trying to dragoon University of Wisconsin students into its own particular brand of swashbuckling by calling them radicals or pacifists," Glenn Frank, president of the university, discussed the merits of military training at the all-university convocation.

He decried the value of insisting on the "redness of your blood or recounting valor of Wisconsin soldiers to a critical editor," because a metropolitan newspaper calls names.

He said the end of war must be achieved by means as varied as war's causes. The end of war, if it comes, will be the result of the uprooting of political, social and economic causes and the laying of real foundations for workable peace, he said.

Pacifists, propaganda or peace

singers will not bring peace, he declared, insisting that mankind would still plunge into periodic wars, even if all militaries were gagged.

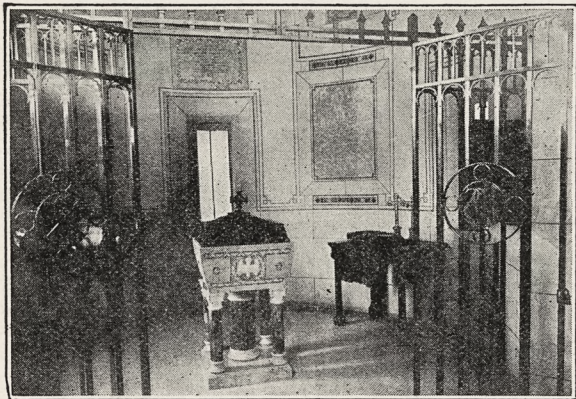
Appealing to the students as educated men and women to view nationalism scientifically and stop wasting words in shouting for war or singing for peace, he urged them to consider the voice of the future.

* * *

Here's a letter: "In a recent issue of THE WITNESS you asked for some 'simple facts about interesting and unusual happenings' in the Church. In response to your request I am sending you the following story illustrating character, passion for souls and pure unselfishness. I have used it many times in connection with addresses on the Church's Mission. The 'Joe' spoken of was a member of my parish. My only request is that you do not publish my own name."

This is the story of Joe!

Joe was, and is, an Englishman, who came to this country years ago. Better still, Joe was, and is, a churchman! Perhaps even better still, Joe has always been a "tither." No matter what his salary, whether it be much or whether it be little, he



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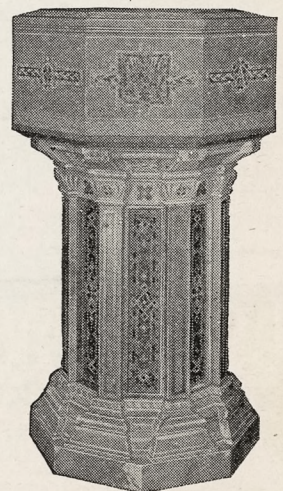
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And God? God has blessed Joe's love a hundred-fold. Never has his story been told but what those hearing have chorded with him in thought and gift! In tithing the loss of his eye, he touched, and still touches, the hearts and lives of thousands!

* * *

Bishop Murray, Presiding Bishop, asks for the prayers of the Church for the meeting of the National Council which is to meet at the Church Missions House December 13th-15th.

* * *

Brevity is supposed to be a characteristic of this end of THE WITNESS, but I am sure you will be interested in the following account from Bishop Huntington of Anking, even though it is a bit long:

October 25.—All our property (in Anking) except Grace Church and the schools and houses connected with it is occupied by the military, so I went with the Rev. Lindel Tsen and the Rev. Mr. Chu to call on the second in command, and he deputed a sergeant or something of the sort to take us over and introduce us to

the man in command of the compound, who in turn very politely showed us over our own buildings!

The compound looked very natural, the grass needs cutting and the hedges need trimming and there are shortcut paths across the lawns in various directions, but not very much more has happened to the place. All the residences but three are more or less fully occupied. . . . There has been no wanton destruction of property, of buildings at least, but a good deal of carelessness, windows broken. . . . The only things that have had really bad usage are the lower floors of two Chinese teachers' houses and the dining room of St. Paul's, which have been used for stables in wet weather. . . .

As to movable property, however, the case is quite different. All trunks and boxes have been opened in one way or another and the contents all taken out. Everything made of cloth that they could get hold of they have removed, right down to the ticking off the mattresses. Wooden furniture fared a good deal better, but it is completely mixed up and it is quite impossible to tell what is left. I found chairs of mine in, I think, every house in the compound; there were bureaus without drawers

and drawers without bureaus. I found five or six hundred books mostly on the floor of my study where my cache of books had been broken into. . . .

The Chapel at St. Paul's was occupied for sleeping purposes; that at St. Agnes' as a work room. The portrait of the first president appears over the Altar, a piece of profanation that annoys me very much.

At the Cathedral I found about 450 men quartered mostly in the girls' and boys' schools. The officer in command was the most military officer that I have seen anywhere and had everything as neat as any barracks I have seen in any land. The men slept on the floors and had to take their shoes off before they could go into the bedrooms. The Cathedral is used as a "li-t'ang" and has a blackboard in the Chancel and a pic-

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

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ture of Sun Yat-sen over the Altar. . . .

As to the work, Grace Chapel is going strong. The Cathedral congregation and the East Gate congregation have united with them. There were ninety-five at the early Communion service on Sunday and a full church of at least two hundred at the 10:30 service, where eleven were confirmed. The Primary School there is full with about 100 students. The Higher Primary is conducted at Lindel Tsen's house, Timothy Hung being in charge with about 25 students.

October 26.—I got to Wuhu on October 17 and left the morning of the 19th. In general the property was not in bad condition. . . . St. Lioba's compound was in almost perfect condition. . . . St. Mark's Church was also only very slightly damaged, though it has been quite dirty.

The buildings at Shih Ch'iao Kang were in pretty good shape, but there were soldiers in the church and in part of the school buildings, and they were fairly dirty. The schools at Shih Ch'iao Kang are going with I think about 50 boys and 25 girls. . . . The workers at St. Lioba's were there and the industrial work was going again with apparently very good promise. . . .

On St. Luke's Day I had the early celebration at which there were nineteen present. It was all very nice and I thought on the whole distinctly hopeful, but I regret to say that the morning the troops moved out at Shih Ch'iao Kang was merely the preliminary to the moving in of a much larger body from Nanking. Now both the Lion Hill compound and St. Lioba's are full of soldiers. . . . I had thought that it might be possible for us to move up there a little later . . . but I am afraid this new invasion will make that impossible. Of course it may go by and this become more possible again.

We are expecting the Commission (Bishop Sanford and Dr. Wood) at the end of this week and I expect to visit the main stations with them if conditions are favorable.

It is since these letters were written that the newspapers have brought word of the Nanking forces marching on Hankow. Whether this included the withdrawal of these troops from

Witness Fund

THE total amount needed to enable us to continue sending The Witness each week to several hundred who otherwise must be without the paper is about \$500. To date the fund falls far short of that. If there are any able to add a small donation for this purpose at the time of renewing their own subscription it will be greatly appreciated. We acknowledge with thanks the following donations to The Witness Fund:

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Anking and Wuhu is not known. Meanwhile, a cable from Shanghai received on November 16 said that the Commission with Bishop Huntington and Mr. Walker had just left for Hankow.

* * *

The Chinese Clergy of the Hunan District, around Changsha, at their semi-annual meeting sent the following letter to their foreign clergyman, the Rev. Walworth Tyng. The letter, written in English, shows what reliance we can place upon these Chinese Christians:

"September 27, 1927. Dear Mr. Tyng: We, the Chinese clergy of this Hunan District in the Hankow Diocese, send you our most affectionate regards, express to you our deepest appreciation for your past help, and lastly, last in order not in importance, send you our earnest request that you should be good enough to come back again at your earliest convenience.

"With Bishop Root presiding this time, we began to meet on the 23rd, as many times before when you were with us, to discuss what should be our plan for the future. Our first decision is that we should ask this Bishop to secure your return. We sincerely feel that your advice has always been so valuable and your presence among us such an encouragement that we shall hardly feel satisfied without you and your co-operation.

"Indeed, we have just witnessed a great change in our country and we are entering upon a new period when we might meet many new problems. But no problem will be so great and difficult for those who have the Lord first in their mind.

"This part of the country is being restored to order and peace. Many foreigners, as well as we, think that there will be no more danger for our foreign friends to return. So we shall look forward to seeing you soon."

Clerical Changes

BENNETT, Rev. Edmunds, has resigned as rector of St. John's, Ensley, Ala.

CLAYTON, Rev. F. W., former president of Tabor College, has accepted election to the rectorship of All Saints', Omaha, Nebr., where he has served as locum tenens for the past few months.

DEACON, Rev. P. R., rector of St. Peter's, Brushton, N. Y. has accepted a call to St. Philip's, Norwood, N. J.

EWALT, Rev. Louis, vicar of the Bishop Paret Memorial Chapel, Baltimore, has accepted a call to the Church of the Holy Cross, Cumberland, Maryland.

MASTIN, Rev. K. D., rector of Trinity, Cranford, N. J., has accepted a call to St. Matthew's, Kenosha, Wisconsin.

MELCHER, Rev. L. C., formerly dean at Ancon, Panama, has accepted a call to Trinity, Clarksville, Tenn.

PHINNEY, Rev. Arthur O., assistant at Trinity Church, Boston, has accepted a call to the rectorship of St. Paul's Church, Concord, N. H.

STORY, Rev. G. C., rector of St. Luke's, Dixon, Illinois, has accepted a call to the Mediator, Chicago, Illinois.

WHITTLE, Rev. William, rector of St. Mary's, Franklin, La., has accepted election as rector of St. James', Vincennes, Indiana.

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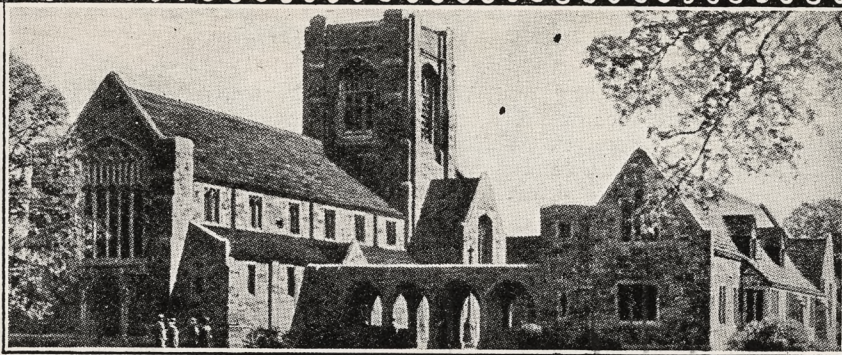
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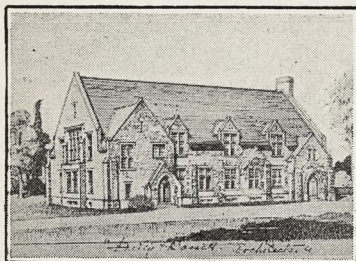
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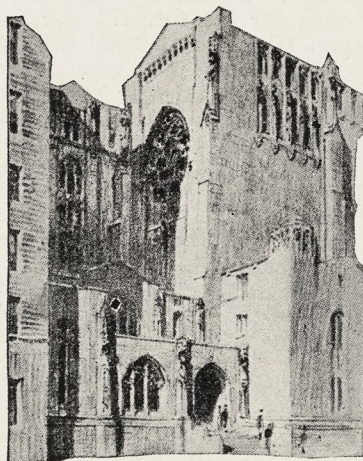
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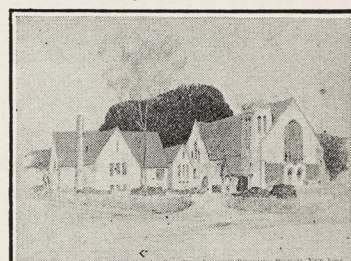


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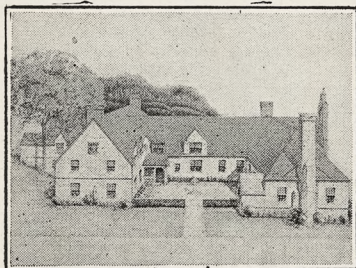


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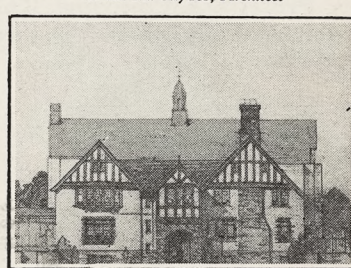
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