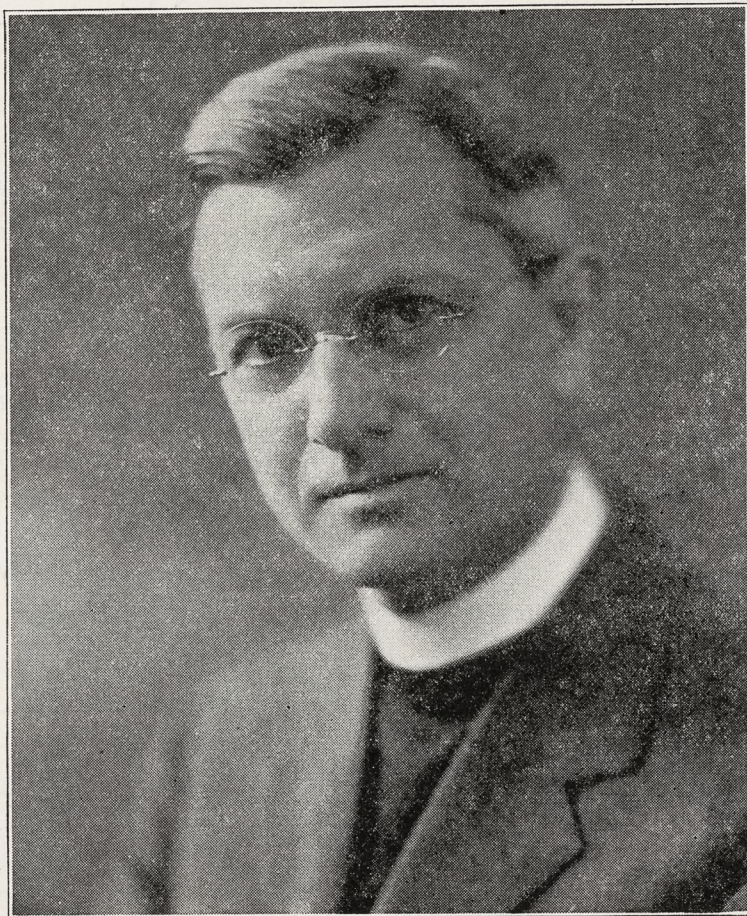


THE FIGHTING INSTINCT—Dr. G. C. Stewart

The **WITNESS**

CHICAGO, ILL., FEBRUARY 7, 1929



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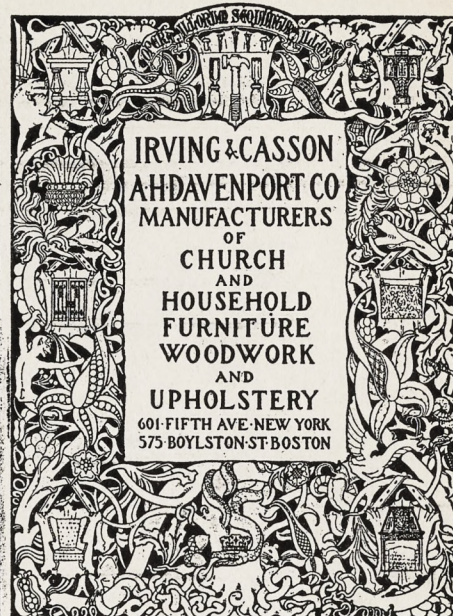
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THE FIGHTING INSTINCT

By

GEORGE CRAIG STEWART

SAINT PAUL hated to miss. He loved to land his blows. That was a great fight last July between Gene Tunney and Tom Heeney. I have a confession to make, and some I suppose will think I ought to be ashamed to make it. I followed every round of that fight with tense interest and shameless enjoyment, and found myself excitedly correcting the announcer when his words got into a clinch. And before I said my prayers that night I read the whole account round by round with a renewal of the excitement. Now that doesn't seem right to me. A clergyman should frown on such things, shouldn't he? It seems to me he ought to denounce boxing matches (I use the pleasant euphemism) certainly commercialized boxing matches, as brutal and degrading and revolting and wholly reprehensible! I am a follower of the Prince of Peace, an advocate of brotherly kindness, a hater of war, an enemy of brawling and quarreling, a preacher of the Gospel of love. And yet, you know, I cannot seem to get over this ungodly interest in a good fight. There is no use being a hypocrite, I might as well out with it. I like a fight. It's deep, very deep in my instinct. And I am glad to find it in Saint Paul. He loved a fight. He's always talking about it.

In one of the newspaper accounts, the flashy sports writer dashing off his copy indulges in this delightful malapropism.

"I have fought the good fight, I have kept the faith, sang Henley in his stirring lay."

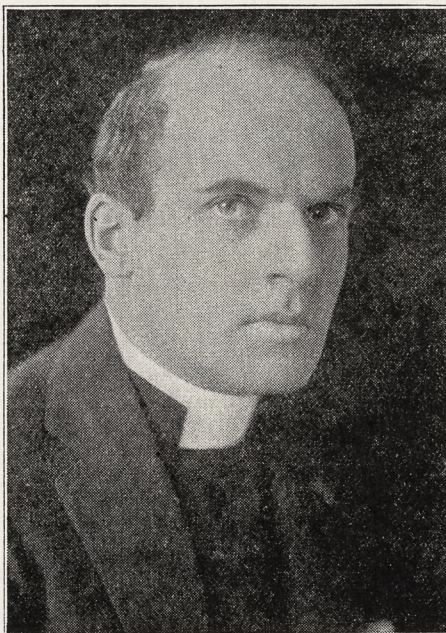
(I see I shall have to explain myself. Some people don't see the joke!)

In Paradise I can see Henley (the author of the "Invictus"—"In the fell clutch of circumstances," etc.) smiling caustically over the remark. Henley indeed! It was Saint Paul, who said that, but I suppose the sports writer, like so many of our budding young reporters, had never taken the trouble to open his New Testament. He really ought to know Saint Paul. He would like him even better than Henley. He was incarnate *invictus*, was Saint Paul. He is always talking about fighting. "Put on the whole armour of God." "Fight the good fight of faith." "Lay hold on eternal life." Endure hardness as a good soldier. "I have fought a good fight." "So fight I not as one that beateth the air."

JOY OF COMMUNION

He said it because he was a man. And I believe every healthy man likes a fight. The instinct is bone of our bone. You cannot get rid of it without getting rid of the man. And I don't believe you should try to. Too many people conceive religion in negative

terms. All their virtues are passive virtues. As a result their religion is dull, feeble and namby-pamby, and their Christianity recommends itself only to weaklings and milksops. They don't see that Voltaire was right: "Ma vie est un combat." Now I know the serenities, the quietudes, the sweetness of religion. "Come unto me and I will give you rest" touches one of the greatest longings of our lives. "Be still and know that I am God"—we need that emphasis. "Peace, my peace I give unto you, not as the world giveth give I unto you",—we need to enter into that, we need calm and holy worship as in service when at the great announcement at the consecration a hush falls over the



REV. G. C. STEWART

congregation and we bow in the awful adorable presence of Jesus while angels and archangels and all the company of heaven join us in an unearthly act of adoration. Then, oh then, it is like the hush of a great cathedral forest where silence reigns and suddenly a bird is heard singing. I know that is the heart of religion. To be quiet, to rest in confidence upon the Everlasting arms, to sink into communion with God as a child nestles to the mother's breast. O happy souls who have found the solace and the comfort and joy of such communion!

But that's not all of religion. It is only one side of it. There's a sharp and sudden contrast with all this. Scoffers call all religion an opiate. But let them listen to Jesus—"If any man will be my disciple let him deny himself and take up his cross and follow me!" That's not administering an opiate. That's calling to battle, to adventure, to conflict, to stress and strain. If any scoffer thinks Christianity is a dose of spiritual cocaine benumbing life into a false comfort let him behold such typical Christians as Adoniram Judson lying for 17 months in prison and emerging twice as determined as before to win Burma for Christ; let him fix his eyes on Livingstone wrestling with a whole continent; let him look at Paul wrestling or boxing with his carnal self; or let him behold the Son of God toiling up Calvary on his way to the hill to die in the front trenches of a great spiritual adventure for the world's redemption.

A GOOD FIGHT

Well it was a good fight. That's the important point. There are fights and fights. When a man gets angry over some fancied grievance and begins mixing things up he is not fighting a good fight. He is brawling. When a nation fights for conquest or revenge or economic advantage, it has lapsed into moral barbarism. And wars—all of them, are for one or other or all of these reasons. What we want is not to suppress the fighting instinct but to sanctify it, elevate it. We must, to use Harry Fosdick's phrase, "harness the cave-man to worthy tasks." We must rebaptize the primitive instincts, reorganize them, rededicate them. Combativeness is part of our nature. It isn't wrong in itself. It can be variously expressed.

Combativeness may be in a soldier plunging his bayonet into an enemy.

But also in a scientist stalking yellow fever to its lair.

Combativeness may appear in a gunman, arrogant, contentious, violent, or in an educator who has declared war on ignorance in a backwoods school and who won't be licked.

Combativeness may shoot up a train, or it may go into a pulpit to attack a social evil.

It takes courage to stand up as Heeney did and get smash after smash in the face, but it takes lots more courage to stand up and take the assault of some habit which you are determined to overcome. It takes a higher sort of combativeness to stand up as the Christian martyrs did and face an Empire. It takes the highest kind to keep your *sacramentum* or oath to Christ your King.

Did you ever read Wendell Phillips vs. Slavery? He was a Harvard man, a scholar and an aristocrat, but he got himself stoned in Boston because he wouldn't stop fighting for abolition of slavery.

Did you ever read Lord Shaftesbury's arraignment of the England of his day for its social and industrial wrongs? He fought a good fight and yet he was derided as a sentimentalist and a fool and a traitor to England.

Do you remember what Lincoln suffered at the hands of Chase and Stanton and the rest, and yet I see him there in New Orleans, when the young mulatto was being sold: "Step up, gentlemen, and examine her. I have no secrets from my customers!"—"By the living God if I ever have a chance to hit that thing, I will hit it hard!"

There are some people who have been reared mostly on stained glass windows and the Elsie Dinsmore series who think our Lord was weak and spineless. They do Him wrong. Jesus means Joshua. He was named for the greatest general in Jewish history. When He saw the cruelty and hypocrisy of the religious leaders of his day he fought them, he denounced them with words so terrible that a clergyman hardly dares read them from the lecturn. When He found the temple filled with noisy dishonest traders He drove them out. It takes a fighter to drive Jews away from a place where they are making money. He ousted them. His righteous purpose had always a cutting edge in it. Never, never with Jesus was it a personal petulance but always a moral wrath which was the base of His flaming actions.

NOT SOFT NOR EASY

Now then let us get it clear that the ideal life is not soft, that the Christian life is not easy, that the New Testament morality is not sickly.

There's only one way to keep your faith and that is to fight for it. There is only one way to achieve character and that is to fight for it. There is only one way to bring in the Kingdom of God and that is to fight for it.

Every now and again I meet some one who has had some terrific blow—a failure in business—a heavy financial loss—a sickness—or worst of all, a death. Life has broken through and caught him square on the chin. He goes down—and out. Now then what is going to happen? Here's what happens with one. He staggers back to consciousness and gives up his faith. "I've lost my faith." Lost your faith? "Yes, in God, in good, in life, in everything!" But here's another who goes down and is up again, and at it again, saying, "I am fighting on. I keep my faith." "My head is bloody but unbowed." "Tho He slay me, yet will I trust Him." "I will lay me down and rest awhile, and rise to fight again!"

FIGHT TO WIN

The third point is this. A man who fights a good fight is on the winning side. Courage isn't the only necessity. There must be preparation, training, skill. We are wrestling not with flesh and blood, says Saint Paul, but with principalities and powers and the principality of darkness. You don't suppose Tunney just

stepped into the ring and fought do you? Of course not. Training, training, training—daily, weekly, discipline. The Church urges upon her people daily prayer, daily self-examination, daily battling with self in preparation for the warfare of life. But if you are fighting a good fight with all that is in you, then heaven is with you. "If God be for us, who can be against us?" "What shall separate us from the love of Christ? Shall tribulation, or famine, or nakedness, or peril, or sword?" "In all things we are more than conquerors!" I believe in the final triumph of God and of righteousness. I believe He could have made us like trees without any moral responsibility. I believe He made a moral universe so we would have to fight to win. And I believe that every Christian should be above all else a fighter by the side of Jesus Christ.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

MAN POWER II

(This is a continuation of the article printed last week in this column.)

WE BEGIN with the vestry. Various dioceses have different laws regarding the possible number. Vestrymen may generally be elected for one year only. But it should be a stable body. Every man who does faithful work as a vestryman should be permanently retained. His value grows with his years of service.

But the system has several weak spots. The first is that an inactive man is apt to be retained out of respect to the man. He may have grown old in service and wish to retire, but everyone feels that it would be a mark of ingratitude to replace him. Likewise the man himself would feel somewhat disturbed if he should not have the association which he has so long enjoyed. Or a man may remove to a distance, or he may spend winters in Florida. For numbers of reasons the man himself may feel that he is not doing his part. And yet his record of service, and his interest, are such that to replace him would seem to be lacking in gratitude.

The solution to this difficulty lies in creating a new office. No law is needed to do this and any parish may do it at any time. It would be a post-graduate office, a sort of "emeritus" office. I would suggest that it be called a "VESTRY COUNSELLOR".

If a vestryman resigns after ten years of service he should "ipso-facto" become a vestry counsellor.

The following principles might determine the status of a vestry counsellor.

A vestry counsellor should receive notice of every vestry meeting, and be privileged to speak; but, of course, not to vote.

A vestry counsellor could become an adviser to a committee dealing with a subject which had been his responsibility.

A vestry counsellor should appear with the vestry on every public occasion on which the vestry appeared as a body.

The names of vestry counsellors should appear whenever the names of the vestry are printed.

A vestry counsellor should have this honor as long as he remained a member of the parish.

These are general principles. Every parish could adjust them to its needs.

Such a system would mean that a man might retire from the active vestry and yet retain the honor record of long service, the friendly association of vestry meetings, and a chance to give his counsel upon church problems. He would not be detached, but closely allied to the interests of the parish. He could no longer be an active worker, possibly, but he would find great satisfaction in the honor thus paid to him. His experience would be available, and if he were interested in any phase of the work, he would have a chance to speak of it.

There is always now the danger that a man who leaves the vestry will lose his interest, not because he is not concerned, but because he loses contact with the vestry affairs. But if he becomes a vestry counsellor, the affiliation is still his, and the stimulus to support an interest is still there.

Other advantages will appear as the parishes have experience with this method.

Next week I shall suggest a way to enlist the support of the man-power not now engaged in the vestry activities.

Let's Know

By

REV. FRANK E. WILSON

CANON 45

ONE of our readers writes as follows: "Please give us, under *Let's Know*, an account of the authorization of the present canon of the Scriptures—the Bible."

When I first read this letter, I thought it referred to Canon 45 of the general canons of the Church—"Of Translations of the Bible". When I read it again, it seemed that it might just as well refer to the authorized collection of books in the Bible which is called the Canon of Holy Scripture. To make doubly sure, I am writing now on Canon 45 and next time will write about the books of the Bible.

In 1907 Canon 40 was captioned "Of the Standard Bible" and read as follows—"The Bishop of this Church in any Diocese, or where there is no Bishop the Standing Committee, is authorized to appoint, from time to time, some suitable person or persons to compare and correct all new editions of the Bible by the standard edition agreed upon by the General Convention, and a certificate of their having been so compared and corrected shall be published with said book."

Beginning in 1910 the present canon (now numbered

45) took the place of the old Number 40 and reads as follows—"The Lessons at Morning and Evening Prayer shall be read from the translation of the Holy Scriptures, commonly known as the King James or Authorized Version (which is the Standard Bible of this Church), including the Marginal Readings authorized for use by the General Convention of 1901, or from the translation commonly known as the Revised Version, either in its English or its American form."

It was a long and difficult process to get that canon changed. Away back in 1895 a commission was appointed to consider the question of providing certain marginal or alternative readings for various verses in the Bible when read in public worship—such readings being based on the English Revised Version. The commission was continued in 1898 and finally reported recommendations in 1901 which were adopted by General Convention. Thus the Marginal Readings Bible came to our lecturns. In 1904 a memorial was presented to General Convention voicing the request of twenty-three dioceses and three missionary districts for the permissive use of the Revised Versions themselves. Immediately some alarmists began to view this request with alarm. It was voted down in that Convention and again in 1907. The history of it offers instructive reading to those of our godly number who became hectic over the Thirty-nine Articles last summer. One investigating committee reviewed the whole matter to the Convention, patiently pointing out that something should be done because the canon then in force (the first one quoted above) was unintelligent and unintelligible and, in a word, had no meaning. Nevertheless the alarmists were alarmed until 1910 when the new Canon was finally adopted permitting the use of the Revised Versions, tho retaining the Authorized Version as the standard.

So far as I know, the Church has not been seriously corrupted by giving this permission which, after all, has been very little used. We have an intelligent and an intelligible canon and no one is now alarmed over it.

St. John's College

By

BISHOP JOHNSON

DURING the twelve years that I have been editor of THE WITNESS I have never used its columns to make an appeal for any project in the diocese of Colorado, preferring to advocate projects outside the state. An emergency has now arisen in St. John's College, Greeley, which is not a diocesan institution but rather a seminary which trains young men for the ministry in the Rocky Mountain region. It is an institution which makes possible the training of young men for the ministry in the mission field who are unable to take a full college course by providing two years of academic work at a Colorado Teachers College and four years of seminary work. It has over

thirty students, a faculty of five professors and very little endowment or assured income.

Still it has, under the leadership of Dean Bonell, been operating for over ten years and never has reported a deficit at the end of the year.

Of course the comforts of life are somewhat restricted, and yet they seem to be healthy and earnest students. We are rather of the opinion that academic luxuries do not make the best background for subsequent hardships in the mission field.

Personally I wish to testify that the young men who persevere and graduate have proven to be about the best missionaries that we have.

We supposed we were going to get through 1928 without an S.O.S. call but unfortunately the heating plant blew up during the Christmas holidays necessitating an immediate expenditure of \$1200.

We are dependent largely on the daily mail for funds and ordinarily they have met our necessities, but unless some of the subscribers to THE WITNESS are willing to swell this mail we shall have a deficit equal to this loss. If any of you are disposed to come to our rescue we shall be grateful. Check can be sent to me at 1313 Clarkson Street, Denver, Colorado.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the Church Army in United States

AMONGST the Parables of Service, given by our Lord, are three, which, while quite different from each other, yet have points in common. These are the Parable of the Talents, St. Matt. XXV: 14-31; The Parable of the Pounds, St. Luke XIX: 12-29; and the Parable of the Labourers in the Vineyard, St. Matt. XX: 1-17, and in each of these Christ shows Himself as rewarding men. These three parables would seem to suggest that there is among the sons of men an Inequality of Endowment, of Industry and of Opportunity.

In the Parable of the Talents they did not all start equal. One fellow had five talents, another two and some other had but one talent.

All start alike in the Parable of the Pounds. The difference is not one of Endowment but of Industry. In the first case a busy fellow gained other ten pounds; number two gained five; but there is a pulseless type, content to be stagnant and palsied, "I have kept thy pound laid up in a napkin".

The Story of the Pennies makes allowance for Inequality of Opportunity.

Industry our Lord requires from all, and this not only in the matter of individual culture, but in this other affair we call Service, too. The Church is not a Convalescent Home. It is a Barracks. Our Baptism was our enlistment to Soldierly, and our Confirmation was intended to turn us into Recruiting Sergeants.

The Church was not especially founded to be a

holy hot-house to conserve delicate plants of the Lord. It is a beloved Community, it is great fellowship, but it is one which, perforce, must be unrelenting in its activities.

To every communicant his task. It takes a lot of us to make a Church, and we are all wanted in the fellowship and order of the Church. There's a lot of recruiting somewhere; there's a piece of Evangelising for each to engage in.

Some of us are scared to tackle the job. A trained teacher or lecturer sets himself to present truth and get it accepted. The doctor is successful in so far as he persuades his patients to understand the laws of health and obey them. Is religion so very different? Is it not ours to persuade others to understand the laws of spiritual health and obey them? True, we are not all trained, but next Sunday's Epistle opens, "We then as workers together with Him, beseech you also that you receive not the grace of God in vain". Read it all, think it over, and perhaps next week we will approach it from a different angle.

Comments and Observations

OF DISTINGUISHED PEOPLE

GEORGE BERNARD SHAW, author: We might as well make an experiment with the teachings of Jesus Christ, as almost everything else has been tried and failed. I am no more a Christian than Pilate was; and yet I am ready to admit that after contemplating the world of human nature for nearly sixty years I see no way out of the world's misery but the way of Christ's Will.

* * *

LORD HUGH CECIL, British Statesman: "The Christian is the man who believes in Christ as the incarnation of God; this belief must be true because it has had so much influence for good. If you reject Christianity you give to delusion a degree of power which is both surprising and alarming."

* * *

DR. STEPHEN WISE, New York Rabbi: "Every person has the right to be wrong, think wrong and do wrong so long as he does not harm the people about him. It is his right, therefore, to read and interpret the thoughts of other people in order to arrive at the ultimate truth. This wretched business of censorship has grown out of the desire of self-appointed guardians to choose for the public only such literary works as they deem fit for reading. Let us be done with these protectors of morals who are more interested in preventing the spread of knowledge than in holding back evils. It is better that the mind endure the foulest sewage of literature than to be fenced in on all sides by the choices of others."

* * *

REV. BERNARD IDDINGS BELL, warden of St. Stephen's College: "There are four human

activities which feed the soul, which give something which death cannot destroy. One is the pursuit of truth, recognizing that truth is not a lot of facts but the meaning behind the facts. The second is the attempt to create beauty. Every time we make a beautiful thing, no matter how small or humble it may be, there is an enrichment beyond death. The third is the venture of love, love born of compassionate desire to give that some one else may have, suffer that some one else may be happy, die that some one else may live. And the last of the four is religion, whereby we find in the Supreme Person the truth, and the artist, and the lover."

* * *

PROFESSOR E. R. A. SELIGMAN, professor at Columbia University: "Fear is largely the product of ignorance. The greater our comprehension of the facts the readier we are to face the issue. Instead of the slave we become the master. The savage looks behind him with fright and forward with despair. The emancipation from terror is the beginning of courage. In early languages the same word is used for foreigner and enemy. With what difficulty do we yet today overcome that feeling of repulsion to the stranger. The foreign country attracts us by its novelty, repels us by the diversity of interests, the facts of competition, the fear of losing our identity. How often do we still show to the unlike either intolerance or condescension. Until we overcome such feelings we cannot call ourselves truly free."

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CHICAGO



NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE Protestant Episcopal Church League sponsored a two day conference in Philadelphia on January 29 and 30, which was addressed by people of importance, not the least of whom were Dr. Coffin, president of Union Seminary, and Bishop McConnell, Methodist and president of the Federal Council of Churches. The subject considered was Unity. Others on the program: Professor Muller of Cambridge Seminary; Professor Sperry of Syracuse University; Rev. Joseph Fort Newton; Bishop Shipman; Rev. B. D. Tucker, Jr.; Rev. W. L. Caswell and Professor Riley of Vassar.

Professor Colbert of Wisconsin University is giving a series of lectures this week at Seabury Divinity School on Christianity and Social Conditions.

Imagine this: Bishop Mize celebrated the eighth anniversary of his consecration in the new parish house at Concordia at the time of the annual convention of the district, and was presented with a generous check from the wives of his clergy. He

writes: "I have always admired them, but now give them unbounded praise for their astuteness in getting so much out of their husbands. I wonder if any bishop ever had such a present."

"Where do we go from here?" was the title of Bishop Quin's address at the 9th annual council of the Young People's Service League of Texas, which met in Waco, January 11th-13th. He told what had happened to boys and girls who had been members five or six years ago—a good percentage of whom had developed into active Church workers of one sort or another. The guest speakers at the banquet were the Rev. Charles Warner of Washington, D. C., Dr. Larkin W. Glazebrook of the commission on evangelism and Rev. C. Leslie Glenn, national secretary of student work.

On Sunday morning, February 3rd, at the eleven o'clock service, in St. Stephen's Church, Wilkesburg, Pa., five memorial stained glass windows pictured here were dedicated. The bishop of the diocese, the Rt. Rev.

Alexander Mann, offered the dedication prayer, celebrated the Holy Communion, and preached the special sermon. He was assisted by the rector of the parish, the Rev. William Porkess. The theme represented is a sequential story—the Annunciation, the Nativity, the Presentation, Christ as the Light, and lastly our Lord's Strength as the Bread of Life. All of the windows were made in the studios of Heaton, Butler and Bayne.

The department of missions has received a message from Bishop Campbell telling of the death of Miss Maryland B. Nichols, a teacher at the House of Bethany, Cape Mount, where she has been since 1925. She died on January 24th of blackwater fever.

There has been a fifty per cent increase in baptisms in the district of North Texas during the past year, and a 25 per cent increase in confirmations, according to reports submitted at the convocation which met at Lubbock, January 20-22nd. The Rev. Leslie Glen addressed the convocation, and Mrs. Henry S. Gooch,

president of the Auxiliary, spoke at a crowded evening session on personal evangelism. Bishop Seaman delivered a stirring address on Church finance and gave his impression of General Convention. It was the finest convocation ever held in the district.

* * *

There is a fellow named Edward Francis Oblin-Sinclair running about borrowing cash, claimed to be an ordained clergyman of the Episcopal Church. A big six footer, weighing 200 pounds, of pleasing personality. The Church Extension society of Rochester, New York has had dealings with him in the past, and write that in their judgement the man is in poor health. They want to protect him against himself, as well as to protect your cash, so if the gentleman calls instead of handing him a crisp new bank note send a telegram to the secretary of the above named society, Rev. R. Ridgely Lytle, 14 Franklin Street, Rochester, N. Y.

* * *

An inter-seminary conference is to be held next week at Newton Institute, at which Berkeley and Cambridge Seminaries will be represented. They are to consider unity.

* * *

A good-will dinner is to be held in Boston on February 11th sponsored by the race relations committee of the Federation of Churches. There are to be representatives of various races present. The committee is also encouraging the interchange of pulpits between whites and blacks.

* * *

The Dean of St. Paul's, London, takes severely to task the Bishop of Durham for advocating disestablishment as the only solution of the church's difficulties. Having genially remarked that Bishop Henson's "chameleon-like changes have set his friends wondering whether he will not come out next year in violent red, the only color he has not yet assumed." Dean Inge goes on to say that for churchmen to advocate disestablishment seems to him incredible folly. A disestablished and disendowed church, he says, would not and never could be again the Church of England. "It would be a sect among other sects; and its comprehensiveness, which is now its strength, would be its weakness, either paralyzing it by intestine feuds, or breaking it up into two or more fragments. If such a blow were inflicted on us from outside, it might draw us together as those who have to fight against a common enemy. But if the surrender comes from within, it would be a humiliating confession that we are unable to maintain the position which we have held for four hundred years; it would be a declaration that we neither are nor wish to be the Church of the English people. It would un-

Latest Books

A BOOKLET listing the new religious books, with a brief description by a WITNESS editor, has been prepared and will be sent to those asking for a copy. It is our aim to list in this way from time to time the new, religious books which we feel able to especially recommend. We hope that the service will be considered of sufficient value as to prompt many readers to make book purchases through our office. The books are sold at the retail price, we paying postage, and orders are filled the day received. Also a final word about Lenten Bundles: orders received by Monday morning will enable us to send the issue of February 14th. Wire if you have not already sent your order.

questionably be proclaimed everywhere as a resounding defeat for Christianity. None would have reason to rejoice at it except those who wish to see the nation de-Christianized, and the great international church which would gather rich spoils from the wreckage. Happily, such disloyal counsels are not likely to make many converts."

* * *

The only way to obtain unity among the 400 or 500 separate religious denominations is for them all to go back to their one common basis as found in the teachings and doctrines of the original Church in the New Testament, said the Rev. Dr. Milo H. Gates, vicar of the Chapel of the Intercession, New York.

"The different church organizations now have too many conflicting claims to permit them to combine," Dr. Gates said. "Many of the claims of each sect are reasonable, but the only possible way for them to reconcile opposing contentions is to go back to the New Testament and start over from there."

Speaking on "Why I Am a Episcopalian," Dr. Gates gave as his reason the "historicity, liberality, system and scriptural conformity" of his church. He said that, with no reflection on any creed or group of Christian believers, the Episcopal Church did not date back to Henry VIII but had followed one historical pathway "down through the ages." The present Roman Catholic Church, he asserted, can now be traced from a new beginning with the adoption in 1869-70 of the doctrines of infallibility and the Immaculate Conception."

* * *

The Mystical Element in the Christian Faith is to be the topic under discussion at a conference to be held in the Cathedral at Bethlehem, Pa., February 11th. Among the speakers

are Professor Foley of the Philadelphia Divinity School, Rev. William T. Walsh of New York, Rev. F. M. Damrosch of Newark, Rev. Henry B. Bryan of Jersey City, Rev. Frank M. Crouch of New York, Rev. Herbert Parrish of New Brunswick, N. J., and Rev. Joseph Fort Newton of Philadelphia. The conference, open to all, is under the auspices of the Fraternity of the Mystical Life.

* * *

Rev. "Smiling Dick" Lief, as he is glad to be called, preached a mission at the Redeemer, Los Angeles, from January 13 to the 20th.

As special features during the week, the rector and choir of St. Philip's colored Episcopal church of Los Angeles were in the chancel Tuesday evening followed on the next night by the rector and choir of All Saints' Church, Pasadena. The Rev. W. T. Cleghorn, rector of St. Philip's is pronouncedly a catholic churchman while the Rev. L. E. Learned, rector of All Saints' adheres strictly to the old evangelical school. This was all a part of the general plan of the mission which sought to emphasize the comprehensiveness of the Church rather than to promulgate the teaching of any single party. To this end the Missioner showed himself particularly adept in the "Question Box" which was open every night. Altho he answered questions seemingly without a moment's hesitation and met issues squarely with no attempt to evade or parry, he answered them in a way that would be satisfying generally to people of any churchmanship, according to clergy and others who were present. The vicar of the Church of the Redeemer, Rev. Lewis Sasse, hopes to repeat the experiment on a larger scale next year, with racial equality, perpetual peace, and tolerance in religion as the leading themes and ideals.

* * *

Bishop Slattery of Massachusetts was the preacher last Sunday at St. James', New York, when the 118th anniversary of the parish was celebrated with the dedication of a beautiful new reredos and four memorial windows. In the afternoon the Rev. F. G. Budlong of Greenwich preached at Holy Trinity, part of St. James' parish, when a window was also dedicated, a memorial to Rev. James V. Chalmers, former rector; dedicated by his son, Rev. Alan R. Chalmers.

* * *

Mr. George W. Wickersham gave the address at the annual meeting of the Episcopalian Club of Massachusetts, which was held in Boston last Monday evening. His subject was "The Episcopal Church and the Youth of Today."

* * *

The Rev. Frank Gavin of the General Theological Seminary was the leader at the conference at the Col-

lege of Preachers, Washington, last week, his subject being "The Passion of Suffering of the Incarnation."

* * *

The Rev. C. H. Shutt, after 18 years at St. Luke's, Fort Collins, Colorado, has resigned because of ill health. He is to go to a lower altitude to regain his health.

* * *

Over 300 attended the 43rd annual convention of the Diocese of Colorado, Jan. 16th. Plans for the 1931 General Convention to be held in Denver were discussed. St. Luke's International Hospital, Tokyo had a prominent place on the program. Colorado pledged \$22,000 to the National Council for 1929.

* * *

A diocesan conference for young people was held last Sunday at St. Luke's, Scranton, Penna., led by Miss Clarice Lambright.

* * *

The Rev. Donald Wonders, rector at Sandusky, Ohio, has just completed lectures at Bexley Hall on Parish Administration.

* * *

The Rev. "Pat" O'Ferrall is to give a mission at Grace Church, Sandusky, Ohio, the first week of Lent. Says the rector: "We have Billy Sunday in Elyria and we have to make a noise to keep our people at home."

* * *

Bishop Ingley of Colorado has issued his customary Lenten Leaflet for young people, containing prayers. I have an idea he would be glad to

send you a copy if you ask for one, inclosing a self-addressed, stamped envelope. Rt. Rev. Fred Ingley, D.D., St. John's Cathedral, Denver, Colorado.

* * *

Under the direction of the commission on evangelism of the diocese of South Florida, the Rev. Wm. P. S. Lander, chairman, the Rev. Walter E. Bentley has held a week's mission in scores of parishes and missions throughout the diocese.

* * *

The 200th anniversary of the landing of George Berkeley in America was celebrated at the Berkeley Divin-

ity School, New Haven, on January 23rd. Papers were read all day by distinguished scholars on Berkeley's contribution to religion, art and literature.

A delightful feature of the day's program was a brief address full of characteristic humor by President Angell of Yale University who pre-

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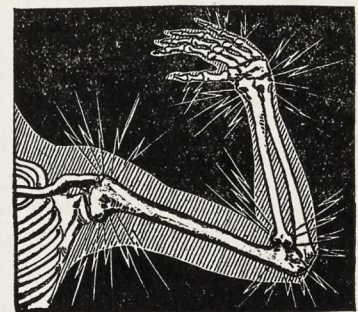
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sented to the Berkeley Divinity School one of the books given to Yale by Bishop Berkeley after his return to London. On the flyleaf of this book, which is a copy of Juvenal's Satires, President Angell said he had inscribed the following words: "1733 Berkeley to Yale: 1929 Yale to Berkeley". Dean Ladd turned to Bishop Brewster and asked him to accept this gift on behalf of the School. In a very gracious speech Bishop Brewster thanked President Angell on behalf of the trustees, alumni and members of the school, assuring him that it would be treasured as one of the most valuable relics in the archives of the institution and rejoicing in the fact that the memory of Berkeley strengthened the bond which united the two institutions of learning, Berkeley Divinity School and Yale University.

* * *

Sewanee has just received a gift of some real estate in the city of Birmingham, Alabama, worth about \$25,000. It was given by Mr. W. Crawford Johnson, a Baptist, who thinks that the university is something more than a college of the Episcopal Church.

* * *

Bishop Burleson, completing the Hawaiian visitation which he has been making as Assessor to the Presiding Bishop, made an airplane journey on January 19th from Honolulu to the Island of Kauai, where he consecrated All Saints' Church at Kapaa, and confirmed a class of eight. He made the flight in the Army plane "Bird of Paradise", the plane used by Maitland and his companions in their trans-Pacific flight.

* * *

The Woman's Auxiliary of Grace Parish, Galesburg, Illinois, has worked out a program of education for the women of the parish along the lines of Social Service. A meeting is going to be held on Feb. 8th, when the Associated Charities, Community Nurse and the Juvenile Detention Home have been asked to send a speaker who will tell the Auxiliary of their work. A pledge is made each year to the welfare work of the community.

* * *

All bills paid, 134 additions to the parish, the largest Church School, and the best attended services in the history of the parish, was the report of the Church of the Incarnation, Atlanta, Georgia, for 1928. The Rev. Dr. G. W. Gasque, is the rector.

* * *

The eighteenth annual meeting of the Church Mission of Help in the Diocese of New York, which was the first meeting of the Society in the new CMH House at 27 West 25th Street, brought together a large number of people interested in the very useful branch of the Church's

program. The work of the past year was vividly pictured by members of the staff who gave talks answering the repeated question:

"How do the girls come to you?"

"What are they like?"

"What happens to them?"

"How long do you keep them?"

The Rev. J. Wilson Sutton, who is president of the New York branch and also chaplain, comes in very close contact with the girls under care and he spoke on the spiritual side of the work. Miss Mary S. Brisley, executive secretary, told in her report of over 600 girls under care during the past year in New York City and the West Chester

County Branch. Of the new girls received during the year less than half were unmarried mothers and less than one-third were Episcopalians which showed that while the Episcopal Church cares for the respective Episcopalians the benefit is non-sectarian.

* * *

The Rev. W. A. Jonnard, rector of St. John's, Savannah, one of the most popular of the clergy in the South, has resigned to accept a call to the rectorship of St. Paul's, Manhattan, Kansas. During his rectorship of four years the parish has grown from 800 communicants to 1175, ranking now as the largest parish in the

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diocese. Mr. Jonnard has done exceptional work among young people.

* * *

Bishop Howden ordained his son to the priesthood the other day in St. Clement's, El Paso, where he has been serving this past year as curate.

* * *

Bishop Rowe shares a letter which he received from the Indian women of St. Elizabeth's Church, Ketchikan, Alaska:

"Dear Bishop:—We the Ladies Guild of St. Elizabeth's Church send greetings, and thanks to you for what you have done to us since you built this beautiful church for the natives. Although we can not express it in words but God knows what's in our hearts. We do appreciate every good work you have done to us.

"Ever since we have our own church our young people are willing to join our choir. They are so busy now practicing.

"We thank the Executive Supply Director in New York for their willing help to us and our children. We received every article sent to us, and we make good use of everything. We gave them to those that are in need, and they appreciate it.

"We thank the almighty God for he has touched the hearts of our Christian friends to help us with our good work, although we never met in this world but we'll all meet each other when our journeys end. We close our letter."

* * *

Richard Russell, long a vestryman at St. Andrew's, New Bedford, Mass., on moving into Connecticut was made an honorary vestryman of the parish.

* * *

The combining of eight stations into two fields is meeting with much success in Duluth. The Rev. E. B.

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Jewell has charge of the larger field, consisting of Sauk Center, Paynesville, Glenwood, Alexandria, assisted for Sunday services by a Seabury Divinity School student—Mr. Elmer Johnson. This is a very important field, with many activities, and the rector has covered in the neighborhood of 5000 miles in his car since the plan was made effective in October. The other field, in charge of the Rev. R. J. Long, covers Wadena, Park Rapids, Detroit Lakes and Staples, where very progressive work is being planned.

* * *

A gentleman in Norwich, Connecticut, Mr. Charles B. Gilbert, writes to ask what the majority of churches are doing today to keep young people active in church affairs. "Here in the East many churches have given up the Sunday evening service and have substituted nothing for it. I wish that through the columns of THE WITNESS we might hear from other churches as to what is really being done about this problem of youth." We shall be glad to print here any real suggestions that you have to offer Mr. Gilbert or any others that I am sure would be interested.

* * *

Here is a sermon topic; the other day a young man, 26 years old, was arrested in Chicago as a bandit. He told the police that he had never held anyone up before, but that he lost his job on Thanksgiving Day and had been without work since and was desperate. A few days after telling this story to the police he committed

suicide in his cell by hanging himself with his belt. The topic for discussion, friends, is this: "Who is responsible . . . God, the man himself, cells that he inherited from his ancestors, or society?" And if by chance you should decide on the latter, just how responsible does that make you and me?

* * *

The Good Shepherd, Springfield, Mass., is raising money for a memorial pulpit to Henry D. Colton, warden for many years.

* * *

St. Andrew's, the Harlem church for white folks in New York City is to celebrate its centennial on February 17th.

* * *

This from the Rev. Robert Norwood, rector of St. Bartholomew's, New York:

"Never mind what the modern uni-

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* * *

I had a letter the other day from a clergyman in which was enclosed a beautifully printed card on which appeared this bit of verse, credited to the initialled "T. H. B. W.," whoever that person might be.

Give me a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord
With sense to keep it at its best.

Give me a healthy mind, good Lord,
To keep the pure and good in sight;
Which, seeing sin, is not appalled,
But finds a way to set it right.

Give me a mind that is not bored,
That does not whimper, whine or sigh;
Don't let me worry overmuch,
About that fussy thing called "I."

Give me a sense of humour, Lord,
Give me the grace to see a joke;
To get some happiness from life,
And pass it on to other folk.

* * *

Maude Royden returned to England the middle of this month after a lecture trip around the world. Here are a few high spots from her report:

In Tokio she preached in the little English Church of St. Andrew. Because of the great heat she wore a thin white cassock and cap instead of her usual black ones; the next morning a newspaper announced that "this was the traditional garment of the Church of England." At a service which she conducted at Karuizawa a hymn was sung, every verse of which ended with "Let there be light." The electric light having failed, the church was in darkness until halfway through the sermon. The congregation was convulsed. Afterwards she was taken to the top of a hill to have supper with Bishop Heaslett, who said she was the first person to make the ascent in a ricksha. In Tokio she had what she calls the wonderful experience of being a guest in a Japanese home. Shoes had to be left outside; her friends sat on the floor, "but I was allowed to sit on a table." The room in which they sat to hear Japanese music was almost empty of furniture: "It gave an impression of spaciousness and peace and grace beyond any room I have ever been in. Its simplicity amounted to purity, and

the few things that were in it were all exquisite."

In India Miss Royden conformed to custom at a Moslem mosque and took off her shoes. Seeing a pair of sandals, which she thought were for the use of visitors, she put them on. By-standers' alarm made her aware that she was appropriating the sandals of a Moslem at his devotions inside. Discarding them, she walked in her stockings.

* * *

A census of religious beliefs among University of Wisconsin students has resulted in answers representing thirty-four faiths by 6479 out of 9042 registrants. Of those who expressed their affiliations, 1042 named the Roman Catholic Church, 1018 Lutheran, 959 Methodist, 887 Congregational, 680 Presbyterian, 553 Jewish, 441 Episcopalian, 235 Baptist, and 189 Christian Science. These nine faiths represent 93 per cent of the total answers.

* * *

Silk stockings were cited as proof of a non-civilized America by Channing Pollock, author of thirty-two plays in twenty-two years, in a lecture.

"There is no civilization in the United States," he said. "Since 1900 murders have increased four times over; since that time sex crimes have increased 700 per cent."

He added that a culture composed principally of movies, companionate marriages and divorce courts and automobiles constitutes "no civilization at all."

Savages had joys which, he said, were contrasted with the horrors of American civilization. Native habits, he said, went only a short way be-

Recommended New Books

A WANDERER'S WAY
by Canon C. E. Raven

A religious autobiography. Reads like a novel. \$1.75.

NEW COMMENTARY
Edited by Bishop Gore

A book no modern clergyman will be without. Over 1600 pages. \$5.00.

WHO THEN IS THIS MAN?
by Melanie Marnas

A Life of Christ which will go down as one of the greatest ever written. \$2.50.

PRIVATE METHODS OF
RELIGIOUS LIVING

by H. M. Wieman

The Religious Book Club choice for January. A fine book for Lent. \$1.75.

BELIEFS THAT MATTER

by W. A. Brown

A fair, frank statement for the modern man. \$2.75.

VICTIM AND VICTOR

by John R. Oliver

A novel dealing with a disordered soul ministered to by the best in religion and science. \$2.50.

THE CHANGING FAMILY

by George W. Fiske

The facts first; then a few practical suggestions. An important book. \$2.25.

CHRIST AND SOCIETY

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Applying the principles of Jesus to the social order. \$2.00.

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A book of literary beauty and dramatic power. \$2.50.

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by Sherwood Eddy

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Holy Days at 10 A. M.

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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago
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Rev. Taylor Willis
Sunday, 8, 10, and 11 A. M.
Sunday, 4 P. M. Carillon Recital.

St. Luke's, Evanston
Rev. George C. Stewart, D.D.
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Daily, 7:30 and 10:30.

Christ Church, Cincinnati
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.
Daily, 7, 9:30 and 5:30.

St. Matthew's Cathedral, Dallas
Very Rev. R. B. Chalmers, Dean
Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 10 A. M.

Christ Church Cathedral
Eau Claire, Wisconsin
Rev. F. E. Wilson, Rector.
Sundays: 8 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11:00 A. M., 5:00 P. M.
Tuesdays: 10:00 A. M.

yond fishing, sleeping in the sun, and fishing again, until American industry brought them work, cinemas, and songs like "You Gotta See Mama All De Time."

* * *

Washington Cathedral, the great gothic edifice rising on Mount Saint Alban, with its interesting construction activities and impressive services, is constantly attracting an increasingly large number of worshippers and pilgrims according to statistics on visitors made public through the curator's office.

A tabulation compiled under the direction of James P. Berkeley, head verger of the cathedral, revealed that 279,796 persons entered the Bethlehem Chapel, one of the three chapels in the crypt of the edifice, during the last year. This was 66,416 in excess of the number who visited the same chapel during the previous year, it was stated.

Because the great throngs which were in attendance at the five important gatherings held on Mount Saint Alban during the recent General Convention of the Protestant Episcopal Church are not included in this total, it is estimated that not less than 300,000 were welcomed to the cathedral grounds in the last 12 months.

* * *

Ten Churchmen will be voted the Cross of Honor of the Order of the Sangreal at the second Grand Chapter of the Order, which will be held at Taylor Hall, Racine, Wis., from June 24 to July 5. The time coincides with that of the Racine Summer Conference.

This Cross of Honor is voted for service to God and humanity through the church. Suggestions for its bestowal may be made by any one, and should be addressed to the Grand Master, Room 1411, 6 N. Michigan Avenue, Chicago. The list will be selected by the Grand Council, composed of all clergy belonging to the Seventh or Masters' Degree. It will be presented for confirmation to the Grand Chapter, composed of all members, clerical and lay. Nominations will be discussed in secret to permit of free debate.

While there is no fixed rule, the awards made last year were to three bishops, three priests, two laymen and two laywomen. The fields of service covered included effective administration, missionary heroism, service to the poor, teaching, the arts, courage in face of disease, and long, devoted service in obscure fields. The Cross of Honor is analogous to the Distinguished Service medal of the army, and is given to soldiers of God whether their service has been in the open or in secret.

Services

Cathedral of St. John the Divine, New York
Amsterdam Ave. and 111th St.
Sunday Services: 8, 9
11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York
Madison Ave. and 35th Street
Rev. H. Percy Silver, S.T.D., LL.D., Rector
Sundays, 8, 10, and 11 A. M., 4 P. M.
Daily, 12:20.

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

The Heavenly Rest and Beloved Disciples, New York
67 East 89th Street
Rev. Henry Darlington, D.D.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights
Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursday, Holy Communion, 11:45.

All Saints' Church, New York
"The Old Slave-Gallery Church"
Henry and Scammel Streets
Rev. Harrison Rockwell, B.D.
8 and 10:30 A. M. and 8 P. M.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. Selden P. Delany, D.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

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

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 5:30.
Holy Days, 9:30.
Daily 7 and 5:30.

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
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St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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About Books

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Another life of Christ and yet fresh and charming in its conception, with a mellow mental approach that is rare in this day of heated argument and higher criticism. Dr. Bowie wishes to avoid the danger of paralysis by analysis; some may say he errs on the other side, being too prone to build up his picture on gospel statements, just as they occur. However that may be, he sees in the humanity of Jesus a poet whose heart and mind was a "well of beauty and understanding", and a true son of Galilee, sharing the common people's growing distaste for the wooden spiritual leadership of the Pharisees and the Saducees' complicity in Roman oppression. Dr. Bowie pictures Jesus as a revolutionary who went beyond his own comrades and changed the spiritual order of his nation, bravely going to Calvary in his mission as the Son of Man and prophet of the world change still to come. The story of his ministry among the lower class, his challenge to religious and political tyranny, his "betrayal" of Judas' betrayal, and the final victory of God's love revealed, are sympathetically told, with a sure touch for drama and heroism, and an appreciation of poetic genius which embraces as one the common life and the heights of the spirit. *Joseph F. Fletcher.*

* * *

CARDINAL MERCIER: *By Monsignor A. Laveille, Vicar-General of Meaux. Published by The Century Co. Price \$2.50.*

This is a brief, yet moving biography of one of the greatest figures of our time. It is impossible to read it without emotion, without being stirred to the very depths of one's being. A Prince of the Church indeed, and rightly so, because if ever there was a true spiritual aristocrat, certainly Cardinal Mercier has every right to that distinction. With profound spiritual discernment his biographer reveals to us the interior life of the great Cardinal, which was the source of his great strength and tremendous influence during those trying years of his nation's history.

The last chapter is most touching, and is of especial interest to churchmen, showing as it does, Mercier's attitude toward Reunion. Beatification is a slow process, yet we may devoutly hope with his biographer and the millions of grateful souls in Belgium and elsewhere, that Joseph Desire Cardinal Mercier, may receive that distinction from the church he loved and so faithfully served.

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