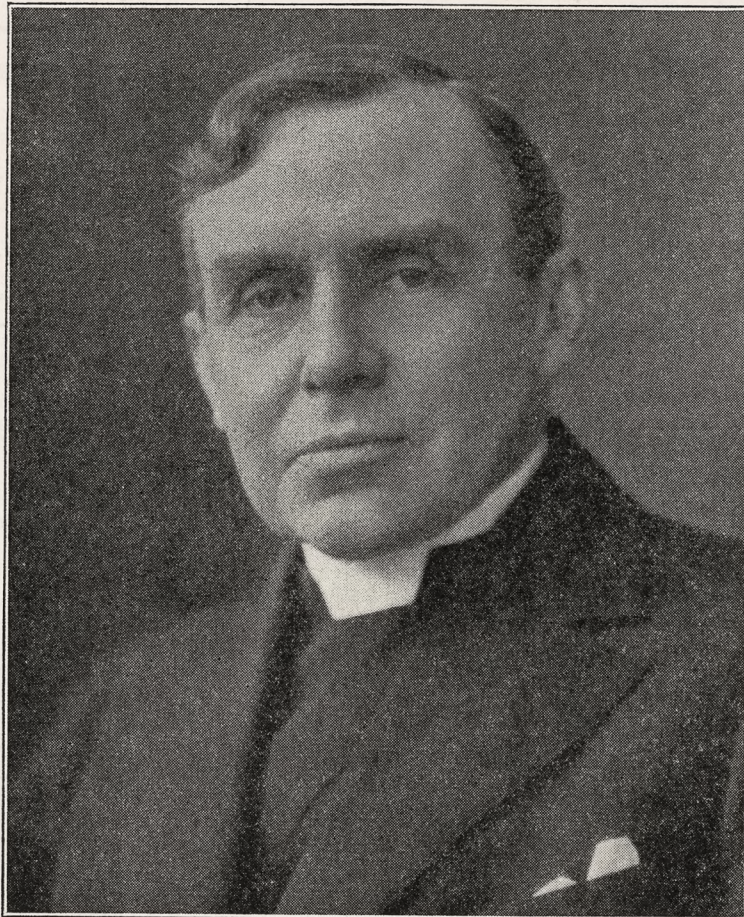


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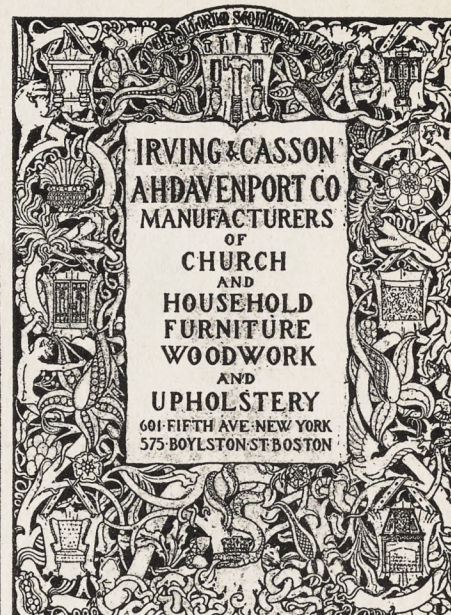
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# THE WITNESS

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## THE JOB OF BEING A BISHOP

By

REV. GEORGE PARKIN ATWATER

FOUR clergymen have declined the election as Bishop Coadjutor of Pennsylvania. This fact stimulates serious reflection upon the office and work of a bishop today.

There is a general opinion that it is the ambition of every clergyman to be a bishop. And with this opinion comes the equally misleading one, that every clergyman who is measuring up to his office as rector of a parish is qualified by his very training to become a bishop.

This is as fictitious as to assume that every successful violinist in an orchestra is qualified to lead the orchestra.

The office of a bishop requires a man of peculiar gifts and attainments. It is as highly specialized an office as any high position in the world of affairs. Because a man can read Greek at sight, and thus shows a highly trained mind, is no reason to believe that he could step into the cab of the Twentieth Century Limited and take that famous train to Albany. And because a man can run a parish, is no assurance that he can run a diocese.

The clergy are beginning to realize this. The diocese has become a highly organized affair, with complex problems and many kinds of duties. In fact, the suspicion is arising that the office of a bishop in a great diocese is becoming an almost impossible one, and certainly impossible except for men with great qualifications for that office.

It is difficult for one who has never been a bishop to know exactly all that the bishop has to do. But even casual observation reveals certain conditions that demand certain requirements.

The bishop must be physically robust and able to travel in all kinds of weather, in all types of conveyance, to eat all manner of food at irregular hours, and to get refreshing sleep in strange beds.

The bishop must be able to greet hundreds of people, with affability.

The bishop must be able to stand the nervous strain of many services and sermons, and on every public occasion to live up to the reputation of his office, as a wise and forceful public speaker.

The bishop must have personal knowledge of a large group of clergy, their families, their work and their achievements. He must listen to their griefs and live up to their expectations that he can work miracles in their behalf.

The bishop must create a central administration that will raise money, and he must often make bricks without straw.

The bishop must visit every parish, each year, for confirmation.

The bishop must conduct a correspondence school of gigantic proportions.

The bishop must sit on boards and committees, and meet with vestries.

The bishop must entertain important people and take notice of the death of important people in the diocese.

The bishop must examine recruits for the ministry and ordain them.

The bishop must represent the diocese on extra diocesan boards, and he must attend conventions and other assemblies.

And even this is only what a clergyman observes from the outside. A bishop himself could add many items to this list.

For this purpose the ideal bishop must have the zeal of a Savanorala, the preaching power of a Phillips Brooks, the resources of the House of Morgan, the affability of a Chesterfield, the travelling propensity of a Lindbergh, the administrative ability of a Carnegie, the ingenuity of a Ford, and the memory of the man who recalled Addison Sims of Seattle.

We parsons, and the lay people ought to realize that our bishops are human beings, with gigantic tasks, and that most of them are spending every minute of



their time, and every ounce of their energy in their tasks. If sometimes they cannot do miracles, if sometimes they fail to have the wisdom of Solomon, we should remember that they have nerves, and other human limitations.

If the energy spent by some people in rapt admiration of bishops and by others in the reverse, were all directed toward making the office a physically, mentally and spiritually possible one for a mortal man, then our bishops would have a happier time of it.

## Whence and Whither?

*An Editorial by*  
BISHOP JOHNSON

"WHY should it be thought a thing incredible with you that God should raise the dead?" Thus St. Paul, on trial for his life, pleaded before Agrippa. He was being tried because he had preached Jesus and the resurrection, for which hope's sake he was accused of the Jews.

The question is just as pertinent now as it was then; the issue has not been finally settled in human courts; St. Paul and Christ are still on trial awaiting your verdict and mine as to whether they were imposters or whether they had a vital message to the sons of men.

What foundation is there in creation for this expectancy? Does the message of St. Paul constitute a statement so startling as to be intrinsically impossible and therefore incredible?

There are certain things of which I am convinced. This is God's world and not man's invention; both science and religion are alike in the fact that they are temporarily suspended in mid-air. They begin with an assumption and end in an interrogation.

"Whence" and "Whither" are questions which neither can solve in categorical fashion. This does not mean that there is no solution nor that the Creator is limited by man's horizon. It merely means that man does not know the answer but that God does.

Is there any testimony which man can accept which makes for eternal life or everlasting oblivion? One is just as unthinkable as the other, for the human mind is a limited faculty. The wisest professor cannot sit in God's throne and administer the world, nor is it necessary that God's revelation shall adjust itself to modern discoveries for these latter have nothing to do with the case.

There are three things which seem to me to indicate an ultimate purpose in human life, although they are not proofs but merely evidences. First, all life does develop upward from an inward urge and not from external demonstration. Protoplasm did not eventually become a scientist because the scientist guided it so to be. It evolved into a scientist because it had within it the miraculous power of becoming more than it originally was. This is quite beyond man's capacity to reproduce. If an ape became a man (which I still

doubt) he did so because the Creator gave him the impetus and not because the wise men told him that he could. I believe therefore in the inward urge as a potent factor in all life.

Second, I believe that God had just as much to do with creating our internal impulses as He did in making the external world. If the primitive savage had an urge to become a musician then the good God made that inspiration as well as the materials out of which he finally constructed his violin.

So I have a soul that I didn't make, in a world which I did not invent, which in common with myriad other souls has a flare for God, for righteousness, for a future life. Either this urge is a part of me as I was made or else it has been dexterously inserted into me and others by a precocious ancestor who used the transportation system of heredity (which God also controls) to send me a train load of illusions. Really I do not believe in a sleeping diety nor in ancestors so inventive. It is too much for my credulity. It is easier for me to believe that my ancestors were endowed with a faculty to seek God and righteousness which is akin to the faculty which caused them to seek truth and beauty.

And then comes the Christ to verify my desire. Where did He come from? Some of my friends tell me that He was the creation of some unknown artist, who fashioned the figure, put it in its setting and then captivated a large group of peasants who swallowed the illusion. Really it is less credulous to believe in the Virgin Birth for that would be God's act and therefore feasible. The other would be man's act and he never was equal to it.

Now St. Paul had advantages that I lack and I have evidence that was denied him. He was very close to the facts and unless he was an awful liar he devoted his whole life to give men the good news that he had discovered. Whereas I, living twenty centuries after, can verify the truth of his revelation in terms of its adaptability to human need.

So I believe in the testimony of the Apostles as that of honest men; I believe in the power of Christ in human lives; I believe in the universality of His gospel to meet human needs and I believe in His grace within me that has made me, not a better man than my neighbor (I know nothing about that), but a far better man than I otherwise would have been (and I do know something about that).

So I do not believe that you can prove spiritual things by scientific methods any more than you can demonstrate scientific things by ecclesiastical methods. But I do believe that if we being evil know how to give good gifts to our children (and this generation does not appear to me to have excelled in that capacity) then I believe that if we ask for bread he will not give us a stone.

And until science which has been in the saddle for a generation or more can produce something better than the jazz, sentimentality, divorce and greed which seems to surround it, I prefer to believe in the power of Christ as applied to that particular portion of our human need. He at least has done something to make this a better world.



## Mystery

By

REV. GEO. CRAIG STEWART

"WE are stewards of the *mysteries* of God!"—"The fellowship of the mystery"—"great is the mystery of Godliness"—"the wisdom of God in a mystery." Holy Communion ("these holy mysteries")—"The word 'mystery' is a characteristic word of the Christian vocabular. 'That is why I am not a Churchman,' says someone—"there is too much mystery about religion; too much to take on trust. I like to have things proved to me. I am of a skeptical turn of mind. I cannot take other people's word. Give us less mystery in religion and more practical light of day."

I. But religion has no monopoly on mystery. Here is Milliken the Physicist:—

"The mystery of radio activity is as great as it was the day of its discovery. Whence does the energy come which enables a negative electron to disregard the enormous attraction of the positive nucleus and eject itself with an energy of several million volts from that nucleus. It is as if a huge stone suddenly rose and decided to shoot out into space with enormous velocity against the tremendous pull of gravity."

Again:—

"The mode of birth of an ether wave by an atom and its mode of transmission from star to star are almost complete *mysteries*."

Bertrand Russell says:—"We can never be sure that our scientific laws are right. We know nothing of the intrinsic quality of physical phenomena."

Henry Norris Russell of Princeton, says:—

"A snowflake falls on the ground and melts in the twinkling of an eye. What has happened? Molecules of water have broken loose from their crystalline arrangement one by one and slid away to form a liquid. It is a demonstrable fact that the number of separable molecular events involved in the melting of one snowflake exceed the number of bodily movements, heart beats and all, made by all the soldiers during four years of war, and it takes a hundred such snowflakes to make one drop of water. Before such complexity and *mystery* the mind reels."

Why does a tulip have a heat  $4\frac{1}{2}$  degrees above the atmosphere?

Why is the song of a lark always pitched precisely in the same key?

Why do bees always make their combs hexagonal?

So much for the external universe, and its mysteries. As for psychology and the world within, modern psychology has opened up to us such abysmal mysteries of the unconscious mind of hidden complexes and mysterious conditioned reflexes, invasions of the personality by other personalities that the Behaviourists have finally cut the gordian knot by saying there is no mind, or consciousness, or self thought at all.

Mystery! Mystery! The sphinx! And I do not wonder Santayana the philosopher sees the universe smiling at the frantic efforts of this funny little creature man, to solve her riddles,—and inwardly chuckling as he gets red in the face and indignant at it all.

Well, now, I dare, as an ambassador of God, take up the word of apology, that is of defense, for the mysteries of God which surround us.

Mystery makes human life, I shall not say interesting, but tolerable. Limitations of stature, of vision, of hearing, of emotions, of understanding seem to be necessary if we are to live normal human lives. We put blinkers on horses to keep them in the road. They pull the load better. If I were sensitive to all the sorrow of the world at this moment, a sharer of it, reacting to it, I would perish; if I knew, tasted or shared all the joy in the world in a moment I would die of the ecstasy. If I knew the future, if I could see what events are to fall, and how I am going to die, and when, I could not eat my dinner. It would paralyze my energies. The very limitations set upon me by the mysteries of life intensify the joys of living in the light of the common duties of life. There are secrets to be kept from children that they may be joyous healthy children. There are secrets to be kept from man just that he may go on growing up as a man.

And then there is the challenge of the mysteries. Life has in it all the fun of a treasure-hunt following a clue here which leads to another clue there. I suppose there is nothing which develops a life more, sharpens it, intensifies it, thrills it, enables it, keeps it from growing old than the breathless game of hunt the thimble, of following the wandering thread that leads to the palace set deep in the big black forest of the unknown.

And there is something else, and perhaps it is the Supreme Blessing of all. It brings us to a sense of dependence and demands an attitude of faith, and faith is the greatest dynamic in life next to love which after all is faith's dear sister. It is our very ignorance, our very sense of encompassing mystery that makes us reverent and humble and trustful. It is that very fear of the dark that makes us feel around till we touch the Father's hand in the darkness.

So what does religion have to offer with all its mysteries of the being of God, and the life of Jesus, and the sacraments, and prayers, and worship? Why it has this to offer; mysteries of light instead of mysteries of darkness. Religion has its mysteries, but they are mysteries of light and that makes all the difference. I am a child setting out across the vast and terrifying stretches of eternity. And religion comes and whispers to me of a trail—it is called the *Way*, and puts my feet in it at baptism. And I take that way and the trail broadens into a path, and the path into a road, and the road into a highway beaten down by thousands and ten thousands of pilgrims, happy pilgrims, who have gone before. It is called the Christian religion. And ever and again side paths lead off alluringly and I take them and find myself in



a bog or up a *cul de sac*, and have to beat my way back through terrifying detours—but there's always a way back, and while that way itself is full of ever new discoveries, ever new mysteries revealed, the one great luminous mystery of it all is—a sense of divine companionship, of guidance, of leading, of protection, a feeling of strong hands that have been wounded and have come back for our hands, of feet that came this way and have returned to guide our feet.

"There is a plain account writ fair and broad  
On the hill called Calvary,  
And a way worked out to the City of God  
For a gentleman like me.

"So I go on not knowing—  
I would not if I might,  
I'd rather walk in the dark with God  
Than go alone in the light  
I'd rather walk by faith with Him  
Than go alone by sight."

## Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

*Head of the Church Army in the United States*

SOME can go, Most can give, *All can pray*. But they don't! And yet many Church people are learning to pray more and learning to pray better. The faculty of prayer needs cultivation and we are not doing enough to help the other fellow pray. The art of prayer like all other arts can best be learned by steady practise, but *it should not be practise in isolation*. It would be a great thing for the Church if the Parochial Prayer Meeting could be revived—or if we had more Prayer classes. Experience shows that Evangelism and Prayer are inter-operative.

Fortunate indeed is that parish where folk are learning to pray. *How can a start be made?* I would suggest that the Rector call together a small group of his most spiritual and keen people. Have them in his study. Talk over with them the formation of small prayer-groups throughout the parish. At first they will be very shy about the move. Before that first conference disperses the Rector might hand to one a slip of paper upon which he had written out a collect, to another he could give a Marked Manual of Prayer and to others might be committed some special needs and persons to be prayed for—the petitions written out all ready to be offered. Let each one in turn, in the presence of the others, offer up the assigned prayer, and have a man or a woman to say *The Grace* at the close. Let the leader remember the value of *Silence* as a preparation for prayer; a quiet time for collecting thoughts; for concentrating attention, for lifting up the soul, for preparing to enter the Audience Chamber of the King of Kings. Remember also the value of intervals of

silence during time of united prayer. *Thus a start has been made*. Have the same group meet again in a week's time, this time in the home of one of the group, and after the reading of suitable fragments from a Psalm, or from the Prophets or Epistles, repeat the method suggested above. *Encourage individuals to pray in their own words*. In course of time each of those individuals can become the leader of other groups they have themselves gotten together for weekly intercession. If a Rector could have the various groups unite in one big glowing, earnest prayer-group once a month, how differently he would ascend the pulpit steps the next Sunday. The Praying Parish is the Evangelistic parish. We can't get the prayer-sense, without also having soul-hunger, hunger for other sheep of the Shepherd of Souls.

Shall I be thought a tiresome person if I suggest that in our now praying-parish, that at Morning Prayer in the Prayer for *All Sorts and Conditions of Men*, the Rector pauses after the words, "we commend to Thy fatherly goodness," and gives his prayer-partners in the congregation an opportunity there to *interject their own home-needs*? For instance, one man would say—"For my son just going to college," another might call, "for my two children being prepared for Confirmation," and so on all over the church. *Why not?* We are gathered for *Common Prayer*.

I have known, too, people encouraged to offer one sentence petitions in the Service of Holy Communion, in the *Prayer for the Church Militant*, "and we humbly beseech Thee, of Thy goodness, O Lord, to comfort and succor all those, etc.," (*pause*, and allow requests for prayer from congregation)—"and for my son in hospital"—"and for my husband"—etc.

We oft-times forget to say "*Thank you*," and yet, there's a place provided in the *General Thanksgiving* for those of the pew, to make vocal our gratitude to Almighty God.

There are Clergy who are trying these and other methods. Were I a Rector, I would try out *anything* that would knock out the dumb-devil, or that would make my parish glowing with sane Evangelistic zeal.

## Cheerful Confidences

By

GEORGE PARKIN ATWATER

CONFUSION

DR. FOSDICK is quoted in the "New York Times" of February 18th as saying, "Religion in this country, looked at in the large, with its conflicting creeds, rituals and organizations, is a good deal of a mess."

One has only to read on any Saturday the page of the same paper which contains the advertisements of Sunday's preachments, to realize the truth of this statement. Or he need only listen long enough over the radio to hear a confusion of tongues that would make old Babel seem like an Esperanto convention.



But when one looks abroad a bit, he realizes that confusion is not confined to religion. One sees Russia a communistic state, Italy ruled by a dictator, Germany a republic, and other lands presenting every variety of government which the world has ever known. Government is somewhat of a mess.

Or you may listen to the teachers. Every variety of educational theory has its champions. A millionaire gives Harvard a few millions to try out an experiment, and the Harvard Lampoon lets forth a blast against it. Education is a good deal of a mess.

Or consider healing. You may try to be healed with or without medicine. Thousands of healers would try to cure your ills by straightening your back bone. Thousands of others try to heal by ideas and verbal formulae. Healing is a good deal of a mess.

Or consider architecture. Some parts of every American city are so unnecessarily ugly that they produce an inferiority complex in millions of people. If the money spent on over-decorating a few structures, thus heightening the contrast, were spent on general cleaning up, we should emerge as a nation from our slovenliness. City building is certainly a mess.

So religion is not alone in its messiness. It reflects the general condition of a people who have not yet developed any profound desire for reasonable standards of beauty, goodness and truth.

Civilization has not necessarily reached its zenith merely because we can fly through the air, ride in a car which was one of a litter of six or seven thousand born the same day, or talk to London. We have yet a long way to go. We are like a building half constructed that is so surrounded by debris and implements and raw materials of construction, that it offends the eye. Only to the architect, the builder and the owner, has the rising structure elements of strength, of beauty and of promise.

We may hope that some day responsible and consecrated leadership will enlarge the area controlled by ideals of beauty, goodness and truth. Messiness will never be entirely abolished, but its field of action will be measurably restricted.

## Comments and Observations

### OF DISTINGUISHED PEOPLE

MR. BERNARD SHAW, English author: "The first ship that went to Africa to sell things to the natives at more than cost price because there was no sale for them at home began not only the last war, but the other and worse wars that will follow it if we persist in depending on capitalism for our livelihood and our morals."

\* \* \*

RT. REV. WILLIAM T. MANNING, Bishop of New York: "Read your New Testament. There are people who read everything written against it but never read anything by the saints and scholars of the Church. Curiously, they think they are keeping their

minds open. It isn't likely that you can have a strong Christian life without a certain amount of the right kind of reading."

\* \* \*

DR. ALEXIS CARREL of the Rockefeller Institute for Medical Research: "Architects are constructing cities which are of impressive beauty but totally unfit for the proper breeding of human beings."

\* \* \*

REV. HARRY EMMERSON FOSDICK, noted preacher: "If I did not believe in missions for any other reason I would believe in them because they keep alive the heroic tradition of a sacrificial Christianity. They do at least challenge our easy consciences with the conviction that Christ came to get some great business done on earth and that it costs to do it."

\* \* \*

REV. ROBERT NORWOOD, rector of St. Bartholomew's, New York: "We have handed the Bible over to its enemies by claiming for it something which it does not claim for itself. The Bible begins with the story of how God made man out of the dust—and the rest of it is taken up in explaining how He did it—a record of animals becoming saints. A saint is an animal with glimmerings of his Godhood."

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# NEWS OF THE EPISCOPAL CHURCH

Edited by  
WILLIAM B. SPOFFORD

OH ME oh my!—with the other Church weeklies carrying on in superlatives we have been at a loss to find a reason for our existence. *The Churchman* issued a gorgeous 125th anniversary number, asking us to venerate age, and to scrape together a half million coins of the realm as an endowment in order that liberalism may continue to be championed. *The Living Church*, with less trumpeting, hopes to begin with \$200,000 of unearned cash to convince us that Catholicism is the true religion. And Mr. Williams of the *Southern Churchman* is using generous portions of his own wealth in order that Episcopalians may be converted to fundamentalism. Surely we need at least one good adjective around which we may rally the faithful. After all to say that we are just plain Episcopalian will hardly enlist enthusiastic followers. So, my associates being well scattered, I went into a huddle with myself hoping that during an hour or two of meditation some word would pop to the top of our masthead that might inspire cheers. "Youth must be served" came to mind and I was ready to let you know that we are the youngest of the Church weeklies, only to discover that *The Churchman* had already added "newest" to "oldest" in their appeal for your dollars. Rather greedy—what? Possibly to boast a bit of our circulation, which is I believe the largest of the papers, bobbed up as a possibility but after all bulk these days is hardly considered a virtue. Likewise to say that we come within a few dollars of being self-supporting, while it may be comforting to the bill-payers, is hardly likely to prompt the rest of you to break into a halleluiah chorus. The matter is a serious one but I confess that it is beyond me. We have neither youth nor age; we champion nothing but the doctrine and worship of the Protestant Episcopal Church, and since, in the interest of brevity, we have pretty much dropped the word "Protestant" as being superfluous, there seems to be nothing there to enliven the imaginations of partisans. "Brevity, Quality and Price" I thought might be an inspiring slogan, and it did very well until someone asked, "brevity, quality and price for what?" In seeking the answer I could find nothing certainly on which to base an appeal for an endowment.

Oh, well, I suppose we will have to poke along pretty much as we are. The day may come when we will find a crusading cause of sufficient impor-



BISHOP BRENT  
*Dies Suddenly at Lausanne*

tance to enlist the surplus cash that Episcopalians are reported to have in such abundance. Meanwhile may the causes of Catholicism, Fundamentalism and Liberalism, so ably represented by the other weeklies, continue to flourish and win for themselves the support that they deserve. Certainly we can all agree that the Episcopal Church would be less interesting without them.

\* \* \*

There will be those I suppose who will object to this bit of news yet I cannot resist the temptation to pass it on. In South Chicago there is an organization of women called the Anti-Crime Club. A few days ago they visited one of the numerous bootleg saloons and tried by hard praying to induce the proprietor to close his den. So that portly gentleman, after seating the ladies and bowing his head reverently while the ladies prayed, asked if he too might pray. The chairman, thinking of course, that the man had had a change of heart, quickly consented, whereupon this dispenser of illegal liquor prayed thus:

"Almighty Creator of Heaven and Earth; thou who created men in thine own image to run the earth. Whilst animals are living on grass and water, thou didst teach thy servant Noah to make wine, and thou didst punish him for making intemperate use of it. At

the wedding of Cana, thine only son, Jesus Christ, transformed water into wine when the juice of the grape was exhausted, that the guests might not be disturbed. And one of the divine commands of the Book thou hast given us is that man shall drink no longer water but shall use a little wine for his stomach's sake and his other infirmities. Oh Lord have pity on the women here who are not grateful to thee for thine gifts, who want to make thy children like the beasts of the field, and to compel them to drink water like the ox. Oh Lord have pity upon these poor ignorant ladies; look down upon them and see that they want not even the color of the face thou has given them, but are sinning against nature and against thee by painting their faces. Thou seest Oh Lord that their heads are covered with false hair and that their number six feet are pinched into a number three shoe, and number forty waists are squeezed into number seventeen corsets. Thou knowest that they will not bear the burdens of married life and obey the command thou has given us to replenish the earth, for they are too busy attending to other people's business to raise children. Oh Lord have mercy upon them and take them into thy bosom. Take folly out of their hearts, give them common sense that they may see their own foolishness. Oh Lord we thank thee for all the blessings thou hast given us, and ask thee to deliver us from all evils, especially do we pray at this time that we may be delivered from hypocrisy and false living. Thine be the praise for ever and ever; Amen."

\* \* \*

Bishop Brent of Western New York died suddenly of a heart ailment in Switzerland on March 27th. The Church has lost one of her most outstanding leaders, a man who had won international fame.

\* \* \*

I know that there are at least seventeen folks who read this end of THE WITNESS for exactly that number wrote to call my attention to an error of a couple of weeks ago. In *Did You Know* it was stated that Dean Thornberry of Laramie, Wyoming, was a famous football player at Hobart. Quite wrong. It was Kenyon. And I learn more. He was a member of an invincible line on a Kenyon team that defeated all sorts of teams from much larger colleges in every branch of sport. Dean Thorn-



Berry played on the team in 1893 and the three years following.

\* \* \*

Bishop Rogers confirmed 82 persons at Trinity, Toledo, Ohio, on March 17th. Since the Rev. C. C. Bentley became rector less than a year ago, over one hundred families have been affiliated to the parish.

\* \* \*

Miss Mabel B. Turner of New York City has been appointed head of the National Cathedral School, Washington. At present she is the head of the Birch Wathen School in New York, a progressive school for little children.

\* \* \*

Father Hughson gave the addresses at the three hours' service at the Cathedral of St. John the Divine, New York.

\* \* \*

While the movement for the corporate reunion of the churches is necessarily slow, no reason exists why Christians of all denominations should not combine for various forms of social service. In the historic Henry VII Chapel of Westminster Abbey a meeting was held recently between representatives of the Church of England and the Free Churches which may have far-reaching consequences. After a devotional service led by the Bishop of Winchester, who remarked: "This may be a day of the Lord," and an address by Principal Garvie, the gathering retired to the room in which the Revised Version of the Bible came to birth, and there formed a Christian Social Council, whose object is: "To apply the Christian faith to social, industrial and economic questions, and as far as possible to co-ordinate all the various agencies existing for that purpose, and to promote and encourage the work of research relative thereto." The council is the outcome of the Copec Continuation Committee and the Life and Work Movement. Many of the questions that will be considered naturally require technical and expert knowledge, and a research committee works in connection with the council to deal with such matters. The council intends to publish literature giving information and direction to the churches upon the pressing social problems of the day.

While the council is a British organization, it is linked with churches in other lands through its connection with the Life and Work Movement inaugurated in Stockholm in 1925, with a world conference of six hundred representatives from thirty-seven countries and thirty-one churches. The formation of the council has been heartily welcomed by the National Assembly of the Church of England, which has requested the archbishops of Canterbury and York to appoint

### ?Did You Know?

THAT the weekly publications of the Church are all privately owned—and that they all lose money—that THE WITNESS, due to its large circulation, came within a few dollars of being self-supporting last year—the Rev. Edward S. Doan, rector at Petoskey, Michigan was a tennis champion when at Kenyon, received national tennis rating in 1916, and still thinks he can give any parson in the Church an interesting game—the National Council spends \$59,900 on Indian work in South Dakota annually, which is more than its total expenditures in any other district excepting Wyoming and Oklahoma—the salary of each missionary bishop is \$4500 a year—the salary of the president of the National Council is \$15,000 a year, with \$5,000 for a contingent fund and \$5,000 for house rent and travel—Bishop McDowell of Alabama is said to be the best golf player in the House of Bishops—no bishops were consecrated in 1928—the chapel of the Berkeley Divinity School, now in New Haven, was formerly a hay loft.

representatives thereon. The Bishop of Winchester urged that the council offers the prospect of a new era of closer co-operation between the different churches in the great enterprise of social service. Having referred to the work of the Lausanne and Stockholm conferences, he said that no conclusion was in prospect in connection with the effort towards effective unity in matters of faith and order, although, thank God, the movement was growing steadily. But in the matter of co-operation among the various churches in the application of the principles of the Gospel to great social, industrial and international problems, the future is much brighter at home and abroad. There was need for some liaison between similar movements in different countries, and it was hoped the Council of Churches would help to supply this.

\* \* \*

The Rev. Walton Hall Doggett, pictured on the cover, is rector of two attractive country churches in the Diocese of Massachusetts—St. John's, Framingham Centre, and St. Paul's, Hopkinton,—the later founded by Rev. Roger Price, "Commissary" to the Bishop of London, when rector of King's Chapel, Boston, in 1736.

Mr. Doggett is of New England parentage, but went west as a boy, for his health, and when most young men are in college, was soldiering for

Uncle Sam, tramping across the snow-covered wastes of South Dakota as a sergeant during the Sioux Campaign of '90 and '91. When stationed later at Camp Pilot Butte, Wyoming, Bishop Talbot was attracted by the young soldier, who was lay-reader and head of the Sunday School at the Church of the Holy Communion, Rock Springs, Wyoming. Although just on the eve of a commission, Mr. Doggett decided to purchase his discharge and study for the ministry, receiving his preparation at the University of Wyoming and the General and Union Seminaries, with post-graduate work at Columbia University.

His subsequent work in the domestic mission field was extensive, including Wyoming, Western Nebraska and Western Colorado, with parishes later in Los Angeles and Denver. Of recent years he has been doing rural work in Massachusetts.

\* \* \*

A few days after he had started on a trip to Honolulu last December, Bishop Burleson of South Dakota received word of the destruction by fire of St. Elizabeth's Church at the Indian mission at Wapakala. One of the places on the Islands which he visited shortly after was a Chinese mission at Makapala, Island of Hawaii. The congregation were deeply interested when told of their Indian brothers living in a place of almost the same name. Bishop Burleson has recently received a gift of \$10 from these Chinese Christians to purchase an altar book for the new St. Elizabeth's, which is shortly to be built. It is surely the touch of Christian fellowship that makes the whole world kin.

This act seems the more appropriate because the Sioux Indians at Wapakala on the Standing Rock Reservation have been foremost in giving aid to distant fields on more than one occasion. This congregation sent the first offering at the time of the earthquake in Japan. In fact, whenever they have heard of an urgent need anywhere they have been prompt to extend help to the utmost of their slender ability.

\* \* \*

We are to be along with another article reviewing the latest books in a week or two. Meanwhile just let me pass on to you a word about two books that I am sure you will want. One is Studdert-Kennedy's last work *The Warrior, the Woman and the Christ* in which he deals with the relationship of Christianity to sex problems. A book which all should read (\$2.50). The other is Harry Ward's *Our Economic Morality* (likewise \$2.50) which to my way of thinking no clergyman can be without, or business man for that matter if he really



means to apply his religion. Either can be ordered thru WITNESS BOOKS.

\* \* \*

This from the president of the Brotherhood of St. Andrew, Mr. H. Lawrence Choate; "In your article on page six of the issue of March 7th, you speak of the General Church's program, giving the story of the work of the National Council and such organizations as the Brotherhood. I am not surprised that you thought our story was in there, but you will find it is not. A great many people think that the Church is contributing to the Brotherhood's support, but that is not the case. Their misunderstanding is due partly to the fact that the Brotherhood used to receive support from the Church. This came about as result of our going into the plan of 1919 and turning over all our contributors and writing them that hereafter they would please contribute to us through the Church. However, due to the Church's deficits, the plan did not work out.

"Another reason why people think we are still getting support from the Church is that the General Convention of 1925 definitely planned accordingly, but when the National Council met in 1926 and prepared its budget in accordance with the instructions of General Convention, it cut our appropriation for that very year in half and told us the following year we would get nothing. Nevertheless, the following year when the literature went out describing what became of each dollar given to the General Church, it showed about one cent going to the Brotherhood. This error made it harder to realize that the Brotherhood had started out again to raise its entire budget.

"In spite of the difficulties connected with the matter, the Brotherhood is now raising all its own funds

and last year not only paid its way, but cleared up an indebtedness which had been outstanding since wartime.

"You may be interested to know that the Brotherhood last year and so far this year is growing faster than probably it has ever grown since the earliest years of its history.

"As a Brotherhood man, I am particularly interested in the series of articles which you are running by Captain Mountford and Sam Shoemaker. We think they are unusually good men and the Church can learn a lot from both of them."

\* \* \*

A conference of laymen was held at the Washington Cathedral last month under the joint auspices of the College of Preachers and the Commission on Evangelism, under the leadership of Bishop Darst.

Bishop Darst told the story of the young student at Oxford, whose mother noticed to her great concern that he had displayed on the walls of his room certain degrading and unwholesome pictures. She said nothing about it to him at the time but after she returned home she purchased in an art store a framed reproduction of Hoffman's wonderful painting of "The Boy Christ in the Temple." She

sent this picture to her son with a brief note saying that she hoped he would be able to find a place for it in his room. The next time she visited Oxford, she found that this new picture occupied the central space over his desk and that all the undesirable pictures had been removed. When she expressed her pleasure over this change in his scheme of decoration, he said quite naturally, "Do you know, Mother, after I put Him up there, there didn't seem to be any room for the others."

The purpose of the Christian life, Bishop Darst continued, is "knowing Christ and making Christ known." The early disciples found that the

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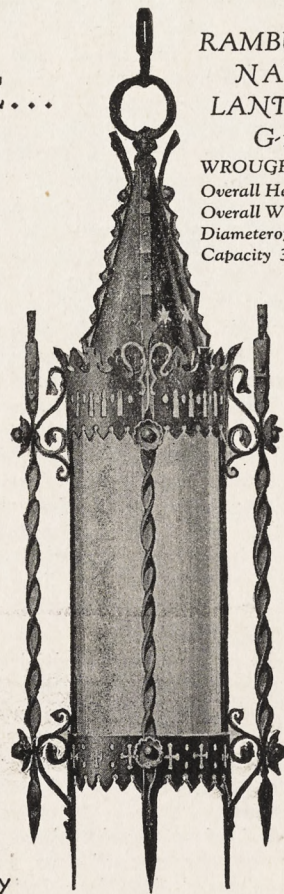
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only way to keep the power that they had received was to pass it on. You can divide the whole membership of the Church into those who are pools and those who are channels. In the first message to the disciples we find all of Church history summarized in six words, "Come and see — go and tell."

At this juncture, Dr. William Sturgis contributed two anecdotes worthy of remembrance. The first concerned an office boy who, though absolutely tongue-tied, shamed the rest of an office staff into decency during a period of three years by his very evident embarrassment and acute discomfort when he was forced to over-hear profanity and foul language. That boy was witnessing for better things every time he became red in the face.

The other story had to do with an insurance executive in a middle western city who, while Dr. Sturgis was sitting in an ante-room, turned down over the telephone an important business interview so that he could attend a Lenten preaching service for which he was responsible. This man's secretary later told Dr. Sturgis that the insurance executive might have lost an opportunity to write a three mil-

lion dollar policy by not keeping the engagement with the man on the other end of the telephone wire. He had a prior duty to his Church and his God and he discharged that duty regardless of what effect it would have upon his business.

Bishop Darst testified that Dr. Larkin W. Glazebrook, one of the leading laymen in the Diocese of Washington, is making a remarkable contribution to the Church as field representative of the National Commission on Evangelism. The file of letters in Bishop Darst's office shows that the Commission was providential-

ly guided in asking Dr. Glazebrook to give up his profession in the Capital City in order to go out as a lay evangelist. During recent months, he has visited some eighty parishes in dioceses from Florida to Maine and as far west as Ohio leaving behind in each one three key laymen whom he designates as Peter, James and John. These three men are expected to enlist the services of nine others, thus giving them twelve laymen, in accordance with the apostolic plan, who report to their rector and ask for some definite work to do in the extension of Christ's Kingdom. In Bishop

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\* \* \*

Mr. W. K. Miller, chancellor of the diocese of Georgia, told of his experiences in doing personal evangelistic work, and Mr. Eric Gibberd, head of St. Edmund's House, Glendale, Ohio, stated that those working in the Church have much to gain in the way of technique from social workers and psychiatrists. Then Mr. George Smith of Providence related the story of his conversion, paying a tribute to Mr. Frank Buchman and the group of which he is the head, and the dozen or so others who attended the sessions spoke of their work, past and future. Then they passed resolutions to inform us that to their way of thinking "evangelism represents the most important phase of the Church's activity."

\* \* \*

The conference of the department of Christian Social Service of the National Council is to hold its annual conference this year in San Francisco, at the time of the meeting of the

social workers conference, June 26-30. Among those who are to address the conference are the Rev. G. Warfield Hobbs, executive secretary of the department of publicity; Mrs. John

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Old Testament, From Moses to Christ, A Study of Hebrew Theism, Dr. William H. DuBose, The Theological School of Sewanee.

New Testament, Apostolic Ideas and Customs, Prof. MacKinley Helm, B.A., S.T.B., Nashotah House, Nashotah, Wisconsin.

Church History, The Church Since the Reformation, Rev. Harwood Sturtevant, S.T.B., Rector, St. Luke's Parish and Racine College School, Racine, Wisconsin.

The World Mission of Christianity, Mr. William E. Leidt, National Department of Religious Education, New York City.

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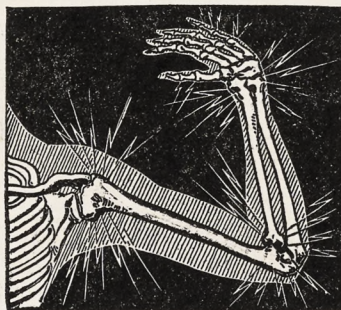
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\* \* \*

New York has become increasingly hard on those who seek physical and spiritual refreshment. St. Thomas's Church, on our own Fifth Avenue with a new and very vigorous police commissioner has been obliged to inform worshippers that they must watch their pocketbooks since pickpockets have been taking advantage of the setting for easy marks. And since I had a rather nice overcoat lifted from my nail in Child's restaurant I can testify with some feeling that one can't lay in a store of calories these days without running the chance of being robbed. I am thinking seriously of returning to Chicago, where things are done in a big way.

\* \* \*

The Church Regional Conference on rural church and social work will hold its fifth annual session at Ithaca, New York, from July 22nd to August 3rd, inclusive. This conference is an extension of that held annually at Madison, Wisconsin, and is fostered by the national division for Rural Work.

The purpose of this conference is educational, for clergy engaged in rural work, and those whose work is so strategically placed as to have rural possibilities.

The time and place of this confer-

ence are arranged to include attendance at the School for Town and Country Ministers conducted by the Agricultural Department of Cornell University, for which an excellent faculty of experts in rural study has been assembled.

\* \* \*

The spring Conference of the International Association of Agricultural Missions is to take place in Hartford, Conn., April 18th to 20th, with the general theme of rural missions in the light of the Jerusalem Conference.

Prof. William D. Barnes, chairman of the local committee, writes that the School of Missions is setting aside its regular course that students in the Seminary may attend the Conference.

The purpose is to concentrate definitely on the problems of the foreigners in New England, and in the development of a program for agricultural and rural missions in the foreign field.

Among the speakers are: Dr. Warren H. Wilson, Mr. Galen Fisher, Dr. Thomas Jesse Jones, Prof. Luther Weigle, Hartford students, foreign

students, if possible, and, says the program, "at least one woman."

\* \* \*

The Rev. J. Howard Melish of Brooklyn recently addressed the congregation of Temple Shaari Zedek, giving his impressions of Palestine and appealing for better understanding and friendship between the peoples of different races and beliefs.

\* \* \*

Mr. P. H. Gedsden, president of the Philadelphia Chamber of Commerce, has accepted membership on the National Committee for Washington Cathedral.

\* \* \*

The son of the editor of *Cheerful Confidences*, David T. Atwater, was ordained to the priesthood on Palm Sunday in Grace Church, Brooklyn,

### The Church League for Industrial Democracy

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Sundays, 8, 9:30 and 11 A. M.; 8 P. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

**Trinity Cathedral, Cleveland**  
Dean, Francis S. White, D. D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

**Grace Church, Chicago**  
Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 10:30 and 7:45.

**St. Paul's Chicago**  
Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 5:00 P. M.  
Holy Days at 10 A. M.

**The Atonement, Chicago**  
Rev. Alfred Newbery  
5749 Kenmore Avenue  
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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

**St. Chrysostom's, Chicago**  
Rev. H. P. Almon Abbott, D.D.  
Sunday, 8, 9:30, and 11 A. M.  
Sunday, 4 P. M. Carillon Recital.  
Holy Days, 7:30 A. M.

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

**Christ Church, Cincinnati**  
Rev. Frank H. Nelson  
Rev. Bernard W. Hummel  
Sundays, 8:45, 11 A. M. and 7:45 P. M.  
Holy Days, Holy Communion 10 A. M.

**St. Matthew's Cathedral, Dallas**  
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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.

where his father is rector. Three others were ordained at this service: George R. Lewis, Harry G. Greenberg and Rexford Holmes.

A gift of \$10,000 has been made to St. Luke's, Evanston, Illinois, by Mr. and Mrs. E. J. White for an oak pannelled ceiling over the sanctuary and chancel.

The new chapel of the Epiphany, Brooklyn, has been completed, and the former church is to be turned into a parish house.

At St. Luke's, Evanston, on Easter Sunday the services at 9:45 and 11:30 were identical—same music, same service, same sermon. And there were fully a thousand at each service. In addition there were three early celebrations.

Canon Anson Phelps Stokes of Washington Cathedral delivered the addresses at the three hours' service at St. James', New York. Father Huntington gave the addresses at the Transfiguration.

The Racine Conference is to be held this year from June 24 to July 5 at Taylor Hall. Bishop Booth of Vermont is the chaplain and Dean Chalmers of Dallas is to lead the devotional Bible Class. The faculty consists of Dean Hoag of Salina; Miss Vera Noyes of Chicago; Rev. Irwin St. John Tucker, head of the Order of the Sangreal, on pageantry, and courses preparatory to the first four degrees of the order; Rev. G. R. Wood S.S.J.E.; Mrs. Paul Barbour of South Dakota; Professor W. S. Bailey of Zanesville, Ohio; Mr. John Irwin of the National publicity department.

Bishop Larned was the principal speaker at an interdenominational meeting in the interests of Daily Vacation Bible Schools, held at St. Ann's Church, Brooklyn, recently. He called attention to the increase of juvenile crime which always occurs just after the schools close for the summer, and advocated the Vacation Bible Schools as an occupational preventive of juvenile delinquency. He dwelt also upon the dangers of the city streets used as playgrounds, the lack of other play space, and the Vacation Schools as an opportunity to keep some of the children off the streets. He spoke of the chance to teach religion every day for five weeks, reaching some who are not reached at any other time.

There is an organization coming into being in the diocese of Albany which seems headed for something or other. It is called The Central Committee for the Defence of the Secur-

## 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 3 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.  
Wells-Downer cars to Marshall St.

**St. Mark's, Milwaukee**  
Rev. E. Reginald Williams  
Sundays, 8, 9:30 and 11.  
Gamma Kappa Delta, 6 P. M.  
Sheldon Foote, M.B., Choirmaster.  
Magnificent new Austin organ.

**St. James, Philadelphia**  
Rev. John Mockridge  
22nd and Walnut Sts.  
Sundays, 8, 11, and 8.  
Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.



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ity and Independence of Priests in Pastoral Work, rather a long title, but perhaps necessary to describe their activities. Recently they sent out an inquiry in which they listed as facts twenty-four statements having to do with the management of diocesan affairs with which they are apparently not well pleased. In the main it is a protest against what they consider the over-centralization of the affairs of the diocese, and the spending of money by diocesan officials which might they feel, be better spent on the parishes. The charge is made that six clergymen hold thirty offices of the diocese and form an "interlocking directorate" which largely shapes and controls policies, and the plea is sent forth that others join them in an attempt to change these many things.

\* \* \*

Bishop Fiske of Central New York was the preacher at Trinity, New York, during Holy Week.

## Preacher, Pulpit and Pew

By E. P. Jots

Sunday School Teacher—Sue, why must we be kindly to the poor?

Little Sue—Please, teacher, because in these days any of them might become rich.

\* \* \*

A Bostonian was showing a visiting Briton around. "This is Bunker Hill Monument—where Warren fell, you know." The visitor surveyed the lofty shaft thoughtfully, and then said: "Nasty fall! Killed him, of course?"

\* \* \*

A very small boy was trying to lead a big St. Bernard up the road.

"Where are you going to take that dog, my little man?" inquired a passerby.

"I—I'm going to see where—where he wants to go first," was the breathless reply.

\* \* \*

A philanthropic lady visited a country asylum and showed great interest in the inmates. One old man particularly gained her sympathy. "And how long have you been here?" she inquired. "Twelve years," was the answer. "Do they treat you well?" "Yes." "Do they feed you well?" "Yes." After addressing a few more questions to him the visitor passed on. She noticed a smile on the face of her guide, and on asking what amused him, heard with astonishment that the old man to whom she had been speaking was none other than the medical superintendent. She hurried back to make apologies. "I am sorry, doctor," she said. "I will never be governed by appearances again."

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