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## THE POPE'S ENCYCLICAL

*In the Light of Historic Facts*

By

BISHOP JOHNSON

THE Pope's Encyclical is merely a reiteration of Rome's position that the papacy is the keystone of the Catholic Church. The earnest efforts of Lord Halifax and Cardinal Mercier to find a way to reconcile the Anglican and Roman positions have been effectively blocked. The Pope's Encyclical assumes four things which Anglicans cannot accept.

First, that the papacy is an apostolic institution or that it was in any sense the keystone of the early Church. In saying this we do not deny that the Roman Pontiff was accorded a primacy by the primitive Church, but we do deny that this primacy involved any such supremacy over its proceedings as Rome claims today.

In fact, the Church was governed by General Councils as to its general policies, and by local patriarchs as to its appellate powers up to and including the Council of Chalcedon in 451. This council definitely refused to concede primacy to the Bishop of Rome because it was the See of Peter and merely confirmed a primacy based on the fact that Rome was the imperial city.

It is inconceivable that this subject could have been seriously debated at Chalcedon if the Roman Pontiff had exercised jurisdiction as the mouth-piece of God for the previous three centuries. It was only because such a precedent did not exist that a General Council would have presumed to deny that which must have been evident to all men if it existed at all.

There isn't any satisfactory evidence that Rome ever attempted to dominate a General Council as it has dominated Vatican Councils in modern times. The fact that the only

Papal decretals prior to the reign of Gratian in the 4th century were forged decretals is pretty conclusive evidence of two things: first, that the evidence was necessary to substantiate the claims of apostolicity and, second, that the evidence did not exist.

Second, the encyclical assumes the note of universality for the papacy in spite of the most evident fact that the ancient Greek Church has never acknowledged the claim, neither in the primitive days nor since. Anglicans, therefore, need not refute that which Greek Catholics have always denied.

For many centuries the East was cut off from the West by the Mahometan invasion and during that period the Roman hierarchy exercised a sovereignty which was so strange to Greek Catholics that they repudiated it when to have accepted it would have secured for them military aid which they sorely needed at the time.

Third, the claim of infallibility is as elusive as it is improbable for St. Paul who was the apostle to the Greeks failed utterly to accede any superiority to St. Peter's dictation and resisted him to the face in St. Peter's attempt to create a Jewish Catholic Church. He certainly did not attribute any infallibility to St. Peter in his Epistles. It is difficult to square the accumulative actions of the mediaeval popes with any theory of infallibility which could be useful to man, for man would have no super-human faculties by which he could detect it.

Fourth, the modern Roman claims are based upon the following series of assumptions which have no other

historic background than the assertions of the interested party. First, we must assume that the Master bestowed upon St. Peter, not merely vicarious authority, but a super-human grace of infallibility. It is difficult to believe that such a fabric could have rested on a text of Holy Scripture.

Then we must assume that St. Peter functioned as Bishop of Rome. He certainly could not have been Bishop of Rome when St. Paul wrote his epistle to the Romans or St. Paul would not have ignored him in his greetings. And he was evidently not Bishop of Rome ten years later when St. Paul wrote his second Epistle to Timothy or he would have made some reference to St. Peter in sending various greetings to Timothy.

Then, we must assume that St. Peter received this extraordinary power in his capacity as bishop of Rome and not in his capacity as chief of the Apostles merely and the acknowledged leader of the Jewish Christians.

Lastly, we must assume that he had power to transmit this authority to one who could not have been consecrated as his successor until he himself passed away. This would have violated the universal rule of the Catholic Church that extraordinary powers were transmitted by the laying on of hands.

Where did this power reside in the interim between popes and how was it to be recognized when there were three popes at one time?

The Anglican Church rejected the papacy because of its vices and not because of its virtues. In rejecting the Petrine claims it committed no greater heresy than the Council of



Chalcedon whose decrees are as binding on Rome as they are on the Greeks, for Rome participated in this Council and accepted its decisions.

It is unthinkable that the Council of Chalcedon would have rejected Leo's request if it had regarded Leo as of greater authority than its own pronouncements. Leo, Bishop of Rome in 451, asked the Council to honor his primacy because he sat in the see of Peter and Chalcedon refused.

So does the Anglican Church.

## Cheerful Confidences

"ECCLESIASTICAL CHARITIES"

By Rev. George P. Atwater

ONLY recently there arrived at my desk the "Living Church Annual" for 1928. Every member of our Church should have this book, which is published by the Morehouse Publishing Co. and costs one dollar. Your rector will order it for you. It will give you many interesting hours and an impressive panorama of the activities of the Church.

Having a few unoccupied minutes I searched out the same Annual for the year 1916, twelve years ago. Selecting a representative diocese I compared the statistics of the parishes and missions as presented in these two reports twelve years apart.

I was amazed to find that at least twenty mission stations, existent in that diocese ten years ago, were now entirely out of existence. Many others were on the ragged edge.

These facts reinforced my conviction gained from several years of attention to the subject, that our entire plan of planting little missions in our land needed an overhauling. Most of them are being kept alive by forced feeding. And it is costing the Church an enormous amount of money to do this very meagre work.

The methods of a generation ago are not adapted to the modern conditions or needs. Yet we hang on to the old methods.

But here and there is a ray of hope. I know of at least one instance in the Diocese of Long Island where a mission has been started with some intelligent plan as to its future. This plan is the work of Mr. Raymond F. Barnes, the secretary of the Diocesan Council. There seemed to be an opportunity for a church in a certain section of the diocese. A lot of sufficient size was purchased. Upon one side of this lot there was erected a building which would shelter the mission if it were possible to gather a congregation in that locality. A priest was established there. The building was ample in size to serve both as parish house and church. The

priest had a real chance. But the unique feature of the plan was this. The building was so constructed that at a minimum cost it could be converted into a structure for business purposes. If it were found that a church could not be maintained in that locality, then the building could be sold as well as the remaining portion of the lot. The possible increase in land values would pay for the experiment.

If it were possible to have a church and congregation, the lot was of sufficient size to permit the construction of an adequate church. The old method was to buy a small lot and build a small chapel. The project was handicapped at the start.

It is a misnomer to designate some of our posts as missions. They are only little dependent groups kept alive by the contributions of parishes. They are ecclesiastical charities.

It would be far better to have each diocese erect one or two useful missions each year, and to equip them properly, and prepare to sustain them adequately, than to scatter hopeless posts over the land.

## Let's Know

ANY STICK

By Rev. Frank E. Wilson

I PREACHED a sermon a few Sundays ago. There is nothing unusual about that, but it was a bit unusual that a newspaper report of it should have evoked a violent complaint in the correspondence column of said newspaper. The gentleman who scored me rather mercilessly describes himself as the author of a book called "Pictures of God and Other Anti-Bible Sermons." He is evidently one of the vociferous atheists who are making themselves so very noisy just now.

This objector proceeds to inform his readers that all preachers (with me as a horrible example) propound deliberate falsehoods to their congregations for which they have good scriptural precedent. For, he says, St. Paul justified telling lies for the glory of God—see Romans 3:7.

Any stick to belabor the Church—even a vaudeville imitation of a club. It seems as though the atheists are hard put to it when they are obliged to resort to such argufying. For the truth is that St. Paul is saying precisely the opposite in this particular instance. In one of the Psalms we read "the fool hath said in his heart, there is no God." You might just as well accuse the Psalmist of denying the existence of God.

In the third chapter of Romans St. Paul is discussing the objections of

certain unfriendly persons who are opposed to him. This is the line of his argument. The Jews have spiritual advantages because they have received God's special guidance—the "oracles of God." But, someone says, suppose the Jews have not believed the oracles; doesn't their unbelief ruin God's work? To which St. Paul replies—no, for God is always faithful even if every man turned out to be a liar. Our very unrighteousness only makes the righteousness of God stand out all the more clearly by contrast. Well, then, says some caviller, if my unrighteousness seems to strengthen the righteousness of God, perhaps it is good for me to be unrighteous; if, by telling lies, I make God's truth all the more plain, why should I be considered a sinner for telling lies? And St. Paul answers—you are playing tricks with language; you are not fair; God would condemn such trifling and your damnation would be just.

Here it is—"What advantage, then, hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God.

"For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

"But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid: for then how shall God judge the world?

"For if the truth of God hath more abounded through my lie unto his glory; why am I also judged as a sinner? And not rather (as we be slanderously reported, and as some affirm that we say). Let us do evil, that good may come? whose damnation is just."

It wouldn't hurt our atheistic friend to ponder this passage a little more personally.

Plans for reaching the isolated communicants of the diocese were worked out at the convention of the diocese of Colorado. Bishop Johnson, in his address, charged all schools within the church to be loyal, pointing out that the Church was bigger than any high, low, modernist, fundamentalist, broad, conservative, radical faction. Coadjutor Bishop Ingley dealt entirely with the need of personal evangelism. Here are the men they are to send to the General Convention: Clerical, Rev. W. H. Stowe, Dean Dagwell, Rev. S. E. West, and Rev. A. N. Taft; lay delegates, Messrs. Charles Alfred Johnson, W. W. Grant, Jr., C. J. Moynihan and F. E. Parks.



# THE CHURCH

AND

## LEADERSHIP

IN

## SOCIAL SERVICE

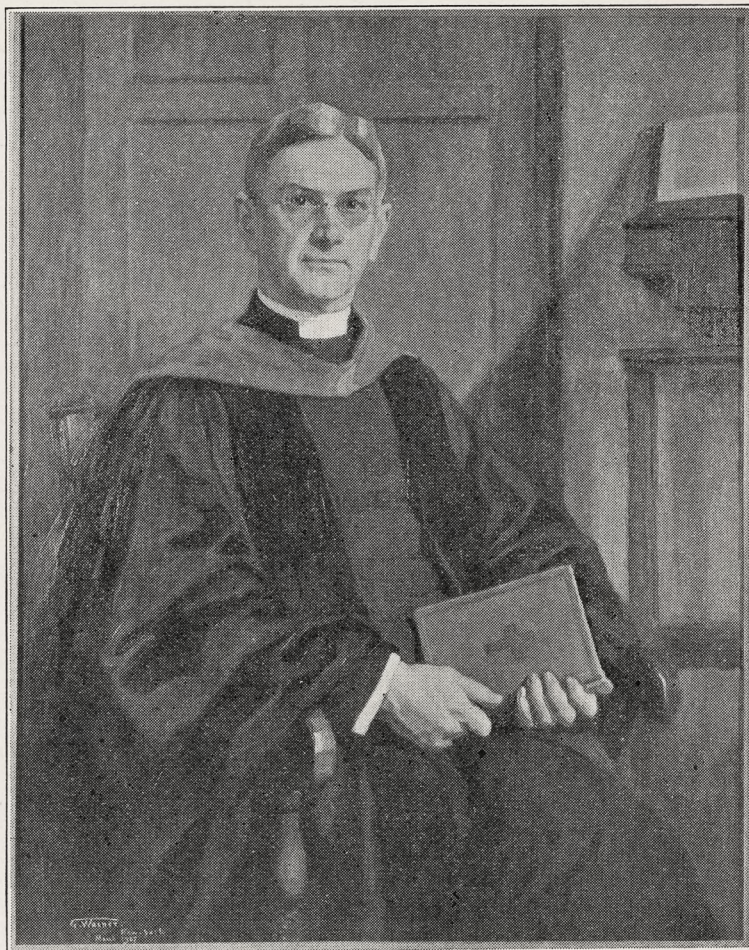
SERMON PREACHED ON  
SOCIAL SERVICE SUNDAY

BY

Rev. Frank Warfield Crowder

*Rector of St. James' Church*

NEW YORK CITY



A LEADER of religious thought once made this statement: "The religion of the Middle Ages was piety without humanity; it built cathedrals and it burned heretics. The religion of the twentieth century is humanity without piety."

The breadth of this generalization excites a doubt as to its accuracy. There is no doubt, however, that the wonderful movement for social justice has become the religion of many souls, and no doubt also that in this movement organized Christianity seems to play an inconspicuous part. This has provoked much harsh criticism of the Church, both by those within and outside its membership. Said one, "Against the corruption of our industrial system the Church has lifted up no clear and effective protest." Said another, "The Church is on the side of the privileged classes. The impression that it everywhere makes is that it is under the control of money. This power muffles its utterances and intimidates its leaders." And another: "Organized Christianity in the view of two-thirds of the industrial population is mere ecclesiasticalism and clericalism. By its apathy and indifference to the misery of humanity it has forfeited its leadership." The radical would bring the Church up to his point of view and would use its great organi-

zation for the carrying out of his program. The ardent social worker is often disappointed because the Church apparently gives so little money for the great philanthropies and so little of its strength to ministering to the physical needs of suffering men, women and children. Some time ago even a clergyman declared that Christianity's first concern should be the bodies of men, and having built up sound and healthy bodies it might then properly look after their spiritual welfare. To this end he would give the Church's buildings over to physicians and social workers, and turn them into lunch rooms, sleeping quarters and hospitals.

### CONCEPTION OF CHURCH

In these criticisms there is much that is undeniably true. But there is also much that is unjust and that shows a mistaken conception of the Church's mission in the world. Some of this misunderstanding arises from a confusion in the use of terms. What is meant in these criticisms by the word "Church"? In many instances the critics mean the clergy. It is needless to say in this presence that the clergy are not the Church, nor the sole representatives of the Church. That they should all be leaders in social reform is prepos-

terous. They have not, for one thing, the training and equipment necessary for the investigation of stock yards and steel corporations, the probing of illegal business combinations, the improvement of factory laws, the cleaning up of slums. Moreover, they have not the time. Ministers are bewildered in these days by the multifarious demands upon them and the hourly temptation to dissipate their strength in the doing of good works. Whenever a clergyman has yielded to this temptation he has ceased to be a prophet and pastor and has become simply "a middleman, a salesman for the countless causes of philanthropy and reform."

### MINISTER'S BUSINESS

Furthermore, this work is not primarily the minister's business. His part in the betterment of humanity is to help build it up by the ministry of the Word and the Sacraments, a work which, if well done, has its powerful effect upon social conditions. His task is not to "cry aloud and peddle at the crossroads" the wares of any one or of a half-dozen worthy philanthropies, or social reforms, but to help all who pass the place where he stands to realize that "One is your Master and all ye are brethren." His work is the enunciation and application of great moral



and spiritual principles, the preaching of the social gospel as proclaimed and practiced by Jesus Christ. Is this tantamount to saying that on specific social questions he should remain silent and allow great wrongs to go unrebuked? By no means. There are occasions when he should speak out though the heavens fall. I believe that the large majority of the clergy do speak out without fear or favor when their conscience demands. The Christian pulpit, in spite of all that has been said to the contrary, is the freest platform in America. But it should be remembered that the minister is not the weekly critic of society, and that he should practice careful reserve as to matters about which there is room for honest difference of opinion.

Then, again, these criticisms of the Church's social inactivity are sometimes aimed at organized Christianity as it finds expression in its councils. The warm-hearted social worker is angered when an ecclesiastical convention spends days in discussing the minutiae of doctrine and worship, and only hours in the consideration of social conditions which involve the life and happiness of millions. Here again there is truth in the criticism. The Church in its corporate capacity has been slow to register its approval of social reforms, the wisdom and righteousness of which have seemed beyond dispute.

#### TIMELESS CHURCH

But in this connection let us remember two things. First, the Christian Church is a timeless society, a movement for the ages, and therefore cannot commit itself irrevocably to any social system or political program. It must be able to shake itself free from all temporary social forms. It is quite conceivable that the time may come when the Church will be called upon to pronounce adverse judgment upon the very social democracy which is now promising such a noble enlargement of human life.

The other consideration is that the chief business of organized Christianity as of the individual clergyman is not to minister directly to the bodies of men, but to furnish humanity with great moral and spiritual ideals and the motive power to carry them into action. "A disgruntled parishioner of Newman's once objected that the Cardinal's preaching was interfering with the way he did business. 'Sir,' said Newman, 'it is the business of the Church to interfere with people.'" But that interference with the world is "a kind of total interference with its tempers and spirits, an effort to combat and correct irreligious points of view, rather than a hasty attempt to arbitrate every concrete dilemma that comes along." The Church is not a general utility committee to do any

good work in the community for which no other society seems to be fitted. As has been well said, "Philanthropy, though divine, is not the whole of religion. Christianity is concerned for more than the livelihood of man. Its central interest is not in well-ordered external conditions and social relations. Religion is devitalized by any reduction to terms of a mere enthusiasm for humanity, however glowing. It is inevitably cheapened by any dimming of its vision of the Eternal One in whom we live, by any substitution of a man-made Utopia for the holy community of the Republic of God."

#### OUR AIM

The ultimate aim of the Christian Church is indeed the uplifting of humanity. It is committed to a divine discontent with existing conditions, as long as they involve injustice and evil. Its social aims are partly those of the settlement, the political reform club and other social organizations. But its line of approach to social conditions is different, while its scope is far wider and its ideal far loftier. It approaches these problems from the spiritual side and from the standpoint of Christian principles, and then not content with the physical and social betterment of men it would show them that they are children of God and inheritors of the kingdom of heaven.

Who will say that in living up to this great task the Church is not taking its rightful place in the movement for social betterment? I do not think it is living up to it, but this ideal beckons it to its place of regal power. Most of these social problems are capable only of a religious solution. It is the Church's task to impart the religious spirit, and that not by ecclesiastical direction and control so much as by infusing its membership with religious ideals and filling them with moral and spiritual power, by imbuing the laity with a love of God and a passion for righteousness, thus raising up from among them the leaders of social reform, and through them bringing Christian principles to bear on all problems of society and politics.

This is really the gist of the matter, and this is how the Church should maintain a social leadership. It is to the laity that we must look, not primarily to the Church as represented by the clergy or even by its councils, but to the Church as unofficially represented by its laymen and laywomen. For you are the Church even more than the clergy and ecclesiastical conventions, and this is your peculiar task and one for which many of you are naturally fitted. In proportion as you perform it, and in proportion as others engage in it under the influence of religious

ideals, to that extent will the Church preserve its social influence and leadership.

#### A SOCIAL FORCE

I say "preserve," for Christianity has been the greatest of all beneficent social forces for twenty centuries. The abolition of slavery, the fostering of learning and education, hospitals, the advancement of women, these and many other social improvements can be traced to the influence of the Christian religion. They have been accomplished, however, not so much by resolutions of ecclesiastical conventions and by sermons from Christian pulpits on these subjects, as by the working of Christian principles in the minds and hearts of the rank and file of the Christian Church. And it is altogether noteworthy and significant that in these days of so-called decline in the Church's social influence, of the names on the lists of contributors to philanthropic and civic causes, and on the roll of their official and volunteer workers, the overwhelming majority are those of Christian people.

While it is upon this plan that the Church must chiefly depend for its part in the solution of social problems this does not mean that in an organized capacity it should not make many direct contributions to social welfare. Undoubtedly occasions arise when it should speak in no uncertain tones and strive for the righting of wrongs, although the divided state of Christendom prevents Christianity from speaking with one voice, and often the voice of many Churches does not appear to be the voice of the Church at all.

#### CHARITY WORK

Again, although it is not the Church's chief business to minister to men's bodies, nevertheless, there are works of charity and mercy that the Church can and should undertake in its corporate capacity. In mission fields and in certain parishes with a peculiar environment, these furnish the best channels through which to minister to the people. But in these, again, I think the Church does not make it its chief or even usual social contribution. Such methods are helpful when kept in subordination, first as illustrating the spirit of Christian brotherhood, and second, as furnishing a point of sympathetic contact with irreligious and alienated classes of people. But they often become hurtful when they usurp the chief place in a parish's life, and thus impose upon the clergy and other officers of the parish a too great burden of administration.

As measures of reaching the alienated masses these methods are but a drop in the bucket compared with what the Church might accomplish if among the laity the principle of Christian brotherhood were more



generally practiced and exemplified. The masses of people do not want clinics, employment agencies and social settlements from the Church. What they do want is to see Church people living measurably up to their profession in this matter of brotherhood, showing unmistakably that the Church is not a prosperous man's club, that its influence is not on the side of the well-to-do, that Church members are willing honestly to face

social questions, even if prejudicial to their own welfare, and that the Church's social interests are wider than those of any particular class of people in its membership. And it is to lack of this spirit far more than to any failure to commit itself to social programs that the alienation of the working classes from the Church is due.

The chief inspiration to this spirit of brotherhood is the example of

Jesus Christ, whose heart burned with love and sympathy for men, and whose life was given up to their welfare. By keeping our minds fixed upon him we shall keep our hearts aglow with the spirit of brotherhood and service. "Looking unto Jesus, the author and finisher of our faith," we shall walk safely and unerringly along the path of brotherhood and service which is the way that leads to life everlasting.

## NEWS OF THE EPISCOPAL CHURCH

### *In Brief Paragraphs*

*Edited by*

WILLIAM B. SPOFFORD

**S**ERVICES of unusual beauty and dignity were held last Sunday at St. James' Church, New York. The occasion was a Dedication Festival and Founders' Day, common in England where so many of our religious customs originated, but less known in this country. It is a time of thanksgiving to God and also a time when founders and benefactors are gratefully remembered. St. James' was consecrated on January 31, 1897, and the new church, which is one of the most beautiful in the country, was rededicated on February 1, 1925, hence this celebration on the Fourth Sunday after the Epiphany.

At the eleven o'clock service three memorial windows were dedicated. The sermon was preached by Canon Simpson of St. Paul's Cathedral, London. At the 4 o'clock service there was a great procession of the guilds and clubs of St. James' and the Holy Trinity, with music by four choirs. The sermon was preached by Bishop Thomas, formerly of Wyoming.

St. James' parish dates back to 1810 when a little frame church was erected on a hill that was once located at what is now 69th Street and Lexington Avenue. Outgrowing this small building a new and larger St. James' was built on 72nd Street, the congregation worshipping there for the first time in 1869. Fifteen years later a still larger church was built on the present location at 71st Street and Madison Avenue. In 1916 the Rev. Frank Warfield Crowder, D.D., became the rector of the parish and during his rectorate a still larger, more beautiful and greatly enriched St. James' Church has arisen on the foundations of the old. The church was completely turned around, a remarkable feat of engineering done by the builders of the new church, Jacob and Youngs. A tower was added; the interior was completely transformed so that today it stands

#### COUNCIL MEETING

**T**HE National Council and its Departments will meet in New York, February 7, 8 and 9. We face the very difficult task of cutting appropriations for 1928 by about \$400,000, because the reports from the various Dioceses of the amounts they expect to pay towards the quota of 1928 are approximately \$150,000 less than last year, when the Council had to cut appropriation \$251,000.

We need your prayers, my friends of the clergy. Will you not remember us in your services on the Sunday before the meeting?

JOHN GARDNER MURRAY,  
Presiding Bishop and President of  
the National Council.

as one of the most beautiful churches in the country, as our readers may see from the various pictures in this issue of THE WITNESS. The arcaded chancel, a memorial to boys in the parish who lost their lives during the World War, the beautiful baptistry, the transept chapel for small services, windows of exquisite stained glass and woodwork richly carved, as well as the furnishings of the chancel and the altars, with many other features, are memorials of those whose lives have entered into the fabric of St. James' Church.

The three windows dedicated last Sunday, the work of Henry-Wynd-Young, Inc., who have done a very large number of the beautiful windows in the church, make a total of 42 stained glass windows installed in the past three years. These windows are the work of the D'Ascenzo Studios of Philadelphia and of the Charles J. Connick Studios of Boston in addition to those done in the studios of Henry-Wynd-Young. There are today but nine unfilled spaces in a church which numbers sixty windows.

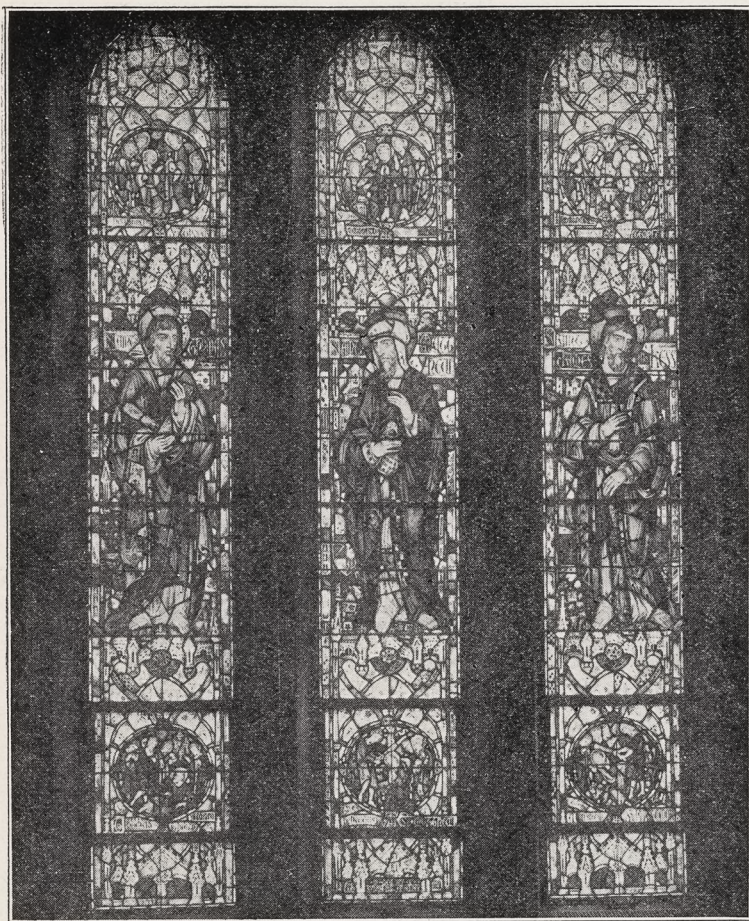
The woodwork, several details of which are shown in the illustrations in this issue, is the work of William F. Ross & Co., of East Cambridge, Mass., while the stone work and the altar, as well as the exterior and the tower, is the work of Jacob and Youngs of New York. The organ, which is one of the finest in New York City, was made and installed by the Austin Organ Company, of Hartford. The dorsal, shown in the cover picture, was made by Irving and Casson—A. H. Davenport Co., of New York and Boston; the candlesticks on the high altar by Calvert, Herrick and Riedinger, of New York, and those on the chapel altar were made in the R. Geissler Studios in New York. The lancet window pictured in this issue (Henry-Wynd-Young's) is one of a group on the south side of the church and contains the figures of the Apostles St. Thomas, St. Matthew and St. James the Less.

The photograph of Dr. Crowder which accompanied his article in this issue is from a portrait which hangs in the sacristy of the church which was done by the French artist, Georges Warner, at the request of the vestry. The reconstruction and beautifying of the church was under the architectural direction of Messrs. Cram and Ferguson, of Boston, the total expenditure being about eight hundred thousand dollars.

\* \* \*

I shall use but a few lines this week in telling you still more of the forthcoming Lenten issues; special series of articles for study groups written by the Rev. Alfred Newbery and the Rev. Irwin St. John Tucker. The former is now the rector of the Atonement, Chicago, was a missionary in China for five years, was assistant secretary of social service of the National Council, and is a brilliant writer. Mr. Tucker is at the





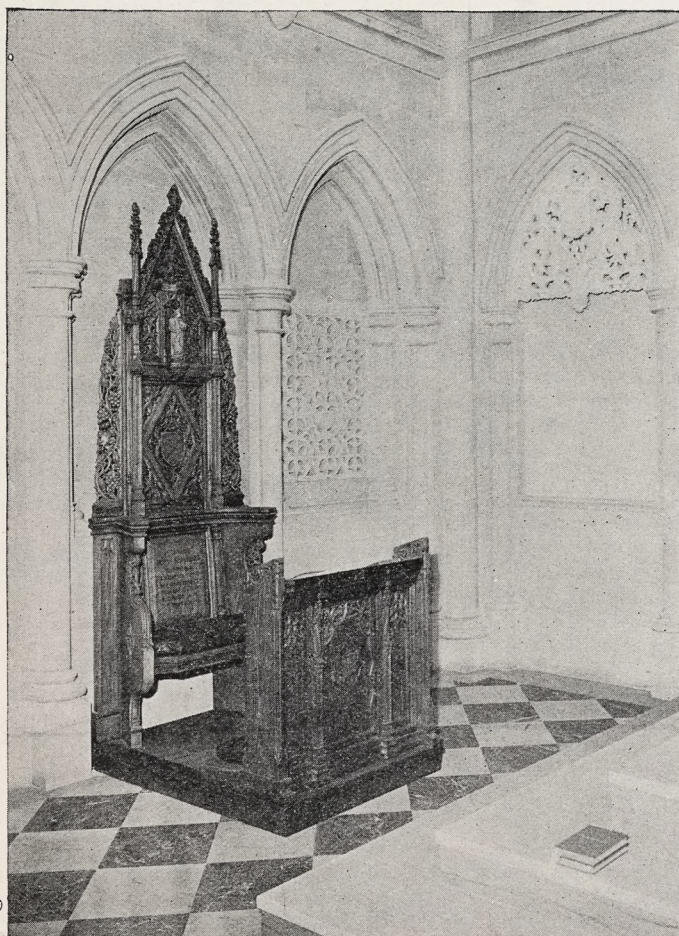
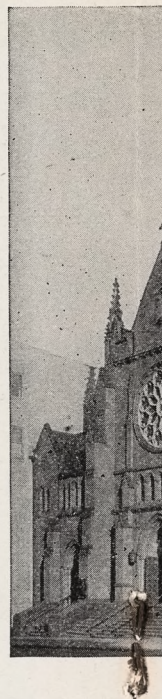
MEMORIAL WINDOWS

# St. James' Church

NEW YORK CITY



REV. F. W. CROWDER  
*Rector*

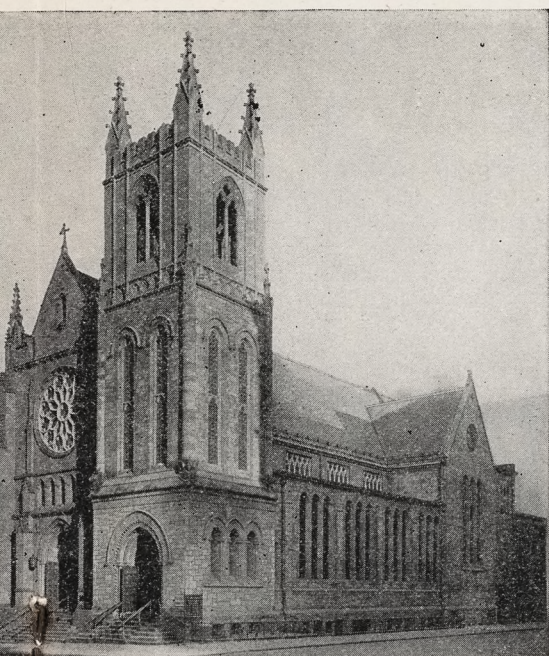


THE SANCTUARY CHAIR



THE CHILDREN'S READING CORNER

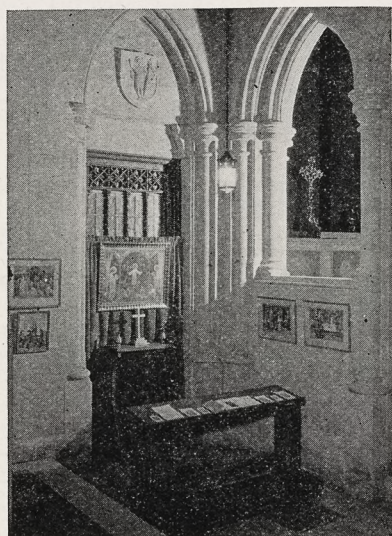




*Left:*  
THE  
RECONSTRUCTED  
CHURCH



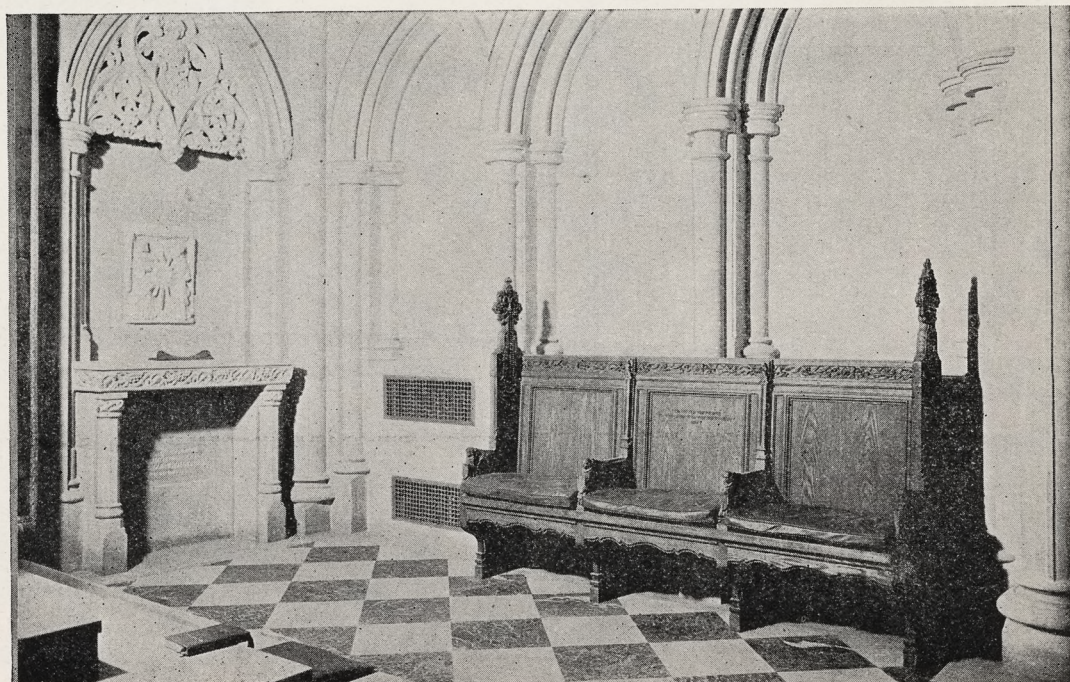
DETAIL OF THE NEW LECTERN



*Left:*  
CHILDREN'S  
PRAYER  
CORNER



*Right:*  
SANCTUARY SEATS





present time engaged in journalism, being connected with one of the great daily papers of Chicago. There will be the usual articles by Bishop Johnson, Dr. Atwater and Dr. Wilson, two unusual articles by Dr. Elwood Worcester of Emmanuel Church, Boston, on "Is Our Civilization Doomed?" and articles from a notable group of English writers, including Dean Inge, Canon Streeter, Canon Storr, Canon Adderley and the Rev. G. A. Studdert-Kennedy. The clergy will receive within a few days postals which we fully expect hundreds of them will fill out and return to us, ordering from ten to one hundred copies during the Lenten Season. Meanwhile, if there are any readers of this paragraph who are not having the paper delivered to their home each week by the postman send in your name and address with two dollars and Mr. Postman will call with the paper once every week for a year. It is a good time to start with these Lenten features coming along. Thanks.

\* \* \*

The reports so far received from the Dioceses as to what they expect to pay on their budget quotas for 1928 indicate a decrease as compared with 1927 of about \$150,100. At its first meeting in 1927, the National Council was compelled to reduce appropriations \$254,313. From the figures now in hand, the Council at its meeting to be held February 8, will be compelled to cut appropriations to the amount of \$400,000 in order to comply with the orders issued by General Convention in the adoption of the pay-as-you-go plan.

In the hope that this situation may be improved prior to the meeting of the Council, the Presiding Bishop has written or telegraphed the Bishop of each Diocese, which has told us to expect less than its Budget quota figure, urging him to use all possible efforts to supplement the report already made and thus preserve missionary work which must otherwise be sacrificed.

To the Missionary Bishops in the Domestic Field telegrams have been sent warning them of a pending reduction of 10 per cent in their appropriations. To the Foreign Field cables have gone indicating that the cut must be equal to 6 per cent of their Budget appropriations. When it is realized that a large proportion of the Budgets of these Missionary

Bishops is for salaries of missionaries, that these salaries are based on the minimum cost of living and therefore cannot be reduced, it is evident that the reductions in appropriations for work other than salaries must be far greater than the percentages indicated. The officers of the Council will recommend, of course, that the first cut, and probably in the largest percentage, will be made in the expenditures at the Church Missions House.

In contrast with this somewhat gloomy outlook, it is encouraging to learn that of the \$896,942 which the Council notified the Church must be paid in December on the Budget quotas, there has been received about \$826,000, leaving a shortage of only \$70,000, the exact figure being subject to final adjustment.

\* \* \*

The Rev. Selden P. Delany, assistant rector at St. Mary the Virgin, New York, says that Church unity is a long ways off. He also praised the Pope for attempting to remove errors and misunderstandings on the part of both Catholics and Protestants.

\* \* \*

The Rev. S. DeLancey Townsend, rector of All Saints', New York, for forty-one years, is to retire in May. He is to be succeeded by the Rev. George Trowbridge.

\* \* \*

The Rev. C. F. Potter, Unitarian, of New York, says that happy marriages are founded on laughter—on a good sense of humor. The remark doubtless needs a bit of interpreting in order to be safely passed on to

one's wife, but properly understood, contains wisdom.

\* \* \*

The Sports Bay at the Cathedral of St. John the Divine, which contains the window picturing prize fights, wrestling bouts, football games, baseball, and all other sports, was dedicated last Sunday.

\* \* \*

Bishop Anderson, of Chicago, is to be the guest speaker at the winter assembly of the Brotherhood of St. Andrew to be held at All Saints' Church, Chicago, on February 21st.

\* \* \*

I have been gently called for an error. I stated a few weeks ago that Bishop Tyler, of North Dakota, was to help Bishop Stires in the diocese of Long Island for six months. Immediately the North Dakotaites, not wishing to lose their Bishop for so long a period, wrote in to the diocesan office about it, with the result that the secretary there has been spending his time answering these epistles instead of attending to his job. Two months, dear friends, just two months, is all the Bishop is to be away. My error.

\* \* \*

The triennial convention of the Confraternity of the Mystical Life is to be held at Grace Church, New York, on February 13th. Speakers: Bishop Darlington, of Harrisburg; Rev. J. G. Banks, director of the Society of the Nazarene; Rev. Gilbert Symons, of Glendale, Ohio; Rev. Marshall Montgomery, of Newark; Rev. Eliot White, of Grace Church, New York; Miss Bertha Conde, au-



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thor; and Mr. M. P. Helling, of Kent, Conn.

\* \* \*

Churches, dioceses and institutions and individuals, as well, received bequests from the estate of Miss Ellen King, of New York, filed last week. The diocese of Ohio receives \$10,000; New York Mission Society, \$5,000; Bishop Burleson, of South Dakota, \$20,000, presumably for work in the district; diocese of Long Island, \$10,000; Bishop Leonard, a personal gift of \$25,000, and Bishop Rhinelander, a cousin, \$10,000.

\* \* \*

Cathedral at Garden City, Long Island, is to be a preaching center for the parishes of Queens and Nassau counties during Lent. Lenten union services are to be held there each Tuesday evening and here are the preachers: Bishop Stires; Rev. Samuel Shoemaker, of Calvary, New York; Rev. Selden P. Delany, of St. Mary the Virgin's, New York; Rev. Arthur Kinsolving, chaplain at West Point; Rev. Floyd Tomkins, of Holy Trinity, Philadelphia, and Presiding Bishop Murray.

\* \* \*

First American Conference on Church Unity met in Baltimore last month with 650 folks present. Great array of speakers, including Bishop McConnell, Methodist; Bishop Guerrey, of South Carolina; C. C. Morrison, editor; William Adams Brown, Union Seminary; Dr. Frederick Lynch, Congregationalist (I think). Findings: 1. "Sins against brotherhood which threaten to disrupt international, industrial and social life." . . . challenge the churches to get

together. 2. Lots of difficulties in the way, but do your best by "seeking the closest possible form of unity." 3. People in foreign lands care nothing about our differences so in the mission field "all churches are expected to urge their representatives to promote unity." 4. Colleges of churches were urged to become interdenominational. 5. Church papers asked to carry news of other churches, and articles by members of other communions.

\* \* \*

The clericus of Queens County, New York, had three bishops on hand at their last meeting: Bishop Tyler, of North Dakota; Bishop Blair Roberts, of South Dakota, and the Bishop of Long Island, who asked the brethren to make careful preparations for Lent. If I had known he was to speak on this I think I should have asked him to put in a word for THE WITNESS Bundle Plan. Can't tell—he might.

\* \* \*

The Rev. Dr. Stoskopf was the speaker at the last meeting of the Chicago clericus, his subject being "Carnivals, Bazaars, Card and Bunco Parties and Raffles." There is a subject for you.

\* \* \*

The 76th anniversary of the Protestant Episcopal Brotherhood of Baltimore was held at St. Michael's and All Angels, on January 15th. Speakers: Bishop Mikell, of Atlanta; Bishop Fiske, of Central, New York; Bishop Murray; Bishop Helfenstein, and Governor Ritchie, of Maryland.

\* \* \*

The Woman's Auxiliary of Ar-



"Jesus saith, 'If a man love me he will keep my words'."

*Detail of lancet devoted to Saint Jude, from a series of windows in Saint James' Church, New York City.*

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kansas held an Educational Day last week at St. Luke's, Hot Springs, with Miss Laura Boyer, author and of the staff at "281" as the guest. More attention was urged paid to social service, religious education and missions.

\* \* \*

The daily papers do love to tell the world about church scraps. There is apparently one on at Trinity, Waterbury, Conn., which is so exciting that it is Associated Press news. Had a parish meeting and voted 66-61 to ask their rector to resign. Someone said he was not a gentleman; there was nearly a fist-fight as a result, and a good time was had by all. Nothing like keeping things pepped up in a parish. Incidentally, the rector says he isn't figuring on resigning, standing on his canonical rights. So the newspapers will doubtless get some more copy there. Dear, dear, "how these Christians love one another."

\* \* \*

The Rev. Z. B. T. Phillips, of Epiphany, Washington, D. C., new chaplain of the United States Senate, is delivering a series of lectures on the Bible at Old St. Paul's, Baltimore.

\* \* \*

I ought to give a column to the news that comes to this desk about the 25th anniversary of the rectorship of the Rev. Thomas J. Lacey at the Redeemer, Brooklyn. He has done a most remarkable work there, especially with the foreign born. Services, dinners, and prominent speakers marked the celebration, and doubtless a gift, though I get no report of one.

\* \* \*

There is a Chinese Sunday School in Baltimore connected with Emmanuel Church. They all had a meal together at a Chinese restaurant the other day, with forty Chinese pupils present. The rector, the Rev. Hugh Birkhead, was there, and the address was made by Mr. Lee Lang, who has been a pupil of the school for thirty years.

\* \* \*

Bishop Murray told the ladies who gathered at the annual meeting of the diocesan auxiliary in Upper South Carolina of the place the women have in the life of the Church. The Rev. H. H. Barber, of Augusta, Ga., lectured on prison reform and there was talk by various speakers on the tasks before them.

\* \* \*

Convention in Tennessee January 18 and 19 at the Advent, Nashville, preceded by a day of conference for the clergy on evangelism. The convention business was largely routine. Delegates to General Convention: Clerical, Rev. W. C. Whitaker, of Knoxville; Rev. E. P. Dandridge, Nashville; Rev. Oliver Hart, Chatta-

nooga; Rev. C. F. Blaisdell, Memphis. Lay delegates, Messrs. Z. C. Patten, of Chattanooga; George M. Darrow, of Murfreesboro; Charles S. Martin, of Nashville, and J. B. Vesey, of Memphis.

\* \* \*

Bishop and Mrs. Gailor are to take a trip to the Holy Land in the Spring.

\* \* \*

The diocese of Springfield (Illinois) gave to the National work of the Church in the year just ended a larger sum than ever before in history.

\* \* \*

They are putting on Gilbert and Sullivan tonight at the Children's Theatre, New York, for the benefit of the building fund of the Heavenly Rest, New York. The cast is made up of forty young people of the parish, trained by the organist, Mr. Theodore Winkert.

\* \* \*

The National Church Comity Conference, meeting in Cleveland, urged that there should be but one church of each 1000 population, and that that church should be thoroughly well equipped. It was pointed out that there were communities of but a few hundred people that were struggling to support a half dozen churches.

\* \* \*

Dr. Bowie, rector of Grace Church, New York, in a sermon last Sunday, stated that the recent Encyclical of the Pope's simply serves to show how far the churches are apart—that there is no ground for the statements it contains either in the Bible or in history.

\* \* \*

Maude Royden, famous Londoner, said that we need to listen to the new revelation of God that is contained in books of science, in a sermon preached in Philadelphia. "Hasn't it occurred to you that the Lord's teachings is utterly scientific. I feel that some scientist should write a life of Christ to show that God spoke to men in the same terms as scientists."

\* \* \*

Rev. Angus Dun, of Cambridge

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Theological Seminary, spoke to the young people of Trinity, Boston, last Sunday on the subject, "A Year in the Enemy Country." Mr. Dun was studying in Germany last year.

\* \* \*

The House of Bishops of the Chinese Church addressed a Pastoral Letter to clergy and laity. Notwithstanding all persecution and advers-

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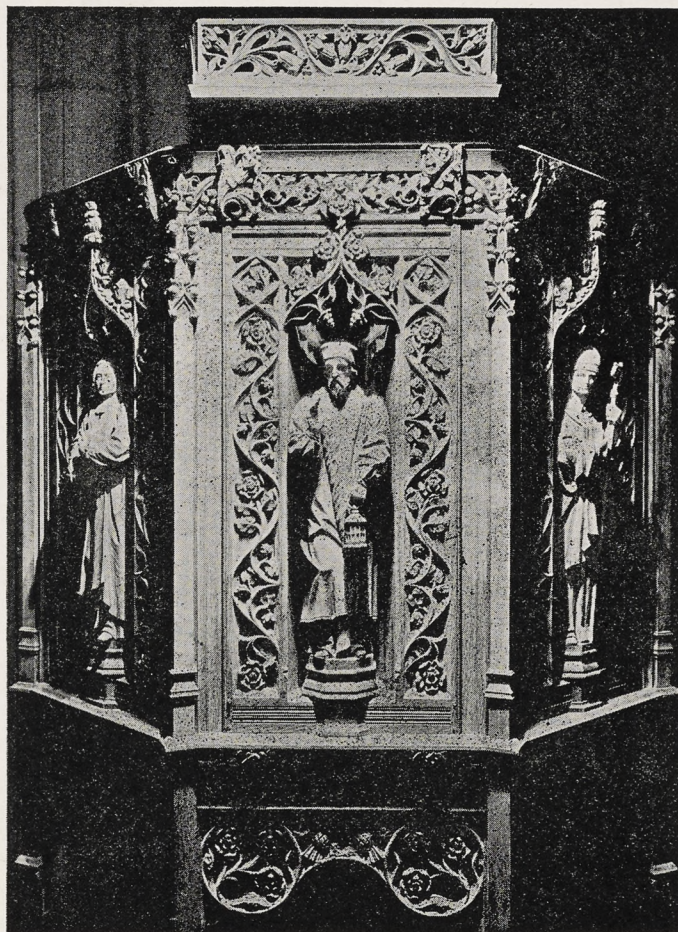
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*Detail of the New Pulpit  
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ity, the letter says, "We feel convinced that the victory of the Gospel of Jesus Christ is already assured in China, and that its claim is being established to be the one force which can unify and bring peace and salvation to this great country. . . . The one hope for China is Christ, and when other teachings have failed, the oppressed and starving people of this land will surely turn their longing eyes to Him. . . . We believe that China is ready even now for the Gospel, and the question that we would press upon our fellow members of the Chung Hua Sheng Kung Hui is this: Is the Church ready to be the means of dispensing the Gospel to those whose need is so deep and so pressing?" . . .

\* \* \*

The Rev. Spence Burton, of St. John the Evangelist, Boston, was the speaker last Monday evening at the Advent, Boston, his subject being prison work.

\* \* \*

Mr. Arthur Andrews, who died recently in England, was for 56 years the bell ringer of Canterbury Cathedral. He rang the bells at the enthronement of Archbishops Tait, Benson, Temple and Davidson.

\* \* \*

A retreat for laymen is to be held in Pennsylvania February 5th, to be conducted by the Rev. Thomas A. Conover, of Bernardsville, N. J. The following week one for women is to be conducted by the Rev. George L. Richardson, of Burlington, Vermont. The place has not been definitely settled, but likely as not it will be at Westtown. A meeting is to be held this week at the Church House, Philadelphia, to work out the details.

\* \* \*

Christ Church, Springfield, Mass., will become the cathedral of the diocese of Western Massachusetts if the proposal of Bishop Davies' is accepted by the parish. The vestry has already agreed to the plan.

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