

# *The* **WITNESS**

CHICAGO, JANUARY 12, 1928



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— PHOTOS, DESIGNS AND ESTIMATES UPON APPLICATION —  
ESTABLISHED: 1905.

# THE WITNESS

A National Paper of the Episcopal Church

Vol. XII. No. 21

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, BISHOP STEVENS, REV. W. A. JONNARD.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, under Act of March, 1879.  
Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

## ROOTS AND FRUITS

### *Their Close Relationship*

By

BISHOP JOHNSON

FRUITS are luscious things which please our palate, while roots are ugly things which are suggestive of hard work.

There is, however, a close and intimate relation between the two and the flavor of the fruit is largely determined by the healthiness of the root.

In life I think that our daily acts are the fruits and our deep set convictions are the roots in the soil of the human soul.

The failure of a sentimental age to sense this biological law is responsible for the unhappy lives, homes and fellowship which mar our earthly paradise and probably prevents us from any fitness to enjoy our heavenly mansions.

We are so busy in arranging the fruits and flowers of life that we are apt to neglect the necessary attention to the roots thereof.

And so in a few articles, I want to consider the roots and the attention that we need to give to them if we are ever going to enjoy the fruits thereof.

And first I want to draw a distinction between our opinions and our convictions. Opinions are those prejudices which take root like weeds in the soil of the soul for they are not the culture of thought and love, but the seed that happens to blow into our souls and grows up without cultivation or labor. It requires no effort to have a prejudice and it is no sign of virtue to be opinionated. The most relentless enemies that Christ had were most opinionated and full of prejudices.

There is no reason to believe that these same kind of people are friendly to the spirit of Christ.

The fact that they are religious does not alleviate but rather accentuates the bitterness of their opinions.

A conviction is something which has been carefully thought out, worked out and lived out.

It is the result of intensive cultivation in the face of hostile conditions.

It is the motor in the machine that we call man and the conscience is the wheel that directs its motion.

Behind all consistent, purposeful action is a conviction.

Along with the conviction should be cultivated that other living thing called charity, without which our convictions are nothing worth.

Because I believe in convictions and set little store on opinions, I propose to give the readers of THE WITNESS a series of papers on the Convictions of a Churchman, and their relation to the current opinions of the day. I do this because I am convinced that it is quite useless to preach to those whose opinions are set, or to those whose faith consists in exalting a vacuum—which is a soul without convictions.

Beneath our lives there runs a subconscious current of conviction which colors all of our actions and influences all of our desires.

Like the roots, these convictions lie very deep and they are not always visible to the naked eye, but they form the major premise of all of our conclusions and are the essence which really differentiate soul from soul.

It is the unconscious basis which causes one man to be a fatalist and another a sentimentalist, so that there is no argument which will deflect either from his inmost assumption

upon which all of his subsequent rationalizing rests. It determines almost automatically your attitude toward God; your assertions about self, your relations to your neighbor.

Back of every argument that you use to confirm you in your position is a premise which is determined by such questions as, what is the essential nature of God and man, and of the relations between them? Possibly the worst feature of our labor saving age is this emphasis upon fruits and flowers and this neglect of the roots and bulbs out of which the flowers grow and the fruits are formed.

It would be a poor farmer who could not distinguish between weeds and wheat and yet he is no more hopeless than the man who calls good evil and evil good—even though he is influenced by sentimental reasons for so doing.

In short, sentimentalism without roots is a superficial substitute for religion which is essentially a life of service, having its roots in deep conviction.

A New Year's reception was held at St. Mark's-in-the-Bowery when guests were greeted in the name of the parish by Rev. and Mrs. William Norman Guthrie, the rector, Dr. and Mrs. Edward S. Cowles and Archbishop and Mrs. W. H. Frances. In the afternoon there was a lecture by the Rev. Arthur W. Brooks on astrology and religion. There is news in that for those who are familiar with the various connections of these gentlemen.

# THE LYRIC AND DRAMATIC

## *In the Worship of the Church*

By

REV. W. EVERETT JOHNSON

IF ON the way to church next Sunday morning you were to join a member of one of the Protestant denominations on the way to his church, and he were to ask you why you had so much form in the services of your church, what would be your reply? You might say that it gave dignity to the worship of God, or that you liked ceremony, or some equally superficial reason. I say, superficial, because your answer implies that you both are intending to do the same thing in your respective churches, but in a different manner. You seem to put greater emphasis on the etiquette of approaching God, and that to do so is more to your liking. Those worshiping in an Episcopal Church are given to the use of the phrase, "I like it," in giving a reason for the forms to which they are accustomed, putting it on the same level as a preference for bananas over oranges. When one of them visits one of our own churches having a little more ceremony than that to which he is accustomed in his home church he is quite apt to express his condemnation by using the word, "like," for example, "I do not like to see lighted candles on the altar." Such would make the manner of worshiping God a matter of individual taste.

In the lyric, the speaker or writer expresses that which is within himself—I love—I like—I feel—are basic lyric expressions. In the dramatic, the speaker or writer puts himself in the place of another person, or sometimes a material thing. Shakespeare writes as if he were Hamlet at one time, and Ophelia at another. A good writer of travels is one who can put his reader in the land he visited, so far as language can do it. A love song is typically lyric, and an opera, dramatic.

The word, lyric, comes from an ancient musical instrument used to accompany songs; the guitar is perhaps the best representative of the lyre in our day. The lover with the guitar is a familiar subject of art. If you were asked to name your favorite hymn, you would probably name a love song to God—"Nearer, My God to Thee" or "Lead, Kindly Light" are examples of usual selections. Any of such hymns may be sung with the guitar as the instrument of accompaniment. Most of the favorite

hymns of people today have been written within a century or so.

In every day life the lyric utterances require no setting; the lady in the drawing room with her fiance has no advantage over the maid on the kitchen porch with her steady; any difference existing in the persons and not in the place—the kitchen love expression may be the more sincere. For the time, two lovers need no one in the universe but themselves. In *Romeo and Juliet*, Shakespeare brings in the intruding nurse to emphasize the absorbing affection of the lovers in the balcony scene. If there were no one in the universe but God and the singer, a hymn like "Abide With Me" would have all its meaning.

On the contrary, the drama requires a setting, costumes, stage, and the presence of others beside the actor. It may be a home rendered drama with a gilt paper crown for the queen and a paper apron for the cook, but costume of some kind is essential. Next to the costumes in importance is the stage arranged as far as means will allow to represent the scene of the drama. While the lyric is concerned with the present, the drama may set forth any age of human history. A good actor is one who can put himself in the place of the character he represents. It is said that some actors engaged in a play with a long run actually acquire some of the traits of the character represented. With these ideas in mind let us accompany your friend into his church to determine the nature of the worship rendered there. We shall find that the most prominent articles of furniture in the building are an organ and a desk, while the seating arrangements are those of an auditorium. It is evidently a place for listening, singing, and speaking. If we remain for a service, we shall find that the prayers and hymns are of a lyric nature, and that the worship reaches its culmination in the singing of love songs to God. Our first sight of the interior of the building led us to expect that in the worship within it the lyric would predominate.

We now enter an Episcopal Church; if we were complete strangers to its nature, we would immediately recognize the predominance of the dramatic in its construction.

As a Baptist minister once remarked, "There is too much waste room around the pulpit." There is for lyric worship; the divisions and furnishings of the chancel are evidently arranged for dramatic worship. The chief article of furniture is an altar, the desks and organ are on either side of the chancel. The members of the choir are in two groups facing each other, and the minister frequently changes his position, sometimes standing before the altar, sometimes in a choir stall, at others facing the people at the lectern or pulpit. When the service begins, the choir and ministers enter the church in procession, all being in costume, a dramatic procedure.

We find that two books are necessary to follow the services, a Prayer Book and Hymnal. The services from the Prayer Book are entirely dramatic; the hymns are partly dramatic, and partly lyric. The *Te Deum* is a decidedly dramatic hymn, the guitar is an inadequate accompaniment, it needs an orchestra for which a pipe organ is a convenient substitute. What does the singer do in this hymn? Puts himself in the place of God, surrounded by angels, cherubim, and seraphim. It would all have no meaning were God and the singer the only inhabitants of the universe. If we go to the supreme service of the Church, the Holy Communion, we find that more intensely dramatic; it needs more appliances and settings than any service of the Prayer Book. Even though it be celebrated in a church having the minimum of ceremonial, there must be an altar, chalice and paten, bread and wine. As this is the only service we have from Christ Himself, it gives the highest warrant for dramatic worship. His words, "This is my Body," are highly dramatic, no matter what may be their doctrinal interpretation by the worshiper. It is perfectly consistent for churches having a predominantly lyric worship to have this service at rare intervals. The wisdom of Christ in leaving the world with only this dramatic act as His self-ordered memorial (save baptism, another dramatic act) has been proven by the fact that it has had at least a weekly performance, continuously for nearly twenty centuries. A yet more wonderful fact

is that, notwithstanding the divisions among the historic churches, and all the bitterness existing for centuries between them, when they go to their altars for this service, they say substantially the same words throughout.

By its very nature, the lyric cannot be permanent. Had Shakespeare allowed Romeo and Juliet to have lived and married, their language after ten years of married life would not have been that of the balcony scene. What does happen to like couples who have sincerely given such lyric utterances during courtship and then become man and wife? A perfect husband is one who can put himself in the place of his wife, and vice versa. The culmination of the lyric is in the dramatic; a perfect family is one in which every member puts himself, or herself, in the place of each of the others. Revivals of some kind are absolutely necessary to sustain the tenseness of lyric worship, and it is there that we find them.

You and your friend on the way to your respective churches are not intending to worship God in the same way, but it is not merely a matter of vestments and furniture, of postures and symbols; but of directive effort. He is intending to express his love toward God—well and good, so are you. In addition, you are intending to put yourself in the place of God, that is to strive to see the world and yourself as He sees it; you are intending to put yourself in the place of Christ from the manger to the throne of God; you are intending to put yourself in the place of your fellow men, to suffer and rejoice with them. All that makes the great drama of human life in its relationship to the Father.

What is the basic truth of Christianity? The fact that God put Himself in the place of man. What is the corollary of that truth? That we should strive, as we may, to put ourselves in the place of God. All the accessories of ceremonial are to that end and therefore should not be judged by the standards of lyric worship.

What is the basic virtue of Christianity? Charity. And what is charity? Putting yourself in the place of another. Christ Himself glorifies this true spirit of worship in that final drama when He puts Himself in the place of the least among us and declares that "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

This article and others that have appeared, have been printed in leaflets and may be secured by addressing Rev. W. Everett Johnson, San Benito, Texas.

### On the Cover

THE Rev. Frederic S. Fleming, D.D., at present the rector of St. Stephen's, Providence, was born in Milltown, Maine. He graduated from the Western Theological Seminary in 1911 and served for one year as a curate at St. Bartholomew's, Chicago. In 1912 he was called to St. Paul's, LaSalle, Illinois, where he remained until called to the Atonement, Chicago in 1915. In June of last year he became rector of his present parish. He has been a deputy to two General Conventions, and was elected Bishop Coadjutor of Northern Indiana and Bishop of Olympia the same week, in October, 1924, both of which he declined. He is a trustee of Nashotah House, Kemper Hall and Katherine D. Budd Memorial at Libertyville, Illinois.

He was a gambler, too, my Christ,  
There while they played with dice  
He made His sacrifice,  
And died upon the Cross  
To rid God's world of sin.

It is in the light of that that we have to look at the vulgar folly of those who can find no higher romance in life than the romance of the bridge table.

In this scale of gambling, the persons who pay 1/- into a lottery, for the purpose of aiding a charity, and possibly of gaining something for themselves, find a place. The good or evil of their action depends, as it does in all actions, upon the motive. If their main desire is to help the charity, the thing becomes a human and jocular way of collecting funds. If the desire for gain predominates, it goes downward towards the base form. For my own part, while there is no good pretending that persons who pay 1/- into a lottery, glad to part with it as long as they give to charity, perform the same act as persons who gamble for gain, to make the one an excuse for the other is just dirty dishonesty, nevertheless, the danger of gambling is so great and the danger of degrading the sacred name of charity is so great, that I think this method of collecting funds ought to be discontinued not only by the Church, but by everybody.

### Is It Wrong to Gamble?

By

REV. G. A. STUDDERT-KENNEDY

OUR task in life is to sublimate the natural instincts, to improve the quality of our sex love, the quality of what we seek to gain, the quality of the self that we assert. It follows then, that there is base gambling and noble gambling, and a whole variety of gambling in between them. Gambling on pure chance for gain—for monetary gain—is the lowest and basest form of gambling, and is as wrong as prostitution, and, on the whole, as destructive in its effect upon character, which means that gambling on pure chance for money is a deadly sin—and about that there must be no mistake whatever. Gambling on intelligently calculated odds for purposes of service in business is a higher form of gambling, and, provided that the motives of service and intelligence are sufficiently developed, is both honorable and necessary. The main function of men in business and on the Stock Exchange is to take risks and protect the community from overmuch risk.

Gambling with one's life, time and energy on a great cause is the highest form of gambling, and is the essence of life itself.

The whole drama of gambling from its lowest to its highest form can be seen in the Cross. At the bottom of the Cross the deadly sin of gambling, in the Christ its supremest sublimation; and in the light of the Christ the baseness of the soldiers' gain, its vulgarity, triviality and sinfulness stand revealed.

### Cheerful Confidences

AUXILIARY POWER

By Rev. George P. Atwater

THE meeting had adjourned; lunch had been served and the usual complimentary speeches made to the smiling, anxious group of women who had served it. For them Halley's Comet had not lent half the splendor to the material universe that the Clergy of the Eastern Convocation had lent to the little Parish in which these same women formed not only the backbone but most of the other bones and sinews. And the Clergy, though accustomed every six months to these functions in various Parishes, gave utterance to such expressions of congratulation that it spread the conviction among the faithful women that it was a pity that Lucullus had only had a few servants and not an Aid Society when he wanted to really show what could be done in the way of a banquet. But the lunch had been unusually good, and the Clergy, shedding abroad the feeling that the ministerial digestion had a special affinity for substantial Ladies' Aid lunches, retired to the church yard to continue their meeting in informal discourse.

They were a God-fearing, man-

loving, body of men, who worked hard and with right motives. That they were intensely human made them effective in fitting Divine truth and power to human necessities. They were men who realized that they could not water a garden by a spring freshet nor weed it with wire-sweeping scythe. Likewise, they had that wholesome attitude toward life that did not rob a sunset of its splendor nor refuse the elusive fish, if it were over eight inches long.

The rector of the parish spoke. "It is a fine thing to have all you men here in this isolated parish; to have this broader companionship and to feel the stimulus of others' interests. It is like looking through a telescope at the heavens after having applied the eye for weeks to a microscope, watching the smaller details of our burdens. Do you know that we parsons need a stirring up very often. To tell the truth, we need human interests about as much as any class of men. We are like sailing vessels, with every sail spread to catch the winds from heaven, but the winds sometimes die down and we drift. It is then that we realize the need of auxiliary power, some steam or gasoline engine to propel us through the calm. Or when storms come and we reef the sails we need something to give us 'steerage way,' and to keep us 'head on.' In other words, the most valuable part of a minister's equipment is the appeal of his work to his human side, and the satisfaction and strength that come from a strong human motive for the work. So far from being unimportant it complements a man's work to such a degree that the vastness of the work to be done with the small portion of strength that he may give would be unbearable without it."

"What is your auxiliary power?" the rector was asked.

"I will admit that it is my books. Not my theological books. They are part of the primary and direct power. But I love to live again, during a long evening, in ancient Rome, and see Caesar Augustus come down in his assumed democratic spirit, from the marble palace on the hill to mingle with the plebeians in the forum. I love to walk on the Rialto and to see the merchant princes of Venice and to make my own choice among the caskets; I like to see St. Augustine with his monks and his banner, meeting the stalwart Celtic king. I go with Thoreau to Walden Pond and enjoy a whole vacation, the completely simple life, in a single night. There you have it! But you other men must speak up, too. What is it in your ministry that gives it additional human worth to you?"

The dean spoke next. "It has always been a source of wonder to me



BISHOP SAPHORE  
*In charge in Arkansas*

that as my feelings about the Divine side of my work grew keener, my human interests grew greater. I have always had a sort of pity for men who lived in the narrowness of business and professional life. It may seem strange to say it and I do not wish to appear as conceited, but as we are apparently opening our hearts I will admit that my auxiliary power is the sense of my personal independence, and the vastly broader outlook and the vastly greater fields of action which belong to me and seem not to belong to many who work and toil in the world's affairs. They do not think so, I know. They think that I am tied down to some human system of doctrines from which they have found a glorious freedom; that I have submitted to some rules of conduct which are arbitrary and joy-killing; and that my purpose in my work is to get them to submit to my rules. So my pity goes out to them in their many fetters and limitations, and my compassion is aroused by the door-yard meagerness of their earth. But my freedom, the precious sense of applying vaster stretches of truth to the problem of living day by day, the sense of living in a universe and not in a village, all give me a sense of power in my ministry that they cannot have. It gives me broader interests and my mind rejoices in new truth. Lowell writes on Mars. My neighbor does not care because whatever happens on Mars will not affect the stock market. But I care to know what may be known about Mars, because it is a part of God's creation, and it is His forces and

laws, that rule there. The more I know about those, the more I know about Him to whom I pray: "Give us this day our daily bread." The sense that my mind and heart may be the focal point toward which may stream all the truth and from which may radiate that image of the Giver of truth upon the lives of all men, gives me a sense of the value of life that I would not exchange for any prosperity under heaven, if that prosperity condemned me to a windowless dungeon."

There was silence for a moment. The speaker had opened his heart, and men paid their reverence to his sincerity. At last the rector of a large city parish spoke.

"My work keeps me too much from the pleasures of history and literature, also from the joy of intellectual pursuit. Perhaps we are molded by circumstances too frequently. I come into contact with men and women in larger groups. They, their needs, their joys, the human companionship they afford me, the social instincts which, in God's Province, have arisen to prepare me for my work in a city, all lend me auxiliary power. I love to throw the belt off the malicious social machinery that would draw into itself, and crush my fellow men, who by blindness or chance, or by pressure of circumstances, have wandered too near the flying wheels. I rejoice that my people come to me with their mundane affairs, and an unpaid mortgage upon a worthy home, or a high capacity with no opportunity for training, arouse all the fight in me. I revel in the power to do, and adjust and to set a wrecked life or hope upon the track again. The large congregation and the stained glass windows, and the fluttering and momentary wave of applause that comes when outward success seems to have been attained for the moment, are all of less account to me than the feeling that the people want me to come to their homes in trouble and the satisfaction that in my hands has possibly lain the solution of some human problem. The luxury of modern churches I care nothing about. It is the people, so many human lives, that must work and live in this world, that gives me motives to work, even when the storms come. Not a beautiful church, but an uplifted congregation, is my ideal. I want my saints, not in the stained glass windows, but in the pews."

The genuineness of it all was only too apparent. The words which followed were many, but it was the same witness. The faith they held was real and true and the source of every power in them. But the human element added the element of effectiveness to their lives that would other-

wise have kept their treasure of faith hid up in a napkin.

And a young man sitting by, one of the rector's faithful helpers, came to him that evening after they departed, and said, "Is it true that all ministers have these strong motives, desires and satisfactions?"

"Not all, my son," answered the rector, "but the wise ones have, and all may have. They may work for human good, not for personal glory, and by the aid of Christ, and in His faith, they may use every human desire to uphold them in their work."

"Then," was the answer, "we young men are missing the most splendid profession to which we may aspire. If we all knew this, if we knew the reality of the life and the breadth of it, we would rally to the church. My own eyes have been opened and if God wills it I, too, shall enlarge my life and make it rich, in the work of the ministry."

The confessions had not been in vain.

### Let's Know

#### EPIPHANY PSALMS

By Rev. Frank E. Wilson

THERE are three Psalms given in the table of Proper Psalms for the Feast of the Epiphany—Numbers 46, 47 and 48. In all probability they refer to the same great event in the history of Israel and were written about the same time and by the same author—possibly by Isaiah or one of his pupils.

It was in the reign of Hezekiah, when Sennacherib led his Assyrian army on a tour of conquest down toward Egypt. On the way he had ravaged parts of Palestine and had extracted tribute from Hezekiah. As an after-thought the Assyrian king seems to have considered it bad policy to leave as strong a city as Jerusalem in his rear, so he sent back emissaries while he was campaigning down near the coast to demand the complete capitulation of Israel. It was then that Isaiah enters the picture, reassuring the troubled Hezekiah that God would protect them. Whereupon Hezekiah refused the terms offered and before Sennecherib could wreak his vengeance a mysterious calamity befell his army and he was obliged to beat a hasty retreat to his home at Nineveh. This timely rescue is the theme of these Psalms. Spiritualized into Christian terms, they indicate the eventual submission of all peoples to the Divine Will as expressed in Christ and so become very fitting for the Epiphany season.

Take, for instance, the first of the group—Psalm 46. It divides itself into three sections. The first three



BISHOP WARD  
Preacher at Trinity, New York

verses present the foundation for dauntless confidence in God; the next four find an illustration in the recent deliverance of the Holy City; and the last four point to the great day when His supremacy shall be universally recognized.

First is the statement of supreme trust:

*"God is our hope and strength; a very present help in trouble.*

*"Therefore will we not fear, though the earth be moved; and though the hills be carried into the midst of the sea;*

*"Though the waters thereof rage and swell; and though the mountains shake at the tempest of the same."*

Then in contrast to the tumultuous sea, we find pictured the life-giving streams which fertilized Judaea.

*"The rivers of the flood thereof shall make glad the city of God; the holy place of the tabernacle of the Most Highest.*

*"God is in the midst of her, therefore shall she not be removed; God shall help her, and that right early.*

*"The heathen make much ado, and the kingdoms are moved; but God hath showed His voice, and the earth shall melt away.*

*"The Lord of Hosts is with us; the God of Jacob is our refuge."*

Finally comes the vision of that which confidence in the eternal power of God shall eventually bring to pass for all people.

*"O come hither, and behold the works of the Lord; what destruction He hath brought upon the earth.*

*"He maketh wars to cease in all the world; He breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.*

*"Be still then, and know that I am*

*God; I will be exalted among the heathen, and I will be exalted in the earth.*

*"The Lord of Hosts is with us; the God of Jacob is our refuge."*

This Psalm was the basis for Luther's famous hymn, "A Mighty Fortress Is Our God." It has also been included among the psalms in the burial service of the revised Prayer Book.

### About Books

THE PSYCHOLOGY OF RELIGION. C. S. Josey. Macmillan. \$2.50.

One can imagine that in the author's hands this is a valuable classroom instrument for the study of religion. It is less valuable as a book for general reading for the same reason that any other text book is—it is too briefly comprehensive. In seeking a spring board definition of religion, the author makes a kind of common denominator of religion which will leave some unsatisfied. We cannot entertain very easily the notion of a religion with a personal God left out. The chapters on belief (V and VI) are admirable instances of good summarizing. On the whole, its emphasis is on the right side, and it should be welcomed to the ranks of books on the psychology of religion.

—Alfred Newbery.

### Preacher, Pulpit and Pew

By E. P. Jots

"Daddy," said his little daughter as they watched an airplane, "do you think they will ever get to Heaven flying away up like that?"

"Not by going away up, my dear," was his reply; "they are more likely to do it by coming down."

\* \* \*

A guide had been showing a party around a great cathedral and when they had been all through it, he said:

"Now, ladies and gentlemen, if any one would like to ask a question about the cathedral, I'll be happy to try to answer."

"Well," said one woman, "can you tell me what brand of polish they use to keep these floors so shiny?"

\* \* \*

The minister was hard at work repairing the fence of his chicken yard. Noticing the careful attention given to the work by a son of his next-door neighbor, the clergyman asked kindly:

"Are you getting some points on carpentry, Harold?"

"No, sir," said Harold. "I'm just awaitin' to hear wot a preacher says w'en he smashes his thumb wit' de hammer."

# REVISED PRAYER-BOOK DEBACLE

## *The Next Step Is Doubtful*

Reported by

A. MANBY LLOYD

BEFORE writing this I looked up the word "debacle". It is defined as "a breaking up of ice in a river." But let it pass. It may aptly describe the rumpus caused by the rejection of the Assembly's Prayer Book Revision by the collection of Jews, Turks and Infidels who so largely dominate the House of Commons.

An analysis of the division list shows that the English representatives voted, by a large majority, in its favor, but they became the minority being swamped by Scotch Calvinists, Irish Orangemen and Welsh Lutherans . . . assisted, as Lord Birkenhead points out, by Mr. Saklatvala, the Parsee M. P. for Battersea.

F. E. Smith's letter to the Times is remarkable under the circumstances though we have long known him as a "Church defense" man. We are confronted, he says, with a bewildering and paradoxical situation. It would appear, upon a cool analysis, to follow quite certainly that no Bishop can be expected to take disciplinary proceedings in respect of any proceeding which was sanctioned in the Deposited Book. How, for instance, could it be expected that any Bishop should treat that as improper which 95% of his episcopal colleagues have declared to be proper; which the House of Lords and a majority of English M.P.'s have declared to be proper?

He concludes, therefore, that the hysterical decision which the House of Commons, under the influence of very crude "no popery" speeches, reached, is condemned to complete futility. It perished in fact still-born. For while it denied to the Church the right to use the amended Prayer Book it completely deprived the Church of the slightest moral right to correct any incumbent who adopted it. "Every clergyman now knows that in practice he can with impunity employ the revised Prayer Book. Every clergyman who wishes to will, in my judgment, be wise in doing so."

Such is the verdict of a man who, not so long ago, was Lord Chancellor of England.

Everything, it seems (he goes on) is to be stereotyped in the year 1662. In 1662 a man could be hanged for a larceny of ten shillings. A witch could be drowned or burned. A doctor of medicine knew little except that

patients ought to be bled. In the same way ecclesiastical rubrics and inhibitions have become obsolete . . . England is as unlikely (because vestments, albs, copes etc. have been legalized) to renounce the fundamental doctrines of Protestantism as the college of cardinals is to elect Sir William Toynson Hicks to be the next pope.

\* \* \*

Doubtless there is some jubilation among the thousands of "Anglo-Catholics" who did not like the Book; the 1700 priests who would not touch it with a long pole and the "700" who were prepared to go to jail rather than accept the "reservation" conditions. They will all get a breathing space. In the meantime the one thing that emerges is a renewed and insistent demand for disestablishment.

This brings up several outside issues. Will the King's Coronation oath stand, denouncing the Roman faith? Lord Parmoor says yes. And what about disendowment? Legally they may be disconnected. In practice they generally go together.

\* \* \*

Dick Sheppard writes to the *Times* to propose that the thousands, probably millions, of his fellow-churchmen should assure the venerable Archbishop of their deep reverence and affection for him. His Grace of York, during the more venomous of the opposition speeches, hid his face in his hands. Many votes were turned by last minute speeches, especially by the eloquence of Rosslyn Mitchell, the Scotch Socialist M. P. Lord Hugh Cecil was a failure. Lloyd George, who had announced his intention of remaining neutral was swept away by the Celtic oratory and voted with the majority.

\* \* \*

"We are not downhearted," said the Bishop of London on Monday last in regard to events in the Church of England, "and we are going to make the Church keep her self-respect." He was presiding at a dinner given at the Holborn Restaurant by Captain Watson, founder of the Church Duplex Movement. Capt. Watson said the movement had begun in Canada and had spread to England through the United States and since then to a dozen other countries. English people had been loth to abandon old devices like the church bazaar and the col-

lection from house to house, until it had been proved conclusively that the Duplex system yielded better results.

The Bishop in proposing "our host" said that two men had come to him at different times with ideas which had proved eminently successful. One was the late Mr. Willett, with his daylight-saving scheme, and the other was Captain Watson with "duplex." The latter was based on three brilliant ideas: (1) that the conversion of the world was the first object of the Church; (2) to lay by week by week what they could afford, and people were astonished to find what a precious little they gave to the Church before; and (3) that much more money was made without collections, a fact that many an anxious church warden had found it impossible to believe. The young men of Oxford and Cambridge were not going to offer themselves for ordination and lose their self-respect by depending on charity for the rest of their lives. The clergy should be allowed to live on what they fairly earn.

\* \* \*

The Rev. F. R. Barry, "Tubby" Clayton, "Pat" McCormick, Fr. Underhill and Studdert-Kennedy write to the *Times* regretting the fact that the crown of the Archbishop's lifework—and "he is the finest figure in England"—should have received such a set-back. "We are certain" they say, "that many of those who voted in the majority will awake to the fact that what they have achieved is a set-back to the cause of true religion."

Deaconess Edith Hart died suddenly on December 28, at her home in Washington, D. C. She was formerly principal of St. Phoebe's Training School for Church Workers and St. Lois' School for Girls, in Hankow, and had been a member of the China Mission staff since 1906.

\* \* \*

George Arliss, actor and Episcopalian, expresses his convictions on the question of Sunday motion pictures in these words: "If I had my way I would close all theatres and all movies on Sunday. I would withhold all the ordinary amusements that are to be found on week days except outdoor sports, and so force people to seek some other kinds of entertainment. An unbroken routine in our amusements may be as bad for us as the steady grind in our labors."

# NEWS OF THE EPISCOPAL CHURCH

## *In Brief Paragraphs*

*Edited by*

WILLIAM B. SPOFFORD

THERE are few dioceses that can boast of the launching, at least financial, that will be accorded the new one in Wisconsin—Diocese of LaCrosse I believe it is to be called—thanks to the generosity of Mrs. Mary E. Dulany of Eau Claire, who has just given an additional \$50,000 to be added to the \$100,000 that she gave last year. In addition to this sum there has been raised a tidy bit by the clergy up that way for extension purposes so that missions within the jurisdiction will have less of a struggle. One rather hesitates to slap a fellow editor on the back but I suppose it should be said that a large part of all this has been accomplished through the efforts of Dr. Frank E. Wilson, the rector at Eau Claire. The whole business comes before the General Convention in October, and ought to take about five minutes of their time.

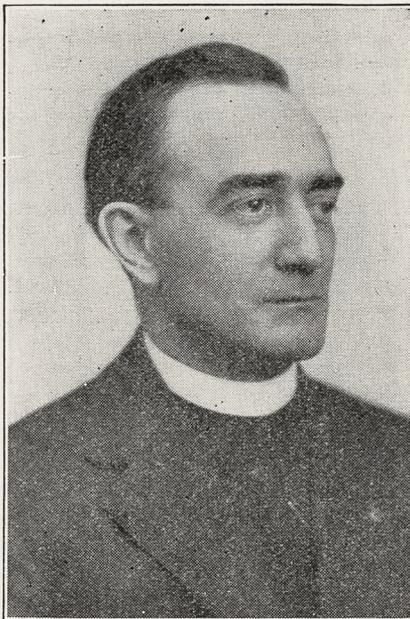
\* \* \*

Dear, dear!—reports have it that Miss Maude Royden, who is the famous preacher lady of the English Church, now lecturing in this country for the Methodists, has had an engagement cancelled in Chicago because the ladies there discovered that she smokes an occasional cigarette. Fear was expressed that there might be a stampede of cancellations, in which case the good woman would either have to take steamage back or else lecture for a more liberal church group. But the Methodist sisters of New York, while not exactly approving of the puffs, at least are willing to listen to what Miss Royden has to tell them in spite of them.

\* \* \*

There were a number of important conferences held in various parts of the country during the holidays; a lot of parsons met in Washington with the professors of sociology and economics to talk over their common tasks, if any. Then the students were pow-wowing in Detroit under the guidance of Sherwood Eddy, Kirby Page and other notables; while in New York Hubert Herring, social service secretary of the Congregationalists, rallied as many of the brothers and sisters as possible to listen to speeches on industry and the churches.

"The great task confronting the clergymen of America is to swing the churches back into the struggle for the rights of the masses," the Rev.



EDITOR FRANK WILSON  
*Announces Gift to LaCrosse*

Dr. Worth M. Tippy of the Federal Council of Churches told them.

"The churches must rededicate themselves to the 40,000,000 manual laborers in the United States," he went on. "It is important that the churches be in the forefront for the welfare of struggling people such as the miners. We need the co-operation of all denominations in all such struggles to show that the churches are active."

As one way in which to get action, Dr. Tippy suggested that the young people's and women's clubs and the Sunday schools be interested in the work.

Dr. Edward L. Israel, prominent rabbi, told the seminar that the "church has talked in generalities too much and has not particularized enough."

"With the exception of a few leaders," said he, "there is an absolute lack of understanding of what concrete application of religion means to the social life of America. Most preachers dwell upon idealism, but they do not bring religion to industry nor industry to the church."

"The church is constantly making excuses for its neutrality in industry. We are not neutrals. We stand for a definite concept of human rights, for collective bargaining, for

fair hours of labor, and we do not have to apologize for it. There is, however, a difference between neutrality and impartiality.

"The churches should stop spending their time passing resolutions and adopting programs and devote more time to specific industrial conflicts. On that score there should be a greater intelligence in the rank and file of the ministry. Until the time comes when a man can go into the pulpit and apply himself directly to a case without having to apologize to his Board of Directors or fear the loss of his position, or play politics we will get nowhere."

The Rev. Dr. George J. Becker of Bayonne, following Dr. Israel, declared the churches lacked contacts with the masses in the industrial East and Middle West.

"We've got to develop a new type of minister," said he. "We must create a ministry to industry."

\* \* \*

Then there was the student conference sponsored by the League for Industrial Democracy at which quite a flock of college boys and girls, including, I am afraid, a number of seminary students, gathered at Columbia University, supposedly with the approval of Mr. Butler, and listened to dangerous doctrine as it was spilled by America's radicals. The surprising part of the party to me was that the radical leaders spent their time in trying to persuade the college boys and girls to take their time and not try to build the Cooperative Commonwealth (which as I get it is the Socialist's term for the Christian's Kingdom of God) in too great a hurry. I heard one young New York student who certainly was of the opinion that the workers of the world were now ready to throw off their chains. He had never been out of New York state himself, except for a two years last summer at a resort in Connecticut, but he was quite prepared to say that the farmers of the middle west were ready to take up arms and march upon the . . . wherever they should march in a well ordered revolution. He was handed out sane and sensible advice by prominent men not supposed to indulge in this pastime, so that the net result of the three-day party should be a calmness during this year that hasn't been experienced in a decade. Dr. Norman Thomas, a gifted individual, gave the parting bit

of advice in these sound words that possibly seminarians will want to copy into their notebooks:

"Don't keep your mind so open that every wind that comes along will blow right through it. Liberal? Yes, you should be liberal, and you should be open-minded, too, but not to such an extent that you are simply drifting with whatever current strikes you.

"I am against the dogma of no dogmatism. One should lay himself open to receive information, consider it carefully, and then form conclusions that he is willing to stick to.

"But they should be your own convictions. Do not take them ready made. That is the trouble with American liberalism. Too many of our supposedly free-thinking people are too lazy to actually do their own thinking, so they take their ideas wholesale from abroad."

\* \* \*

A new chapel, to be known as the "Chapel of the Nativity," has been added to the auditorium of St. John's Church, Stamford, Conn. The chapel is a memorial to the late Harold Cunningham, son of Rev. G. A. Cunningham, the rector. Impressive dedication ceremonies were held.

\* \* \*

At its December meeting the Cincinnati federation of churches discussed the problems of marriage and divorce in America, the speakers be-

ing Rev. J. Shane Nichols, Presbyterian, Rev. R. M. Hogarth, Episcopalian, and Rev. E. C. Wareing, Methodist.

\* \* \*

*Church Army in United States* is to be the official title of this Society, as decided at a meeting recently convened at the Hotel Gramercy Park in New York City. Mr. Samuel Thorne, a member of the National Commission on Evangelism, has accepted the position of President of C. A. in U. S., and a Board of Advisors to Church Army consisting of the Right Rev. Bishops of New York, Rhode Island, Long Island, Massachusetts, and the Bishop Coadjutor of Vermont, has been formed. This Board will in particular have the oversight of the C. A. Training Cen-

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tre at Providence, which was officially opened with six students on the Feast of Epiphany. Mr. Arthur B. Lisle is Treasurer of Training Centre Funds, and communications can be addressed to him at 66 Benefit Street, Providence, R. I. Five Caravans are to be in action in Rural

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# The Spirit of Missions Again Will Aid the Church School Lenten Offering

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If you have not received the literature and order blank, please write at once.

**The Spirit of Missions**

281 Fourth Avenue

New York

Areas in First and Second Provinces, and at the call of Bishop Darst, six men are to give some weeks to Evangelistic work in certain of the Southern Dioceses.

\* \* \*

Bishop Charles Fiske, of central New York, believes that men are not to be won to godly living simply by social proclamations or by church efficiency. He comes out with a plea for a return of the devotional spirit. "America," he says "has become almost hopelessly enamored of a religion that is little more than a sanctified commercialism. Sometimes, indeed, one wonders whether the social movement and the uplift in general have not become among protestants a substitute for devotion; worse than that, a substitute for real religion. Efficiency has become the greatest of Christian virtues."

\* \* \*

Realizing that the Jewish people of the village have no place of worship of their own, the rector and vestry of St. James' Church, Hibbing, Minn., invited the organizations of the B'nai B'rith Society and the Council of Jewish Women to be guests of the parish at the regular morning prayer service Sunday, Dec. 11. More than one hundred Jewish people at-

tended and were addressed by the rector, Rev. Austin Pardue. A recent mid-week gathering of the members of the Jewish Temple Emanuel in Duluth was addressed by Bishop Bennett, of Duluth.

\* \* \*

The Bishop and Council of the Diocese of Chicago have decided to discontinue the work of the Church House at the University of Chicago in order to make possible a broader program of college work, which will include Northwestern University and the McKinlock campus. Arrangements are being made for carrying on the work at the University of Chicago under a special church worker at the Church of the Redeemer.

The Rev. Charles L. Street, Ph.D.,

who has been Student Chaplain at the University of Chicago since the Fall of 1924, has resigned and has accepted the position as acting head master at St. Alban's School, Sycamore, Illinois, in place of the Rev. L. B. Hastings, who has been head master of the school for fourteen years and has recently resigned.

\* \* \*

No finer description of a service at the colored mission of St. Augustine's, Savannah, Ga., honoring the Rev. S. B. McGlohon's twentieth anniversary as rector of St. Paul's Church, Savannah, could be written than that printed in the Savannah Morning News, which is quoted below:

"At 7:30 o'clock last evening hun-

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dreds of colored people began to wend their way to St. Augustine's Episcopal Church to pay tribute to the Rev. S. B. McGlohon, rector of St. Paul's Episcopal Church. By 8 o'clock five hundred were packed in the little chapel, built to accommodate two hundred and fifty. An equal number was turned away. In the congregation were several parties from points as far distant as Brunswick, Augusta and Guyton.

"The far-reaching effect of this testimonial was reflected in a telegram sent by Dr. George E. Haynes, executive secretary of racial relation commission of the Federal Council of Churches of Christ in America. Dr. Haynes said: 'Savannah negroes have set the pace in pointing the way to increased racial concord. It will not be long before negroes in every forward-looking community will show forth to the world the esteem in which they hold those godly men and women who in a quiet way are doing as your honored guest has done. I congratulate the Rev. Mr. McGlohon. I doff my hat to Savannah negroes.'

"Colored people from every walk of life could be seen sitting here and there in the church. Bankers, doctors, lawyers, druggists, school teachers, real estate dealers, store porters, mail carriers, railroad porters, nursemaids, laundresses, waitresses, cooks and housewives.

"Prof. R. W. Gadsden spoke for the colored citizens of Savannah. He said: 'To my regret, the members of our group are losing faith in Christianity as practiced by quite a number of jelly-back folks, but every time we come in contact with a man like Rev. Mr. McGlohon, we say if the Christian religion produces just one like him, it is abundantly worth while.'

"When Mr. McGlohon was introduced, one person said: 'I wish I wasn't in the Episcopal Church so that I could make a noise.' In choice words befitting the occasion, Mr. McGlohon told the people how pleased he was over the testimonial, and that as a group they must cease to be self-pitying and look on the lovely, pure, honest and holy things of life. He further said that the

white people were more and more appreciating the good qualities of the colored people, and everyone could look for better times and more harmonious relations than probably some had expressed in the past.

"A letter was read from the Rev. J. A. Lindsay expressing his deep regret at not being present, but assured Mr. McGlohon that his congregation was praying for the success of the service. A gold cross was presented by Archdeacon Brown. Engraved on the cross were the words, 'To the Rev. S. B. McGlohon from the negro citizens of Savannah.' The cross was, said the presenter, a symbol of love, service and sacrifice. After the singing of 'God of Our Fathers,' the benediction was pronounced and over 500 colored people filed down the aisle and shook hands with the honor guest of the occasion."

\* \* \*

The standing committee of the Diocese of Arkansas has granted Bishop James R. Winchester an indefinite leave of absence and relief from all diocesan duties on account of ill health and on the advice of the Bish-

op's physicians. Bishop Winchester has gone to El Paso, Tex., where he is reported to be making excellent progress in recuperation. He has appointed Suffragan Bishop Edwin M. Saphore to perform his duties and

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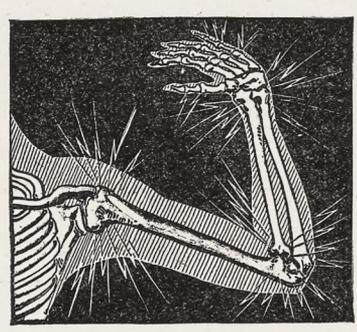
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\* \* \*

Rev. Alva E. Carpenter, rector of St. Peter's Episcopal Church, Manton, R. I., concludes a twenty-five year rectorate there and will take the chair of history in the new Church Army Training School, opened at the Bishop McVickar House, Providence, Jan. 6. He preached his final sermon in Manton, recently, at a service long to be remembered, various memorials and gifts being dedicated. Rev. Mr. Carpenter, who is seventy-three years old, has served churches in Apponaugh, R. I. Middlebury, Vt., and Warren, R. I. While at Manton the church became an independent parish. For thirty years he has been one of the examining chaplains and at present is a member of the diocesan council and dean of the Providence convocation.

\* \* \*

By the will of Susan H. Wales, of Beverly, who died Dec. 9, \$1,000 is given to St. Peter's Church, Beverly.

\* \* \*

Bishop John T. Dallas, of New Hampshire, has been given a beautiful pectoral cross of silver set with stones by the Women's Guild of Christ Church, Exeter.

\* \* \*

In celebration of his rectorate of twenty years, the wardens, vestrymen and organizations of the Church of the Holy Spirit, Mattapan, Mass., gave a reception to Rev. A. McL. Taylor and Miss Taylor in the parish house, Jan. 10.

\* \* \*

The enrollment in our Seminaries is as follows, according to figures received in December. The Seminaries are those listed in the Living Church Annual, with the exception of Western, where the undergraduate school is not open, and Philadelphia and the

Bishop Payne, from which information has not been received:

General .....	141
Berkeley .....	17
Nashotah .....	74
Cambridge (Episcopal Theological School) .....	52
Virginia .....	77
Seabury .....	27
Pacific (Church Divinity School of the) .....	11
Greeley .....	33
DuBose .....	54
Bexley (Undergraduates) .....	25
Sewanee .....	19
DeLancey .....	8

\* \* \*

At St. Luke's Hospital, Tokyo, the training school for nurses has been

raised to the rank of a college, by official decree through the Department of Education. Dr. R. B. Teusler, head of the Hospital, writes that this is the first College of Nursing ever created in Japan, as well as the first school of nursing of any kind ever officially recognized by the Government. A long article in the Japan Advertiser of November 26 says, in part:

"Official Government recognition of the school of nursing represents a long stride forward for the entire medical profession in Japan, for heretofore nurses were more or less waifs on the doorstep of the profession, as far as the Government was concerned. Except for one or two

## BOOKS BY OUR EDITORS

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### THE DIVINE COMMISSION by Dr. Wilson.

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### I PRONOUNCE THEM by Dr. Studdert-Kennedy.

A novel dealing with the problems of marriage by this famous author. \$2.15 postpaid.

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Rev. H. P. Almon Abbott, D.D.  
Sunday, 8, 11, 8 (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.  
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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.

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\* \* \*

Next Sunday morning is to be a great occasion at the Redeemer, Brooklyn, New York, the commemoration of the silver jubilee of the rector, Dr. Lacey. Bishop Darlington, of Harrisburg, is to preach.

\* \* \*

A New Year's message on "What the Church Has to Offer to Men" was issued by 100 American clergymen, representing the Church Advertising Department. The Rev. Charles Stelzle, president of the department,

**Witness Fund**

WE acknowledge with thanks the donations to The Witnesses Fund listed below. Received last year they are nevertheless entered so as to start the Fund for 1928 when we hope that those readers able to do so will send in a bit of extra money so that we may continue to send the paper each week to a large number of people who would otherwise be without it.

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Madison Ave. at 35th St.  
Rev. H. Percy Silver, S.T.D., Rector  
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Daily, 12:20.

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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 Bristol  
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.**

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selected the ministers who contributed to this message because of their records during the last year in attracting men to the Church. The brief statements of these men were welded into the single message by Mr. Stelzle.

"The Church brings an authentic message concerning God, which leads to the secret of all worth-while living," says the message in part. "It recognizes the universal hunger for God and the possibility of communion with Him. It reveals God as a living, personal force. It offers a partnership with Him in the completion of the task of perfecting the world.

"The Church offers comradeship with great men of the past. It offers a fellowship with the great host of believers throughout the world. It offers membership in an organization which thinks in terms of world relations. There is no government or business or society or alliance of interests that touches so many people in so many ways as organized religion.

"The Church offers a comradeship of worshipers. It urges private devotion, but brings men together so that they may receive the inspiration which comes from united worship. This comradeship is the greatest brotherhood in existence. It includes all humanity, regardless of its rank, or creed, or color, or economic condition. It embraces all classes of men, from the humblest penitent to the most gifted saint."

\* \* \*

The Rev. Algernon S. Crapsey, at one time rector of St. Andrew's, Rochester, New York, died December 31st. He was the storm centre two decades ago, when an ecclesiastical trial resulted in his deposition for heresy.

**Clerical Changes**

ALDRICH, Rev. Horace N., general missionary of Louisiana, has accepted the rectorship of Trinity, Pass Christian, Mississippi.

CASLOR, Rev. Arthur D., formerly in charge of St. Andrew's Church, Lake Worth, Fla., is now Missionary in charge of the Missions of Christ Church, Cordele; St. Anne's Church, Tifton; and St. John's Church, Moultrie, Diocese of Georgia.

CHESLEY, Rev. Harry J., formerly in charge of Christ Church, Cordele, and St. Anne's Church, Tifton, Diocese of Georgia, has retired and is living in Newark, Del.

DUNSEATH, Rev. S. G., of the Diocese of Newark, has been placed in charge of Ascension, West Park, N. Y.

MITCHELL, Rev. Leonard, assistant at Christ Church, New Haven, Conn., has accepted an appointment as assistant at St. Agnes' Chapel, New York City.

MOORE, Rev. Luther B., rector of St. Peter's Jamaica Plains, Mass., has accepted the rectorship of SS. Phillip's and Stephen's, Detroit.

SMITH, Rev. Edward, Chicago city mission staff, has accepted work in East London, England.

WILSON, Rev. Francis J., formerly rector of St. James Church, Leesburg, Fla., will on January 15 be Missionary in charge of St. Luke's Church, Hawkinsville; Christ Church, Dublin, and Grace Church, Sandersville, Diocese of Georgia.

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