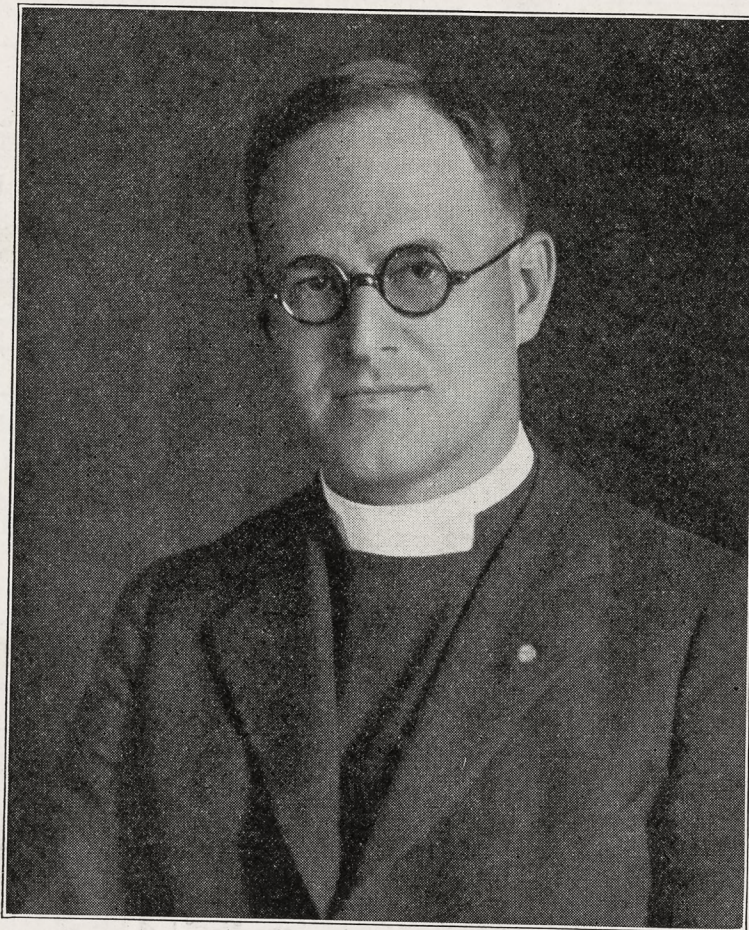


The **WITNESS**

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The Salary of Your Rector

By

GEORGE PARKIN ATWATER

IT HAS been my privilege to know several hundred vestrymen of our Church. I have met them at Diocesan Conventions and elsewhere. They are a loyal, conscientious and energetic body of men. Without their labors the Church would languish in our land.

I wish to make an appeal to them to undertake a constructive measure that will be not only an act of justice but a bit of good stewardship of the interests of which they are trustees.

For the good of the Church I would urge you to do this simple thing: *Increase the salary of your rector every year.*

I could write a volume in defense of this practice. But our vestrymen are men of keen minds, and they may readily grasp the fundamental wisdom of such a practice. I venture, however, to suggest a few of the reasons.

Your rector is a human being with a natural concern for his continued usefulness and the protection of his family. But he needs, like any other man, the stimulus that comes from appreciation, and the returns that come from achievement. In every other line of work, successful effort is rewarded by increased remuneration. There is no reason why a clergyman should be excepted from this universal practice.

Clergy now seek advancement by moving from place to place. It is a disastrous system. It deprives parishes of the results of their own labors, for a well established ministry in a parish has cumulative power.

It too often happens that a rector today is going on year after year with no increase of salary. No matter how splendid his labors, his remuneration remains constant. As a result he often finds himself harassed

by small debts, worried by unexpected expenses, and frightened by the possibilities of the future. His work then suffers. He becomes restless. But if each year you raised his salary, he would take heart, and do his best to deserve it. It would be not only a help to his purse, but to his heart, for it would show appreciation.

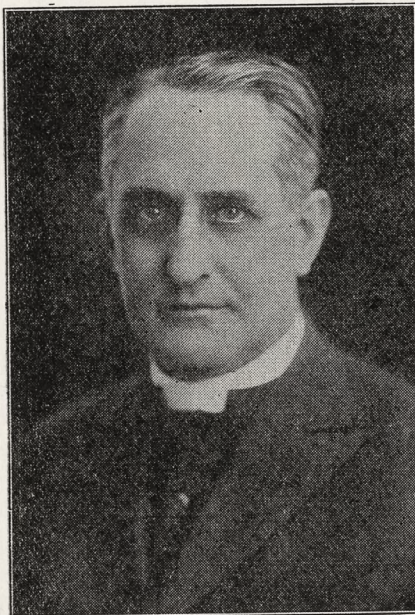
The vestrymen may say, "We cannot afford to do it." May I reply that in the long run *you cannot afford not to do it.* No matter what other obligations rest upon you, this is a primary obligation. It is so,

for in the long run the growth and stability and usefulness of the Church will depend upon the type of clergy enlisted to do its work. A restless, underpaid, dissatisfied clergy will bring futility to the efforts of the Church more quickly than any other one thing. You are men of good judgment, you vestrymen, and you realize that the most valuable asset a parish may have is the proper leader. You have no right to divert a single dollar to any material project or to any cause beyond the parish until you have paid to your rector a proper salary. No sentiment, no appeal to support general projects, no ambition to have material structures, should divert you from this plain duty.

The ministry will not be attractive to the right kind of men, so long as it fails to protect its clergy from the humiliation of debt and anxiety, and so long as it shelters an economic

fallacy which deprives the minister of the normal satisfaction of good work, well done. The clergy are not mercenary. But they are in a delicate position. And they shrink from asking what they often so sorely need.

I realize that vestries often feel that their rector is not quite the man for the place. They feel that to increase his salary would be to encourage him to remain when they would be glad to have him go. In spite of such instances, I am absolutely confident that the practice is sound and would not only relieve the



DR. ATWATER

restlessness of the clergy, but would stimulate them to do their best. It might change an ineffective rector into an effective one.

If your rector is reasonably suited to his work, if he is a good pastor, as he should be, if he keeps in contact with his parish, as he should do, the very easiest financial task laid upon the vestry would be to give the people an opportunity each year to show appreciation by raising his salary. Many parishioners, who would hesitate to make a gift to the rector, would be glad of the chance to make an additional contribution to his salary. The vestry may be actually obstructing the desire and generosity of the people.

Let us suppose that the salary was raised \$200 each year. Do you think it would be much of a task for each of ten vestrymen to secure additional subscriptions for twenty dollars for this purpose. I am sure that in the majority of parishes it would not.

Under any circumstances it would not be a hardship to try this plan for a few years. You could not become very much involved in expense in making such a trial. And you would have the satisfaction of knowing that you were supporting an effort, which, if successful, would establish a principle within the Church that would encourage the clergy and stimulate them to their best efforts.

May I venture to say frankly that some parishes, among them my own, have reached a maximum salary for the parish. The principle need not apply to them. I am making this appeal for my brethren of the clergy because they hesitate to open their hearts on this subject. They suffer and are silent. The best Christmas gift I could have this year would be to have some vestryman write me at 29 Grace Court, Brooklyn, that his vestry has acted upon this appeal.

Does God Punish Us?

By

REV. G. A. STUDDERT-KENNEDY

I WAS told a story the other day that made me sit up and take notice. A parson or a minister, I do not know which, and it does not matter, anyhow, went to see a family in trouble. They had been through deep waters before; and this was the climax of a whole series of terrible misfortunes. An accident had crippled the father, the war had taken a beloved son, and now the daughter had been wronged and murdered by a man who was either a brute or a lunatic. The minister said that "God in His infinite wisdom had seen fit to send upon this family sorrow upon sorrow!"

Now that statement, although I am sure it was meant to be both kindly and comforting, seems to me to contain a barbarous and blasphemous doctrine.

Did God plan and send the accident? Did God send the war? If the murderer was a lunatic, did God make him mad? If he was a callous brute, did God send his callousness and brutality? If He did any

or all of these things, then I hate Him with all the power of hatred that I have for what is cruel and bad.

THE PROBLEM OF EVIL

I cannot and will not worship any God who is not good in the same sense in which I use that word when I say that a man is a good man, or a woman a good woman. It is no use telling me that God had some mysterious purpose in sending these things.

No purpose, however mysterious or good, can make it right for God or man to cause a war or commit a murder. The fact is that religious teachers seem at times to confuse God and the devil, and mix up the spirit of good with the spirit of evil. They try to explain evil by saying that it comes from God.

Now I cannot explain evil. The problem of evil is the one utterly insoluble problem in the world. It is no explanation to say that evil comes from the devil, because then you must explain the devil. It does not explain evil to say that the devil sends it, but it is a much better way of thinking than to say that God sends it. That is a lie, and the blackest of all lies, for the simple reason that it makes evil seem good.

I cannot explain the devil. I am not even sure that there is a devil. I have never been able to see how a perfectly evil person could exist. It seems to me that evil must in the end destroy itself, and that a perfectly evil person would of necessity perish self-destructed. But there is evil in the world, and, though I cannot explain it, I know two things about it, and to those two things I must stick. I know that evil is not good and does not come from God. I know that I must hate evil and seek to destroy it. I hate accidents, and my duty is to use my intelligence and energy to prevent them. I hate war, and my duty is to strive in every way to abolish it. I hate disease of the body or the mind, and my duty is to cure and prevent it.

SORROW DOES NOT COME FROM GOD

But if God sends accidents and plans them, what is the good of trying to prevent them? If God causes war, what hope have we of abolishing it? If God sends disease, what sense is there in fighting disease?

This talk about God sending sorrows upon people is not only muddleheaded, but is wicked and wrong, however pious it sounds. We must be quite clear in our minds about one thing. God is good, altogether good, and in Him there is no evil at all.

Sin and sorrow do not come from God, but from the enemy of God, the source of evil. What that source is I do not know, and do not need to know. It is enough for me to know that I must fight against sin and sorrow. If possible, I must destroy them. If that is not possible, I must never let them destroy me.

THE CROSS OF SUFFERING

Upon this poor family much evil had come, and they must have been sorely tempted to let it kill their love of God. What they need to know is that God is not sending their sorrow, but suffering with them.

That He is suffering with them as the most loving friend they have is suffering with them, and, by His sympathy, helping to bear their sorrow and not let it break their spirit or drive them to despair. That is what Christianity means.

God is like Jesus. That is the best picture we can have of Him. He is like Jesus Christ Who took to His heart all the sin and sorrow of the world, and suffered for it. That is what God is doing all the time, suffering and striving with us to make the world perfect and destroy all the evil in it. But why should He suffer if He is Almighty? Why does He not abolish all evil at once and make a perfect world now?

To that great question there seems to me to be only one really honest answer. God does not make the world perfect at once because He cannot. It is impossible. The way He works is the only possible way. It costs Him agony and costs us agony, but it is the only way. There is no evidence anywhere in the world for the existence of a being who could make the world perfect in a moment.

There is evidence everywhere in the world for the existence of a being who is perpetually striving and suffering to make it better and better, and who calls us to strive with him. What we are tempted to do is to give up trying, and to despair. We are tempted to say to ourselves that evil is stronger than good, and it is no use fighting against it either in ourselves or in the world. When we do that we fall away from God and go out unto the darkness.

THE BATTLE AGAINST EVIL

We are like soldiers who throw down their arms in a battle and refuse to follow their captain or to fight any longer. When I say "I believe in God Almighty," I mean that I believe in the good Captain and am certain that He will conquer in the end, and that, therefore, I will not despair, however hard and long the battle be, and however many wounds the struggle brings. But I do not believe my Captain sends the wounds, or wills the sufferings I endure. I know He does not.

Even when we sin and suffer for it, God does not send the suffering; it is the inevitable result of sin. Sin and sorrow are two sides of one thing and God is battling against both, and calling us to battle, too.

If a man misuses his body and contracts disease, God does not send or will the disease, it is the inevitable result of the sin. God's will is that he may be cured of both. Doctors are striving to cure diseases even when people by ignorance and folly have brought them upon themselves, and in doing so they are doing God's will.

OUR JOB

Religion cannot explain evil, nothing and nobody can explain it. Our job is not to explain but to destroy it.

There is a great battle to be fought in the world against those very evils which the minister said God sent—against accidents, war, disease, and crime. God is our Captain in that fight, and when we say "I believe in God Almighty," we take a Christian soldier's oath to strive with sin and sorrow, and never to give

in. Here was a family of sorely wounded soldiers tempted to lay down their arms and surrender to despair, and they were told that God Himself had wounded them.

That is strange comfort indeed. We are not fatalists, but free fighting Christians who know Him in Whom we have believed.

I believe that evil dies

And Good lives on, loves on, and conquers all.

All war must end in Peace. These clouds are lies.

They cannot last. The blue sky is the Truth,

For God is Love, pure Love. That is my Faith,

And in that faith I'll fight until I die

To live, and see my Captain face to face.

Reprinted by arrangement from THE TORCH, organ of The Industrial Christian Fellowship.

Let's Know

By

REV. FRANK E. WILSON

PHYLACTERIES

AT THIRTEEN years of age every orthodox Jewish boy begins the use of the phylactery. There are two of them—the arm phylactery and the head phylactery. As the names imply, one is worn on the arm and the other on the forehead.

The use dates back to some two centuries before Christ and is based on two texts found in Exodus and two in Deuteronomy. They all say practically the same thing, referring to the necessity of Israel's remembering God's dealing with His chosen people—"it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes." Many interpreters of the Law understood this to be a metaphorical statement, urging Israel to be faithful to God both in thought and in action. But the literal interpretation won the day and, particularly among the Pharisees in the days of our Lord's ministry, it became an article of faith to wear these actual texts on the arm and the forehead.

The phylacteries were small boxes made from certain kinds of leather taken from a "clean" animal and fastened together by twelve stitches, one for each tribe of Israel. Inside were pieces of parchment containing these four texts from the Old Testament, written in a special way with a special kind of ink. Leather thongs were used to bind the boxes in place. The arm phylactery was strapped on the inner side of the bare left arm just above the elbow, so that when the arm was laid across the breast, the phylactery would come just over the heart. The head phylactery was bound around the head. In the days of our Lord's ministry many Jews wore them all day long and the Pharisees in their characteristic extravagance made them as large as possible in order that everyone might observe their extraordinary piety. It was one of the things for which our Lord soundly rebuked them. They "make broad their phylacteries" as an external sign of religious zeal while at the same time they were thinking evil

thoughts and acting like heathen to their fellowmen.

The phylactery is still used today among the orthodox Jews but it is worn only at daily morning prayer. First the arm phylactery is put on, each strap being wound about the arm in a prescribed manner while the worshipper pronounces the following benediction—"Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us by Thy commandments, and hast commanded us to lay the *tephillin*" (the Hebrew word for phylactery). Then the head phylactery is strapped on with a similar prayer. After the devotions are ended, they are removed in reverse order with equal care in the unwinding of the thongs. The ceremony is called "laying the *tephillin*."

It is one of those external ceremonies which may be either a help or a hindrance. As a symbolical reminder of loyalty to God, it is not without its commendable aspect. But when the thing itself becomes some sort of magical amulet and the wearing of it becomes necessary to righteousness, then the value of it vanishes. Our Lord condemned the Pharisees not for using the phylactery but for abusing it.

Pen Portrait

THE REV. C. RANKIN BARNES is the rector of St. James Church, South Pasadena, California. He was born in Wisconsin in 1891, his father, now rector at San Diego, being at that time rector at Manitowoc. He graduated from the University of California in 1912 and from the General Theological Seminary in 1915, taking his B. D. degree in 1919. His entire ministry has been in California, first in the Imperial Valley, later at Holtville, and in 1918 taking charge of his present parish. He is a leader in social service work, as well as being the popular leader of young people. He was a deputy to the last General Convention and was recently appointed chaplain of the Bishop of the diocese.

Hearts and Spades

By

CAPTAIN MOUNTFORD

PERHAPS some of us are placing the emphasis on the wrong things. We do not intend to do so, any more than the farmer who said to his druggist, "Now be sure and write plain on them bottles which is for the Jersey cow and which is for my wife, I don't want nothin' to 'appen to that Jersey cow."

The danger of putting *things* before persons is never far from any one of us, and in this matter of keeping the heart ahead of the spade we simply have got to give a larger place to prayer. What are men better than sheep or goats that nourish a blind life within the brain, if, knowing God, they lift not hands of

prayer both for themselves and those who call them friends?

If we reasonably controlled our evening hours we would not be so mentally fagged as to require to remain in bed until the last minute each morning. That Psalmist who bids the Saints rejoice in their beds has more devotees today, than the other fellow who wrote "My soul fleeth unto the Lord, before the morning watch, I say, before the morning watch."

The morning prayer time has become so abbreviated that the best that some of us can do is to try to approach the throne of grace and shave at the same time. If we were challenged as to the character of Him with Whom we had pretended to commune we should be speechless. No man can dash to the Throne and mumble some phrases—hurry away and yet expect to see the King's face or hear the Master's voice. "You write as one who looks long and often into the King's Face," said Spurgeon to Mr. Gladstone.

"I will lay me down and take my rest, for it is the Lord Who maketh me to dwell in safety."

"When I awake I am still with Thee."

The one is the result of the other, and the prepared heart says with regard to the appointment in the bed-chamber or at the Sacramental Altar, "When Thou saidst—Seek ye My Face, my heart said—Thy face Lord will I seek."

If we neglect our prayer-faculty it quickly atrophies, and, not to grow, may become sin.

We are here and all born little, just because we're here to grow. *What is Sin?* Why sin is not growing; all that stops the growth within, plagues the eternal upward impulse, stunts the spirit—that is sin. But he who has a quiet morning appointment with his Lord, knows what the "daily increase" of his confirmation prayer means, because he is getting that increase. Let us be thrifty husbandmen in the matter of the precious morning hours.

Citizenship in The Kingdom

By

REV. FRANK GAVIN

EXACTLY nineteen hundred years ago our Saviour was fulfilling His earthly mission of evangelization that this world might be transformed into something better. The world spoke according to its wont and nailed the Son of Man upon a cross, writing above Him, "Here is the King of the Jews," though He had said: "My Kingdom is not of this world."

Eighteen centuries ago, the Roman Empire, which was the spirit of the world incarnate, decided that Christianity must be crushed. This was in the year 128. A century later, Christianity was growing, despite persecution. A dilettante Oriental came to the throne of the Caesars and began to patronize the Christian faith. In his private chapel, he is said to have placed the busts of Abraham, of Apollo and of Christ. His mother was even allowed to listen to Christian instruction.

Sixteen hundred years ago, he who sat on Caesar's

throne seriously contemplated going over to the feeble sect built up from the blood of martyrs. The kingdoms of this world were reeling to their foundations because of the attack of that kingdom of which you and I are members. What persecutions could not accomplish, the benign condescension of the world achieved. Christianity became established, and for sixteen hundred years we have been reaping the whirlwind.

WORLD RECAPTURES THE CITADEL

Christ said: "My kingdom is not of this world." But the Church has diluted its beliefs and abated somewhat of its charter of freedom. The kingdoms of this world have conquered by kindness where they failed by persecution. The climax came when disorganized Christendom within our memories failed to stop Christians fighting together in the bloodiest war of history.

A colony of heaven—is this what we are? What does the phrase mean to us? Which is our true home—the world about us or the world of which Christ is King and Head? What is the real standard of our lives? Is it "Safety first," "Take care of yourself," "Get there first, or somebody will beat you to it," and the other familiar maxims, or is it "Love your enemies," and the charter of Christ's freedom? May I suggest that, as citizens of heaven as well as loyal citizens of the United States, we undertake the task of self-examination, of scrutiny of our own hearts and lives? We who inherited the victory of the last war were guilty of the sorrow. We who reaped the fruits of peace had a share in begetting the horrors of war. Self-examination and penitence become us. What are our standards?

WHERE IS TRUE CITIZENSHIP?

I will suggest some homely illustrations. Do you find being religious a strain? Are you at home in God's sanctuary, or is even this lovely house of worship foreign, alien, queer? Do you bring to morning and evening prayer the response of your heart's love to the love of God? Is religion with you on the outside instead of at the center of your life? Where is your true citizenship?

I remember the comment some years ago of a friend with whom I shared a retreat. I had asked him:

"What makes all these retreaters look so sour and sad and solemn?"

"It makes them uncomfortable to try to be pious," my friend answered.

We've got to divest religion from this kind of abstraction from life, from the sense of being abnormal. You cannot be a stranger in your own household and yet call it yours. Why should we be ill at ease at God's board? If the church is the Father's house, and if prayer is the life of the soul, we need deeper experience of family life so that we shall not feel as if we were only occasional guests.

Come now—being good is only being natural, if we are citizens of heaven. It is a strain, if we are not. Making a tremendous effort to be a Christian, suggests that we are not used to it. God's house should

not be to us a place of starch; for it should be easy and comfortable to worship, praise and pray.

CHARACTERISTICS OF HEAVEN'S CITIZEN

Let us come to a practical conclusion. If our citizenship is in heaven, let us carry back from it something of its flavor and spirit as our standard for the life of the world about us. Reverence, thanksgiving, appreciation, devotion—these should not be voted peculiar only to our short experience in church. Let us bring the courtesy of the sanctuary into our every-day life. How can we be rude and peevish at table in our homes, if at each meal Christ is an unseen guest?

From the standards of citizenship in heaven, let us take out the norm for life on earth. In loyalty to the King of kings, the tragedy of whose death we re-enact in the sacrifice of the altar, where also his resurrection is represented, let us die to all standards lower than those our heavenly citizenship entails. Dying in that death, let us rise to His resurrection life.

May Christ lift us up to see as He sees the horizons of the world, to feel as He feels the suffering of all human creatures, to love as He loves beyond the boundaries and the canons of here and now! He can do this, if we are loyal to the terms of our true citizenship in our outpost of heaven.



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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

IN COMPANION articles published in the current issue of *The Review of Reviews*, leaders of both the Presbyterian and Methodist Episcopal churches warmly welcome the proposal made by the recent General Convention for a conference of the three churches "looking toward organic union."

Dr. Henry Sloane Coffin, president of Union Theological Seminary, and a recognized Presbyterian spokesman, views the discussion of unity as "opportune and hopeful," while Bishop William Fraser McDowell of the Methodist Episcopal church declares the "reasons for union are compelling and urgent."

"It would be most wise," declares Dr. Coffin, "for representatives of these three great bodies to meet and seek to explore their existing oneness, their dissimilarities, and the possibility of an inclusive organization which might embrace them all without sacrificing any part of their distinctive inheritance or impairing their freedom in Christ."

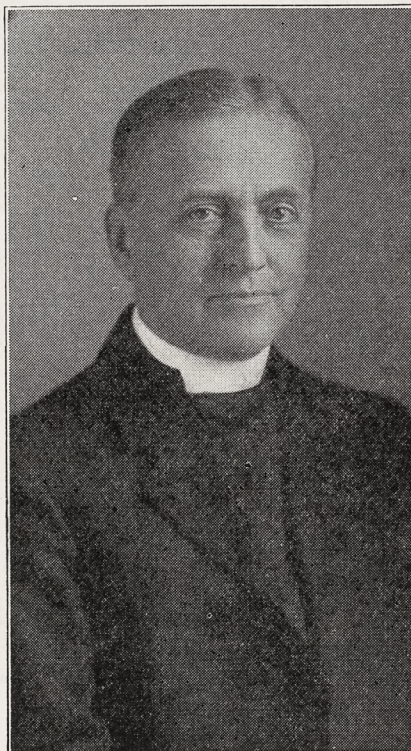
Dr. Coffin advances several factors which he terms favorable to a movement toward church union.

"Historical study of the New Testament makes it plain that there were divergences of belief in the Church of the First Century," he says. "All its members shared a new life with Christ in God; but they differed in their interpretations of many things. Unity does not require doctrinal uniformity."

"The least formal and least churchly communions are building Gothic churches, adopting ecclesiastical symbolism, keeping the main festivals of the Church year, emphasizing the sacraments and using prayers from the heritage of the church; while the more formal communions are craving more freedom in worship and adopting many of the methods of evangelism and social fellowship which have been developed in communions of an extreme Protestant tradition."

"When Christian life is thought of as the life of society in its industry, politics, education and amusements, then no small sect is sufficient to Christianize society. Divisions are irrelevant and wasteful."

Bishop McDowell, noting that the Methodist Episcopal church in May took steps toward working out a plan of union "with like-minded churches," declares: "I think we feel as keenly as any that whatever the historical occasions were that led to the organization of these denominations, the original reasons have in many cases



REV. J. A. SCHAAD,
Meets With Georgia Youths

long ceased to exist, and that now the reasons for union are more compelling and urgent than are the surviving reasons for separations."

An even million is the goal of the women's committee for the Cathedral of St. John the Divine, New York—for a transept. There is \$173,000 still to be raised, the chairman, Mrs. Edmund L. Baylies announcing that they hope to raise it through a very large number of small gifts.

Speaking of Cathedrals here is a little story from the magazine, *The Good Work*, a Roman Catholic publication;

A Jesuit missionary, sitting outside his mud and thatch hut at one of the out-stations in Madagascar, received a deputation of young folk.

"Father, we want a Cathedral."

"A Cathedral!"

"Yes, Father, a church with an altar and pictures and a bell, a big church, to hold twenty people!"

A district conference of the Young People's Service League of Georgia, was held recently in Augusta. Banquet, talks by Deaconess Byllesby of

Christ Church and Bernard Williams of Savannah; then a business meeting to figure on ways of raising \$1000 that the young folks are to give to a diocesan summer camp. The Rev. J. A. Schaad conducted a service in preparation for the Holy Communion celebrated the following morning.

* * *

Bishop Gilman, in the *Newsletter* of the district of Hankow, says that many of the Chinese clergy, feeling that the prospect of self-support from their poor parishes is a long way off, are considering following the example of St. Paul and in some way providing for at least a good share of their income. One of the newly ordained deacons is planning to take up stocking knitting.

* * *

The Rev. Rodney F. Cobb, rector at Austin, Minnesota, recently conducted a preaching mission at Gethsemane, Appleton, Minnesota, about which the rector, the Rev. John E. Rowell writes in superlatives.

* * *

Dean Jackson of Grand Rapids, Michigan, delivered an address the other evening on the General Work of the Church at a supper parish meeting at Emmanuel, Petoskey, Michigan. This town is the point farthest north in the diocese of Western Michigan, located on Little Traverse Bay. The Rev. Edward S. Doan is rector there.

* * *

The Church of Our Saviour, with its old fashioned spire, was a landmark on the Richmond-Charlottesville Highway in Hanover County, Virginia. This old Episcopal church, built before the War Between the States, was entirely destroyed by fire on November 25th. Its history is interesting in that the first money for its building came from far-away China. The Rev. Robert Nelson had been sent as a missionary to the field by St. Martin's Parish in which the Church of Our Saviour was located. On his return, his former parishioners in China were so much interested in his efforts to erect a church in his home-parish that they sent a contribution, which was the nucleus for the fund that completed this edifice. Plans are already being made by the rector, the Rev. Philip Mason and his congregation to rebuild the church.

* * *

St. Hilda Guild, sponsored by such notables as Ralph Adams Cram, the Rev. J. P. McComas and others, is holding its annual exhibition from

January 16th through the 19th at 131 East 47th Street, New York.

The past few years have seen a rapid growth in the work of the Guild and it has been in its services as catholic as such an institution should be. The Guild has made many and varied articles for use in all churches such as sets of vestments, Altar hangings and banners for use in the Roman Catholic church and Anglican churches; Altar frontlets for Lutheran churches expressing by color the many seasons of the church; linen for the Communion table of Presbyterian churches; embroidered book-markers for the pulpit Bible used in the Methodist and Baptist churches.

The work is executed entirely by hand and the workers express in the fineness of their handwork all the love and desire for perfection that the artisan of old attained and in our time is so rare, for life is hurried. Associated with the Guild are architects and artists available for conference concerning the building and adorning of churches and the providing of ornaments and all church regalia.

* * *

The Rev. Ezra F. Ferris, rector at Manchester, New Hampshire, has resigned to accept a call to St. Stephen's, Portland, Maine.

* * *

Bishop Wing of South Florida was the speaker at a men's supper and smoker at St. Barnabas Church, Deland, Florida, recently. He told of the work of the Church throughout the world.

* * *

Little Milton came home from Sunday School with a mite box.

"Why do they call it a mite box, Mother?" asked Milton.

"Because," chirped in his brother, "you might put something in it and you might not."

* * *

The Rev. A. M. Hildebrand, with his wife, has been ministering at the Seaview Hospital for the Tubercular, Staten Island, for fifteen years. Bishop Manning and the Rev. L. E. Sunderland, superintendent of the city mission work in New York, went over last Sunday and officiated at a service commemorating the occasion.

* * *

The Rev. J. H. Randolph Ray, rector of the Transfiguration, New York, was the preacher last week at the noonday services at Trinity Church, New York. On Sunday morning last the preacher was Bishop McKim of Japan who told of the work being done by St. Luke's Hospital.

* * *

St. Matthew's, Brooklyn, was dedicated last Sunday by Bishop Stires. This new church is one of the beau-

tiful edifices of the diocese, completed at a cost of about \$130,000.

* * *

St. John's Hospital, Brooklyn, is to be dedicated December 29th.

* * *

Rev. J. I. Blair Larned, suffragan bishop elect of Long Island, was the preacher last Sunday morning at Holy Trinity, Brooklyn.

* * *

The annual service of the Church Periodical Club was held at Trinity, New York, last Sunday afternoon, the Bishop of Tohoku, Japan, the Rt. Rev. Norman S. Binsted, preaching.

* * *

"Resolved That Military Training Should Be Compulsory," was the subject of debate at the meeting of the young people of Emmanuel, Boston, last Sunday evening.

* * *

One reads Bishop Gilman's reports in the *Newsletter* of the District of Hankow with the feeling that here is a Bishop who believes thoroughly in

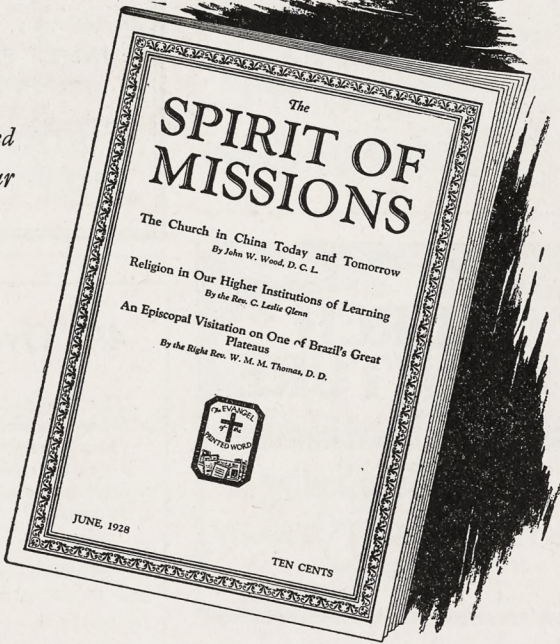
the people and in the country in which he serves. He describes a trip to Hunan. He tells of the improvement in travel, both by rail and by bus, of the enthusiasm of the Chinese for their new country, and of the devotion of the native Christians. Here is a paragraph:

"On one of my trips I was joined by two school boys, one of whom, a very small boy of the second middle school year, said to me, 'Good afternoon.' I replied to him and finding that he could understand me in English if I spoke slowly, I had quite a conversation with him. Finally I said to him, 'Why do you study the English language?' and he replied, 'In order to have intercourse with foreign nations.' I thought that this was a very happy augury for the future of our work and life in this great province."

And here is his concluding sentence:


"For the man who is willing to be a democrat among democrats, there

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is a great opportunity for Christian service of all kinds in China of the present day, but no class of Chinese will allow anyone to try to put things over them or try to trample them under their feet."

* * *

This, lifted from the *South Dakota Churchman*, is particularly appropriate just now:

To pledge or not to pledge—that is the question:

Whether 'tis nobler in a man to gather

The Church's blessings free, and leave to others

To foot the bills and spread the Gospel tidings,

Or to take pen, to sign a pledge that challenges

And share the cost. To write—to sign—to pledge—

To pledge—perchance to pay! Ay, there's the rub:

For in six months I may have lowered salary.

Stocks may have sunk, or bad investments swat me.

And then, besides, the increased cost of living

Must give me pause; then, too, there's the respect

I owe myself to run a costly motor; The dues to clubs, the children off at college!

Why not content myself with casual giving

On pleasant Sundays when I journey Churchward

And not commit myself to certain monies?

Why not? Because I don't propose to be a slacker!

* * *

Bishop Brewster of Connecticut, automatically resigned as president of the board of trustees of the Berkeley Divinity School when he resigned as bishop of the diocese. But he went back on the board the other day, being elected at the first meeting after his resignation.

* * *

Now here are some snappy sermon subjects in case any of you parsons have run out of them. They are taken from an announcement made by the pastor of a Congregational Church in New England: "Is the British Monarchy a better Government than the American Republic?" "Should we wear black at funerals?" "Are automobiles undermining the nation's health?" "What makes the high cost of living?" "How may a girl get acquainted with the right sort of men friends?" "How shall

we take the superstition out of religion?"

* * *

Rev. H. H. Kellogg has resigned as curate at Christ Church, Greenwich, Connecticut, to accept the rectorship of St. James' Church, Danbury, Conn. The Rev. A. C. Coburn, present rector, is to devote all his time to a boys' school which he recently founded.

* * *

The members of the Church School at the Church of the Holy Spirit, Mattapan, Massachusetts, send a box each year to the children of St. Paul's Mission, Glen Alpine, North Caro-

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* * *

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lina. The other day the contents of this big box was placed on exhibition and a lady from Boston who knows all about Glen Alpine came and told the school of the Church's work there.

* * *

Dean Colladay of Christ Church Cathedral, Hartford, Connecticut, dedicated several memorial lanterns of gothic design last Sunday.

* * *

Miss Lucy Sturgis, prominent Church woman of Boston and New England, and the United States, for that matter, is to leave Boston shortly to take charge of a girls' school in Maryland.

* * *

Of great interest to Episcopalians throughout Virginia was the 82nd birthday of the Rt. Rev. Beverly D. Tucker, Bishop of Southern Virginia, which he celebrated at the home of his son, Rev. Beverley D. Tucker, Jr., on November 9th. Several of his thirteen sons and daughters, who include four Episcopal ministers (one a bishop) and two missionaries, were present to extend their congratulations, as did hundreds of friends throughout the state.

* * *

Bishop Nelson of Albany in a sermon before the united congregations of the city held in the Cathedral, urged the cultivation of a higher

sense of responsibility for the public good, based upon the freedom of Christian morality against which there is no law. He spoke particularly of the Christian's duty in regard to the Prohibition law.

* * *

Most inconspicuously published in the quarterly survey of *The Church Overseas* is this cheering note about leprosy:

After more than ten years' investigation British scientists have found that hydnocarpus oil—the dried fruit of hydnocarpus tree—is a certain cure for leprosy. It is hoped that in ten years' time the disease will be almost extinct.

Sir Leonard Rogers, honorary secretary of the British Empire Leprosy Relief Association, said recently

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that there are four million lepers in the world. "At least 416,000 are in the British Empire, and there are 150,000 in our African possessions alone. Already vastly increased numbers are coming for the new treatment, and in Uganda 2,000 are expected to be under supervision by the end of the year. Hydnocarpus trees are being planted in all suitable



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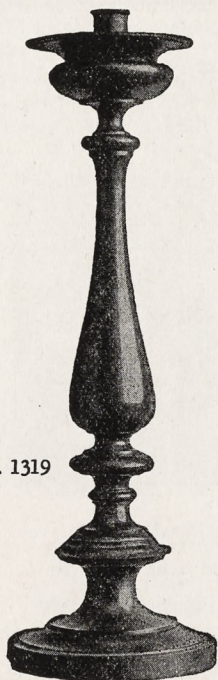
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countries, so that ample supplies of the cure will be at hand. Doses can be had for a year for half-a-crown. In Nigeria a year ago there were 350 patients; now there are 840. Our Association is supplying hut accommodations and drugs to the missionaries. Ten years ago the great difficulty was that before effective treatment we could do nothing but that wretched segregation, which meant imprisonment for life, with the result that we got only advanced cases. Now that we can treat them as out-patients they are coming forward in the early stages."

* * *

A Conference of Friends of the Indians will be held on Friday and Saturday, December 14 and 15, 1928, at Chalfonte-Haddon Hall, Atlantic City, N. J., and all interested in Indian Affairs are invited to be present. Hon. John W. Davis is to act as chairman of one or more of the sessions, and it is hoped that Dr. Hubert Work, former Secretary of the Interior, will take part in the proceedings. Among those who have promised to be present and make addresses are: Rt. Rev. H. L. Burleson, Bishop of South Dakota; Dr. Haveb Emerson, an expert on health matters, and president of the American Indian Defense Association; Dr.

Thomas Jesse Jones, of the Phelps-Stokes Foundation; Hon. Roy O. West, Secretary of the Interior; Dr. John A. Ryan, of the Catholic University, and Lewis Meriam, Technical Director of the Indian Survey.

* * *

The Rev. Thomas Lacey of Brooklyn has this comment to make about the recent General Convention:

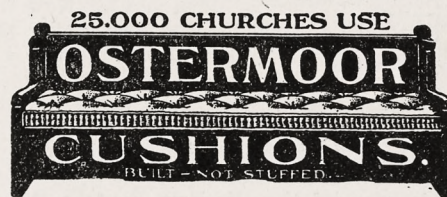
"There was a human note about the gathering. When a Utah delegate had his pocket picked in the crowd and an expensive overcoat was stolen from St. John's Church, we realized that in spite of the exalted spiritual tension we are set in a work-a-day world of sin and crime. Nor was the gathering lacking in amusing incidents, especially when a Rhode Island delegate parked his car in the crowds and, being a stranger, could not remember the street where he left it, searching fruitlessly for an hour and was obliged to go to bed without discovering the spot. He finally sought police help in locating his auto.

"It was a great gathering full of human touch and sympathy and

must result in great benefit to the cause of religion."

* * *

The Pacific Southwest is going to have one of the most interesting and important conferences of the year from December 26 to January 1. It is a Student Christian Conference under the auspices of the Pacific Southwest Student Field Council, which is composed of representatives



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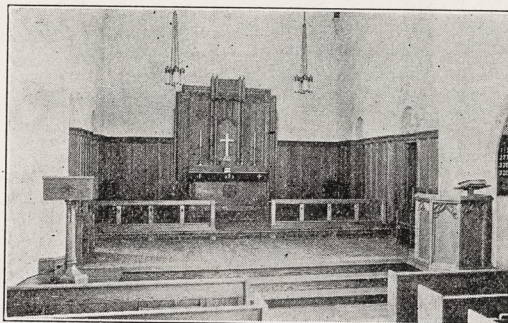
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It will be a valuable thing for our Church to cooperate, as it is doing, by sending Bishop Remington of Eastern Oregon, the Rev. Penrose Hirst, student chaplain at the University of California in Berkeley, and the Rev. Perry G. M. Austin of Long Beach, California, to be among the leaders.

The conference will have a perfect setting in the pines by the ocean at Asilomar, California, on Monterey Bay. College men will be there who are prominent in student government, campus journalism, athletics, and Christian work, representing thirty colleges and universities of Arizona, California, Hawaii, Nevada, New Mexico, and West Texas.

These students will have an opportunity to discuss campus problems, relating these to the larger world activities, and to reshape these activities and problems from the point of view of what is most valuable, creative, and Christian.

The Synod of the Province of New York and New Jersey is to be held in Garden City, Long Island, January 15-17th.

Members of the 1921 confirmation class of St. Martins, New Bedford, Massachusetts, attended a corporate communion last Sunday. This class was the record class of the diocese and perhaps of the whole Church.

A preaching mission of unusual interest was held in St. Philip's Church West Warwick, R. I., the Rev. Harvey B. Marks, rector.

The missionaries were the Rev. Dr. L. N. Tucker, rector of St. James' Memorial Church, Pittsburgh, and Captain Jarvis of the English Church Army, and leader of the American Church Army training

centre in Providence. Dr. Tucker used as his subjects for sermons, topics which have to do with active church life and practical Christian living, and the large congregations were deeply impressed. Captain Jarvis, after the usual Church army fashion, made the musical and devotional parts interesting and inspiring. He also assisted the rector in visiting the indifferent.

* * *

The Girls' Friendly Society is sponsoring a conference for younger members (girls 13 to 16 years old) next June at the G. F. S. Holiday House in Delaware, New Jersey.

This is a new undertaking for the national society, although several dioceses have, heretofore, held similar conferences. Before working out this project, the G. F. S. obtained the backing of the Department of Religious Education of the national Church, which believes that a conference for young girls would be a unique contribution to the Church's program. In the past, the Church has sponsored conferences for adults, conferences for young boys and girls together, and conferences and camps for boys alone.

The plans for this conference have been thought out sufficiently in ad-

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vance to make possible an experiment in educational procedure. Every organized diocese in the G. F. S. was asked to send a younger member delegate to a preliminary setting-up conference at the G. F. S. Holiday House, "Interlochen," Monroe, New York, from November 9 to 11. Seventeen girls from many parts of the eastern states, from Missouri to Maine, and from southern Virginia to northern New York, met to discuss what they would like to have included in the program of the national younger members' conference next June.

That girls are interested in the study of missions, the Bible and prayer, was brought out by the discussions at this recent setting-up conference. Starting with a consideration of their local branch problems, the kinds of programs they would like to have, and their own everyday perplexities, the girls, of their own accord—and somewhat to the surprise of their leaders—expressed a desire to study not only the Old and New Testaments, but prayer as well. Through these discussions the girls discovered what subjects they would like to consider at the June conference and planned its program accordingly.

In addition they sang together around an open fireplace, played exciting games out-of-doors, and finally

Witness Fund

EACH year we ask those of our readers who feel able to do so to contribute to this Fund which is used to pay for subscriptions for numerous institutions—hospitals, prisons, homes—as well as for a large number of people who appreciate THE WITNESS, but feel unable to subscribe for it. There has been given to this fund during this year less than \$100. We hope very much that the Fund may reach \$500 before the end of the year thus enabling us to take care of the demands upon it. From now until the end of the year we will acknowledge gifts to the Fund in the columns of the paper. Send a small additional amount with your subscription if you can do so, please.

closed their conference with a ceremonial which they wrote themselves to express their thankfulness for the fellowship of the week-end and their desire to make the June conference a real opportunity for spiritual growth for those who attend. These activities, as well as the discussions, are typical of what the June conference will be like, an opportunity for democratic participation in a project

to develop character through thinking, playing, and worshipping together.

* * *

The Program of the Church was presented at district meetings of the Council of Women of the diocese of Northern Indiana by Rev. Fred G. Deis, secretary of the Field Department. The meetings were held at Bristol, Hammond and Delphi. The offerings at these meetings are to purchase a Bishop's Cassock for Bishop Gardiner of Liberia.

About Books

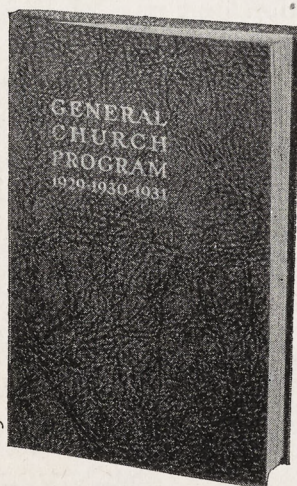
THE DIVINE ANTIDOTE TO SIN, SICKNESS AND DEATH, by Frank N. Riale, D.D., Ph.D., Williams Fellow, Harvard; Christian Literature Publishing Co., 372 pp. \$2.25.

This is the revised and enlarged edition of a book published by the author several years ago. It frankly faces the ultimate problem of the healing ministry—the conquest of death. If "sin when it hath conceived bringeth forth death," then it is logical to infer from the Scriptures that the cure of sin will eventually prove to be the cure for death also.

This conclusion seems at first very naive, very daring and almost revolutionary; one reads the book with the thrill of genuine spiritual discovery. It has the charm of novelty

The GENERAL CHURCH PROGRAM

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One feels that Dr. Riale is stating here in terms prophetic rather than theological the essence of the Christian Gospel. The theologian may find fault with the thesis here submitted, but the artist, the poet and the "way-faring man" will rejoice at its exultant optimism and go on his way refreshed and encouraged.

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This book has received commendation from Dr. E. Stanley Jones, Dr. R. J. Campbell of England and Dr. Joseph Fort Newton of Philadelphia.
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* * *

THE DRIFT OF THE DAY, by *Burris Jenkins; Willett, Clark and Coly, Chicago.*

AFFIRMATIVE RELIGION, by *Winfred Ernest Garrison, Harper and Brothers, New York.*

The trend of religion today is "simply and plainly told" by a prominent Christian (Disciples) minister of Kansas City, we are told on the jacket blurb. However, we find on reading the book that the author has rather attempted to give us his conception of Christian doctrine, as a possible index to the drift of popular opinion, and distasteful as the idea may be to many Churchmen, the author actually does represent the present-day trend. The book is a delightful simple exposition of the tendency to explain and describe Christian doctrine in terms of a growing social conscience, and to regard it less and less as a body of "doctrinaire" belief.

Dr. Garrison, literary editor of *The Christian Century*, has written an apologia which provides a greater intellectual challenge, but is after all making the same point. Faith in Christianity is, in the final analysis, faith that the truths of the New Testament are adapted to human nature and its progressive realization. Ergo, theology must keep step with the "dance of life," or be cast off entirely by thinking people. "Affirmative Belief" is a self-explanatory title; the modernist must courageously voice the positive implications of his message, which are most often negatively stated because of unrelenting fundamentalist "orthodoxy."

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