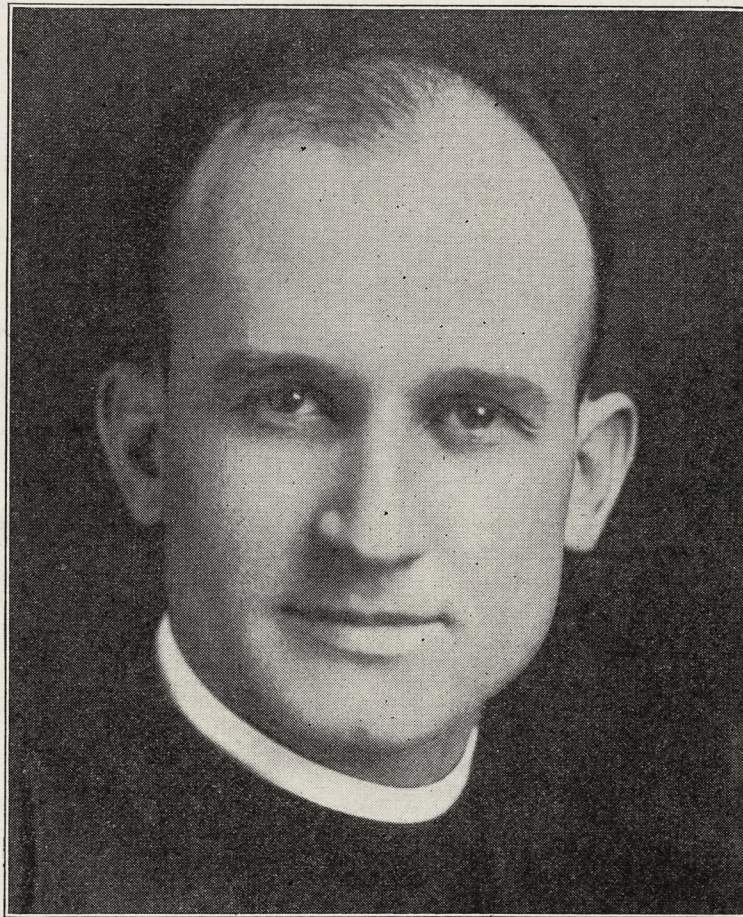


The **WITNESS**

CHICAGO, JANUARY 19, 1928



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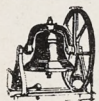
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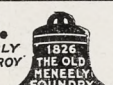
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PRAYER BOOK AS MYSTERY DRAMA

The Object of It All

By

IRWIN ST. JOHN TUCKER

IN A Young Men's Christian Association once I was being lectured by an ardent youth on the vital importance of carrying around a New Testament in the pocket, so that one could dip into it every little while.

He said: "In my family now we are reading The Epistle to the Romans every morning at breakfast, a few verses every day, discussing them as we go along." I said, "It must be awkward when you come to those passages about sexual perversion." He grew very indignant, and announced that there was nothing in the Epistle that could not be read aloud and discussed with the tenderest members of any family.

I asked him to explain to me then the meaning of the first chapter, verses 26-27. He read them, stammered and turned red. "I never noticed those before," he confessed. "We were so anxious to get through we did not pay much attention as we went along. Besides," he said, "I do not think such texts are profitable." Yet the whole Epistle is about sin!

These Biblical Marathons, in which the whole Bible is read through in so many hours by relays, are part of the whole scheme of quantitative belief that the efficacy of the Bible is to be measured by the number of doses one takes. Experience might show that one text may transform a life whereas whole chapters may repel and darken.

Sometimes those apparently meaningless sentences contain a key which, when understood, illuminates the meaning of the long struggle. Take for example "In him dwelleth the fullness of God bodily." . . . of his fullness have all we received, and

grace for grace. . . " . . . until we all come to the stature of the fullness of Christ. . ."

Or this, ". . . making known to us the mystery of his will, according to his good pleasure which he purposed in him, unto a dispensation of the fullness of the times, to sum up all things in Christ, the things in the heavens and the things upon the earth. . ."

What does this mean?

Take another, even more complicated:

"Who is the image of the invisible God, the first-born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. . ."

Average church members do not even trouble to study this out, or to wonder what it means. They pass it by as gibberish. And yet, it is the very essence of the Gospel.

Take the words of St. John, majestic in their simplicity, which open the Fourth Gospel:

"In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In him was life, and without Him was the light of men. And the light shineth in darkness, and the darkness overcometh it not. . ."

If St. Paul was raving, John had a touch of the same fever. Take the Epistle to the Hebrews:

"God, who in times past spoke unto our fathers in divers manners by the

prophets, hath in these last days spoken unto us by His son: whom He hath appointed heir of all things, *By whom He made the worlds. . .*"

This writer spoke the same language. It looks as though they all understood their message in the same way. Take other specimens; take Peter, the rugged fisherman. Surely he will speak to us in a rough and ready tongue. But he says "Knowing that ye were redeemed . . . with precious blood, even the blood of Christ, who was foreknown indeed before the foundations of the world, but was manifested at the end of the times for your sake. . ." St. John's first epistle begins "That which was from the beginning. . ."

There was more to their idea of Christ than that he was a great and good man, put to death because he tried to end a scandalous condition of short-changing by bankers at the Temple in Jerusalem. They identified Him with the Plan of Creation. "In the beginning there was Logic, and that Logic was part of God, and the Logic was God Himself. In accordance with that Logic (Plan—Purpose) everything was made. . ."

The "first-born of the all creation" means this same thing. Logical Plan—Purpose—as an architect draws a blueprint before he begins work, or as a carpenter's first step, before making anything, is to determine what he is going to make.

"Begotten of the Father. . . Of the same substance with the Father . . . by whom all things were made" . . . these all click into line with these dark sayings of the apostles. They are the substance of the message. They are what the message is about. Leave them out and you

have no message, merely a vague emotional thrill.

And this is the message: "The process of creation is not only orderly, but purposeful. The idea was forecast in the beginning. All these huge aeons of preparation moved forward purposefully, each in due time and season. When the 'fullness of time' came, the purpose was manifested by a sample, as all the apparent confusion of the processes of manufacture became clarified and intelligible when we see the first product turned out—an automobile, or a typewriter, or a watch. The Architect Himself took the form of the first product, to show us a perfect sample. Now, having demonstrated the purpose of this whole long process of manufacture, it is our task to help the work forward, intelligently, not blindly and as machines, but as educated workmen who take a pride in their toil and who understand what they are doing."

This is what the Creed means. The Plan of Creation was in the Great Mind that conceived it, before he began work. It was the natural expression of Himself, as an artist conceives a picture, or a musician a symphony, with the stamp of his own personality upon it. The Plan of Creation was not a sketch, tossed off in idleness; it was the heart-longing

of the Creative Power itself, "Begotten" as sunlight is begotten by the Sun in an external generation. He is as fond of that Plan, that Purpose, as a mother of an only child. He never had but one plan. There is not a contradiction of half a dozen objects and intentions in the creative process. There is only one Will at work. It took us a long time to see it, but in the fullness of time we may glimpse the huge aim of God—may behold the King in His beauty.

But what is that huge objective? Why did God go to all this trouble? Why this intricate machinery of universes, and suns, and solar systems, and geological ages, and delicate balance of atmosphere against sunlight, of hot against cold, of wet against dry? Why this long process of developing slime into cells, and cells into plants, and chordates, and vertebrates, and fishes, and reptiles, and mammals, and man? Why take so much trouble?

The object of it all, says this doctrine, is to produce something which could of its own free will understand and help the creative process, for the enthusiasm of it; for the joy and glory of taking part in it, and for the love of the Creator. And anybody who is willing to help on this small job will get another chance at a

bigger field, in another department, with bigger and better tools and a clearer knowledge of the working plans.

This is the "mystery" of faith.

The world, then, becomes an altar. The course of the Eucharist repeats, in brief, the whole process of creation.

As the object of creation was to incarnate Life in Dust, to take up more and more of the inanimate matter into the embrace of sentiment and purposeful life, so the process of oblation, consecration and communion re-establishes the link with that process, and sweeps us up again into the Purpose, the Logic, the Plan, which was in the beginning with God, and which was God. "God worketh until now, and I work."

The altar is the world. The candles are the stars. The white cover, the Fair Linen, is the snow, the clouds, the water, which purify and give life. The music is the eternal chorus of harmony which sweeps round and round the universe. Bread and Wine are the body which is to receive the life; inanimate which is to become animate; inarticulate which is to become articulate, with the voice "I believe INTO God, for he dwells in me, and I dwell in him."

PEASANT AND TRAMP

The Church Has Both

By

BISHOP JOHNSON

WHAT is the difference between a hard working peasant and an easy-going tramp? It is fundamental. The one is unhappy when he is out of work and the other is miserable if he has to work. The difference is deep down in the soul of each and comes to the surface occasionally. The peasant has a conviction that he must produce to live and the tramp is of the opinion that society owes him a living. The one is anxious to serve and the other to be served.

Then again back in the life of the peasant is training which has produced habit, and in that of the tramp excuses which have become habit.

The church is likewise made up of peasants and tramps.

The peasants are unhappy if they have no tasks to perform and the tramps are annoyed if they are asked to do anything. And this difference is due to a fundamental attitude. The peasant looks upon life as an opportunity for service and the tramp as an occasion for being fed. Their happiness is measured by their convictions.

The real worker will find work if no one gives it to him and the shirker will avoid it even if the obvious tasks remain undone.

The church therefore is two things. It is like the market place—a good place to work and a pleasant place to loaf, and a few workers can sometimes carry a multitude of loafers.

There are two or three questions that we might profitably ask ourselves in this New Year. What am I doing in the Master's Vineyard to entitle me to any compensation at His hands? How am I doing the particular kind of service that has been laid before me? What habit of attitude have I formed as to the work which I am asked to perform?

The country is full of folks who want to enjoy the fruits of other men's labors but are reluctant to contribute their share in producing it.

Sometimes I feel very sure that the world is a big business—a great ranch from which the owner expects a certain return on his investment, and that the worst offense we can commit is to do nothing to justify our

upkeep. As for stewards who regard the ranch as theirs and the returns as their sole prerogative, I am sure they will sometime awake to the fact that they can be no longer stewards. They have erred in imagining that the Overseer would give His approval to such poor business. I am very sure that this is a world run on business principles to this extent—that if a man will not work neither will he be ultimately tolerated. Further I am sure that there is a vast difference between working the owner for your keep and working the ranch for the owner. The product of the church is directly in proportion to the quality of our labor.

The trustees of the Berkeley Divinity School have purchased property in New Haven for the new school. According to a statement issued by Dean Ladd last week, the school will be moved to New Haven next September, making temporary use of the buildings standing on the purchased plots, until the money is raised to go ahead with the building program.

DO PARENTS REALIZE THEIR DUTY?

In the Training of Children

By

REV. EDGAR LEGARE PENNINGTON

Rector of St. Andrew's Church, Jacksonville, Fla.

AS THE anniversary of the birth of our Saviour fades behind us, our minds naturally turn to the next stage in His human development. From the infancy of Christ, we pass on to the rearing of the child, the nurture He received, the influences that were brought to bear on the youthful Lad of Nazareth. A lesson applicable to our problems suggests itself; for is this not an appropriate time to think of the responsibilities and opportunities of parenthood?

The first care of the parent is the bringing up of the child. The records of our Lord's training are very scant; yet enough may be inferred to convince us that Joseph and Mary were more zealous in their duty. "The Child is Father of the man." How true this is, we must admit as we pause to realize that the earliest years are the most plastic. It is then that the clay may be modeled and shaped; a few years later, and it is hardened.

Mozart, one of the world's greatest composers, played at the age of five before the Empress of Austria. Handel, whose magnificent oratorio, "The Messiah," is played and sung in thousands of cities every Christmas season, stole off into the attic when a boy and experimented with a little musical instrument of his own device. Alexander Pope, the English poet, tells us that he "lisp'd in numbers." The nave of St. Peter's, Rome, is full of the splendid marble sculpture of Antonio Canova—the same Canova who as a child of twelve took a mass of butter and moulded it into a lion, to the amazement of distinguished artists. We all know the story of Edison: as a young boy, he saved a child's life; as a reward he was taught telegraphy and thus initiated into electricity. Even Lindbergh, it is recalled, was always building little planes. Surely the child is father of the man.

Of course, bright boys do not always mature according to promise and their career may prove a disappointment; still it will be acknowledged that the odds are in their favor. Who can deny that the boy who early acquires the habit and taste for study, writing, and working faces maturity with a manifest advantage? That Jesus was carefully brought up is evinced not only by His mature life, as shown by the

fruits of seeds planted in the home at Nazareth, but also by the poise and ease which He displayed at the age of twelve in the temple. He surprised the doctors of the law by His intelligence and information and He felt the sense of duty, though not in His teens. "Wist ye not that I be about my Father's business?" Solomon tells us: "Train up a child in the way he shall go, and when he is old he will not depart from it."

The synopsis of our Saviour's education is given us in the words of St. Luke (chapter 2, verse 52): "And Jesus increased in wisdom and stature, and in favor with God and man." These words have an inexhaustible meaning, and I shall not attempt a thorough exegesis. I shall, however, make some deductions, and go as far as to say that our Lord obtained mental nurture, physical nourishment and attention, and, last but not least, spiritual education.

Most of the parents whom we know undoubtedly do their utmost to keep their children in school and to supply them with the food and medical treatment required. In such wise they see that their youngsters grow in wisdom and stature. As regards the last, sad to say, there is a neglect: men and women are either less solicitous about the religious future of their offsprings or cautious lest they rub their children the wrong way.

There has never been a time when distractions were as numerous and the things which engender superficiality so accessible; when the temptation was so strong to think of living in terms of the privileges it affords rather than the duties we owe. When has there been such exploitation of the idle curiosity of youth? If we doubt it, let us look at the lurid periodicals with their sex appeal, the sensual moving pictures, the gambling devices and the bootlegging. When has it been easier to forget that the Lord's Day was set apart primarily for closer intercourse between God and man? How simple it is to excuse ourselves from staying away from the house of God!

Notwithstanding all this, the parent hesitates to intervene. Every minister has listened *ad nauseam* to the words, "Let him choose for himself;" "When he grows up, he'll decide;" "Plenty of time yet;" "I don't

want to antagonize him;" "It'll work out all right." By such procrastination our spiritual work is delayed more and more, and parents evade one of the most serious of responsibilities. Like Mr. Micawber, we pray in a forlorn way that something will turn up; yet in the meantime indelible blots may be formed on our boy's character and moral habits, and sins committed which cannot be erased. Whatever comfort we derive from our *laissez faire* parenthood, it cannot be disputed that the best years of the child's life are rolling by, while the mention of one of the three most important factors in his education remains in some households *taboo*.

I am not blaming the young people; I am thinking of the parents. Do the parents really believe in their religion? They say they do; but true belief would express itself in concrete performance. No parent, for instance, says, I shall not tell my child what he should eat and wear and what medicine he should take; I shall let him choose for himself. The fact is, the parents believe firmly that the child should have proper food; and though he prefer certain dishes and rebel at what is prescribed, the child is justly compelled to avoid some things and choose others. Parents believe that the child should go to school. Few children relish this idea. Many a red-blooded youth is unable to enjoy Sunday for thinking of Monday. But this distaste does not hinder the parent from asserting his authority, for the child's good. Soon the child learns to read; likes school better and better; when grown, he recalls his school days as the happiest of his life.

From the foregoing analogy I may say that if parents believed in the importance of the child's spiritual welfare as forcibly as they accept the necessity of his physical and mental development, our churches would be as full as our schoolhouses. And why should they not be?

We all have much to be grateful for. First, you should be grateful that your parents presented you to God in infant baptism; and, never doubting that you were accepted by Him, trained you as His. Next, you should be glad that they did not send you to Sunday School and church but rather, that they came with you, furnishing an example of devotion

and instilling in you, willy nilly a love of the sanctuary that you have never regretted.

Let us show our gratitude by our unqualified stand on the subject of the religious training of the young. Let us seek to instill the atmosphere of devotion and spiritual responsibility in all whom we can affect. For surely the world of the next few years will need full-fledged Christians as they were never needed before.

The Deposited Book

Apropos of the rejection of the New Prayer Book of the Church of England by the House of Commons, we print herewith a bit of verse, kindly sent to us by the Rev. Horace Fort, which was written by an English clergyman whose name remains unknown.

FIRST CHORUS OF WILD MEN

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A turn-us-all-out new Book,
A down-with-the-Gospel Book,
A give-in-to-mummery-idols-and-flummery,
Ruin-to-souls new Book.

SECOND CHORUS TO WILD MEN

A bait-on-the-hook new Book,
A thank-you-for-nothing new Book,
A part-sentimental and part-Oriental
And part-made-in-Germany Book.

A pickle-the-rod new Book,
A put-us-in-quod new Book,
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Our richly enriched new Book.

Our please-be-good-boys new Book,
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Our why-can't-you-risk-a-bit,
trust-the-Episcopate,
SAVE - THE - ESTABLISHMENT
Book!

Bishop Stires of Long Island is to broadcast on January 22nd from the Y. M. C. A., Brooklyn, in place of the Rev. Parkes Cadman who is usually on the air on Sunday afternoon. It will be over a net-work of stations of the National Broadcasting Co., at four o'clock.

On the Cover

THE Rev. Charles L. Widney was born in New Iberia, La., in 1896. Moved to Oklahoma in 1905. Finished public school at Chickasha, Okla., 1915. Graduated from the University of the South, Seawanee, with B.A. and B.D. degrees. Ordained deacon 1922, priest 1923, by Bishop Theodore Payne Thurston. Built parish houses in the same year at St. Paul's, Holdenville and St. Luke's, Ada, Oklahoma. Became priest in charge of Emmanuel Church, Shawnee, in 1925, and in less than two years made it a self-supporting parish. Secretary and Registrar for the Missionary District of Oklahoma, 1925-1927. Clerical Trustee of the University of the South, 1924-1929. Associate editor of the *Oklahoma Churchman*.

Let's Know

THE THORN

By Rev. Frank E. Wilson

WHAT was the matter with St. Paul? All through his missionary activities he had some sort of physical disability and it may have been a congenital trouble. He himself calls it his "thorn in the flesh," which was evidently a continual source of irritation to him. Moreover, it was frequently embarrassing, interfering with the dignified impressiveness which he would have liked to exhibit in the cause of his Master. Doubtless there was more than mere coincidence in the fact that Luke the Physician was his companion during a large part of his missionary work. Some people have thought that his collapse on the way to Damascus was a case of sun-stroke. It was the time of day in a hot country when most people would have stopped for a siesta. But he was keen to reach his destination and took a chance on traveling straight through the hottest part of the day. Hence he was stricken and the effects of it never quite wore off.

Others have put it down as a case of epilepsy which was a very mysterious affliction to the people of that day. The malady seems to have taken him suddenly and periodically and it was of a kind which might have drawn the scorn of his friends. Certainly it brought no mental deterioration as epilepsy frequently does, for his later epistles, written in his old age, are full of intellectual vigor and deep spiritual discernment. Julius

Caesar, King Alfred, Peter the Great, Napoleon were all epileptics.

Ramsay thinks it was malarial fever which the Apostle contracted on his first missionary journey when he landed on the coast of Pamphylia and was obliged to hurry up to the higher country beyond. This theory is attributable to the fact that Ramsay himself came down with a bad attack of malaria when he was traveling the same country.

And then some have called it ophthalmia—an affliction of the eyes. This fits in well with the temporary blindness at the time of his conversion and his reference in the Epistle to the Galatians to the illness which made it necessary for him to stop among the Galatian people—"ye would have plucked out your own eyes and given them to me."

Well, the conclusion is that we do not know what the "thorn in the flesh" may have been. At one time St. Paul prayed for the removal of it and then decided that it was his duty to bear it with Christian fortitude and so prove that the power of God is greater than bodily infirmities. He took courage from the divine reassurance that "My grace is sufficient for thee; for my strength is made perfect in weakness." Whereupon St. Paul adds—"Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

And somehow it worked. Think of his intensely active life which carried him from one end of the Roman world to the other in a day when traveling was no mere pastime. Think of the catalog he gives of his own trials—beaten, stoned, imprisoned, ship-wrecked—yet he never faltered. "When I am weak," he said, "then am I strong."

As you observe the Feast of the Conversion of St. Paul (Jan. 25) you will think of it all as a mystery. But it does show what a great faith can do with a poor body.

Clerical Changes

BAIRD, Rev. C. G., from diocese of Olympia to the Good Shepherd, Columbus, Ohio.

ECCLES, Rev. George Warrington, rector of St. John's, Murray Hill, Flushing, New York, has resigned and is to retire.

FREELAND, Rev. E. L., from Flagstaff and Williams, Arizona, to Canon of Trinity Cathedral, Phoenix, Arizona.

HOHLY, Rev. Harold, from St. Alban's, Columbus, Ohio, to rector of All Saints', Portsmouth, Ohio.

HAMMOND, Rev. L. R., from Brandon, Canada, to St. Paul's, Ventura, Calif.

HOAG, Rev. Harold Brown, formerly rector of St. Michael and All Angels' Church, Berwyn, Ill.; after Jan. 15 to become associate-rector of St. Luke's Church, Racine, Wis., and chaplain of Racine College.

LYONS, Rev. Charles S., resigns the rectorship of St. Alban, Roxborough, Philadelphia, and is to retire after having served that parish for forty-one years.

MEYER, Rev. O., from Christ Church, Sherburne, N. Y., to rector of Christ Church, Newton, N. J.

TWINEM, Rev. Leo L., assistant at St. John's, Murray Hill, Flushing, N. Y., has been elected rector of the parish.

Cheerful Confidences

AN OLD FAMILIAR SONG

By Rev. George P. Atwater

IF I AM not mistaken there is a type of plant called hardy perennial. It persists steadily through every sort of winter.

My article this week is of this variety. I have presented this subject very often, and may do so again. It is prompted now by the report from our National Headquarters in New York that on December first the Dioceses were in arrears to the amount of \$900,000 toward their obligation to the National Church.

Whatever may be the cause of this condition, whether indifference, sluggishness, or inability to pay, it is disconcerting to have it so.

One reason for the deficit is that we try to force every member of the Church into a system of pledges. Many persons will give to a cause who will not pledge to it.

Unless our system is comprehensive enough to include their gifts we shall lose much support.

* Likewise prudent people pledge minimum amounts. They are willing to pledge only what they are reasonably able to pay. The pledges of imprudent, or over-persuaded persons are not satisfactory. Such persons fall behind, and the next year, are apt to drop out entirely. Every excess pledge of this sort sooner or later makes a gap in the line of givers. Just verify this by attempting to get a pledge for 1928 from someone who has paid only one-half of his pledge for 1927.

On the other hand, all persons are at times willing to make a voluntary contribution to a good cause. Our system takes care of those willing to pledge but has no provision for those willing to make a voluntary offering.

My proposal is that each parish and mission be asked to take a Christmas offering for the work of the National Church, to be sent directly to 281 Fourth Avenue, New York.

Each should be asked to have that offering approximate a sum equivalent to one dollar a communicant. Not every communicant would be asked to give one dollar. Some would give more, some less, perhaps. But a parish of 200 communicants would be asked to give \$200.00 at Christmas for our great missionary work. And this in addition to the amounts pledged for the apportionment.

This method, if successful, would bring to the National Council about one million dollars in cash each year, for its work for the following year.

A proper method of publicity would arouse nation-wide interest in this total.

Such a method would serve also to



REV. J. A. SCHAAD
Preacher at Trinity, New York

detach the fortunes of the General Church, from the diocesan ventures, with which they are now in alliance. Persons of large resources, interested in the general missions of the Church, might thus give large sums directly to that cause.

I think that our system is too restricted because it excludes voluntary giving. The newspapers tell us that 1927 was the most prosperous year in the history of our land. The tide of that prosperity seems not to have reached the Church. Is there not a reason?

About Books

RELIGIONS PAST AND PRESENT. Bertram C. A. Windle. The Century Company. \$3.00.

Sir Bertram Windle, Fellow of the Royal Society, and Professor of Anthropology and Special Lecturer in Ethnology in the University of Toronto, has produced in his *Religions Past and Present* a very serviceable short manual of comparative religion for the ordinary reader. The contentions of the author are that man is incurably a "religious animal;" that everywhere he manifests some sense of "sin" and the desire to be freed from the chains of it; that primitive religion is at the bottom monotheistic, "atheism," polytheism, and voodoo types being degraded corruptions of "natural" religion; that ritual is the outgrowth of religion,

not the origin of it; that magic is primitive science and philosophy, not primitive religion, and that man's necessary dependence on the Unseen and his native awe before it drive him without escape to seek satisfying relationship with God. Sir Bertram further holds that sacrifice and sacrament are a necessary and vital part of true religion. Gift needs must be given; without blood is no propitiation; at the table of God man must sit down with God. Who does not these things is "out of step with the race," is simply a "poseur." The author's own belief that Christianity is "the fine flower" of all religion more than "peeps through" his writing. It has to; for he is convinced that man's best virtues are due to Christianity, "natural virtues" not being a fact. The often fine character of those who contend otherwise is due to the Christendom from which they came and in which they move. Christianity was the victor in time past and will be in the future because Jesus dared death for man—self-sacrifice alone will solve the problem of the sin-laden soul. Such a Lord alone can make truly "effective" man's universal "desire to be in right relationship to the power manifesting itself in the universe."

In the course of the book the author disposes effectively of many false notions about the thought forms of primitive man. He makes one more keenly than ever aware of how necessary it is to criticise most carefully the findings of anthropologists and ethnologists of the past generation. They were pioneers in the field. Limited knowledge compelled them to draw however brilliant but necessarily limited and temporary conclusions.
—Benjamin Horton.

* * *

THE CHURCH AND THE COUNTRY COMMUNITY. By Edwin V. O'Hara, LL.D., Director of Rural Life Bureau, National Catholic Welfare Conference. Macmillan. \$1.25.

Books on rural work usually begin with revelations of the lack of religion in the country, and picture the decay of rural life. In the Church and the Community, Father O'Hara, having reviewed the magnitude and importance of the rural problem, insists that conditions are not so acute as they are frequently represented, and that they are in process of being solved. He says that the country must have the Church as the most efficient agency for its development, urging consistently that the need is less economic than it is social, cultural and religious.

Writing for the Roman Catholic Church, the author has for a background a constructive program planned to build for the distant future.
—J. M. Johnson.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

POOOR Judge Lindsey! One might expect the Bishop of London and our Bishop of New York to wash his mouth out for his remarks on marriage. But now along come other folks, whom one rather expected to be more in sympathy with the Judge's ideas, and administer slaps. The Rev. John Haynes Holmes, for example, is noted for the championing of unpopular causes, yet he warns his congregation to beware of the companionate marriage. "If there is unhappiness in marriage there is unhappiness also in freer sex relations. Why fool ourselves into thinking that a sure way of securing happiness is to get rid of the marriage bond? If I have married people come to me with their troubles I have more of the other kind to confess their troubles. The worse personal tragedies I have ever known are not broken marriages, but broken relations of free love. Let's have a little scientific recognition of experience."

Then, in another week, Rabbi Stephen Wise, likewise a champion of the new day, will clash with Judge Lindsey in a debate on this subject, which holds the front page of our dailies along with the announcements of new automobiles.

* * *

There may be a stampede of cancellations for Miss Maude Royden after all—all because of cigarettes. She told the reporters, when she arrived in New York, that she felt the churches had more important matters to deal with than the question of women smoking. Nevertheless, Boston, Chicago, and I believe, Philadelphia, have written in to say that a talk by such a person might undermine their morals, and they figure it safer not to hear her. The Rev. Joseph Fort Newton, now a parson of the P. E. Church, came to the rescue as far as the latter city is concerned, and she will preach in the parish of which he is rector, smoking or no smoking. Of course it all may be a publicity stunt—I am beginning to suspect it is. If not, then Miss Royden will doubtless write a snappy book when she gets home on "The Land of the Free."

* * *

I suppose one can be a good Episcopalian and still quote Mr. Tex Rickard, the gentleman who puts on the prize fights for bored millionaires. He had interesting things to



BISHOP SHAYLER
Recovers from Illness

say in regard to remarks recently made by Bishop Manning when the Bishop advocated a little golf, tennis or baseball on a Sunday afternoon. "There is one bishop who really has done something for the good of mankind," declared the champion promoter. "I have lived in places where it was considered wicked to do anything on a Sunday afternoon except sit still and criticize the neighbors in a hushed voice. Instead of making Sunday a day of rest they make it an endurance contest. I can't see where any clean, outdoor exercise or amusement is anything except a benefit to the community. Indigestion, caused by eating a big Sunday dinner and then sitting around without exercise, is responsible for more meanness and arguments than anything else. It is heartening to see a leader of religious thought also displaying sound common sense."

* * *

I want to break in here with a bit of ballyhooing about the features that are to appear in this paper during Lent. First of all there is to be a series of articles by the Rev. Alfred Newbery, the rector of the Atonement, Chicago, prepared for Discussion Groups. First of all he sets out to prove that the Christian, that is the voluntary motive, cannot

be depended upon in Church work in an article called "The Inefficiency of Volunteers." "When Is Sin a Joke?" discusses various wrong and shallow conceptions of sin. The third article he calls "The Fireman and Himself," and he tells me it is a justification of spiritual discipline. A discussion of wrong and right definitions and motives of sacrifice winds up his Lenten contribution with an article called "The Unattractiveness of Sacrifice." Anything he writes is sure to give folks something to bite into and I am sure rectors will be wise in making these articles subject matter for Lenten Conference groups.

Irwin St. John Tucker needs no introduction, as the banquet chairman would say. He is writing a series of seven articles for Lent, one for each week during Lent, on "The Quest of the Sangreal," likewise prepared for discussion groups. His subjects are "Fellowship," "Loyalty," "Service," "Wisdom," "Music," "Pageantry" and "Teaching." The object of the series is the teaching of a body of church people in understanding of and devotion to the principles of the Episcopal Church, as the balance wheel of the Christian world.

In addition to these two series of articles there will appear a number of articles by prominent religious writers, in addition to the unusual features by Bishop Johnson, Dr. Wilson and Dr. Atwater. Canon B. H. Streeter writes on "What Can We Assume About Life After Death?"; Dean William H. Inge contributes one on "Perils of Character"; Canon V. F. Storr is writing on "The Challenge of Holy Week"; Canon James Adderley, whose articles have been appearing here this past year, has one on "The Meaning of Heaven and Hell," and the Easter number will contain an article by the Rev. G. A. Studdert-Kennedy on "The Meaning of Easter." There will be in addition two very striking and challenging articles by Dr. Ellwood Worcester of Emmanuel church, Boston, in which the question is raised as to whether or not present civilization can endure.

That is a good set-up, what? Now a word about Bundles. Parsons do want them. We always have a big flock of orders for Lenten Bundles. But many of them arrive too late to enable us to get the first issue to them. Don't know why it is that

folks put things off to the last minute that way. Anyhow, my suggestion is that you get your order for a bundle in right away, using the coupon that is printed elsewhere in this issue.

* * *

Bishop Fiske is to preside at a wardens' and vestrymen's dinner that is to be held in Utica on the 30th. Editor George Parkin Atwater is to speak on the subject of endowments.

* * *

The annual exhibition of the work done by St. Hilda Guild is to be held at their headquarters, 131 East 47th Street, on January 25-28th. Those interested in vestments and ecclesiastical embroidery would do well to drop in there.

* * *

This from Bishop Hall of Vermont: "A man named William Thomas Haig, originally from Bradford, England, with a diploma of Licentiate in Sacred Theology from Bishop's College, Lennoxville, recently applied in this diocese to be accepted as a candidate for Holy Orders. In case similar application should be made elsewhere, it should be known that Mr. Haig was ordained both deacon and priest some years ago in Canada and was subsequently suspended from the exercise of the ministry for ten years, which sentence expired in 1926."

* * *

Secretary of the Treasury Mellon states that 82 per cent of the federal expenditures for 1927 were for wars, past and future. That ought to line up the hard-boiled business man who grumbles about taxes with the pacifists.

* * *

A junior Young People's Service League has been organized at Grace Church, Waycross, Ga. Recently this group put on a pageant representing the Church seasons while the Senior group acted out a chapter from Dr. Atwater's "The Episcopal Church."

* * *

American labor, employers, legislators and other governmental officials, all have something to learn from Canada's experience in the administration of its Industrial Disputes Investigation Act during the last 18 years, declared Mary Van Kleeck, church woman and director of the Department of Industrial Studies of the Russell Sage Foundation, in a statement interpreting the significance, to these groups in the United States, of a lengthy report published by the Foundation under the title, "Postponing Strikes—a Study of the Canadian Industrial Disputes Act."

"The Canadian experience may be studied with profit by all those interested in maintaining harmonious labor relations in transportation sys-

tems, in other public utilities and in the coal mining industry of the United States," Miss van Kleeck said. "And in the present agitation for and against injunctions as a means of anticipating strikes, Canada's experience with governmental intervention in labor disputes should be of interest to American industry in general."

"The Canadian Act has not ended the labor difficulties of the coal mining industry, for the stabilization of which the Act was primarily formulated, but its failure here may be traced to the economically unsound condition of the industry. In its application to railroads and public utilities, however, the Act has been remarkably successful. The chief reasons for this may be found in the fact that these industries are fundamentally sound and that the Industrial Disputes Act has been wisely administered as a measure of conciliation rather than as one of compulsory arbitration. Although the wisdom of adopting identical legislation in the United States may be questioned, we might benefit by following the fundamental principle of conciliation rather than compulsion."

* * *

Albert, King of the Belgians, has given to the Cathedral of St. John the Divine, New York, a plaque representing the descent from the cross which was formerly in the chapel of King Albert's father. This is the eighth gift to the Cathedral from a foreign government.

* * *

A gift of \$12,000 has been made to

Trinity Cathedral, Phoenix, Ariz., for a deanery on condition that \$8,000 be added to it. The \$8,000 has been added and the construction is to start soon.

* * *

A mystery play with a cast of 250 children was given recently at the Cathedral at Garden City, Long Island.

* * *

During 1927 there were 117 persons confirmed at Calvary, Utica, N. Y. That must be nearly a record. The rector of the parish, the Rev. D. Charles White, has just announced several gifts to the parish, which are to be added to the endowment.

* * *

Order your WITNESS bundles early, please. Thanks.

* * *

A Round Table conference on The Church and Social Work is to be held in Scranton, Pa., in connection with the Pennsylvania Conference on Social Welfare. The speakers are to be the Rev. Edward F. Kirk, director of Catholic Charities of Newark; Rev. Mortimer S. Ashton, rector at New Brighton, Pa., and Mr. J. Barnard Walton, who is general secretary of the Quakers.

* * *

I do not want to work in too much stuff that is not strictly Church news, but I can't resist the temptation to run in this bit from the pen of Will Rogers:

"I see where they got a bill in congress to make a road from Brownsville, Tex., up along the Rio Grande to El Paso, then on out to

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"This case is like calling a hospital 'the home for incurables.' There is a tactful title for you."

* * *

Because there were 263 divorce cases on the four days' calendar of the December term of the Grand Jury of Chatham County, which met in Savannah, Ga., a special committee was appointed to investigate the situation which has attracted much attention. Anticipating the report of the committee, the Savannah Evening Press sent a circular letter to the ministers of the city asking for answers to the following questions:

"1. What are some of the chief reasons contributing to the prevalence of divorce?

"2. Is the situation one that can be remedied by the enactment of more stringent divorce laws?

"3. Would laws making it more difficult to secure marriage certificates have a more beneficial effect?

"4. What do you suggest as a remedy?"

The opinions of six ministers, one of whom was the Bishop of Georgia, whose letter headed the list, were published the day after Christmas, taking up four columns of space, and besides Bishop Reese, the letters included those from two Methodist ministers, one Lutheran, one Christian and the pastor of the Full Gospel Tabernacle. All seem to agree that the breaking down of moral standards is one of the reasons contributing to divorce, and other causes the ministers give are: that alimony is too great a temptation; the lack of proper teaching and training of children in the homes as to the sacredness and purpose of marriage; that the Church has been lax in her teaching concerning marriage and divorce and what Jesus Christ said about them; that there should be uniform marriage and divorce laws in the

United States; that there is not a spirit of reverence for the teachings of Scripture; that people have forgotten that marriage is an institution ordained of God; that women are continuing in office work after marriage.

Nearly all think that more stringent laws would not be very beneficial, one opining that the present laws on the subject are bad and are utterly opposed to the teachings of Christ, and that they should be changed and improved, but all agree that making it more difficult to obtain marriage licenses would help considerably, particularly in the instances of marriage among boys and girls of high school age. As to the remedies the Bishop of Georgia said that while his own Church recognizes no ground for the re-marriage of divorced persons, he does not assume that so stringent a law would be wise as a measure of civic prohibition. Bishop Reese thinks a domestic relations' court for his state, as are

in existence in many states, would prevent a number of divorces, and quotes the Judge of the Superior Court as saying to Bishop Reese that in a few cases he had himself been able to reconcile the parties by such process.

Other remedies suggested are the creation of a demand for higher standards, ministers preaching more on the sacredness of marriage, parents using more discipline in the home and the exemplification of marriage on the part of more parents so boys and girls will have true ideals of marriage.

* * *

Mr. Matthew Woll, vice-president of the American Federation of Labor, spoke last Sunday evening at St. Paul's, North Andover, Mass., on "The Aspirations of the Labor Movement."

* * *

Just after having completed improvements the mission of Holy Trinity, Pineora, Georgia, was completely

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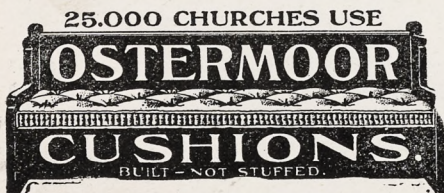
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destroyed by fire on January first. The services have been in charge of laymen of St. John's, Savannah.

* * *

The Rev. Flavel S. Luther, beloved "prexy" of Trinity College for many years, died last week at his home in California.

* * *

The Round Table meeting of the Chicago clergy on January 9th was a great occasion since it was a celebration of the 25th anniversary of Bishop Griswold's consecration, the 11th anniversary of his installation as suffragan of Chicago, and his 67th birthday. What's more, Bishop Griswold, 67, was a mighty sick man not so many weeks ago, but made what seemed to many a miraculous recovery.

* * *

There is a little pamphlet out on a unique bit of evangelism that was done last year at Emmanuel Church, Norwich, New York. It is called "Visitation Evangelism" and the rector, the Rev. Lloyd S. Charters, will be glad to send a copy to any one who will be interested—no charge, though I would suggest that you save the rector a bit of time and postage by enclosing a stamped addressed envelope. Just the ordinary sized envelope will do as the pamphlet, containing this valuable story, is small.

* * *

What could be more appropriate than a first-class prize fight for the benefit of a hospital. A political gentleman in Brooklyn, N. Y., was greatly interested in the campaign to raise a million for St. John's Hospital. He therefore arranged with the boys to put on a slugging match or two for the benefit of the poor unfortunates who are too ill to stand up and take it on the chin. Quite a few of the boys apparently turned out for the battles for the political gentleman was around the next day with a check for \$50,000 which he handed to Bishop Stires. That brought the total to \$1,165,000, although the firm of Ward, Wells, Dreshman and Gates that had charge of the campaign, set out for only a million.

* * *

St. Mark's, Jackson Heights, New York, was used for the first time on Christmas Eve. A midnight service

was held, attended by over 500 people. This parish, admitted to the convention of the diocese only last spring, will soon have one of the most beautiful Churches on Long Island. The Rev. Raymond Scofield is the rector.

* * *

Another Church service on the air; commencing last Sunday evening the service of Christ Church, Macon, Ga., is being broadcasted from WMAZ, the radio station of Mercer University. Time, 7:30 p. m., and the rector, the Rev. Cyril Bentley, says he will be glad of comments.

* * *

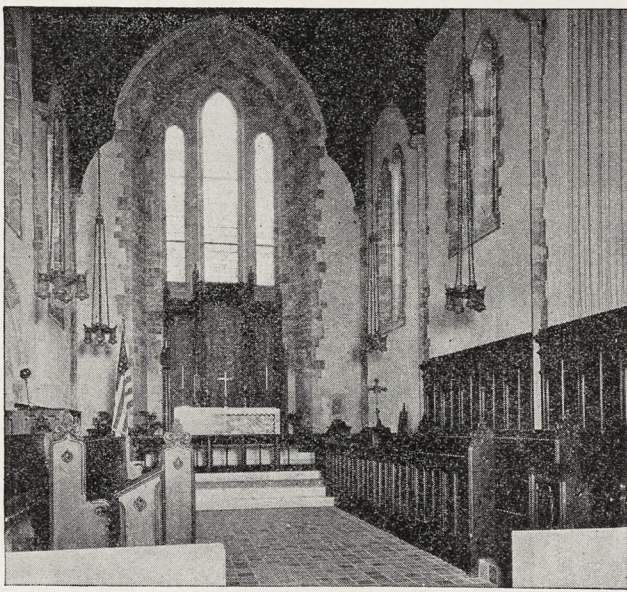
This is from Mrs. James H. Hooper, secretary of the directors of the Church Mission of Help in Chi-

cago, and we are very glad to print it at her request!

"The Church Mission of Help rests its whole reason for being on the conviction that fellowship with Christ is a redeeming and restoring power. Therefore our ultimate purpose is to restore those with whom we work to normal Christian living. That involves their absorption into normal parochial life. We appeal, therefore, to the parishes to give loyal response to the effort to fulfill this ideal of restoring young people to normal Christian life in our parishes.

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"Its formulation was the outcome of the reaction of the Council to reports made recently by its secretaries of difficulties met in their efforts to adjust girls to parochial life. They cited instances of the unreadiness of parishes to help a girl who has gone wrong, to participate in parochial life even though she is truly penitent and is making a valiant effort to resist old temptations and to break loose from evil associates.

"Individual clergymen as well as individual church members in good standing in our communion have made such refusal. They have turned away from the chance to restore to the fold the sheep that had been lost. Their refusal, however, has in no instance been couched so crudely as it was by the pastor of a denominational church, who said to a Church Mission of Help worker who urged that he reinstate a repentant girl whom he classified as 'fallen': 'Do you think I can have her in the same Sunday School with my daughter?'

"The National Council of the Church Mission of Help is in New York City and is under the presidency of Mrs. John M. Glenn, who is also president of the American Association for the Organization of Family Social Work, and Chairman of the Committee on Social Case Work of the International Conference of Social Work to be held in Paris in July, 1928."

* * *

Bishop Roots writes of some of the detail in the procedure of electing a Chinese bishop, which is of interest as showing how far along the Chinese Church is, in the government of its affairs. The newly consecrated Assistant Bishop in the Diocese of Fukien, Bishop Ding, was elected by the Synod of that Diocese. If the General Synod of the Chinese Church met within six months, the election had to be confirmed by it. As it did not, the election had to be, and was, confirmed by a majority of the Standing Committees of the several dioceses, and by a majority of the Bishops of the Chinese Church. The statement that the

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Archbishop of Canterbury had to confirm it is incorrect. Election and confirmation are governed by the Constitution and Canons of the Chinese Church, which have been approved by the Church authorities in England, America and Canada. The procedure is thus entirely within the power of the Chinese Church itself. Testimonials showing that all had been duly observed were presented at the time of the consecration.

* * *

The Rev. Mervin L. Wanner, who has but recently gone to St. Matthew's Church, Fairbanks, Alaska, writes on November 28: "It was 52 degrees below zero yesterday, slightly warmer today but still about 44 below. We had to call off the service last night on account of the cold. They tell me people will not come out at night when it gets over 40 below.... The Sunday school is the encouraging thing. It is growing, and most of the fifty-eight scholars on the roll are attending very regularly, except on days like yesterday, and one can't expect little folks to come out in weather like this."

* * *

The Rev. V. H. Gowen at Besao, in the Philippine Islands, is impressed with the cheerful and industrious attitude of the boys toward

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not lifted so abnormally out of their environment as to despise their own parents when they go home; and lastly, the daily routine of the school is permeated by religion, not crammed down their throats, but a natural part of their thoughts and actions. "If it can continue in this spirit then the humming words of the small boy, plying a hoe as big as himself in the garden below our windows, who kept singing the single verse, 'All generations shall call me blessed,' may well be counted happy prophecy."

* * *

One condition must be agreed to before a person may join the class in personal religion conducted by the Rev. A. W. Clark of St. Thomas' Church, Hanover, N. H., namely, willingness to give time to practical experimenting in Christianity. Some definite point of Christian practice or belief is discussed each week, and then the attempt is made to live this in the following week, reporting and discussing the results, or lack of results, at the next session.

* * *

A Volunteer Worker in the Church Mission of Help writes about one of the people she has been helping:

"It was a raw, bleak day when I arrived at the CMH office for my volunteer service, and was immediately sent to visit a girl in the maternity ward of a hospital, a forlorn day for us whose lives were full of interest and happy occupations, plus splendid health, and doubly forlorn for the weak, distracted stranger I found in the hospital bed.

"Many visits followed this first one and gradually her story was unfolded to me. Then many hours were spent in planning with her and in long conferences with the CMH secretary before the final day came when the girl was prepared to return with her baby to the home and to

the parents from whom she had run away months before.

"All this took place over a year ago, and my mail has brought me, more or less regularly, letters which told me the difficulties and problems which she met as she readjusted herself into her old surroundings and took up the responsibility of support for herself and the baby. At last an extra long and happy letter came: 'I am married to the best man in all the world,' followed by many pages describing the wedding, the furnishing of the new home, and some fas-

cinating glimpses of the home life which was being developed; then a closing paragraph that seemed to offer me a share in her new growth, 'I have a heavy responsibility and want you to pray for me, that I may be the right kind of mother and wife.'

"As I thought of this and of similar experiences which had come to me in my volunteer work, I felt that only those whose love for souls has drawn them to serve in the mission field of the Church can quite understand the privilege it is to be

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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 6.
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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Rev. H. Eugene A. Durell, M.A.
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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.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
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Vespers and Benediction, 4.
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There is space here for two

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* * *

Unusual Social Service courses are to be given in the Diocese of Newark this winter. There are three separate courses:

1. Recreation Institute. Four or six classes for teachers and other adults interested in children. The object is to teach adults how to teach children to play.

2. Four district Institutes on Social Service, in four centers. Lectures on Religion and Psychiatry, Sex Education, Poverty and unemployment, Mental Defectives.

3. Four Lectures by an authority on the wholesome mental development of children.

* * *

Out of 40 active clergy in the diocese of Southern Virginia, 19 entered the ministry from a city church, and 21 from a rural community.

* * *

For a series of Sunday evening instructions the Rev. Maxwell Ganter of St. John's, Portsmouth, N. H., is using the Rev. F. E. Wilson's recent book, "The Divine Commission," a Church history.

* * *

The Pilots are a group of 14-year-old boys at Grace Church, City Island, New York City, who issue an occasional parish paper from a press of their own. When this parish had its 78th anniversary, in 1927, the New York Times had a picture of the rector, the Rev. R. A. D. Beaty, with five Pilots who were all descended from the earliest members of the parish.

* * *

The Rev. Harrington Littell, speaking last in a meeting where four previous speakers had suggested needs for financial aid, told of an old man who used to wander about Pekin with a sign around his neck which had been carefully written in English for him by a well-meaning friend: "I am a bland beggar. I have worked the Church of England twenty years."

* * *

The North Carolina State Library Association has been taking an active interest in the problem of libraries for Negroes.

* * *

Good idea for other schools:—St. Valentine's Day was hard on the Brent School postman last year. The senior girls decided to go into business for the occasion, making and selling valentines to aid the Chapel Fund. The sale was a huge success.

* * *

If anyone questions whether young people in an industrial community attend upon the celebrations of the Holy Communion he should drop in at St. Luke's, Scranton, Pa., on a

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 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.

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Holy Days and Tuesdays, 9:30.
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third Sunday of the month at eight and find never less than 80 and often 125. Then they all have breakfast together. Good idea.

* * *

Delegates to the fifth annual conference of theological students of the Middle Atlantic States, who concluded their sessions at the General Theological Seminary, decided that while co-operation among churches of different denominations is practicable and desirable, it is not possible to unite all Protestant churches. The conference had been called especially to discuss church unity.

The sessions, attended by students from twenty-three seminaries of various denominations, held their discussions in private, but the spokesman for the conference announced that the proposal for church unity had been set aside as unfeasible. "It was the consensus of opinion that there is no prospect of organic unity among the churches," said the spokesman. "The constitutional differences of the various denominations are too great to permit of an amalgamation. Our prospect for unity, therefore, lies merely in closer co-operation."

* * *

The Bishop of Long Island has called for fifty volunteer laymen from the Brotherhood of St. Andrew to open new missions in newly settled and rapidly growing communities on Long Island.

* * *

Sixty wardens and vestrymen attending a meeting in a western diocese the other day revealed the fact that only four of them subscribed to any Church paper. Anything any of you can do about that?

* * *

Preachers at the Midday services at Trinity, New York: first part of this week, the Rev. Spence Burton, Superior of the Cowley Fathers; January 17th-20th, the Rev. Robert Johnson of Washington; and January 23rd-27th, Bishop Ward of Erie.

Witness Fund

WE acknowledge with thanks the donations to The Witness 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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More than this: A letter from the negro officers of the hospital states that a wonderful feeling of good-will between the white and colored races was brought about by this cooperation of white people in providing a fine hospital for colored patients only.

Dr. Finney, Chairman of the Campaign, in a letter to our representative, Mr. Olson, writes as follows:

"My dear Mr. Olson:

December 22, '27

As Chairman of the Campaign Committee for the Provident Hospital and Free Dispensary, for colored people of Baltimore, I cannot let the campaign close without expressing to you my thanks and appreciation, both in the name of the committee and myself personally, for the excellent work done by you and your efficient staff during the recent campaign.

The phenomenal success which has attended our efforts has been largely due to the excellent work done in your office. In spite of the fact that we had an apparently unpopular cause when we started out, I think it has been demonstrated, to the satisfaction of all concerned, that under proper management the cause was a very appealing one. The extraordinary result, namely, the raising of almost three times the sum originally asked, has been most gratifying to all concerned.

It has been a great pleasure to work with you personally, and I wish you every success in your future undertakings along this line.

With best Christmas greetings,

*Sincerely yours,
J. M. T. Finney."*

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