

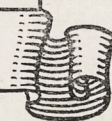
The **WITNESS**

CHICAGO, DECEMBER 22, 1927

The Shepherd Speaks

BY JOHN ERSKINE

OUT of the midnight sky a great dawn broke,
And a voice singing flooded us with song.
In David's City was He born, it sang,
A Saviour, Christ the Lord. Then while I sat
Shivering with the thrill of that great cry,
A mighty choir a thousandfold more sweet
Suddenly sang, Glory to God, and Peace—
Peace on the earth; my heart, almost unnerved
By that swift loveliness, would hardly beat.
Speechless we waited till the accustomed night
Gave us no promise more of sweet surprise;
Then scrambling to our feet, without a word
We started through the fields to find the child.



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Christmastide

By

BISHOP JOHNSON

CHRISTMAS is a season which is based on certain historic facts, certain human aspirations, and certain imaginative ideals.

To those who believe in the reality of Christ's birth and the certainty of His promises, it is a season in which love, joy and peace have their finest fruitions.

It is a time to worship God, to honor Christ, to cement the ties of friendship, to hallow the family circle.

It is a time which children love and for which older folk are thankful.

SOUND FOUNDATION

It has a sound foundation, an animating motive, and an adequate purpose.

The world endeavors to appropriate the results without accepting the spirit of the season.

Instead of honoring Christ, they send senseless greetings about Allah, as though the morals of the Turk could produce the harmonies of Christmas.

SANTA CLAUS

Instead of relating their family ties to the Christ who sanctified the family they invest Santa Claus and then commercialize him.

Instead of becoming as little children, they proceed to make little children act as adults.

Christmas presents, instead of being symbols of affection, have become causes for divorce and premonitions of bankruptcy.

"The world itself keeps Christmas Day."

That is merely a recognition of the fact that the world would like to appropriate the joyousness of the



Christian without assuming the obligations which are the sole basis of that joy.

In the pagan festivities of today there is small place for Christ in the inn; for the hotel is so full of other guests that Christ has to seek His friends elsewhere.

What is the antidote? Just one, I think.

It is the echo of the nativity.

Whether we are poor shepherds or prosperous wise-men, let us go to Bethlehem (the House of Bread) and worship our King; let us catch His spirit of simplicity and kindness and reverence, and let us go back into the world full of cheer that He gives to those who love Him.

We are a feeble folk numerically. About one in a hundred, but we have

a mission today to keep the Protestant world reminded of the fact that nothing can take the place of personal devotion to Christ on the day which commemorates His birth.

We live in a time when men are striving to reduce human life to mechanical laws, and to justify human lust as the rational expression of those laws. Our wise men say that man is an animal whose animal instincts will find their highest expression in animal acts.

SONS OF GOD

Christ came into the world to tell us that we may become the sons of God if we will follow Him.

It was He who gave us the joys of Christmas. The season did not originate in the scientific or commercial world. It could not.

And yet men think that religion is solemn and forbidding.

Why, the Christian religion is responsible for the joys of children and invites solemn adults to become like them.

You couldn't have a Merry Christmas, if the inspiration was to come from a laboratory or a bank.

These institutions have their uses, but they do not feel responsible for inspiring gaiety. It is the Christ and the Christ only who has put gaiety into Christmas.

The Christian religion is the one institution which exists to keep men young and to make children blithesome, and to fill the atmosphere with good fellowship.

The world is living on its capital if it thinks that it can retain Christmas from which they have expelled its authors.

The Meaning of Christmas

By

OSCAR BROOKS

WHEN I was a small boy, had I been asked to express what Christmas signified to me, I think I should have described it as a season of goodwill and getting. I have vivid recollections of those early Christmas Eves—of a wakeful, excited little brain, untroubled by theological speculations or humanitarian ideals. With sleepless eyes riveted to the last on the stocking hanging on the bed rail, the only speculation I indulged in concerned its contents when I should awake the following morning. In a naive sort of way I daresay I felt grateful. Certainly my prayers were longer and more fervent than usual. But Christmas hardly meant more to me then than a time when I could count with a reasonable certainty upon being the recipient of kindly attention with other outward forms and expressions than a big dinner, and being allowed to stay up later than customary. It is no exaggeration to say I was occupied in looking for the fruits of goodwill rather than in ministering to the spirit of goodwill. I heard my elders describe Christmas as the children's festival, and I did my best to make them live up to this sentiment. And I was, I suppose, a typical small boy!

FADING ROMANCE

As the years passed by and I grew older, my interpretation of Christmas tended to undergo a change. The romance of Santa Claus had disappeared and I began to realize that I was looked to as one who would contribute to the general expectancy of getting. In time I became quite an adept at this, and derived almost as much pleasure from giving as receiving, and Christmas retained for me most of its original cheer. But in the religious sense I am bound to confess Christmas still signified for me a privilege to bask in the sunshine of general goodwill; not to create it. A feeling of gratitude for the origin of the festival was perhaps slightly more in evidence. But it merely possessed for me a dim religious meaning. "God's in His heaven—all's right with the world." That is about as far as I got.

A further change is now taking place, and I am again revising my interpretation of the meaning of Christmas. In some ways I do not think it is altogether a happy

change. As each Christmas comes round I am painfully reminded of the "years that are fled," and many kind folk who once ministered to my happiness are no more. I am able to comprehend now as I never did in the past what Goldsmith means in those pathetic lines:

"And many a year elapsed . . .
Remembrance wakes with all her
busy train,
Swell at the breast and turns the
past to pain."

In this sense Christmas can never mean the same to me as it did in my childhood. Like birthdays, Christmas Days are milestones on the road of life, and we have a trick of looking backwards.

GIVING AND GETTING

In the material sense even if I replace the ideal of getting by giving I am not sure that it goes very far. A general festival of good-will and pleasure does not somehow exalt my conception of Christmas above my conception of my summer holidays. In fact the latter seem preferable because they last longer. At any rate from the religious point of view getting or giving scarcely seem adequately to express the meaning of the Incarnation. As I recall to memory the story of the first Christmas morning I realize there was joy among the heavenly host because God had signified His goodwill to men in sending His Only Begotten Son into the world in the form of a Child. But in our religious exaltation I think we forget there was to be observed an important condition. The heralds proclaimed first of all glory to God, and then peace on earth to men of goodwill. It was as though a loving and forgiving father welcomed with outstretched arms the children who had long since turned their backs upon their home, but if there was to be joy in the homestead that day it depended upon a reciprocation of that goodwill in the hearts of the children themselves.

Few of us would bring into question the goodwill of God, and yet we have not progressed far in the development of a family spirit. I suppose it points to a want of goodwill on our part. Perhaps after all, some of us have not passed the getting stage!

Closely associated with the earliest remembrances of childhood must

Christmas ever remain, a link binding us to the age of innocence, when pleasures were real and unaffected. Probably cold reason which goes far to leave us bare of romance, will never persuade mankind to cast aside these happy recollections as futile. After all, is there not a noble side even to the most despised quality of sentiment?

Alas! we can't remain children forever, and if the meaning of Christmas which comes with mature reflection tends to rob us of some of its elementary delights, it nevertheless raises and elevates the spiritual significance. The old, old story of the birth at Bethlehem can never fade, or its significance grow less real.

THE CRADLE THRONE

In it we see God coming in the form of man to reveal His true nature and purpose. We see Him, moreover, with tender regard for our infirmities, revealing Himself as we are best able to receive His self-revelation. To the simple of the earth, the shepherd-like people, He comes in the every day facts of daily life; to the great and intellectual—the magi of the earth—He comes through scholarship and science. In differing manifestations He reveals Himself to all men with a single purpose: that we may know Him as a Father Who is Love, and His humility may bring us all to our knees at His cradle throne. It is surely only when man with goodwill in his heart responds to the goodwill of God that the angelic proclamation becomes a reality in the world; God coming to earth to serve His children; man living on earth to serve his fellows and spread abroad the Divine well-being.

To a troubled and disillusioned industrial world comes now as heretofore the song of the angels with its proclamation of the good-will of God. Would to God there was more evidence of goodwill on the part of man to God and to one another! Then indeed might we enter into the true spirit and meaning of Christmas, and the Christ-Child become the centre of all our joy.

The Rev. Menard Doswell, rector of St. John's, Jacksonville, Fla., one of the most prominent rectors in the South, died early last Sunday morning following an operation for appendicitis.

A Christmas Rhapsody

By

HOPE HENRY LUMPKIN

IN THAT low, rapturous music which heralds the Advent of the King, is written these words:

"Where is he that is born King of the Jews? For we have seen His Star in the East, and are come to worship Him."

Untroubled were the Wise Men until they lost sight of the Star. Through the dust storms of the waste, the heat of the day, and the chill of the desert night, they had journeyed on. Always one clear intent; always one fixed purpose; always toward the West. And when the sun had set, and purpling shadows swathed the dreary landscape, then, gracious, glowing, glorious, the Star had beckoned them onward in their venturing.

And then—the city! No longer the pad of the camels' feet, soft on the velvety sands. No longer their quiet, hopeful words, "The Star still leads." The noise of the mart and the forum surround them. The cry of vendors and of hucksters, the clank of armed soldiery, the hustling, bustling world immerse, confuse them. About and around are the walls, and the houses, rising stark and straight, shut out the sky. No Star! No vision! Troublous thoughts assail. Others they ask, "Where is the King?" and mocking laughter greets them. Herod they ask, "Where is the King?" and deeply cynical, world weary and wordly wise, he prates to them of worship. And in his heart—of death. They had lost the Star!

So it is with Thee, oft-times, O my Soul! As long as thou dost follow the vision, untroubled is thy clear intent. As long as upward thou dost gaze, where, clear limned against the azure dome, the magic mystery of the Star shines forth, undaunted thou dost still press on. As long as thou dost keep the heart of a child, o'er desert waste, and maddening marsh, and strange and troublous ways, the Star will guide.

But when thou dost pass where worldly walls of cynical desire, of selfish gain, of overweening disputations, dim that translucent glory, then must the vision fade.

Then doubts and shadows, thick swarming, throng upon thy being. Thou callest to mind the days of old, the glory of the former years, and thou, O my Soul, criest, "Ichabod, thy glory hast departed!"

Thou lookest upward, and because



the walls lift high, and the mists and fogs of doubt and desire sweep across the clear purpose of thy hallowed intent, thou thinkest that the Star of Bethlehem hast set forever.

And then, O my Soul, thou turnest unto other paths.

To feasting and to pleasure thou dost turn in gluttonous gorging, and satiated senses, thou thinkest, O vain seeker, to find refreshment, strength and peace. Thou criest, "Here will I be sated and content!" And dust and ashes are thy final answer.

The pageantry and glory of the world call to Thee, and like a dancing child, following the throng which chase and chortle and mimic the circus clown, thou too dost chase the fleeting shadows, the unsubstantial pageantry of the world, and out into the shadows and the darkness they pass, and thou dost stand, gaping, affrighted and alone.

Invention, Science, Philosophy, greatly challenge thee — men's thoughts and the intricate cogitating of men's minds. Thou thinkest that in these shalt there be found the ultimate adventure, the final achieving. And sometime, somehow, somewhere, these too fail to fulfill thy questing, and in them there is no final answer.

And so, my Soul, thou criest, "The Star is lost! I cannot find it!" Immersed in, and shadowed by the busy hours, hurrying hither and yon, intent and yet not intent, the thrumming, humming, ceaseless noise of the days dulls thy hearing. The heavens, resplendent in their purple glory, no

longer open to thy gaze. The Star, luminously challenging, no longer lights thy questing way.

But the Star shines on!

Thou wilt not see the Vision! The radiance, eternally as ever, glows upon the Manger Throne. The call insistently comes, that thou find the heart of a child.

Then, the compelling mystery of the Christmas Tide flows round thy heart, and beats the swelling echoes of its angelic minstrelsy into thy unwilling ears. Caught out of the turmoil of thy restlessness, thou, too, abideth and worshipeth for one moment at the Manger Throne. With all the Angelic Host, even as the Star illumines thy oft-times thwarted life, thou, too, dost cry, "Glory to God in the Highest, and on Earth Peace, Good Will to Men."

Christmas Eve

By

CATHERINE PARMENTER

Pine-crowned hills against the sky,
Kneeling low to pray;
Friendly, lamp-lit villages
Along the the snowbound way;
Myriads of silver stars
Gleaming softly bright . . .
Little King of Bethlehem,
I see Thy star tonight!

Fragrant wreaths and candle glow
In a city street;
Songs of Christmas carolers
High and clear and sweet—
Echoes of the angel host,
With wings of shining white . . .
Little King of Israel,
I hear Thy song tonight!

Words of ancient prophecy
Are mine to take or leave;
Visions of a golden age,
This happy Christmas Eve;
Peace on earth, good will to men—
Oh, dim and holy light! . . .
Little King of all the world,
I share Thy dream tonight!

The receiving by Bishop Stires of the ten men who recently completed their training as layreaders was the crowning event at the annual dinner of the Brotherhood held at the Resurrection, Richmond Hill, Long Island. The next term of the Layreaders' School is to open next month with six candidates already enrolled.

Let's Know

IMMACULATE CONCEPTION

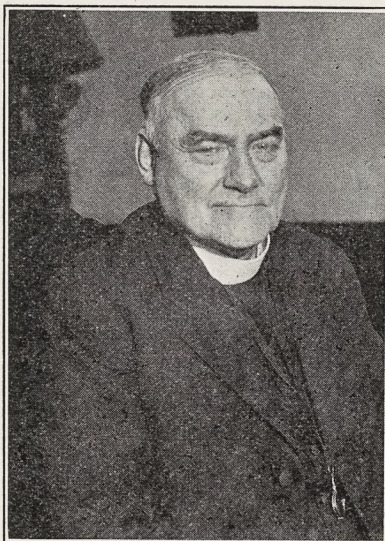
By Rev. Frank E. Wilson

WITH Christmas here there will probably be a renewal of confusion in the minds of some people between the Virgin Birth and the Immaculate Conception. Every now and then I am asked something about the Immaculate Conception when the questioner means the Virgin Birth. They are poles apart.

The Virgin Birth is the Christmas story. It refers to the nativity of our Savior as recorded in the first and third Gospels. It appears in the Apostles Creed referring to our Lord as "born of the Virgin Mary."

The Immaculate Conception, on the other hand, refers to the birth of St. Mary, the Mother of our Lord. It means that St. Mary was born free from any taint of sin because of her anticipated motherhood of the Savior. It is a dogma of the Roman Catholic Church, promulgated in 1854 by Pope Pius IX. The Catholic Encyclopedia says: "No direct or categorical and stringent proof of the dogma can be brought forward from Scripture." It was not known in the first few centuries of Christian history. Some of the early Fathers do not seem to have considered St. Mary free from the sin of doubting Christ and St. Chrysostom accuses her of being presumptuous. On which the Encyclopedia naively comments that "these stray private opinions merely serve to show that theology is a progressive science."

During the early Middle Ages the Immaculate Conception was held in some quarters as a pious opinion. It was first recognized with a feast day in England about 1030 A. D. From there it spread to the continent but not without serious opposition. Some of the leading doctors of the Church declared that such a doctrine was unwarranted either by Scripture or by authentic tradition. Such men as St. Peter Damian, Peter Lombard, Alexander of Hales, St. Bonaventura, Albertus Magnus stoutly opposed it. Even the great St. Thomas Aquinas argued against it. The religious orders, however, gradually took it up and observed the Feast each year. The Dominicans were a notable exception, standing solidly against both the doctrine and the Feast. Pope Sixtus IV formally adopted the Feast in 1476 but the controversy still continued. In order to stop the controversy, but scarcely to settle the question, the same pope published a constitution seven years later threatening with excommunication those on either side of the dispute who accused their opponents of heresy. Strange, isn't it? In those days a good Roman



CANON SIMPSON
Visitor for Church Army

Catholic incurred excommunication for naming any denial of the Immaculate Conception as heresy; while today I suppose it is the bounden duty of every good Roman Catholic to do the very thing for which he would have been excommunicated five centuries ago. Yet we are repeatedly told how Roman Catholic doctrine has never fluctuated. The opposition to the dogma did not cease until right down to the year 1854.

The Feast of the Immaculate Conception comes on Dec. 8. Don't confuse it with the Virgin Birth of our Lord, which has always been part of the Christian Gospel.

Cheerful Confidences

DEPARTMENT OF PUBLIC RELATIONS

By Rev. George Atwater

EVERY parish should have for its rector a department of public relations. It should consist of a treasurer, with a large bank account, and a clerk to write the checks.

All active ministers find themselves in time the center of a tiny cyclone of appeals to support all sorts of enterprises.

First he subscribes to a Church paper or two, perhaps all. He pays dues to a lodge or two. He is called upon to subscribe to his college paper, the college annual, the college athletic association, the college alumni fund and perhaps to fraternity support as well.

He was once so injudicious as to send a dollar in response to an appeal for support of a summer camp in which some city people could have a week's vacation. But he soon learns that this spurt of benevolence has

caused him to be elected eighty-third vice-president of the association, with the privilege of having his name on the stationery, and all for ten dollars a year.

Every magazine in the land would like to have the minister among its subscribers, and this proposal is supported by the flattering statement that the editor realizes that the minister is among the leaders of thought in his community and must therefore have his magazine. In the meantime O'Higgins, down at the corner grocery, is wondering when the dickens the minister is going to pay his bill.

Then comes subscriptions for local charities, organizations, and benefits. "Such a trifle, you know. Two dollars and your name. We are really anxious to have your influence."

Then the mail arrives and with it two tickets, to be paid for or returned. This is a subtle form of blackmail. It requires some nerve to return tickets to influential persons. Self respect forbids an explanation. This form of imposition should be treated with a firm hand. Throw the whole business into the waste-basket and refuse to explain. You will be set down as careless, but you will have plenty of company.

Likewise there is the problem of Christmas cards and other commodities sent to you unsolicited, and which you are to return or pay for. That is a nuisance. Give them to some charity. You have as much right to make the sender contribute to charity as he has to take your precious time.

But best of all, form your department of public relations and let a secretary manage these things for you.

About Books

THE MAKING OF LUKE-ACTS, H. J. Cadbury. Macmillan. \$2.50.

St. Luke's Gospel and the Acts of the Apostles are two volumes of one book on "The Beginnings of Christianity." This fact is obscured in our Bible by the placing of St. John's Gospel between them.

The Making of Luke-Acts is an analysis, a taking-apart, of this two volume history in order to find the material used in its construction, the author's methods of writing history, his individuality and purpose.

Dr. Cadbury pursues his inquiry with great learning, care and caution. He is perhaps unnecessarily afraid that his readers might believe something definite. The section on the literary conventions of St. Luke's time is the most interesting part of a book which should stimulate its readers to further study of the two volumes "To Theophilus."

A. Haire Forster.

THE KINGDOM OF GOD

It's Meaning to the Christian

By

CANON JAMES ADDERLEY

I THINK I have now shown sufficiently that I have come to see the truth about individual Christianity. I know that the first and foremost thing is that I myself should be reformed and made a good man by the power of Jesus Christ and His Holy Spirit. Badly as I have done it I have tried by prayer and sacraments and preparation for Communion to take all the advantages which the Church offers us for leading a Christian life. But as time went on I came to see something wider which my religion was meant to do for me and for the whole world. If Christ's teaching about God as our Father brought me to prayer, it was His teaching about the Kingdom of God which made me see how world-wide His message was.

I was in a town once when the Industrial Christian Fellowship were holding what they call a Crusade. This did a lot for me. I saw their posters all over the place headed, "CHRIST, THE LORD OF ALL GOOD LIFE." I went to their meetings to find out what this meant. It was through this that I came to understand something about the Kingdom of God. Jesus Christ claims the whole of human life in all its various departments. God is to be the King, and the whole human race is to bow down before Him and order its life according to His law and will, which is Perfect Love. When I came to think of this it altered my whole idea of Christianity, or rather, as I have said, widened it.

Christ was not only out to save individual souls here and there, but to change the whole order of human society, to persuade all men to live on His principles. Apply this thought to the different departments of life and one sees at once what a revolution it means. Take industry. What would it mean if God's law prevailed in all business and industry? It would mean perfect justice about wages and work for employers and employed. It would kill both sweating and cannery, strikes and lockouts at one blow. Or, take the social life of the people. If God's will prevailed there could not be any slums or starvation. Or, take our international affairs. There would be no war. Everything, whether politics or art or games, would all be conducted on a different principle. Now, these Crusaders of the Industrial Christian Fellowship went about all day and half the night during their Crusade preaching

this. They went out in the streets and talked at the corners and answered questions from the atheists and Communists.

They were not afraid to tell the employers just as much as the others where they thought a change was wanted. They went to the Rotary Club and talked religion just as plainly as they did at the street corners. They took a lot of trouble to explain what they thought it would mean if the Kingdom of God was established in all the different parts of life as we know it at the present day. Instead of talking about what was going to happen when we were dead they talked of what was likely to happen tomorrow morning if we would come into the Kingdom of God and submit to Him. They had a lot of opposition, and it was the way they met this that made me most of all come round to their way of thinking. Some people, good religious people, said they were "unspiritual" and only thought about people's bodies and how they could be better fed. But this was not true. I heard more sermons about people's souls than I did about their bodies. They told us quite plainly that it was not the "Kingdom of Comfort," but the "Kingdom of God" they were after. They said that so far from being a comfortable doctrine they were preaching it would mean self-sacrifice and something like Christ's Cross for them all if they accepted.

Then there were others who sneered at them and said, "You are mixing up religion and politics. Politics are not sacred." The preacher replied, "If politics are not sacred, they ought to be." It is because we have so often not mixed up religion with our politics that so much of our politics have been selfish and bad. On the other hand, there were some Communists who said, "You are doping the people. They won't strike if they listen to you. You try to make them forget their present miserable condition by promising them heaven hereafter." The preacher said, "That is not so. We want anyone who is suffering from injustice to be rescued from it as soon as possible, and we believe it can be done if all classes will unite in wanting the Kingdom of God here and now. But if you preach class war you will never bring about the Kingdom of God, because God is Love, and you are serving a god of hatred."

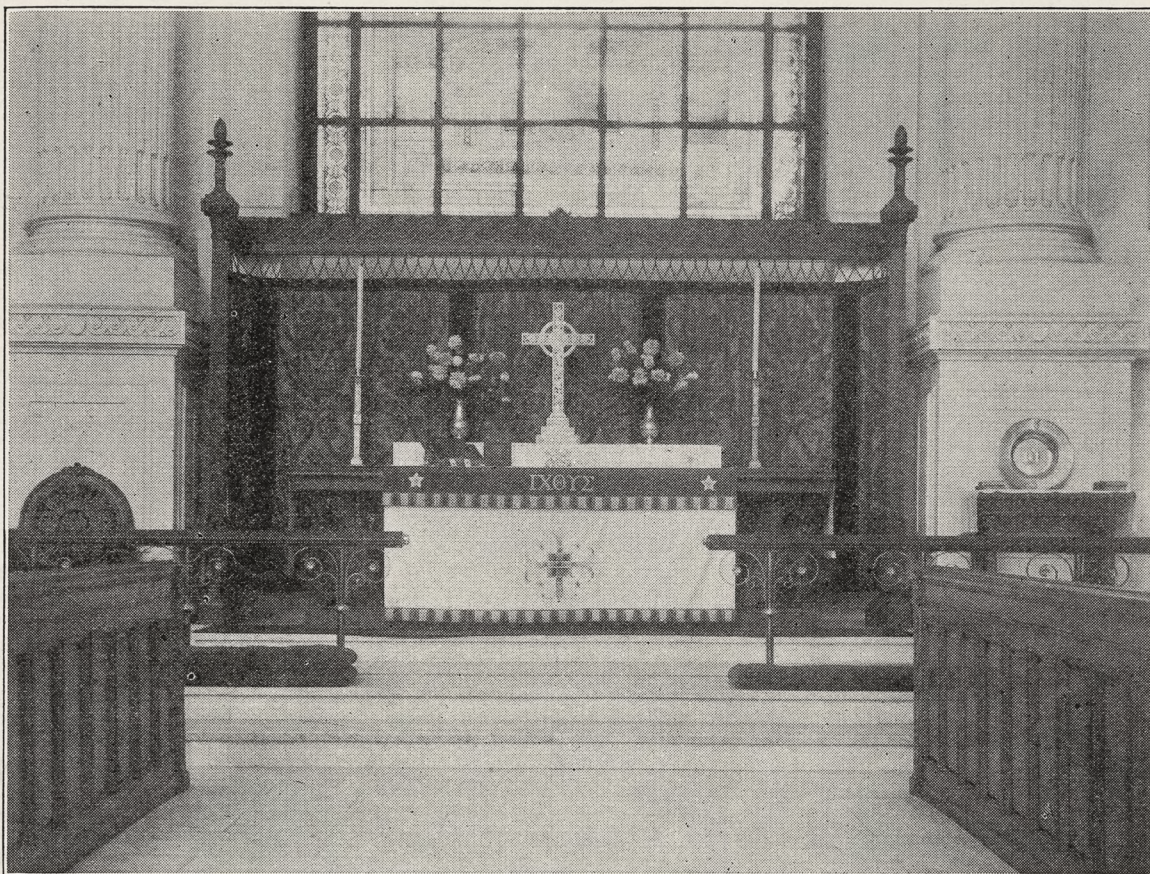
As I listened to these debates I

came to see that Jesus Christ is the only one who has ever proposed any remedy for the ills of the world and that the only reason why there is all this injustice and misery on the one side and this profiteering and luxury and covetousness on the other is because, though we call ourselves a Christian country, we ignore Him in nine-tenths of our social life. We build up a society which is not Christian.

That is what the Bible calls "the World," and it is the exact opposite of the Kingdom of God which Jesus Christ came to found. It is quite clear to me that we are a very long way off the ideal which these Crusaders preach. Christ is not yet the Lord of all human life anywhere. But it is a glorious idea and it makes me much more keen on going to church than ever I was before. We church people are out for the biggest adventure in the world. Fancy bringing the whole world to the feet of Christ. That is a war worth waging. It requires energy and hopefulness, and a lot of courage. I should not be surprised if one of these days I felt I must go out to the missionary field. It seems to me that here in the old country we Christians are half asleep. Perhaps the heathen, as we call them, are going to give us a lead. They get converted and they don't go to sleep as we do. In India and Africa and all over the world they are talking about Jesus Christ in a way we most of us are afraid even to whisper. But for the present, I suppose I must be content to do a little of this Crusade work in the place of business where I work. I must put in a word for Christ whenever I have the opportunity. Already I have got some of our trade union chaps to read some Christian books and hear some sermons.

It is not the clergy only who are wanted to do this work. Each of us, wherever he is, has got to introduce this thought of the Kingdom of God into everyday life. It is a new idea for most of us. More shame to the Church that after 1,900 years that which Jesus preached should be a new idea in a Christian country. How many times I have said: "Thy Kingdom come: Thy will be done on earth as it is in heaven," and never thought what it really meant.

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



NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD.

THE picture is of the altar in the Chapel of the United States Naval Academy, Annapolis, the dossal curtain and altar vestments having been recently designed and executed by the firm of J. M. Hall, Inc., of New York. The dossal is in blue and gold brocade, with orphreys of velvet. The white vestments, used at special services, show on the frontal the four stars of the Admiral's flag, to which every midshipman aspires, under the benediction of the cross. The antependium is of solid blue, the letters in gold being the symbol of the sea. The fringes are in the navy blue and gold. In the gradine under the cross may be seen the crossed anchors of the seagoing man. On the pulpit and lectern hangings are reproduced the cross and stars of the altar frontal.

* * *

The annual dinner of alumni and friends of the Berkeley Divinity School was held in New York on November 29th at the Hotel Ambassador. Mr. R. Fulton Cutting presided and speeches were made by the Rev. Elmore M. McKee, pastor at Yale;

Dean Robbins of the Cathedral of St. John the Divine; Mr. George W. Wickersham, who once upon a time was the Attorney General of the United States, and Dean Ladd of Berkeley, who said that the school would be in New Haven next fall, that the move would be part of Connecticut's celebration of the 200th anniversary of Bishop Berkeley's historic voyage to America, and that the present dean of Derry would come across the Atlantic in the fall of 1928 to help commemorate the thrilling deed of his great predecessor. Dean Ladd is not given to puns but he did make it clear to the assembled brothers and sisters that a lot of other folks will have to "come across" in the meanwhile if the party next fall is to be the success hoped for.

Mr. McKee said: "We at Yale believe Berkeley will add something to the sum total of our academic and religious life. The Episcopal Church has a distinctive contribution to give and certainly a great university center is a strategic place in which an Episcopal seminary might make its contribution in a constructive and

large-minded way. Such a center is also the recruiting ground for both the clergy and the lay leadership of the future."

Dean Robbins, after expressing the belief that America is standing upon the threshold of a new age of faith, evidenced in the unprecedented interest by newspapers and publishers in religious subjects, said the present trend—"properly characterized by Professor Pupin as 'the new Reformation'"—constituted a challenge to the Church to make provision for its future leadership by planning wisely, largely and far-sightedly for the training of men for the ministry. He thought Berkeley's affiliation with Yale a striking and important step in the right direction.

Mr. Wickersham emphasized particularly the need of a highly trained clergy to meet the intellectual demands of the modern, college-trained generation. "Increased stress upon ritual," he said, "which is one course being followed to redress the loss of leadership we know the Church must face, will not stay the hunger of the present-day world of eager, in-

structed minds. The course we must follow is rather to give our postulants the best available education that books and men can furnish; for the minister must *know men of today* if he would lead them."

* * *

A national radio song service on Christmas Eve in which the whole country is invited to join in the singing of carols, has been arranged under the auspices of the Federal Council of the Churches with the co-operation of the National Religious Radio Committee.

It is the first national broadcasting program to be sponsored by the Federal Council. The National Religious Radio Committee, which is composed of prominent representatives of various Protestant communions, was initiated by the Federal Council to enable the churches to make a more effective and nationwide use of the radio.

"This Christmas Eve service is an indication of the immense possibilities of the radio in awakening and cultivating interest in religion," said Dr. Charles S. Macfarland, chairman of the committee. "It is expected that similarly impressive services will be sponsored from time to time, especially in connection with the great religious festivals which are so dear to the hearts of all the people. The participation of church people of many communions in all parts of the country in services such as these should go far in developing a sense of their spiritual unity."

Leading stations of the country will carry the broadcast, including WEAF, New York City; WGY, Schenectady; WGR, Buffalo; WJAR, Providence; WFI, Philadelphia; WCAE, Pittsburgh; WTIC, Hartford; WWJ, Detroit; WHAS, Louisville; WSB, Atlanta; WTAG, Worcester. It is expected that other stations also will co-operate in the program.

The service begins at 10:30 p. m. and continues until midnight of Saturday, December 24. "Everyone," states the program, "is invited to join in singing the old familiar carols as led over the radio, thus uniting in a great nationwide chorus of praise and joy on Christmas Eve."

* * *

Property for a new mission of St. Luke's Parish, Evanston, Ill., Rev. George Craig Stewart, rector, has just been acquired by the rector and vestry at Kirk and Ashland Avenues in southwest Evanston, a few blocks from two stations on the new Skokie Valley extension of the Northwestern "L." This district, which lies to the west of Ashbury Avenue (the extension of Western Avenue, Chicago) and just south of the new Oakton Boulevard, opened recently, is rapidly developing and St. Luke's

mission will be the first Church on the ground.

* * *

A memorial service was held on December 8th in the chapel of Kenyon College for the Rt. Hon. Lord Tyrell-Kenyon, patron of the college and great grandson of the second Lord Kenyon who was the chief donor to the founding of the college in 1824, who died in England on November 29th.

* * *

The men's club of the Cathedral, Boston, invited the men of forty

clubs in the Boston area to attend a meeting which was held last Thursday in the crypt, when Professor Robert Ward of Harvard spoke on the present immigration law.

* * *

The convalescent department of St. Luke's Hospital, New York, located in Greenwich, Conn., was dedicated last week. The speakers were Bishop Manning, Rev. George F. Clover, superintendent, Mr. Stephen Baker, president of the board of trustees, and the Rev. F. G. Budlong, rector of Christ Church, Greenwich. Among

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New York

those present were Governor Smith of New York and Governor Trumbull of Connecticut. The new building is a gift of Mrs. Keith Arnold who gave 200 acres of land and \$1,000,000. The trustees are soon to seek other funds to the end that the sick of New York may have the benefit of the resources of the Church.

* * *

At the recent Thanksgiving Day service of all the Episcopal Churches of the Springfield (Mass.) district, held in the Municipal Auditorium in that city, Bishop Charles Fiske of the central New York diocese, who gave the address, said, according to the *Springfield Republican's* report:

Protestantism is breaking down in many places because "it has rather gone off the track and has drifted into the idea that Christianity has the purpose of snooping into other people's business. Protestantism is disintegrating because it hasn't group consciousness and it has not held to worship.

"I have been interested recently in gathering out of the newspapers the announced sermon topics in some of the other churches in my diocese. Here are some that I found: 'Thanks for the Buggy Ride,' 'The Tragedy of the Tuxedo' and 'The Facts About Fraternity Row.' Here's another one by a man who announced a series of sermons on advertising slogans; he actually had the audacity and irreverence to preach on 'Three in One Oil' and make it a sermon on the Holy Trinity.

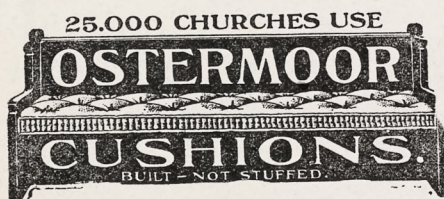
"It is those kind of things that are breaking down the reverence of Protestants and are building up an idea that God makes a sort of magnified Rotarian. Thank God this Church of ours does not do that."

* * *

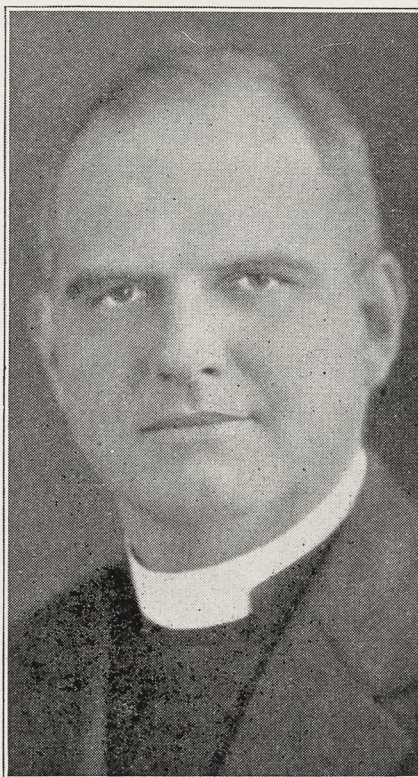
The gift of a new chapel to Trinity College by W. G. Mather, Cleveland, iron ore magnate, is announced by the board of trustees. Mr. Mather, who is a member of the board, was graduated from the college in 1877. The new chapel will complete the present building program of the college, which includes the erection of a new gymnasium, chemistry laboratory and dormitory.

* * *

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BISHOP STEVENS
A Leader at Youth's Conference

contributed to the building of Washington Cathedral and its associated institutions, since the receipt of the initial gift in 1898, it was shown in data made public by the Cathedral authorities. The individual gifts have averaged well over \$200, more than \$6,000,000 having been contributed to the project since its inception. One of the largest contributions received by the Cathedral totaled \$550,000 and was made in legacy by John A. Kasson, a former Minister to Austria Hungary, who first came to the capital as a con-

gressman from Iowa and later enjoyed a distinguished career in the diplomatic service. The smallest contribution on record was the gift of ten cents from an anonymous donor. The Cathedral also has been the recipient of many unique gifts. These have included books for the Cathedral Library, rare paintings, old lace, a collection of valuable crosses, and precious stones and jewelry, such as gold wedding rings and a gold thimble, to be melted for the Holy Communion service of the High Altar in the completed edifice. A workman also gave his services, working for an entire month without remuneration.

* * *

Ground was broken December 12th for the new St. Paul's, Yonkers, New York, a church which will represent the expenditure of considerably over two hundred thousand dollars. The first shovelful was turned by the widow of the Rev. William M. Gilbert, for twenty-eight years rector of the parish.

* * *

The Rev. Murray W. Dewart, rector of Christ Church, Baltimore, was stricken with a sudden heart attack after his morning service on Sunday, December 4, and died almost imme-

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diately. He had been suffering from heart trouble for a year and had recently returned from a six months' leave of absence. The funeral was conducted in his own church on Wednesday, December 7, by the Rt. Rev. John Gardner Murray, Bishop of Maryland, and the Rt. Rev. Philip Cook, Bishop of Delaware. The service was a beautiful and triumphant Christian conclusion to a noble life. The chancel was banked with white flowers and the choir sang Easter hymns. The respect in which he was held is well indicated in the following editorial published in the *Baltimore Sun*:

"Baltimore can ill afford the loss of the Reverend Dr. Murray W. De-wart. His honest facing of facts, his loyalty to his convictions and his earnest advocacy of them were making him known to many besides his parishioners.

"One remembers him for that recent graphic illustration of his efforts to see reality—his recital of how, as chaplain in wartime, he had explained to many a man what the great war was about, whereas he had come to feel that those ignorant soldiers were wiser than he. For at last he realized that he also did not know. He had the honesty, and the courage in exhibiting it, of Sir William Robertson, to whom war appears 'a fool's game.'

"His courage, indeed, marked him. It is no light matter to take seriously what many a man agrees to set aside as unimportant or insoluble, and yet he spoke with conviction in his efforts to make religion a vital force in every element of human behavior.

"He made much of the simple virtues—honesty, humility, love. His death brings to a tragically early end the life of a man who, in a few years, had won friendship and sincere respect to a degree that gave indication of the still higher place he would have attained in Baltimore's affection in years to come."

* * *

Church Army will soon have quite a small fleet of motor mission vans, as in addition to the renewal of caravan work in the dioceses of New York and Vermont, this method of helping rural clergy will be undertaken also in the dioceses of Connecticut and New Jersey next spring.

* * *

The school for training young American laymen in lay evangelism in the American Church Army opens at McVickar House, Providence, on the Feast of the Epiphany; a staff of lecturers having been appointed, drawn chiefly from clergy and laymen within easy reach of Providence. Captain G. F. Turner of the Church Army is to be the superintending evangelist. The Sunday evening services at the Pro-Cathedral of St.

John, Providence, will be conducted by these young men on alternate Sundays as an Evangelistic Service.

* * *

Canon J. G. Simpson of St. Paul's Cathedral, London, is visiting this country in January, as a representative from English headquarters of the Church Army and will visit their Training Centre, and lecture there, during the latter part of January.

Canon Simpson's engagements, which are being arranged under the auspices of the Church Army, include an address at the General Theological Seminary, at Evensong on January 18th, and preaching on January 15th at the Cathedral of St. John the Divine, New York, in the morning,

and at the Cathedral of the Incarnation, Garden City, L. I., in the evening. He will also preach at the Church of St. James, New York, on the morning of January 29th, and in Providence on the 22nd, and will lecture at Trinity Church, Boston, on the 26th.

* * *

A summons to church people to penitence and prayer to free our nation from the evils of lynching and mob violence has been issued by the Federal Council of Churches through its commission on race relations.

"Lynching is a crime which leaves its stain upon us all," the call declares. "Any community that flouts the dignity of the law and courts of

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justice opens the way to the violent rule of the mob throughout the nation. It assaults the very ideals upon which our civilization is dependent. A nation's penitence and prayer must be summoned both to check the lynching evil and to build up deeper respect for the processes of justice and new sympathetic understanding among all the people. In the attitude of penitence and the atmosphere of prayer the best things come forth."

"The sobering fact that more than four thousand people have been victims of lynching in our country has filled all people of goodwill with a sense of horror and shame," states the call. "That mob violence should have continued through the years, so that in 1926 there were as many as 30 persons lynched in the United States, is so flagrantly opposed to the progress of right and brotherhood that all who are committed to the way of Christ are asked to observe a day of penitence and prayer that our American nation may be purged of this blot upon our civilization."

The day chosen for this observance is February 12, known as Race Relations Sunday.

* * *

The Connecticut Interseminary Conference, the members of which are Yale Divinity School, Hartford Theological Seminary and Berkeley Divinity School, met at Berkeley in Middletown, Conn., on Friday, December 2, to discuss the topic, "The Translation of Christianity into Modern Life." Prof. Alexander C. Purdy of Hartford met with the group to discuss "Modern Christianity and the Need for a Vital, Personal Religion." No attempt was made to define "modern" Christianity. Various means of developing a personal religion were considered, such as prayer, the social gospel, worship, religious education, and devotional and Bible reading, all of which were thought to be dependent upon a vital personal religion for their force and influence. It was decided that personal religion may be developed by both social and individual means, and that the two are dependent on each other.

The topic "Modern Christianity and International Peace" was dis-

cussed under the leadership of Prof. Tucker Smith of Y. M. C. A. College, Springfield, Mass. The consensus of opinion in the group was that international good-will and co-operation has not been developed as it should be, that there are many forces today which are working to bring about friction between nations, and that Christian ministers can do a considerable work in effecting international peace. The psychological approach to congregations of "particularistic" tendencies received a great deal of consideration.

Discussion of "Modern Christianity and Prohibition" was led by Mr. Albert Simmons of the International Collegiate Prohibition Association. The ways and means by which a clergyman might aid the cause of prohibition were discussed, the general conclusion being that it is best done through preaching and personal suasion. The activities of some parsons, as stool pigeons and agents provocateur, were roundly censured. The group felt that prohibition was a good measure and that it had come to stay. Several made the interesting statement that the liquor law is violated to a greater extent by college men and the leisure class than by workmen.

Prof. Jerome Davis of Yale supervised the discussion on "Modern Christianity and Industry." It was felt by the group that modern industry is conducted along lines that are opposed to Christian principles, and that individual clergymen could do much to help the labor movement by

surveying industrial conditions in his community, talking with employers and employees in his congregation, acting as arbiter in disputes, conducting forums, and preaching a message that shows the vital relation between Christianity and the economic life of society. Most of the group had had experience in industry, and all agreed that students-in-industry projects should be encouraged.

Those who were able were invited by Wesleyan University to remain over until Saturday and attend a "Symposium on Religion" being conducted by the University. The lead-

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\$896,942

**This is the sum which must be collected in December by the Dioceses
for the work of the General Church in order to balance the Budget.**

For the maintenance of the work of the General Church in 1927, General Convention approved a Budget of \$4,212,370

General Convention told the National Council to adjust appropriations yearly to meet expected income. In February, 1927, the National Council reduced appropriations under this "Pay-as-You-Go" Plan by the sum of . . . 254,313

This left the net appropriations at \$3,958,057

The National Council estimated that it would be able to save during the year on these appropriations because of vacancies in the staff and other savings, the sum of 200,000

This leaves the estimated expenses of the National Council for the year 1927 at \$3,758,057

Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at . . . \$702,370

The Council expects from gifts not applicable to quota and from other sources the sum of 75,000

This gives a total of income other than gifts on the quotas of 777,370

The Council therefore needs from the Dioceses to meet its estimated expenditures \$2,980,687

When making reductions in appropriations in February, 1927, the Council provided for an estimated surplus for the year of 2,656

There is thus needed from the Dioceses to balance the Budget for 1927 . . . \$2,983,343

(NOTE: This is the exact amount which the Dioceses told the Council it might expect to receive during the year.)

The Dioceses have paid to December 1st 2,086,401

To balance the Budget there must be paid in December \$896,942

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New York, N. Y.

Services

Trinity Cathedral, Cleveland

Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore

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

Grace Church, Chicago

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.

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

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago

Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

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.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

There is space here for two

NOTICES OF CHURCH SERVICES

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THE WITNESS
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ers of the Symposium were Rabbi Stephen S. Wise, Dr. William Adams Brown of Union Theological Seminary, Dr. John Haynes Holmes of Community Church, New York, Fr. John H. Cooper, of Catholic University, Washington, D. C., and Dr. James H. Leuba of the department of psychology, Bryn Mawr College.

* * *

Now here's an idea—the women of St. Mary's, Brooklyn, were recently the guests of the women of the Redeemer, Brooklyn, with about sixty present. Service, then luncheon, after which the heads of the various organizations of the two parishes swapped ideas, each disclosing their most successful methods.

* * *

St. John the Baptist parish, Brooklyn, is attempting to raise \$100,000 for a new church. A number of prominent Brooklyn business men, not members of the parish, are giving their aid.

* * *

Plans have been made for a National Young People's Conference to be held next summer at Sewanee. Among the leaders are Bishop Stevens of Los Angeles, Bishop Dallas of New Hampshire, Rev. Karl Block and the Rev. John Suter, Jr.

* * *

The Church of St. John's-in-the-Wilderness at Paul Smiths, N. Y., a widely known summer resort and a place associated with the life and work of Dr. Francis B. Trudeau, was completely destroyed by fire on the morning of December 4. The fire was not discovered until the building was in ashes, and it is supposed it had its origin in an electric transformer installed for the organ. St. John's Church contained many beautiful memorials, a number of which were to Dr. Trudeau, and the church itself was in a measure his memorial. The loss of these may be irreparable, and of course the destruction of the church will be keenly felt because of the associations which had endeared it to the community and to visitors.

* * *

The Diocesan Boys' School, under the management of a special committee of five Chinese with Mr. Johnson C. Y. Leo, as chairman and principal, opened in September, 1927, on the Boone Compound, Wuchang. The committee had in mind the following three purposes: (1) to provide an educational opportunity for our Christian boys of Junior Middle School grades since education for boys of this age is considered indispensable; (2) to make use of the Boone buildings and equipment so as to avoid their standing uncared for or, worse still, their being occupied by unruly soldiers; and (3) to utilize the teach-

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9 (French) 9:30.
11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York

Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D., Rector
Sundays, 8, 10 and 11 a. m., 4 p. m.
Daily, 12:20.

Trinity Church, New York

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

The Heavenly Rest and Beloved Disciple, New York.

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

St. James, New York

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

Grace Church, New York

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

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

All Saints' Cathedral, Milwaukee

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

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee.

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22nd and Walnut Sts.
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ing abilities of those teachers who remained on after the closing of Boone last May.

* * *

Bishop Creighton writes of his pleasure in his return to Mexico and in the share which he and Mrs. Creighton had in the ceremonies and functions attending the arrival of Ambassador Morrow. He writes also of visiting Hooker School and the House of the Holy Name.

* * *

A store building on the business street of Helper, Utah, has been rented and definite Church work in the Coal Camps now begun under the leadership of the Rev. John Leacher. It is hoped and expected that this will be the center of a really strong work. Helper is the center of a whole group of Coal Camps which have been left under Episcopal Church direction by the Home Missions Council of Utah. Up to the present there has not been a single center for Church work in the whole section, except for the work of the Mormons.

* * *

The Rev. Lewis G. Morris, for seven years rector of Christ Church, Rochester, N. Y., has given his resignation to the vestry, requesting that it take effect on Dec. 31st. During these seven years, the parish has grown in membership and in giving power both to the local work and to the General Church. The names of 841 persons have been added to the communicant list, of which 282 were received by Confirmation. The congregation has erected and equipped a beautiful and commodious parish house. Dr. Morris has no plans for the future. He says, "I hope to keep employed by doing supply work for a few months, and then I want to secure a parish large enough to keep me very busy but small enough to enable me to do real pastoral work, to know the people and be known by them. I am tired of being chiefly the executive head of a big corporation."

Clerical Changes

AVEIHE, Rev. Carlos, of Green Bay, Wisconsin, is to become vicar of Trinity, Orange, California, January 1st.

BAILEY, Rev. Earlan, has taken charge of St. John's Mission, The Needles, California.

CANNON, Rev. F. B., formerly in charge of St. Paul's, Goodland, Kansas, is to serve as locum tenens at The Good Shepherd, Wichita Falls, Texas.

CLARK, Rev. C. A., rector of St. Peter's, Pittsburg, Kansas, has accepted a call to the rectorship of the Epiphany, Independence, Kansas.

MILLER, Rev. Frederick C., formerly of St. Peter's, Santa Maria, California, has accepted a call to Grace Church, Oceanside, California.

STANLEY, Rev. W. P., St. Andrew's, Lexington, Kentucky, has been appointed priest-in-charge of All Saints, Toledo, Ohio.

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