

The **WITNESS**

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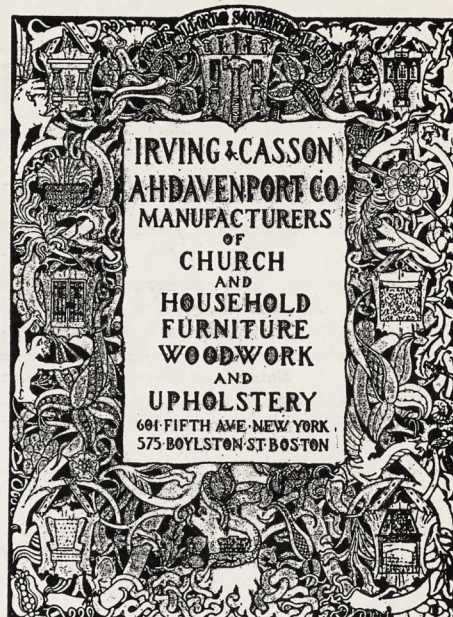
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EVANGELISM AND ZEAL

An Editorial by

BISHOP JOHNSON

THERE are many fine words in the English language which have been ruined by ardent souls who have tremendous zeal but little discretion. As St. Paul says of this type, "they affect you zealously but not well; yes, they would exclude you that ye might affect them." This is paraphrased by James Moffat in his translation as follows: "These men (referring to the Judaizers) make much of you—yes but for dishonest ends; they want to debar you from us, so that you may make much of them."

This seems to be a very accurate description of a type who, boldly stepping into the room of the apostles, endeavor to make their interpretation of the Christ to be the center of the picture, thus substituting their segment of Christ for the whole. The difficulty in the situation is that frequently this segment is a very real portion of the Christ, but a fraction only and seen through the lense of their own particular camera. They cannot perceive a Christ in whom they lose themselves but rather a Christ who magnifies them. This is a vicious principle which, because it is a half truth, is very plausible and very disastrous.

I am not sure but fractional truths distorted into the whole have done more mischief in dividing the forces of Christ than the enemy of all truth has done in his attacks. These sincere zealots have certainly ruined a great many fine words. Consider what they have done to cheapen such words as vision, challenge, catholic, liberal, evangelical, and you will get my meaning.

One hesitates to use these words because of the false impression that they create in the minds of the hearer—a sort of nausea due to the saccharine character of the doses which they have received. It makes it hard to find a vocabulary that has not been thus manhandled. The words Christian, Church and Gospel have lost much of their appeal because of men who have affected men zealously but not well.

This is particularly true of Evangelism. In so many instances the word brings up tabernacles, advertising, sawdust trails, professional exploiting and statistical

juggling that many turn from it impatiently. Like the words catholic and liberal, it has been seized upon as a party label and thus identified with a particular emphasis in our Church's life. It is a pity that the evangelism of the Gospel should have been subjected to such humiliation, for it is a very wonderful word and no other can be substituted for it. It means "telling the Good News" of Christ's life to those without and it represents the fundamental obligation of a Christian who is charged with the duty of being a witness to Christ.

The Church today is trying to bring back the word to its primitive significance and to divest it of the unsightly garb in which it has been clothed. There are three notes in our Lord's life and teaching which we must always remember in doing the work of an evangelist.

First our praying, giving and self-sacrifice must be unostentatious. These things are to be done in secret and not paraded in the synagogues or on the corners of the street. The finest witnesses of Christ are those who reflect His love without advertising their intimacy with the Kings of Kings.

Second, our effort to draw others to Christ must be free from any note of self righteousness. If we trust in ourselves that we are righteous we will fall into the error of the Judaizers who were zealous but not winsome, and we are apt to despise others. Third, in our zeal for Christ we must be very careful that we do not become bitter toward other men who disagree with us. It is so easy to transfer our indignation from the sin to the sinner and to think that we are doing God service when we hold the sinner up to contempt. An evangelist should study the methods of the Master, which were never crude, conceited nor censorious. He was always calm, courteous and considerate in His presentation of His Father's love. There have been times in which one needed to remain a gentleman even though he was an evangelist.

To me there is a source of power in Christ's person which is not in any ways identified with emotional ex-

citement or religious exclusiveness. The ineffectiveness of much that has been called evangelism is that it has preached a gospel in word that has not been impressive because it has lacked the dignity and self restraint which, in the last analysis, must be identified with righteousness and the power of God.

There is a fundamental difference in method between proclaiming the gospel and selling patent medicines; and there is a nemesis which is sure to follow if we sacrifice our method in order to secure immediate results.

In all our evangelistic efforts let us bear in mind the caution of St. James: "If ye have bitter envying and strife in your hearts, glory not and lie not against the truth, for where envying and strife is there is confusion and every evil work. The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partially and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

These words cannot apply to that intense individualism which sews up the Gospel of Christ with a certain presentation thereof; which is hyper-sensitive over any criticism levelled against it and over calloused in the censoriousness of others.

The Gospel of Christ is after all not yours or mine, but His and there is nothing sacrosanct about our personal interpretation of His message. To be loyal to Him and preach Him to others is very different from being intensely zealous of some particular program and demanding that every one swallow that.

This spirit of intense individualism is responsible for the whole chaos of sects, each one insistent upon its own interpretation and each one contemptuous of those who disagree. And the worst of it is that the public identifies Christ with zealots, largely because they are noisier than others. It is so hard to develop zeal and at the same time practice the qualities that St. James recommends.

Let us hope that the rising tide of evangelism in the Church will not land us on the shoals of its intensity. We must be content to preach the whole Christ and the Church as the Body of Christ, in all of the sympathetic contacts which the Christ ever manifested toward those without.

If we do not preach a kindly Christ we cannot hope to produce a winsome appeal to those who hunger after righteousness, but cannot identify it with those who affect them zealously but not well.

Notes on Worship

By

IRWIN ST. JOHN TUCKER

WHAT is the difference between Cherubim and Seraphim? These are two Hebrew words, meaning "the carven ones" and "the burning ones." They are a personification of matter and life, "that which is shapen" and "that which burns." They correspond to the two parts of a sacrament, the outward and

visible sign and the inward and spiritual grace.

In a tree, for example, the wood, bark and leaves are the matter, the shape, the outward and visible sign, the "cherub"; the life which creates the form of a tree would be the "seraph" or flame of existence.

In a gift, the form of the gift would be the "cherub," the affection conveyed by it would be the "seraph." In any utterance, the sound or writing would be the matter, the meaning conveyed would be the life.

This expression "Cherubim and Seraphim continually do cry Holy Holy Holy" means very much more than an assertion that two kinds of angels are always singing a certain song. It means that both the outer and inner parts of creation show forth the glory of God. Both the matter of the universe—rocks, stars, trees, living organisms—and its principles, the laws on which these forms and organisms are based—are the product of the thoughts of God, and both sing his praises.

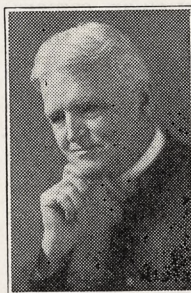
A biologist, geologist, botanist or astronomer who studied the outward and visible forms and manifestations of existence is at one with a mathematician or philosopher who studied their inner relations in maintaining that both studies show forth the splendor of the Mind which designed the Energy which drives them.

The words have something of the same meaning as the phrase which follows in the Te Deum "Heaven and earth are full of the majesty of the glory" in which Heaven and Earth refer to the spiritual and physical realms, neither of which is stranger to the Creator.

Fears

By

JOHN RATHBONE OLIVER



IN THIS series of more or less disconnected papers it may be of interest to discuss some of the peculiar fears that arise in people's minds and that gradually harden into definite habits of thought and action. The classical example of a mild phobia is the case of the celebrated Dr. Samuel Johnson. Boswell, his biographer and intimate friend says that when Dr. Johnson walked down Fleet Street he always touched the top of each one of the posts that in those days separated the sidewalk from the street. If by any chance he missed touching one of these posts he would go back to it and touch it before proceeding on his way. Dr. Johnson had, therefore, developed a mild obsession in connection with the act of touching a certain thing. He felt that if he touched every single one of the posts as he went along he would be in some way warding off misfortune or insuring himself a satisfactory day. If he missed touching one post then his mind was immediately overwhelmed with a sense of panic and a feeling that something tragic might happen.

In order to counteract this feeling he would go back and touch the post that he had forgotten. Then his panic would subside and he would go on his way in peace.

All habits of this kind are what we call protective mechanisms. They protect the persons who develop them from the feeling of panic and fear of disaster that has arisen in their minds. A very common obsession of this kind is the obsession of contamination. A woman has read a great deal about the possibilities of infection through bacteria of different types. She knows little about bacteria and the circumstances under which they thrive but she associates them in her mind with what she calls "dirt." Perhaps one of her children has developed typhoid fever which she knows is an infection. Perhaps she, herself, has caught an attack of influenza from some neighbor. Her mind becomes fixed on the fear of infecting herself and her children by coming in contact with "dirt." She begins usually by washing her hands very carefully each morning with some disinfectant or special soap. She wishes to have her hands absolutely clean when she touches the dishes from which her children eat or when she comes in contact with the skin of the children themselves. After a while she is constantly on the lookout for sources of infection. She will not touch paper currency or she may have a fear of metal currency. I knew one woman who kept an especially sterilized pair of tweezers with which she picked up the bills and the coins that were given to her in the bank or by tradespeople. Every time this woman came in any contact with money even though she only touched it with tweezers she would become panicky and have to wash and sterilize her hands in order to counteract the fear and its results. Gradually the sources of possible infection increase. Every time the woman goes out on the street she is brought in contact with what she feels may be sources of contamination. In getting into a trolley car, for instance, she is terrified of touching the metal hand rail which has been touched by so many other hands, most of which were probably dirty and dangerous. I have known a woman to be badly injured by being thrown against the door of a trolley car when it started because she was afraid to take hold of the swinging straps along the roof of the car. Gradually the hand washing becomes more and more frequent. Almost everything is a source of possible infection and stirs up the old sense of panic. The only thing that relieves the panic is the washing of hands. After a while the woman washes her hands twenty or thirty times a day. After another while she has no time for anything else. She has to neglect her children and her housekeeping. She becomes more and more afraid to go out shopping or marketing and her life consists of one hand washing after another. In each hand washing the mechanism is the same. She yields to the desire to wash her hands because the state of panic into which she is thrown by her fear of infection is intolerable and sweeps her off her feet.

There are many other similar obsessions of this kind which are much more common than many people realize. In the next article I shall discuss some other types

of the reaction and then will suggest methods in which these faulty habit formations may be gradually overcome.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

WOULD it be true to say that in the ministry of the Church there are more Priests than Prophets? By Priests we mean, in this connection, those who are concerned with a stated round of religious duties and ordinances. Absolutely necessary are these. We greatly value them. Would it be near the mark to suggest that more of this priestly service needs to be touched with the prophetic spirit.

That it is not so, is due in large degree to we of the laity. The decline in the number of voluntary workers, and the increasing difficulty of filling Church offices, means that such work being put upon our ministers, they are neither priests nor prophets, but "general managers" and "financial agents," and scarcely can they turn aside for one brief hour of prayer. The Church in which such a clergyman ministers is bound to suffer from a depressed spiritual vitality. Triumphant joy is rare—uneasy depression is common, and he feeds poor fodder to his people.

Discipline and devotion are the breath of prophecy. When Moses said, "Would that all the Lord's people were prophets and that the Lord would put His Spirit upon them," was he not almost saying, Would that all the Lord's ministers were prophets, that they would speak with prophetic vision and passion, and sound the prophetic note.

The essence of prophecy is to show forth God and the Divine Will; it is to speak with the authority of one who is familiar with the Secret Place, who proclaims a Message that has been given to him to deliver.

The Pew knows instinctively when the Pulpit dwells in Unseen Places, and has fellowship with the Invisible.

Often our Church Services are lacking in the sense of reverential awe, which is born of the consciousness of the nearness of the Unseen.

Some preachers succeed in conveying to their hearers a sense of God and of the reality of His Presence and Power, but they are men with whom the Pew shares the parochial grind.

Priests or Prophets, our Clergy have the need and the right to have access to books, to Prayer, to Holy Writ, to Silence, to God. This need not make him a six-day absentee from pastoral duties. Given a sharing-laity he has a chance to lead an ordered and regulated day.

There can be no revival of spiritual life in our Church, except through the awakening of the sense of God. To bring men into the very light and life of God—to lead them to Jesus and the Resurrection, that is a task for which the preacher's sufficiency is of God and God alone. Nothing short of a ministry such as

this will quicken the Church into newness of life, and power, and give to the social and humanitarian causes, the moral impetus they need.

It is too much to say that the disregard of certain of the Nation's laws, so apparent just now, due to a low sense of citizenship would in part be removed in the re-awakening of the spirit of prophecy.

Let us not gird at our Clergy. Let us help them. Let's be sharers. A quickened Ministry would mean a quickened Church.

Let's Know

By

BISHOP WILSON

THREE QUESTIONS

HERE come three questions all bearing on one subject and referring to 2 Kings 19-37.

1—How was this vast army destroyed?

It is the story of the destruction of the Assyrian army under Sennacherib as it was besieging Jerusalem. Hezekiah, the king of Judah, had tried to buy off the invading Assyrians but was unsuccessful and the siege was laid against the Holy City. "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses." Then the story goes on to say that Sennacherib returned home to Nineveh and was assassinated by his two sons.

There has been no end of conjecture as to just what did happen to the Assyrian army. In his official records Sennacherib is strangely silent about the whole incident. A side-light, however, is thrown on it from the annals of the Greek historian, Herodotus. He tells how a swarm of mice or rats came into the camp during the night and gnawed the weapons of the soldiers so badly that they had to pack up and forsake the siege. From this it had been inferred that possibly the rats were bearers of a plague (such as the bubonic plague, for instance, which is carried by rats) and that pestilence is the real answer. This may be so but nobody gives us enough information for a really accurate conclusion.

2—Why was Sennacherib killed by his sons?

The account in the Bible offers no explanation. Indeed one might think, from reading 2 Kings, that he went straight home to his death. Other historical sources, however, tell us that he continued his voracious conquests for something like twenty years after abandoning the siege of Jerusalem. Then there was a conspiracy in Nineveh. One of his sons named Esarhaddon was designated as the heir to the throne of Assyria and his two brothers were not pleased with the arrangement. So they raised the banner of revolt, killed their father, and went to war with Esarhaddon. Their effort was not successful and they soon paid the penalty for their crime.

3—Is there any possibility that putting sinew, flesh,

and breath into the bones as described in Ezekiel 37: 1-11 bear any relation to the bones of these Assyrian soldiers?

This is hardly likely. Ezekiel's prophecy came two centuries after the Assyrian catastrophe and seems to have no connection. This picture is thoroughly characteristic of Ezekiel's method of presenting his teaching through pictorial symbols. He says distinctly that "these bones are the whole house of Israel." They represent the death-like despair into which Israel had fallen in the days of Babylonian captivity and the prophet is attempting to instill fresh hope into their minds by telling them how God can restore even the most discouraging situation if His people will be faithful and give Him a chance.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

TEMPO.

RATE of movement has a good deal to do with one's enjoyment of experience. This in music is known as "tempo." But the effect of tempo is not limited to music.

Inasmuch as countless church enterprises are now partially supported by luring people to auction bridge affairs, it is not improper in this paper to refer to the effect of tempo in bridge. Next to the persistent conversationalist, who insists upon chatter even when you are trying to remember whether the knave has been played or not, most exasperating is the person who resolves himself into a deliberative assembly before he plays the card. You know the succession of expressions which cross his face, first surprise that you should have led a two spot, then concentration upon a rapid mental review of all the reasons for such a play, then doubt, then dull despair and then dogged determination as he plays the three spot. Elapsed time, two or three minutes. His game may be superb, but his tempo is nerve exhausting to friend and foe alike. Such a person was intended for solitaire.

Now tempo is important in church affairs. In reading the services it is a distinct factor. If the reader drags along, in a monotonous and spiritless manner, and in the wrong tempo, the effect is utter dreariness.

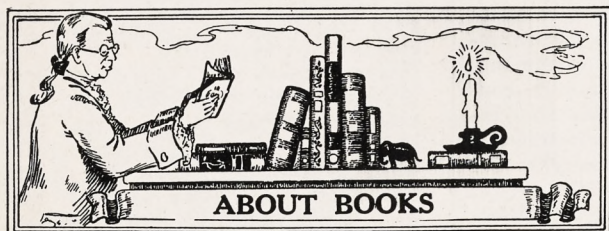
The musical parts of the service are subject to the plague of a wrong tempo. Many choirs sing the "Venite" as if it were a dirge. Or if you cannot credit them with having even such a positive conception about it, they sing in the same tempo as that wearily adopted by the tired ploughman trudging homeward after a day spent in following a festive plow about a ten-acre lot. A little change in tempo and the "Venite" becomes a joyous canticle. Church services get their first "set" at the "Venite," and they drawl along until the people who have nerves

never want to go again, or else they awaken some responsiveness which makes people think that the service may be a spiritual refreshment after all.

Just to verify my observation that if the Venite is lifeless, the sermon will be likewise. No parson who could put any life into his sermon, could stand Sunday after Sunday and hear the Venite sung in a lifeless tempo.

Then hymns. It is almost too sad to write about. There is a tempo for hymns that is the result of utter laziness and general debility. They give the hymns the flavor like unto that of a glass of ginger ale that has stood an hour in the sun.

If you wish to inspire a little more appreciation of the services of the Church, improve the tempo. A wrong tempo makes the service nearly meaningless to the average attendant.



Sham, a novel by Joseph Hocking; Fleming H. Revell. \$2.00.

A seminary training apparently is not necessary to equip a man to be a successful priest. At least Hugh Treleven, handsome jailbird, was able to impersonate the Rev. Frank Bancroft as the vicar of the village of St. Michael's. The two met in Africa. Bancroft died there a day or two after telling Treleven of his plans to go to England at once to become the parish priest. So Treleven sailed into the parish as the Rev. Frank Bancroft, and made a rather successful and interesting job of it, in spite of the fact that what goes by the name of Christianity was, in his opinion, largely hokum. He was converted himself in the process of converting others, confessed his shame, but through it all fair Verity Trengrove remained true to him. A novel with all of the exciting themes of the movies, which will be enjoyed particularly by Church people because of its ecclesiastical setting. W. B. S.

* * *

The Lord of Life, published by the Macmillan Company. \$2.50.

This is one of the most satisfying and one of the most convincing expositions of the Incarnation it has ever been our privilege to read. There are nine contributors, each man dealing with an aspect of the Incarnation in his own competent way. The essays however possess unity because they are the product of thought and experience, shared and compared in many personal conferences held by these men.

Somehow as you read you cannot help being impressed with the fact that these men have really experienced the Lord Christ in their own lives. What they write has passed literally through the filter of their own personalities. The spirit of the book is therefore ex-

tremely vital and gripping; and its presentation of the Master should certainly meet the needs of many a bewildered and befogged mind today. Of this are we sure, that the older clergy will receive fresh stimulus and their younger brethren wise guidance in this lucid and experiential exposition of the Lord of Life.

Irvine Goddard.

* * *

Labor Speaks for Itself. A Symposium of Labor Leaders, edited by Jerome Davis; Macmillan. \$2.00.

Labor leaders tell you what they think of religion. And you can have as many opinions as there are contributors. Mr. Thompson, organizer for the Industrial Workers of the World, calls religion the negation of truth; but Mr. Green, president of the American Federation of Labor, sees much to praise in Church activities. They are all here, including Lenin and Trotsky, Karl Kautsky, Arthur Henderson and George Lansbury. It is an interesting and stimulating book which will go a long way in explaining the attitude of labor toward the Church. You had better read it. Then you will know why workers for the most part are not church members and what must be done to interest them in our work. W. B. S.

QUESTIONS AND ANSWERS BY CLEMENT ROGERS

WHAT does it mean when the Bible says that Christ is coming to reign on the earth?

Some believe that He is coming to set up a visible political kingdom on earth. In the early days quite a number of Christians, no doubt, expected it; but it was soon seen that Christ's words referred to a spiritual kingdom, the Church in which He rules. Christ has come and does come continually; He comes to us in the sacraments, where two or three are gathered together.

What do you mean when you say that Christ is at the right hand of God?

That He is present wherever God is working. Of course God hasn't got a right and left hand like mine with fingers and thumbs. We have to speak of Him in terms borrowed from our own experience. Our right hands are what we work with. Christ has entered into heaven at His ascension, so that His divine humanity is everywhere present wherever God works; in nature, in art, in the thoughts of men, in the sacrament. "The right hand of God is everywhere," said one of the Fathers, Augustine, I think.

Can Baptism really make any difference to children?

Yes. In baptism children are admitted into a society. Christianity is a social thing, not a matter of mere individual salvation. Just as we are born in the society of our country and grow up to be citizens of it, so are we born again into a divine society at baptism. The natural and normal thing is for the spiritual life there begun to be developed and fostered in the common life of the Church, for the child to grow in grace, just as in ordinary life he grows in body and mind by the social life shared with his fellows.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

WHEN I wrote that article on the situation in Marion, North Carolina, which appeared in this paper in the number for October 17th, I said that another chapter should be written about the attitude of the churches. I am not going to write the article since to do so would crowd out of the front pages the contribution of one of our other editors, and that is their space. Just let me present it as briefly as possible here; in generalities, but those who care for details can have them by sending me a postal card. Pastors in mill villages are literally sold to the mill owners. They are placed in charge of pastorates after a bargain has been struck with the mill owner by the presiding elder or whoever happens to be the boss of the particular denomination in that territory. It is generally a fifty-fifty arrangement; that is the mill owner pays half the minister's salary and furnishes him with a house. The congregation pays the other half. At the end of the year if there is a deficit the mill owner takes care of it, though he generally does so without the knowledge of the members of the congregation, for he does not want them to know that he controls the situation. A minister is placed on the job who is acceptable to the mill owner; if he proves otherwise he is fired by the mill owner. To be acceptable means that the minister must mind his own business. This means that he must "stick to his job of preaching the Gospel", which means that how the people live, what they are paid, how long they work, are none of his business. Let him so much as suggest that a week of sixty hours in a hot mill for a wage of ten dollars a week is not the American standard and he is fired, and fired in a hurry. As a matter of fact few are fired, though we did learn of several, because the mill owners pick what they call "right men" to fill their pulpits. And by "right men" they mean preachers who tell the people that they must

"Work and Pray
And Live on Hay
And you'll eat pie
Bye and Bye
In the Sky!"

Why say more? I don't like it. I don't think it is Christian. I know that these workers, for generations members of churches, are beginning to rebel against it. And I say now that unless the churches change their

PRAYER FOR PEACE

*Authorized by Bishop Manning
for use in the diocese of New York*

ALMIGHTY God, Who through the coming of Thy Son Jesus Christ, hast given to mankind the vision of brotherhood and peace on earth,

We thank Thee for the new hope and longing now stirring among us that this vision may be fulfilled. Strengthen, we pray Thee, this spirit in all our hearts; guide and inspire all who are truly labouring for peace; give Thy guidance especially to the representatives of the Governments soon to gather together in conference, and grant that the nations of the earth may henceforth be united in fuller fellowship for the manifesting of Thy Glory, and for the good of all mankind, through Christ Our Lord. Amen.

attitude, and their system of selling the churches to the mill owners who use them to keep the people subservient, there will be no workers in the churches of the South a decade from now. On the other hand, let the churches show a sympathetic and intelligent interest in the problems that face these people and nothing under heaven could drive them away.

I do want to say also that our own churches are, as far as I could discover, entirely free from this system and from this "Heaven-is-your-home" preaching which played such a part in enslaving workers to machines during the industrial revolution in England over a hundred years ago. And if there is to be any change in the attitude of church leaders of the south I feel that the leadership must be supplied by Episcopal clergymen who are both educated and free.

* * *

Just one more word to thank so many of you who responded to the appeal for help. Mr. William Ross, the man in charge of relief in Marion, has written me this very day that many gifts of money have come to him, and also a great deal of clothing. I know that you will let this serve as your "thank you" from him. He is alone with 1,200 people to clothe and feed, so has little time for even brief notes to you all. Let me pass on to you just one letter that came with a check for \$11.20. Out in California there is a boys' school, the Voorhis School, whose headmaster is young Jerry Voorhis, a churchman.

He worked in the cotton mills of the South himself for a time so of course is interested—and his own interest was expressed with a very substantial check for relief. But there is a social service committee in this boys' school, organized by the boys and run by the boys. Here is the letter:

"I am very glad to send you the enclosed check for \$11.20, for the relief work in the strike of the workers at Marion, North Carolina.

"You might be interested to hear how this money was gathered together. In our school, the head of which is Mr. H. Jerry Voorhis, your very good friend, we have organized a Social Service Committee. The job of this committee is to find funds, and to send them where they are most needed. One way of doing this is to give up your Sunday morning breakfast, to send the money that would have been used away to those who need it more than we do. Last Sunday only five out of ninety people here ate their breakfasts. I forgot to say that it is absolutely a personal and voluntary matter, to give up or eat the Sunday breakfast.

"As the work of this committee is a new thing here, we feel that it would be a great help to get some literature, and, if possible, a letter, telling us for what our money has been used. Would it be too much trouble to do this favor?

"We wish to congratulate you, and all other workers in the same field for the fine relief-work you are doing, and only hope that we too may learn to be more useful in this type of work."

I don't know how you feel about it, but that is my idea of real education. Were you ever a child, twelve or fifteen years of age? Then perhaps you can recall just what it would mean to give up your Sunday morning breakfast in order to help some folks three thousand miles away. My hat is off to Jerry Voorhis, his school and to that fine gang of boys that he must have there.

* * *

The synod of the 6th province met at Trinity, Ottumwa, Iowa, October 22nd and 24th. The Woman's Auxiliary met at the same time. The Provincial president, Mrs. W. G. Bugbee of Painesville, Minnesota, presided. The keynote was an increased interest in world-wide Christianity. The narrow local ideas appear to be passing, while concentration upon religious education, evangelism, spiritual values seem to prevail. Interest, once related to the individual only, now appears to be reaching out to

groups. Experts along their particular lines of work gave their stories of work in the Hawaiian Islands, the rural districts, the Girls' Friendly, social service, religious education, Jerusalem conference, and other fields.

* * *

A special Armistice Day service was held at the Cathedral of St. John the Divine last Sunday afternoon, with addresses by Mr. George W. Wickersham and Dr. Nicholas Murray Butler, president of Columbia. The service was sponsored by the Greater New York Federation of Churches, clergy from various denominations being represented in the procession.

* * *

The Episcopal Church was prominently represented at the Convocation of Columbia University held October 31st to commemorate the 175th anniversary of the founding of the University. President Nicholas Murray Butler of St. George's, presided. Bishop Manning gave the benediction and Dr. Caleb Stetson of Trinity the opening prayer. Mr. William B. Parsons, chairman of the trustees and a vestryman of Trinity Church, gave the oration. Then the following Churchmen received honorary degrees: Dr. B. I. Bell, president of St. Stephen's College, Rev. R. H. Brooks, rector of St. Thomas's, Rev. F. L. H. Pott, president of St. John's, Shanghai, Charles Sears Baldwin, vestryman of St. Ignatius Church, John Erskine, superintendent of the Church School at St. Agnes' Chapel, Rev. Elwood Worcester, formerly rector of Emmanuel Church, Boston, Milton H. Tuck, dean of Hobart College, and Frederick J. E. Woodbridge, professor and churchman.

* * *

The Rev. Cameron Davis, rector of Trinity Church, Buffalo, New York, was elected Bishop Coadjutor of the diocese of Western New York, last week. He has accepted the election.

* * *

Dinners, mass meetings, parish meetings, but mostly dinners, are being held throughout the Church this month to stimulate interest in the Every Member Canvass. In the diocese of Long Island there are to be three dinners, at points convenient for folks to attend, where the Bishops and members of the staff of "281" will present the program. In the diocese of Duluth, under the direction of Bishop Bennett, five weeks of intensive study of the program is being carried out. Literature has been prepared and six hundred copies of the *General Church Program* have been put to work in that northern diocese. In the diocese of Albany a conference of clergymen and laymen was held in the Cathedral Guild House, led by Bishop Oldham and Bishop Lar-

ned of Long Island. In Georgia the annual conference of the field department was held at St. John's, Savannah, and was led by the Rev. Charles Clingman of Birmingham, Alabama. Bishop Reese spoke on the spiritual side of the Canvass and also presented the diocesan program. Bishop Reese, by the way, celebrated his 71st birthday during the conference. Naturally there was a lot of praise for him, and a birthday party too, with presents, a cake and everything.

* * *

The Rev. Howard Chandler Robbins, formerly dean of the Cathedral of St. John the Divine, New York City, and now a member of the faculty at the General, was elected Bishop Coadjutor of Southern Ohio last Wednesday on the first ballot. He was nominated by the Rev. Frank Nelson, rector of Christ Church, Cincinnati, whose own nomination was pressed by many of the clergy. However Dr. Nelson made it clear that he would not under any circumstances consider the honor so finally his nomination was withdrawn. Dr. Nelson stated that he had reason to think that Dr. Robbins would accept the election.

* * *

Helen S. Peabody, for 38 years the head of All Saints School, Sioux Falls, S. D., died on All Saints Day. Ever since her father, the Rev. A. B. Peabody, took his bride out into the Dakotas in the ox-cart days, the Peabody family has been woven into the life of the Church there. Miss Helen turned over the job of running the school to her sister, Eunice, in 1922. Another sister, Mary, now in Sioux Falls, was Bishop Hare's secretary for many years.

* * *

We must tell you that 93 of the 135 bishops entitled to vote for the Presiding Bishop at the meeting yesterday in Washington were present—more than a quorum. But we shall have to tell you the results next week since we were on the press when the brethren gathered.

* * *

The beautiful new parish house of St. Paul's, Duluth, Minnesota, was dedicated by Bishop Bennett on October 20.

The verdict of all who have inspected the structure is that for perfection of planning, soundness of construction, harmonious adaptation to the needs of the situation, for beauty of finish, decoration and furnishings, it is the last word in parish house building and one of the finest in the country. Including all furnishings the cost was in the neighborhood of \$160,000.

* * *

Bishop Wells, retired bishop of Spokane, was the preacher at the dedication service of the Cathedral of

St. John the Evangelist, Spokane, on October 20th. Others to take part were Bishop Sumner of Oregon, Bishop Sanford of San Joaquin, and the Archbishop of British Columbia. There was much praise for Bishop Cross who has been largely responsible for pushing the work to completion.

* * *

There is pictured on the cover the new mortuary chapel and baptistry of St. John's Church, Norristown, Penn., the Rev. James M. Niblo, rector, which was consecrated recently by Bishop Garland. This completes the program of rebuilding which has been going on for the past four years at St. John's, during which time the church property has been transformed into one of the most beautiful small churches in the country. A large part of the work has been carried out by the firm of Calvert, Herrick and Riedinger of New York City, who designed and installed a most beautiful altar and reredos, have just completed the font, with its beautiful gothic cover of carved oak which, richly colored, is sixteen feet high, have designed and installed all of the remarkable 13th century windows—in fact have been in sole charge of this unusual work. The parish has been fortunate in having the work in the hands of such expert artists and artisans. Also fortunate indeed to have a rector who has such an appreciation of the best in ecclesiastical art.

* * *

Bishop Lloyd of New York and Dr. Adelaide Case of Columbia University were the speakers at the three-day conference of the Girls' Friendly Society of the 2nd province, held in New York. Bishop Lloyd urged members of the society to seek a better knowledge of God and challenged them to disprove by their own lives what he called the generally accepted fallacy of "organized religion stands between humanity and self-expression."

* * *

Governor Roosevelt and Bishop Deane of Aberdeen, were the speakers at the annual layman's dinner in the diocese of Albany. Mr. Roosevelt urged the recognition of the place and value of the Church in the world; Bishop Deane made a strong appeal for international friendship.

* * *

Dean Percy T. Edrop was installed as dean of Christ Church Cathedral, Springfield, Mass., recently—an impressive and colorful event, with three bishops and thirty clergymen present.

* * *

Synod of the province of the Southwest met at Grace Cathedral, Topeka, November 6th and 7th, and was preceded by a student pastors' conference, at which such leaders as

Henry Lewis of the University of Michigan, the Rev. Artley Parson of "281," Dr. Albert K. Heckel of the University of Missouri, the Rev. Jack Hart of the University of Pennsylvania, and Bishop Seaman and Bishop Quin led in discussions.

They had a social service conference too, going on at the same time, with the Rev. Charles N. Lathrop leading. At the synod itself they had all of these distinguished people on the program, and in addition the Rev. Karl M. Block of St. Louis, and of course a whole flock of Bishops.

* * *

George William Lewis was ordained to the Diaconate in Gethsemane Cathedral, Fargo, North Dakota, on Sunday morning, October 27th. He is the fourth man to go out from St. Stephen's Church, Wilkesburg, Pa., into the ministry, during the eleven years' rectorship of the Rev. William Porkess. This happens to be a record for any parish in the Diocese of Pittsburgh.

* * *

This is not a California real estate advertisement, but merely one indication of the growing task of the Church. The eight counties which comprise the Diocese of Los Angeles have almost doubled in population in the past nine years. In 1920 the

figure was 1,551,901. In the school census just reported from Washington, 2,975,246.

* * *

British soldiers in the port of Weihaiwei, in larger numbers than usual, have added agreeable extra work to the English chaplain there. The presence of some of them, together with civilians, at a service of baptism and confirmation of some Chinese students has done its part in promoting international good will.

* * *

St. Luke's, Germantown, Pa., is now celebrating a month of jubilee and thanksgiving to celebrate the completion of a five year building

program. They are having all sorts of guest preachers; Bishop Garland, the Rev. Selden Delaney of New York, Bishop Taitt, Rev. Frank Gavin, Bishop DuMoulin, Rev. Floyd Tomkins.

* * *

The parish of St. Mary's-by-the-Sea, Northeast Harbor, Maine, has engaged Miss Olive MacKinnon, a graduate of Boston University, as director of religious education in the parish. (She is also to have charge of the Young People's Fellowship.

* * *

The Rev. Rodney F. Cobb has accepted a call to the rectorship of Trinity Church, Rock Island, Illinois,

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* * *

The Rev. Percy V. Norwood of the faculty of the Western Seminary is to deliver the Hale Sermon for 1929 at that institution. His subject is to be "Progress and Prospects in Christian Reunion."

* * *

Bishop Oldham of Albany was the preacher at Cornell University on October 20th. He is to be the preacher at Union College on December 15th.

* * *

Did you ever serve on a jury? If you are a clergyman probably not for we are all exempt for some reason or other. However the Rev. H. C. Benjamin of Pueblo, Colorado, served on one recently, not claiming exemption since he figures he can hardly exhort his people to do their duty as citizens while dodging these duties himself. One of the cases was a bootlegging case. You can imagine the feeling of the defendant with a parson sitting on the jury. The district attorney, somewhat of a Bible scholar, quoted the Good Book with a vengeance to support his contention that the man ought to be lodged in jail for possessing liquor. But low and behold the jury declared the man innocent, much to the concern of the attorney, who was shocked to find Mr. Benjamin agreeing with this verdict. "The Bible says 'Look not upon the wine when it is red,'" shouted the attorney. To which Mr. Benjamin replied, "But you can prove anything from Scripture. It also says, 'Wine that maketh glad the heart of man' and also 'Water where wild asses quench their thirst.' Those proverbs apparently conflict. You can take your choice, Mr. Attorney." But there was more to the case than the swapping of Biblical texts: The

defendant was a hard working, law-abiding foreigner who was doing his best to raise a family. The sheriff, in need of something to talk about in his campaign for re-election, entered his home on a false search warrant. He found a few gallons of wine in this Italian's basement and brought him to trial. There was no evidence presented that the man used the wine anywhere except at his own table. So Mr. Benjamin, believing that a rather defenseless foreigner had been picked on in order to supply the sheriff with a talking point in his campaign, joined in returning a verdict of not guilty. Now the denominational ministers in town are calling

him up to let him know that they do not approve of "loose Episcopalians."

* * *

The Christian youth movement recently launched in the province of Mid-West under the title "Adventuring for Christ Program" has been taken up in earnest in the Diocese of Michigan. Among the leaders of this work, first and foremost is Mr. Ernest T. Piper, superintendent of the Department of Religious Education for the Diocese of Michigan. It was Mr. Piper who, two years ago at the synod of the Province of the Mid-West was so much impressed by Bishop Weller's statement that the church



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had been losing its boys and girls by the thousand, that he set to work to devise some sort of a children's crusade, of which the present program was the outcome. This program as set forth for 1920-1930 involves two main features: first, a children's mission of one week in every parish during the autumn, and second, a mission during the Lenten season of 1930. The next outstanding leader in Michigan is the Reverend Charles C. Jatho, who recently became rector of St. John's Church, Royal Oak, Michigan, after he had made a name for himself by his original methods and great success in work among boys and girls in Cleveland. Mr. Jatho has recently concluded a most successful children's mission in St. John's, Royal Oak. Approximately one hundred boys and girls were in attendance each day during the week, beginning October 13. At different times during the mission fifty or sixty adult leaders from various parts of the Diocese, including twenty-six of the clergy, were in attendance in order to observe and take back to their parishes the benefit of Mr. Jatho's experience.

* * *

Mrs. Harper Sibley of Rochester, New York, and Bishop Campbell of Liberia were the speakers at the semi-annual meeting of the Woman's Auxiliary of the diocese of Albany, held at Christ Church, Hudson, October 30th and 31st. Bishop Campbell spoke on the work in Liberia; Mrs. Sibley upon the Jerusalem Conference.

* * *

Three of the four deaneries in Kansas met recently on the same day. At St. Paul's, Kansas City, Kansas, the Rev. E. L. Souder, missionary to China and the Philippines, and the Rev. R. M. Trelease were the leaders at conferences during the day, and Mr. Souder and Mr. Norman Rimes of Topeka were the speakers at a mass meeting in the evening. The Southwest Deanery met at St. Andrew's, Fort Scott and the addresses were given by laymen, all of whom stressed the importance of carrying on the full program of the Church. The Southeast Deanery met at St. James', Wichita, where the address

was given by Mr. Thatcher Guernsey of Independence, who became more than a little eloquent on the subject of unpaid quotas. The Northwest Deanery, which was to have met that same day, was postponed a week because of rain. It was held at St. George's, Wakefield, and the addresses were given by Mr. Souder and the Rev. W. A. Jonnard of St. Paul's, Manhattan.

* * *

Bishop Casady of Oklahoma, preaching at St. George's, Flushing, Long Island, described Oklahoma as the most hopeful missionary diocese he had ever seen. The population consists of Indians, Mexicans, Negroes, foreign-born residents and white Americans—the last the most important. In the first six months of this year he had confirmed three hundred persons. In the last two years the number of churches and missions increased from 46 to 75, and there will be several more before another year is over.

* * *

A diocesan camp for boys on Long Island, and perhaps another for girls, may be a reality in time for next summer's outings. The Rev. Henry Mesier, who presented the subject at the recent clergy conference at Easthampton, and whose remarks, badly

distorted by wrong emphasis, were displayed in the daily papers as a condemnation of Boy Scout and Y. M. C. A. camps, is perfectly right in maintaining that we could do a great work for our youngsters in vacation time if we had one or two well equipped camps conducted directly under church auspices, and nurturing the spiritual as well as the natural life. Such a camp, he point-

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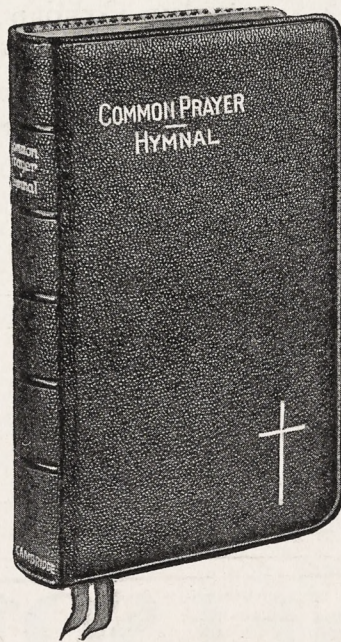
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* * *

The Acting Dean of the General Theological Seminary is making strenuous efforts to complete the organization of the Alumni and Some-time Students before the return of Dean Fosbroke in January. He has attended three conferences since the opening of the term, in Connecticut, Albany and Delaware. In each place there was a good meeting, revealing a fine spirit on the part of the alumni and a readiness to work seriously for the school. The three dioceses have undertaken to raise ninety thousand dollars for special parts of the endowment fund.

* * *

The Girls' Friendly Society has sent \$6,000 to St. Mark's Hospital, Cape Palmas, Liberia—\$1,000 more than the amount they pledged. They have also announced their missionary enterprise for this year—St. Andrew's, Mayaguez, Porto Rico. A couple of thousand dollars will purchase the building on the corner of the block occupied by the mission where a building will be erected for the clinic and the overflow of the craft shop.

* * *

Up at Belle Plaine, Minnesota, there is a mission of 24 communicants. Not much doing so the ladies got together and organized a guild. They have painted the church, fitted the windows out with storm glass, put a new fence around the property. Now they are figuring on a new lighting system and a heating plant. They also sponsored a preaching mission last month which was a live affair.

* * *

They celebrated the 75th anniversary of Emmanuel Chapel, Mont Alto, Pa., the other day. Bishop Potter served as a layreader there

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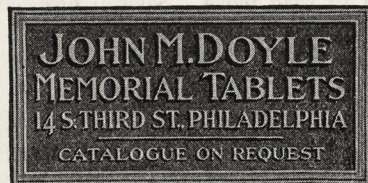
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* * *

The missionary district of Salina has both sons of its Bishop in General Theological Seminary this year; also the son of another diocesan official; and three men at Greeley.

* * *

A student hostel has been opened at Valley City, North Dakota, as a home for girls attending the State Teachers College. With accommodations for twenty-four, it had nineteen its first year, three Episcopalians, four Roman Catholics, and the rest Lutheran or Methodist.

* * *

Danielette Gardiner, daughter of the suffragan bishop of Liberia, is enrolled this year in St. Paul's School, Lawrenceville, Va.

* * *

A former Congregational minister in South Dakota was ordained to the diaconate by Bishop Burleson in South Dakota in September.

* * *

The Church's work among the deaf is summarized in an unusual, if not unique report, obtainable from the Rev. Olof Hanson, 4747 Sixteenth Ave., N. E., Seattle, Wash., or from the Rev. H. C. Merrill, 307 Slocum Ave., Syracuse, N. Y., or from the Rev. H. J. Pulver, Millersburg, Pa. This is heroic work, not widely recognized, about which people would do well to read more. Several diocesan papers have given a page to reprinting sections of the report.

* * *

Several pages of a summer issue of the diocesan paper of Northern Indiana were given to listing specifically the services of the Auxiliaries and women's guilds in all the parishes and missions, in each of the five fields of service. It made an imposing and suggestive list.

* * *

A list of the workers in our various mission fields is to be printed in successive issues of the parish paper from Trinity Church, Seattle. "Please cut this out," the rector directs his people, "become familiar

The Witness Fund

THE Management of THE WITNESS acknowledges with many thanks the following donations to the Fund which is used to pay for the subscriptions of individuals and institutions who otherwise would have to be without the paper.

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with the names of workers and places, and pray for them."

* * *

The children of All Saints Church, Littleton, New Hampshire, in the White Mountains, sold Christmas cards last Advent, to earn a special Advent offering for missionary work. One small boy aged ten sold five dozen. This meant not only the money offering but the spread of good religious Christmas cards and some education of children and adults in the missionary needs.

* * *

Among the contributors to St. Margaret's Church, Bronx, New York City, are Roman Catholics and Jews, and also members of twelve different races.

* * *

A parish paper brings the information that the Western Newspaper Union, serving 11,000 newspapers, will not hereafter use any jokes whose point is the violation of the prohibition law.

* * *

Incredible as it seems, so many copies of Bishop Gore's Commentary have been sold that the price has been reduced from \$5 to \$3.50. This is the one-volume commentary on Old and New Testament and Apocrypha. The American publisher, Macmillan Company, has sold between five and ten thousand copies, and a still larger edition has been sold in England.

More than 30,000 copies of Bishop Gore's little book, "Jesus of Nazareth," had been sold in England some weeks ago. Either may be purchased from WITNESS BOOKS. The latter volume is \$1.25.

* * *

The church in Sidney, western Nebraska, had a gift of several stained glass windows. The church stands near the street, and the rector has the windows lighted from within, every evening, during the early hours while the street is busy, so that they are constantly telling their story to those who pass.

* * *

Eleven members of one of Bishop Creighton's Indian Missions have been lax in attending services and have neglected to make their contributions. The Mexican priest in charge wanted to remove their names from the communicant list, but Bishop Creighton wrote him that he was not to take any such drastic action until he, the Bishop, had seen them. The Bishop then wrote the delinquents that he would meet them and give them an opportunity to show cause why their names should not be removed. He visited the mission, and six appeared after the service, five men and one woman. The woman wept bitterly and promised to mend her ways. All the men wanted to be kept on the list of com-

municants but they had various excuses for their casual attitude. Several brought baptism and confirmation certificates, some from the days of Bishop Kendrick (1899). After a lecture, the bishop agreed not to cut them off. Now the archdeacon and the priest in charge are going out after the other five.

* * *

St. John's, North Haven, Connecticut, has received \$75,000 for a trust fund from the will of the late Edwin H. Pardee, parishioner.

In October, Bishop and Mrs. Creighton made a visit to two of the most out of the way stations of the Church in Mexico, Santiago Loma and Chapantongo. Bishop Creighton laid the corner stone for the new church at Santiago Loma, and consecrated one in Chapantongo. The churches would not hold the people who came to the services. At Santiago Loma, the people are all Indians. They told Mrs. Creighton she was the first white woman to enter that region.



Carved Panel, The Ascension, in Reredos,
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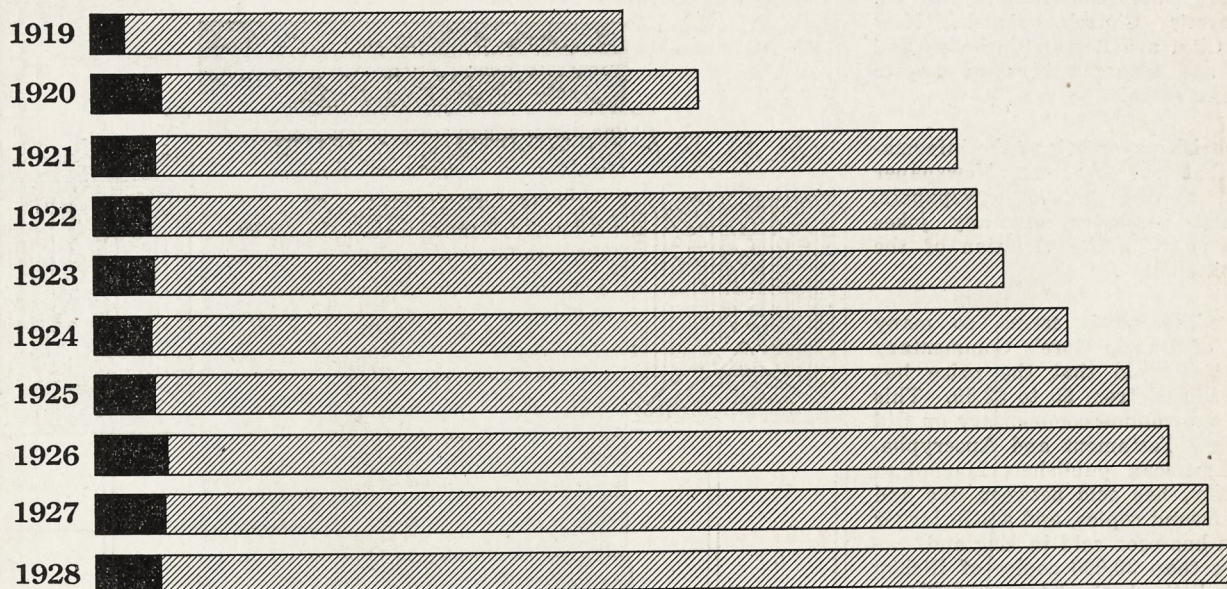
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2,969,121	2.76	1920	1,075,820	24,392,091	22.67
2,686,525	2.48	1921	1,081,588	34,873,221	32.24
2,432,240	2.17	1922	1,118,396	35,748,625	31.96
2,496,541	2.20	1923	1,128,859	36,752,520	32.55
2,456,913	2.15	1924	1,139,192	39,243,127	34.44
2,520,473	2.16	1925	1,164,911	41,746,055	35.83
3,028,983	2.58	1926	1,173,679	43,313,716	36.90
2,938,395	2.46	1927	1,190,938	44,743,842	37.57
2,789,225	2.29	1928	1,215,383	45,928,056	37.78

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