

The **WITNESS**

CHICAGO, ILL., JANUARY 9, 1930


Purpose of the Church


By


BISHOP CHARLES P. ANDERSON


THE primary purpose of the Church is to make disciples, to make Christian boys and girls, Christian men and women, Christian homes. To reach out and penetrate society so that society shall be Christian in its structure and principles, to reach out into the world of business and commerce, to establish the Golden Rule and to try to bring it about that business ethics and Christian ethics shall not be divorced from each other, to reach out even into the world of politics which has always been so remote and inaccessible, and to try to make it clear that there is no department of human activity from which the Christian disciple can detach himself from his religion. In a word the purpose of the Church is to make personal disciples of Christ, to bring them into the fellowship of the Church, to set them to work as leaven until the leaven leaveneth the whole of society and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

THE MESSAGE OF THE WEEK

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IF WE ARE TO HAVE PEACE

By the

HONORABLE ALANSON B. HOUGHTON

Former Ambassador to Germany and to Great Britain

WHEN I think back over the years which have come and gone since the war, what seems to me most significant and most pregnant with hope is that great movement among men and women of all nations to transform what is today largely a sort of armed truce into conditions of stable peace. In saying that I am not unmindful of course, of the specific forms in which that movement, from time to time, has expressed itself,—the League of Nations, America's help in European reconstruction, Locarno, and only the other day the Kellogg Pact. Locarno gave splendid evidence of a spirit of conciliation and good will. The Kellogg Pact now makes peace and peaceful settlements the presumption under which dealings between the nations must hereafter be carried on. But these agreements, let us remember, must in the end depend upon public sentiment for their support and fulfillment. If that changes, everything changes. If sooner or later men's minds turn again to sheer force to provide for their safety and security, then our hope of a more durable peace now so warm and confident, will, we may be sure, recede into an indefinite future. And there are not wanting those who believe that this will happen. We are witnessing, they say, a wholly natural phenomenon—an emotional reaction among peoples broken and dispirited by the war; and as conditions become more normal and the memories of the war recede, human nature which changes so slowly will be found, they assert, to be pretty much what it has always been, and the newer generations be as willing and ready to go to war as their fathers before them. Human nature may change very slowly. I do not know. I hesitate to think that men learn so little from experience and nothing from their mistakes. But I do know that however slowly human nature may change the political and social and economic conditions in which men and women are living today and through which they express their common will, have changed vastly.

Democratic peoples, self-governing peoples, do not

easily go to war. To make war successfully, they must surrender all those rights and privileges and powers which they have acquired so hardly, and subject themselves, if only for the time being, to despotism and despotic control. That is not easy for them. There is among them a natural inertia against the violent and dangerous and costly changes which war inevitably brings in its train. These great masses of men and women do not dream dreams of conquest. They do not seek for splendid adventures. They desire rather to pursue their own immediate interests with quiet minds. Year by year, I believe, that inertia, that resistance to war, grows and becomes more difficult to move, and with the process, the danger of war lessens and war itself becomes less a reality. I do not mean to imply that war today is impossible or even improbable. It is not.

I do mean that we are witnessing the slow revealing of a process still incomplete, which is steadily unfolding and which, in the end will bring us to the peace we seek. At any rate, that is my own philosophy, my own interpretation of the meaning of the changes which are taking place in international relations. Democracy, I believe, makes a durable peace possible because, by freeing the individual, it puts the decision into individual hands.

We are, perhaps, inclined to be too contented with our own knowledge of our own good will. It is true that we have managed somehow to get into war once at least during each generation since the birth of the republic. Nevertheless, we have a strong and vivid sense that we do not want to quarrel with anyone,—that on the contrary we wish to live in peace with all the world and, conscious of our own integrity of purpose, coveting neither the land nor possessions of others we are inclined to believe that peace would even now be permanently established on this earth if other peoples only felt the same way. The fact always interests me and intrigues me because, so far as I have

been able to discover, every civilized people feels exactly the same way. Each of them possess an equal sense of its own good will, each of them is equally conscious of the sincerity of its own desire for peace. So it is wherever one looks. I doubt if ever before the nations were quite so conscious of their good will. That is certainly cause for gratification. I am, I hope, sufficiently grateful for it. But unhappily, good will alone is not the only factor needed for bringing about the peace of the world. The nations may be, all of them, filled to the brim with good will but nevertheless still bristle more or less with armaments. Wherefore, it follows, that at some point, if the growth of armaments is to be reversed and the swords to be turned into ploughshares, there must be acceptance of the good will of others. We already have some of that belief. I know of no magic formula by which it can be created. But I do believe that a little more acceptance of the good will of others, and a little less of that distrust and suspicion which expresses itself in the form of armaments, will be found justified in fact and will increase rather than decrease our security. And I venture to suggest as one method at least of making their good will more easy of acceptance, a serious effort be made on our own part to understand the problems and difficulties which confront them.

A Lay Brotherhood

An Article by
BISHOP JOHNSON

IN MY travels recently I had the pleasure of visiting St. Barnabas Free Home in Gibsonia, Diocese of Pittsburgh, and to become acquainted with Brother Hance, who is the Superior of this little brotherhood, consisting of four laymen, who have given themselves to this labor of love.

In this age when everybody is talking so much, it is refreshing to find someone who is doing something to the Glory of God and not making any fuss about it. Thirty-three years ago Brother Hance was a young man walking the streets of New York with a sense of vocation to do something for God, and with no money and no program, but with faith that God would find something for him to do if he persevered. After the usual number of failures that inevitably accompany ventures of faith, by which God tests our sincerity, Brother Hance determined to open a home for convalescent men when he scarcely had a roof to cover his own head. From that time to this, the work has grown until they have a beautiful home in which there are over a hundred men and children, all of whom are cared for without money and without price.

The Brotherhood consists of but four laymen, who carry on this work at Gibsonia and also a home at North East, Pennsylvania, where twenty-five men and boys are given a free home.

The remarkable features of this work are that so much has been done by prayer and work; that so much

is accomplished by four laymen and that there has never yet been a deficit, at the end of the year, in spite of the fact that they are dependent upon the daily mail for their chief sustenance.

The one feature of this work which is disturbing is that there are not more laymen who are willing to offer themselves for a service of so great usefulness. When I think of the drab lives that so many young men are living in which they are able to do so little for others, and then think of this glorious opportunity for service, I marvel that there are not more men between the ages of twenty and forty, who are unencumbered with wives or children, who would be willing and anxious to share in the work of St. Barnabas Brotherhood, and I am writing this article in the hope that it may reach the eye of some young man, seeking an adventure of faith and yet having no vocation for the priesthood, who would be glad to place his life at the service of the Master and to enter into the fellowship of this group.

At any rate, I think that church people generally should know that the Church is doing such a work and that it is being blessed in its execution.

If there be any single men who feel moved to throw their lot in with Brother Hance and to try out a six months' novitiate in North East, Pennsylvania, I would suggest that they write to Brother Hance at Gibsonia, Pennsylvania, and confer with him as to their acceptability.

Of course, it would require the offering of oneself, body, soul and spirit, to the Master, but then I know of no vocation which in the end will bring so much satisfaction.

Let's Know

By
BISHOP WILSON
GOLDEN NUMBER

NO DOUBT, as our lay people begin to examine the new Prayer Book, many of the clergy will be confronted with embarrassing questions regarding those abstruse tables of Golden Numbers and Sunday Letters which accompany the Church Calendar in the introductory pages. Whether they are retained for doctrinal purposes or merely to test our patience is an open question. They are of a somewhat older vintage than the Articles of Religion but they are of just about the same value for use in common worship.

I have a letter from one of our readers asking what they are all about. If I were to attempt a full explanation, we would both be dizzy. We may, however, venture upon a small bit of elucidation.

In the early days of Christianity there was a difference in the date of observing Easter Day in the Church in the East and the West. The Eastern Church kept its observance on the Jewish Passover date which came on the fourteenth day of the Jewish month Nisan and this might be any day of the week. The Western Church kept the Sunday following the fourteenth day, believing that Easter should always be observed on

the first day of the week. In the year 325 the Council of Nicaea decreed that the western method should be followed by the whole Church.

Meantime the Julian calendar had come into use which was a solar calendar whereas the Jewish was a lunar calendar. Consequently, in determining the date of Easter, it was necessary for the Christians to make some sort of adjustment between the moon-reckonings of the Jews and the sun-reckonings of the Julian calendar. An intricate method of calculation was evolved based on the two factors of the Golden Number and the Sunday Letter.

The Golden Number is derived from the computations of an Athenian astronomer of the fifth century B. C. named Meton who discovered that 235 lunar months correspond with 19 solar years. Dividing the calendar into periods of nineteen years, he found that the new moons would fall on the same days once in each period according to the number of the year. That is, year number 4, for instance, in the cycle of 19 years, would always have the new moons on the same days of the months. This was called the Metonic Cycle. The Athenians were so much impressed with this discovery that the number of each current year was marked in golden characters on a pillar in the temple and was known as the Golden Number for that year.

In the time of Augustus Caesar the Romans took over the seven-day week from the Orientals and marked the recurrence of days in their calendar by means of the first seven letters of the alphabet. Jan. 1 was A; Jan. 2 was B, etc. This gave the letter G to Jan. 7 and then the letter A came again for Jan. 8—and so on. Thus if Jan. 1 falls on a Sunday, then A will be the Sunday letter for that year; if Jan. 1 falls on Saturday, then the first Sunday in the year will be Jan. 2 and therefore B will be the Sunday letter for that year.

By adjusting the lunar and solar dates according to the Golden Numbers of the Metonic Cycle and coordinating these dates with the days of the week according to the Sunday Letters, the date of Easter may be determined for any given year—and the rest of the Church calendar is governed accordingly. If I were to explain all the steps in the process, you would not understand them; and besides, I am not enough of a mathematician to explain them anyhow. However, this is what those intricate tables mean but you will find it easier to use the simple list of Easter dates and skip the rest.

Cheerful Confidences

"THANK YOU"

EVERYBODY hears of it if he fails to do what he was expected to do, but sometimes he fails to hear of it if he meets the expectation.

Some parishes are paying their quota to the National Council and to the Diocese. They get a star on tabulated lists published in journals, having a large

circulation among the clergy. But not one layman in ten can tell you whether his parish paid its quota last year.

Sometimes the rector makes an announcement of the fact that the parish paid its quota, and the news is lost amidst a torrent of announcements about meetings and dinners, and services.

It is heard by that small percentage of persons who were fortunate enough to escape the Sunday morning sleeping sickness.

Here is a suggestion. Why could not the National Council and the Diocese unite in issuing a placard of appreciation to the parishes paying their quotas.

This placard should be about 18 inches long and 12 inches wide, and printed on a heavy card suitable for framing.

It should have printed in large type a statement somewhat like this:

The Presiding Bishop
and

The National Council of the Church
and the Bishop of the Diocese of.....
express toParish
their appreciation of the loyalty of the parish
in paying in full its quota for the year 1929.

This placard should be framed and placed where every attendant could read it.

Beneath it should be a table on which should be available pamphlets explaining what the quota is, and the program of Church and Diocese.

There should appear beneath the placard a report for the current year.

This parish has paid to June 1 (or current date) the sum of \$..... toward the quota for 1930.

It might seem that such an appreciation from Headquarters might keep the parish alert, and eager to have a new placard each year.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

LET every parish be a School of Sacred learning wherein groups of men and women, old and young, many or few, may together steadily, prayerfully think out the meaning of the Christian Faith.

We are urging that one of the first studies should be that of Holy Writ, but we shall never popularize the Bible with the present generation until we give them a book that is at least as attractive in type and get-up, as is their favorite secular book.

I am writing this article in a hotel in a city in the heart of Pennsylvania, and on the table in this bedroom is a Bible, placed there by the Gideons. In most hotels, these Bibles are to be found, but how unattractive is the type and binding of this which is open here just now on my table.

Let us see that the Bibles or Testaments that our children have are of such a kind as shall not make their early acquaintance with this Book, one that later is an unpleasant memory.

Clear type in an attractive binding is needed at all times.

There are plenty of Bibles about, somewhere. The British and Foreign Bible Society issued in 1928, 11,399,540 volumes, and that was 1,400,000 more than in 1927. 1,021,000 were whole Bibles, 1,221,000 were whole New Testaments, and the remainder were "portions." The volumes were *sold* not given. So the Book is being bought, even if it is not being read.

The Church is put in trust of this supreme Book. She holds it that she may give it. It is her authoritative text-book containing her early history and teaching. It relates man's experience of God through many centuries. In all literature, it is unequalled as a means of true education and character-foundation: it is the source of all the greatest aids to devotion—a handbook of prayer and praise.

It contains the Record of the Life that has raised mankind as none other has ever done. It sets forth the Law of God. It leads to the Personal Knowledge of God.

The Bible as a whole, answers to the revelation within, confirms it, directs it, develops it. Of no other book or books can the same spiritual value be predicted. Shakespeare has been translated into forty languages, but the Scriptures are in eight hundred languages.

There is a great truth in Psalm 119: 89; and Isaiah 55: 10-11 is worth recalling.



Can you give me a single proof that God exists?

No, I can't. The reasons why we believe in God are many, and the "proof" is cumulative. Any one reason may be insufficient in itself; when combined they become increasingly stronger. It is like the strands of a rope, not the links of a chain. The strength of a chain is that of its weakest link. In a chain of reasoning, where one argument depends on the last, if one breaks down they all break down. But if there are all sorts of reasons independent of one another for believing in God, when combined they make Theism quite the most reasonable explanation of the world.

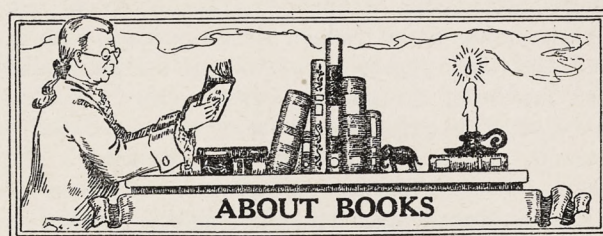
Isn't it a good enough religion to do good without bothering about beliefs?

Certainly, if you have to choose between right actions and correct opinions, what we do matters more than what we believe. But why need they be contrasted? Surely it is better to do what is right, and at the same time to have the right reason why you do it. And, as a matter of fact, what we believe does affect what we do, just as what we do influences us in what we believe. Not at once, and not equally in

all. But sooner or later the one is bound to affect the other.

Can't a man be good without believing in God?

Of course he can. You know, as I know, lots of men who are atheists or agnostics, and are excellent men. Sometimes, even, they are all the better because, having had to give up their belief, they throw double effort into their actions. But that doesn't show that they are right in their philosophy. In the same way, there are men whose opinions are perfectly sound who do not act up to them. Good men who are in the wrong are better than bad men who are in the right; but, all the same, they are narrower than the men who do what is right and have the right reasons for doing it.



THE CHRISTIAN APPRECIATION OF GOD. By H. R. Mackintosh, *Harpers*.

By his earlier book "The Christian Experience of Forgiveness," Dr. Mackintosh of New College, Edinburgh, has made the whole Church his debtor, and now comes this new book, the chapters of which were delivered as lectures on the James Sprunt Foundation at the Union Theological Seminary. A great book, this, and calculated to beget anew that confidence in God which brings great peace. From renewed assurance in the Being of God, the Holiness of God, the Love of God, the Sovereign Purpose of God, men will go forth with new heart. Hear this, ye preachers: "The message which does not evangelize, the view of Christianity which fails to convert, at home and abroad, cannot be true. Whatever else it may be, emphatically it is not the power of God unto salvation."

A book for the clergy, but suited particularly, I think, for laymen.

Captain Mountford.

* * *

TRUTHS TO LIVE BY. By J. Elliott Ross; *Henry Holt and Co.* \$2.00.

Doctor Ross, a Roman Padre, who has had considerable experience in addressing the youth of various universities, gives us in this book a quite readable and convincing apologetic. Faith is reasonable: Atheism is illogical and futile; God is real and dependable; man is God's child and therefore immortal. These vital truths essential to one's peace of mind and for the sustenance of one's soul, Father Ross sets forth in a modern fashion utterly free from argumentation and intellectual dryness. He meets the undergraduate on his own level, speaks his language and yet there is never a trace of shallowness or flippancy, always a high seriousness of purpose underlying the presentation of

these truths. University chaplains and other clergy confronted with the intellectual restlessness and spiritual barrenness of modern youth will find this book very suggestive.

Irvine Goddard.

* * *

ECONOMIC CAUSES OF THE REFORMATION IN ENGLAND. By Oscar Albert Marti: Macmillan Company, New York, 1929. \$2.50.

Historians are only beginning to set forth the significant story of Church and commerce in the past, and the determining influence of economic on religious developments. Professor Marti has made a most illuminating contribution, narrowing his treatment of economic factors in ecclesiastical history to England. The book is a well documented description of the Church financial system of the Middle Ages, and its relation

with economic and nationalistic forces which led to the Reformation of the sixteenth century.

It is always well in a work of this kind to study footnotes and the bibliography. Both are comprehensive and thorough. One is surprised at the amount of secondary material cited, but the chronicles and tracts of primary value are reassuring. The most disappointing part of this book is its practical failure to recognize the role played in religious thought by changing social and economic theory. Failure to include Tawney, Troeltsch and Max Weber in the bibliography seems almost deliberate. Nor is there any attempt to explain wherein the Church may have had doctrinal justification, in some cases, for resisting the evolution of capitalist economy. Professor Marti has thrown down the glove, and encouragement, to Church historians.

Joseph F. Fletcher.

NEWS OF THE EPISCOPAL CHURCH

By

WILLIAM B. SPOFFORD

THERE seems to be some question as to whether or not I am correct in warning people against the use of "Xmas" as an abbreviated form for Christmas. Two or three wrote in to tell me that I was all wrong in condemning the practice, but I paid little attention to these notes, figuring they came from lazy folks who simply were stubborn. But this morning I simply had to take the complaints seriously for I received a letter from a dear friend which contained this: "I hope you all had a happy Xmas, which I write in all reverence." She did write it in reverence I know, and I am inclined to think with a sort of defiance too. At least her handwriting seemed to say, "Don't be so fresh, Bill Spofford, correcting other people all the time. As a matter of fact, often enough, you don't know what you are talking about."

The kind lady then went on to explain that the "X" in front of "Xmas" was a perfectly proper usage, since it is the Greek "chi" and stands for Christos. She goes much further than that—she tells me that it is found in the catacombs, and is called the monogram of Christ. Its hidden meaning was supposed to be known only to the faithful. More, it has been used in sacred art for ages.

All of which puts me very properly in my place. Next Christmas I am going to write it "Xmas" myself. With all the shopping to do and everything, I am sure it is a very good custom, Greek or no Greek.

* * *

The Chattanooga, Tennessee, Pastors' Association, of which the Rev.

Oliver J. Hart is the president, is to hold an all day meeting soon to consider the relationship of the Church to industry. They are planning to have as speakers one representative of organized labor and one representative of the employers.

* * *

The choir, vested, of Grace and Holy Trinity Church, Kansas City, went to St. Luke's Hospital on Christmas Eve and sang carols. The choir of St. Paul's, Kansas City, sang carols Christmas Eve in two of the hotels of the city.

* * *

Dean Gates preached his first sermon as the dean of the Cathedral of St. John the Divine, New York, last Sunday morning, after being installed to the office by Bishop Manning.

* * *

The Very Rev. Charles Ewell Craik, for years the dean of Christ Church Cathedral, Louisville, Kentucky, died on December 22nd. He had been emeritus for a number of years, following a severe accident in 1916. Dr. Craik had succeeded his father as dean; father and son having ministered to the Cathedral congregation continuously since 1844.

* * *

Bishop Shipman was the preacher at the unique service of lights at Christ Church, Poughkeepsie. This is an annual service, held the Sunday before Christmas, and has come to be very much of a community affair. Only candles illuminated the fine old church and flickered and shone against the rich background. And to

open the service a long ecclesiastical and lay processional filed through the church, each member bearing a candle. A quartet of trumpeters headed the processional, which included clergymen, the augmented church choir, the Girls' Choral society, and a chorus of representative men from various churches and organizations of the city. Official, religious and civic life was represented in the processional.

* * *

Two significant statements on the subject of Church unity have been issued this past week. Bishop Parsons, who is the chairman of an official commission set up by General Convention to act with similar commissions from the Methodist and Presbyterian Churches, in the study of matters of Christian morality, looking toward organic unity, has issued a statement in which he says that the deadwood of differences over questions of morals should be cleared away by this joint commission, thus removing one of the chief obstacles to unity.

"It is not doctrinal thinking or ecclesiastical polity which produces the K. K. K. attitude toward Rome," says Bishop Parsons. "Nor is the attitude of the educated Italian toward Protestants, let us say, a matter of theology. He lives in New York or San Francisco. He is urban, he has forty or fifty generations of Roman Catholics behind him. Different groups, furthermore, approach public questions from totally different premises.

"Great numbers of American Ro-

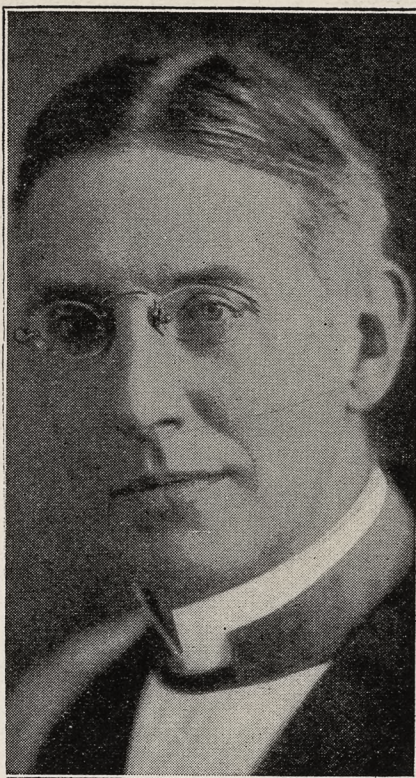
man Catholics believe in the separation of church and state, but their church does not. On the other hand, a church like the Methodist believes whole-heartedly in the separation of church and state. It cares little as to the religious affiliation of politicians, but everything as to their attitude on a question like prohibition. One of the real factors in keeping the Episcopal Church out of complete affiliation with the Federal Council of Churches was the distrust on the part of many conservative laymen and some clergy of the council's so-called political activities. That is not theology.

"Another illustration is regarding marriage and divorce. We as a church are very strict. The Roman Catholics are in theory more so; most Protestant churches are less. It is perfectly conceivable that ecclesiastical differences might be adjusted and yet such a distinctly moral difference block unity."

A joint meeting in June of representatives of all three denominations will be held further to discuss the primary problems of unity, he said. At that time each church will present its stand on such questions as marriage and divorce, the relation of the church to the family and other moot points.

The other statement is a letter addressed to "Christian People" by The Church Unity Octave Committee for America, of which the Rev. J. O. S. Huntington of the Order of the Holy Cross is the head, with the Rev. S. P. Delany, Rev. Spence Burton, Rev. Granville Mercer Williams, the Rev. W. P. McCune, the Rev. Sheafe Walker and the Rev. F. B. Roseboro composing the committee. The statement commends the efforts being made to bring about a closer association with the Protestant churches, but points out that it is impossible to "discuss as a basis of Church unity any theory that does not also make provision to include the great multitude of our fellow Christians and countrymen who are members of the Roman Catholic Church.

"We are not trying to minimize the difficulties that lie in the path of Catholic reunion or to suggest a basis on which it may be sought. There is one point and one point only that we wish to make clear, and that is, that in this day, when so much thought is being given to the question of Protestant unity, the equally important question of Catholic reunion shall not be forgotten. We owe it to ourselves and to the rest of the Christian world that it shall have a place in our unity conferences and in our prayers. And we must not do anything in our work for a closer association with the Protestant Churches, that will retard



BISHOP PARSONS
Sees Possibilities for Unity

or ultimately prevent our reunion with the other great Catholic Church of the West.

"Therefore, we hereby appeal to the communicants of our Church to remember in their prayers the cause of Catholic reunion. Now of course we want you at all times to pray for unity in the widest sense, the unity of all God's people in one fold and under one shepherd; but at this particular time we would also like to have you join with us in keeping the Church Unity Octave with special prayers and intercessions for Catholic reunion.

"The Church Unity Octave begins on January 18th, and continues and includes January 25th. This Octave has been chosen as a time of prayer for ending the schism that exists between us and the Roman See and the healing of that other great schism between the East and the West. The idea of making these days an Octave for unity originated over twenty years ago with a priest of the Church of England. It has been supported in various ways by Anglican Bishops and by the World Conference on Faith and Order. Its observance has been commended by Pope Pius XV, who issued a Brief authorizing its observance by Roman Catholics.

"If you are a parish priest, we would like to have you keep this Octave with your people, by offering the Holy Sacrifice with this intention,

by common prayer and intercession, and in such other ways as you may deem helpful."

* * *

This isn't just the place for a book review but I do want to say just a few words about a book called "Pastors, Politicians and Pacifists." The material for this volume was prepared by a newspaper man formerly connected with the *Army and Navy Journal*. His efforts to have it printed by various newspapers having failed he turned to a tabloid political paper, called *Patches*, which has since been suspended and its publisher lodged in jail. The material was then put into book form by the Constructive Educational Publishing Company of Chicago, a company which is not listed in the Chicago telephone book. Funds for the circulation of the book were secured from a group of business men, who apparently were impressed with the theme of the book, and by a group of Daughters of the American Revolution, who can always be counted upon to do their bit in any effort being made to rid the country of undesirable folks.

You may be interested to know just who, according to this book, these undesirable citizens are. Well, there is Elihu Root and George W. Wickersham, both of whom are accused of improperly using the churches to further their own ends, and of performing their service in the interest of international peace solely because they were paid well for doing so. Rev. Dr. Cadman is an alien in our midst, his real loyalty being to England. The late Bishop Brent of beloved memory is denounced as a supporter of Bolshevism, and Bishop Freeman of Washington and Bishop Mann of Pittsburgh have been misrepresenting their constituencies by supporting the World Court.

Most of the book is devoted to the Federal Council of Churches which "is tied to a pot of Soviet gold." Churches in America are suspected of having encouraged the Kaiser to start the war; President Wilson is said to have been controlled by the wicked Council of Churches, and it is from the churches that have come all of these silly notions about Leagues of Nations, World Courts and reduction of armaments.

A very encouraging book to read for those who wonder if the churches are really functioning in our modern society. The only trouble with it is that it is about nine-tenths falsification.

* * *

Bishop Manning announced at the meeting of the Auxiliary the other day at the Cathedral, New York, that the contract had been placed for the erection of the shrine

in which is to be placed the Golden Book of Remembrance. It is given by Mrs. A. Murray Young of New York and is being made by an English concern. The Golden Book is to contain the names of more than a half million people who have contributed toward the building of the Cathedral.

The contract is shortly to be signed for another gift to the Cathedral—the great Bronze Doors for the Central Portal of the West Front. These magnificent doors, greater perhaps than those in any other Cathedral of the world, are to be given by the Field Force of the Metropolitan Life Insurance Company as a memorial to the late Haley Fiske, the honored president of that company and a leading churchman and citizen of New York.

* * *

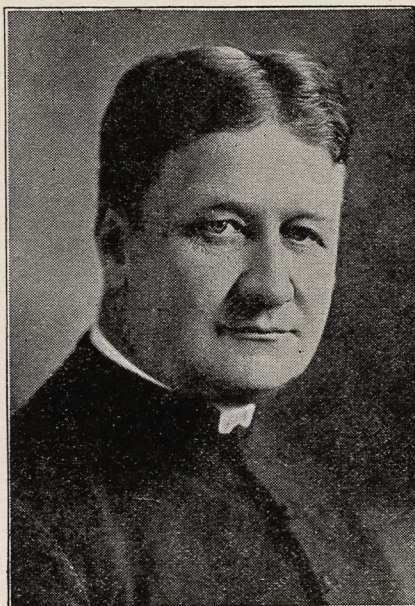
For the fifth consecutive Christmas Bishop Stires of Long Island visited the Nassau County Jail and preached to the inmates—one hundred men and twenty women. He made three addresses, it being impossible to gather the congregation all in one place. There was music, too, and presents, distributed by Miss Sidney Smith, who is the missionary of the Queens and Nassau Archdeaconry.

* * *

Five sermons on the "Message of Studdert-Kennedy" are being given in the Church of St. Edmund, London, England. The first is by the Rev. James Adderley, who is a great leader of the British Labor Party and holds a government position at the present time. He is well known to our readers, since not so long ago a series of articles by him appeared in these pages. Incidentally let me say that we have a series of articles by Studdert-Kennedy which will be along for you soon. We thought it would be better to hold them for the Lenten Season when they can be used in study groups. The series deals with the teachings of Jesus and their application to modern society, so of course fit in very nicely with the topic selected by the department of religious education for Lenten study. They were written just before Studdert-Kennedy's death, and we consider ourselves very fortunate indeed to be able to present them to American readers. He surely was one of the greatest of modern prophets and I know that you will find this forthcoming series fully up to the standard which made him famous.

* * *

The Archbishop of York recently gave what he said was the true version of the "Just Beast" story about his father, a former Archbishop of Canterbury. When his father was head master at Rugby a pupil whom



DEAN R. S. CHALMERS
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he had just chastised wrote to his parents complaining of his punishment. The boy's father called upon Dr. Temple with the letter, one of three pages, with a postscript on the fourth page, which read: "He may be a beast or a brute, but he is a fair one." Dr. Temple, having perused the letter, turned over to the last page, and handed it back to the boy's father without comment.

* * *

At the Church of the Holy Trinity, Brooklyn, on the evening of the first Sunday after Christmas, carols of several nations, each in its own language, were sung by the Summitt Choral Club, under the direction of Prof. Louis Robert, organist of Holy Trinity, who is also leader of the club. About a hundred singers took part.

* * *

Forty clergymen of Western Massachusetts at their recent annual spiritual conference in Christ Church Cathedral, Springfield, adopted the suggestion of Bishop Thomas F. Davies for the formation of the Cathedral Associates for the purpose of enabling the rectors to take up a period of study on any one of a number of important subjects. The study will be taken in groups, the books and materials to be furnished from the cathedral funds. Rectors may take more than one course, but only one at a time. At the completion of the course the bishop will present each rector with an insignia to be worn at the bottom of the tippet during services. Among the subjects to be studied are preaching, its history, methods and scope; Christian healing in the larger sense of

the word; prayer in every phase and its efficacy; parish administration and pastoral methods and the technique of missions and their revival. Bishop Davies will direct the work and each group will be under the instruction of a leader. Each course will take about six months and advanced courses may be taken up. The rectors approved a plan to bring into the diocese the Church Army. Twelve rectors asked that officers of this organization be assigned to their parishes. It was voted to accept the offer of H. F. Sibley of Spencer of the use of his father's house on Moosehead Hill for church purposes. The residence will be used as a retreat house for an experimental period of two years.

* * *

A Christmas custom that has prevailed for many years in St. John's Hospital, Brooklyn, was carried out this year for the first time in the new hospital, which was occupied during the past year. At 5:45 a. m., half an hour before the time for the first Christmas Eucharist, a procession of about fifty nurses and others, led by a trumpeter and singing Christmas carols, started from the living room of the Nurses' Residence and wound its way through all the corridors of the hospital, filling ward after ward with joyous Christmas music. Crossing into the Home for the Aged and the Home for the Blind, other departments of the Church Charity Foundation, the procession traversed the corridors of these buildings as well, then entering St. John's Chapel, where the congregation had by that time assembled. After the service the Blessed Sacrament was carried from the chapel to the sick in their beds in the Hospital, and also to those in the infirmary in the Home. At three celebrations a total of one hundred and thirty-eight, including nurses, attendants, patients, and residents of the Home, received their Christmas Communion.

* * *

We are late, I am afraid, with this sad news.... Bishop Morrison, the beloved Bishop of Iowa, was killed on Friday, December 27th, when hit by an automobile while crossing a street in Davenport, his home. Bishop Morrison was close to eighty years of age.

* * *

This I steal from the column conducted by the Rev. George Craig Stewart in his parish paper:

How do you pronounce the word "parishioners" said a clergyman to two others as they settled down for a friendly chat. "Well," said A, "I'm up against it. A few rich men pay most of our bills and consequently

insist on running everything including the Rector. I pronounce it,—*Parish-Owners!*" "Pretty good," said B, "but that's not my complaint. I have no lay pope or cardinals, thank God, but here's my trouble: most of my people pay for the support of the Church, but I can't get them out to service. I preach to empty pews. So I think I'd pronounce the word *Parish-Shunners.*" Then X, who had asked the question spoke up. "You have my deep and affectionate sympathy," he said. "I am the most fortunate of men. Mine, I suppose, is the ideal parish. We haven't many rich, and we have a good many poor, but they all,—all of them, share in supporting the Church's program. And I'm glad to say I can pronounce the word as it really ought to be pronounced,—*Pay-rishioners.*"

* * *

The Rev. William H. Jones, St. Mark's, Brooklyn, died early Christmas morning in St. John's Hospital. He was in his 74th year and had been ill but a few days.

* * *

Bishop Anderson is asking his diocese for a Bishop Coadjutor. He has sent a letter to all the clergy, vestrymen and officers of the diocese announcing the wish and saying that he will assign to the newly elected Bishop a large part of the work of the diocese. The diocesan convention is to meet in St. James' Cathedral, February fourth.

* * *

They are going to pretty up the chapel of St. Thomas' parish, New York. The Rev. Richard Doubs is the vicar there. Polychroming of the nave roof and beams for one thing, and then new memorials are to be dedicated before Easter.

* * *

The Very Rev. Robert S. Chalmers, dean of St. Matthew's Cathedral, Dallas, Texas, has accepted a call as rector of Grace and St. Peter's, Baltimore, succeeding the Rev. H. P. Almon Abbott, now the Bishop of Lexington.

* * *

Here is a letter from the Rev. W.

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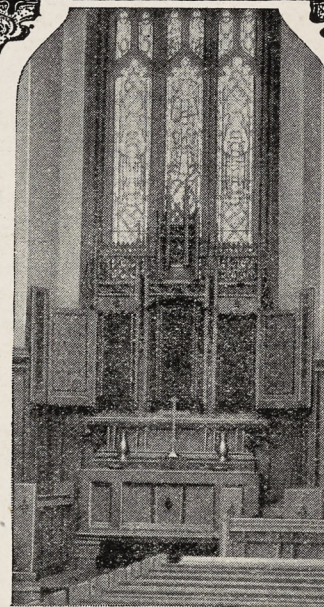
BISHOP JOHNSON

I HAVE learned from authentic sources that the wedding held in an Episcopal Church by a Congregational minister at the invitation of the Bishop of Long Island was purely an act of courtesy. He permitted members of the Congregational Church to have a wedding in our church in a town where there was no Congregational edifice. The permission was granted long in advance of the incidents connected with St. George's, New York, and while the newspapers played it up in connection with the other controversy, it really had no connection with it. While we felt keenly the embarrassment that it caused the Bishop of New York, yet we regret that we made any reference to it in these columns, since it was in no sense related to the purpose of committing the Church to a theory of Church unity.

H. Watts of Clifton, N. J. He says that it is all right to talk about raising a budget by collecting 10c a week from the million and more communicants of the Church, but as a matter of fact there are thousands of adult confirmed members who never contribute and seldom if ever communicate. They are the "wedding and funeral" Episcopalians, who call on the church for ministrations on a few rare occasions but are lost the greater part of their lives. Mr. Watts feels that something ought to be done about it; that some sort of disciplinary measures should be handed out. He concludes:

"Of course the individual rector and parish can do little or nothing to remedy this situation; action is required from somewhere 'higher up'. Certainly it is wrong to allow people that receive from the Church all that the Church has to give in time of need to evade completely

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their solemn obligations. Some way should be found and used to put upon such people a part of the pressure that falls upon and is patiently borne by the faithful and real 'communicants' of the Church. Whether or not such disciplinary measures would be effective, it seems to me that the Church is obligated to use them."

* * *

Six copper and brass doors at the main entrance of St. James' Church, Danbury, Connecticut, were dedicated recently by the rector, the Rev. H. H. Kellogg.

* * *

Elliott D. Marston was ordained deacon by Bishop McElwain on December 21st at St. Paul's Church, St. Paul. Donald Cecil Means was ordained deacon on the 23rd at Gethsemane, Minneapolis. Both men are continuing their studies at Nashotah.

* * *

The many friends in this country of the Rev. Horace Fort will rejoice to know that he has been appointed rector of Holy Trinity, Ship-street, Brighton, England, succeeding the internationally famous Dr. Campbell. It was in this parish that the Rev. F. W. Robertson ministered for so many years. Mr. Fort is a graduate

of Trinity College, Hartford, Connecticut and of the Berkeley Divinity School, and served for several years on the Berkeley faculty. The clipping from an English newspaper containing the announcement contains one interesting paragraph that I must pass on to you. It says that:

"Mr. Fort is an American—though that fact is not at all obvious in conversation. One gets an impression of the generous enthusiasms of an American, but those enthusiasms are tempered by long association with the more conservative-minded people of this country. Those who go to Holy Trinity Church not knowing that Mr. Fort is an American

may never guess it—unless he reveals the fact in his sermons. Mr. Fort carries with him a sense of vigour, both intellectual and physical."

One wonders if the writer means that Americans are generally lacking in intellectual and physical vigor.

* * *

Two ordinations in the diocese of Harrisburg; Frederick Vernon Holmes was ordained deacon recently by Bishop Darlington at St. Paul's, Bloomsburg, Pa. He was formerly a Methodist minister. And at St. Paul's, Harrisburg, Bishop Darlington ordained the Rev. Orrin Francis Judd to the priesthood. He was pre-

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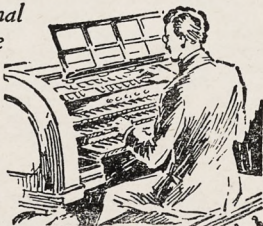
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sented by his father, the Rev. Archibald M. Judd.

The value of liturgical worship was the matter discussed at the young people's forum of Trinity Church, Boston, last Sunday evening.

Miss Catherine Cole of Dedham, Mass., told the people of All Souls Church, Lowell, of her experiences as a volunteer worker with the Grenfell mission in Labrador.

Miss Cole spent last summer among the whites, Esquimaux and Indians served by the most northerly station of the Grenfell Mission, Indian Harbor. She returned to this country to work in Harvard Medical School. First aid to injured fishermen, nutrition clinics, recreation supervisor, and school seven days a week are some of the duties of the college students and graduates who go to the coasts of Newfoundland and Labrador under the Grenfell Mission. Miss Cole will have pictures to show of icebergs, Eskimo school children and the newest hospital built by Sir Wilfred Grenfell and his staff.

The clergy of Connecticut held a quiet day last Friday at Trinity Church, Norwich—and by clergy I mean of all denominations. The star attraction was Dr. Elwood Worcester who spoke on the ministry of healing.

Sixteen new clerestory windows were recently dedicated at St. Matthew's Church, Worcester, Mass.

St. John's, Sandy Hook, Conn., was totally destroyed by fire on December 21st, with an estimated loss of over \$50,000.

Rev. J. A. Racioppi, assistant at St. Paul's, Fairfield, Conn., has become the rector of Trinity Church, Bridgeport, Connecticut.

Here is a new one; at a church in Honolulu the organ console is in the midst of the congregation, sunk

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18 inches below floor level so as not to be too conspicuous. The idea behind it is that the organist will be in a better position to judge the tonal qualities of his playing and also better direct the choir and apprise their singing.

The Rev. Carroll M. Davis, domestic secretary of the department of Missions, is to be a leader at the convocation of the district of North Texas which is to meet at Amarillo on the 19th. Rev. Harris Masterson, Jr., student pastor at the University of Texas, is also to be a leader during the meetings.

Bishop Paul Jones recently preached at Wilberforce University, near Xenia, Ohio, for colored students. Due, no doubt, to the fact that there is a colored Methodist Bishop, and also to the fact that the average reporter could not understand why anyone not a colored man would want to be preaching there, the following appeared in The Evening Gazette (Xenia):

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"Bishop Paul Jones, formerly of New Orleans, newly-appointed Episcopal Bishop of the colored Ohio Diocese, will speak before the student body of Wilberforce University in Galloway Hall at 7 o'clock Wednesday night.

"Bishop Jones, one of the two colored Episcopal Bishops in the United States, is the first of a number of prominent speakers to be presented to the student body in a series of lectures and inter-collegiate relations."

* * *

The Rev. Leigh R. Urban, rector at Southbridge, Mass., was elected dean of the Worcester Convocation at a meeting held at Fitchburg.

* * *

"Religious service is most acceptably done in the ordinary channels of living," the Rev. F. W. Crowder, rector of St. James', New York, said. "Many people are anxious to have their religion full of the striking, sparkling with the fireworks of spiritual wonders. Christianity is mingled with the commonplace and for our practical needs at least is more a matter of earth than of heaven."

* * *

Here are a few remarks about the Bible by the Rev. Raymond Knox, the chaplain of Columbia University that may interest you:

Modern scholarship and trained teachers can restore the Bible to its

former place. How to make the Bible more thoroughly and more generally known is one of the urgent educational and religious problems of our time. That the Bible is but little known today is everywhere apparent.

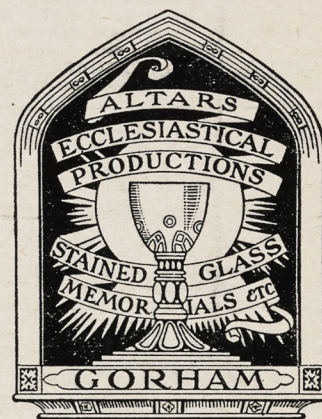
We do not believe that the "younger generation" is more reckless and irresponsible than in former times. They have many excellent qualities, and those who know them intimately in our schools and colleges cannot fail to see in them an alertness of mind and a seriousness of purpose which are full of promise.

But, as they freely admit, a knowledge of the Bible is not a characteristic. Teachers of literature state that even allusions to the Bible are often not recognized. But what opportunity have they had to learn? Their parents may be equally unfamiliar. Bible reading in the home has all but disappeared. Instruction in Sunday School is not always adequate.

When the late Lord Bryce retired as ambassador from England to this country he said that a decline in an acquaintance with the Bible was one of the things which he had observed in the period of his residence. "Look-

ing at it only from the educational side," he commented, "the loss of a knowledge of the Bible and of all that the Bible means would be incalculable to the life of the country."

What can be done to meet this situation and need? The first essential step is to have teachers who are fully trained. They themselves must know the Bible. Every successful teacher of any subject must, in



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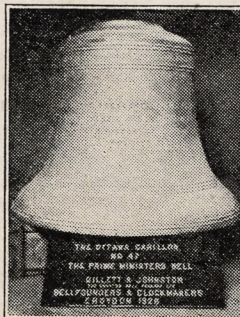
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some degree, be an expert. The teacher, man or woman, should know not only the events and characters of the Bible but particularly its spirit, its ideals and aims. This will give the instructor a resourcefulness in teaching which never fails to stimulate interest and to make an appeal.

Further, the Bible should be studied and taught in the light of modern scholarship. The approach of present-day scholarship is not that of a former day, but rightly understood it conserves all the spiritual values and is wholly constructive.

It has been found over and over again, by both young and old, that when the Bible is taught in this manner, it becomes a new and fascinating book. By using the results of thorough scholarship, the saying of the Puritan preacher, John Robinson, "God hath more light to break forth from His word," has become literally true.

A third necessity is to apply the truths learned in the Bible to life. More knowledge of events and incidents, of stories and exploits, is not enough. The ideals and principles, the spirit and power in the great characters of the Bible, especially in Jesus, must be related to the actual issues of life which each one of us face.

As teachers and students realize that the teachings of the Bible are applicable to life, that they effect conduct, change attitudes, inspire with purpose and release powers of achievement, the Bible is then seen to be not simply a record of the past but a book of life.

In these ways the Bible will not only be restored to its former place. It will be better known and more widely influential than ever before.

* * *

And here are some recent remarks by the Rev. Selden P. Delany, the rector of St. Mary the Virgin's, New York, on the interesting topic of paganism:

"One of the mysteries of life is why man, if set free from the restraints of religion, cannot carry on a happy, well balanced existence, living very much as the animals do, according to his instincts. That man can do this is the fundamental doctrine of a powerful movement of thought in our day which is trying to lead the world back to paganism. The prophets of the new paganism tell us that, if this old natural religion could once be re-established, the result would be a decently happy world of Christendom.

"One simple fact, however, invalidates that promise—man, if left to himself, always falls into despair. This is because he has a conscience. He knows that there is a distinction

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between right and wrong and he sees the higher course and approves of it, but somehow follows the lower; he cannot leave unsolved the insistent problems concerned with his nature, the purpose of life and his eternal destiny. Man cannot live like an animal. He knows that he is an exile and that he has lost something. He is far away from his true home. That is why paganism always has ended in despair."

Dr. Delany said there is a distinction between the paganism of today and that of the ancient world to which Christ came. Christ was new to the ancient pagans, he declared, but, as soon as they became acquainted with Him, they forthwith realized that His gospel offered the solution of all their problems. But the pagans of today have known Christ; yet they have rejected him and have fallen into apostasy.

"Another difference is that the old paganism recognized the danger of despair, but attempted to avoid it through the pursuit of beauty or the Stoic cultivation of courage; while the new paganism accepts despair as the foundation of its philosophy," the preacher continued. This cult of despair has become one of the most familiar notes of recent literature; the atmosphere of disillusionment has fallen upon all human interests and activities. The old enthusiasms for art, science, love and humanity have waned. This intellectual despair has run so deep that even the intellect itself is regarded with scorn and the principles of sound reasoning are despised.

"Esthetic despair is responsible for all sorts of monstrosities in architecture, painting and writing. And, on every side of us we witness the signs of ethical despair—in the letting down of traditional restraints and the dissolution of all moral standards. It is not surprising that the utter gloom and despondency which are spread abroad by the teachings of the advocates of this new cult should result in a persistent harvest of suicides among the young."

* * *

The Tellers appointed to count the votes of the Alumni of the General Theological Seminary, for

MEMORIAL

At Philadelphia, on December 5th, 1929, the Honble. Marguerite Fairfax, beloved wife of Joseph Buffington, Senior United States Circuit Judge, Third Circuit.

"None knew thee but to love thee;
None named thee but to praise."

She, too, cried out against the bitter cup—
But not for long—then, patiently,
She dragged the Cross, hour after weary hour,
Up the hard road to Calvary.

Now she has hung thereon, just as her Lord—
Even as the Christ she loved—The skies
Are clear; the darksome night is past, she
stands
Loved of her Lord, in Paradise.

three Trustees of the Seminary, to fill vacancies caused by expiration of terms on December 31st, reported that The Right Reverend Paul Matthews, D.D., The Reverend Murray Bartlett, D.D., Dr. Ralph Adams Cram, were duly elected as such Trustees to succeed themselves and to serve from January 1st.

What is believed to be an all-time record for the parish and one that few other parishes have equalled in a similar length of time has been established at St. James' Church, Danbury, Conn., where the Rector, the Rev. Hamilton H. Kellogg, has officiated at 108 baptisms within the past 11 months.

Services of Leading Churches

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

Madison Avenue and 35th Street
Rev. H. Percy Silver, S.T.D., LL.D.
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 8:30.
Daily, 7:15, 12 and 4:45.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
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.

St. John's, Waterbury

Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sunday: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

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
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy days: 10 A. M.

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.

Trinity Cathedral, Cleveland

Dean, Francis S. White, D. D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Avenue
Sundays: 6:45, 11:00 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
Sundays: 7:30, 9:30, 11 and 8.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Luke's, Evanston

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12 and 8.
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

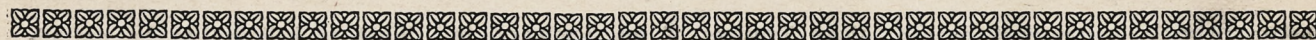
Very Rev. R. S. Chalmers, Dean
Rev. Edward C. Lewis
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 7 A. M.

St. Mark's, Berkeley, California

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NEW COMMENTARY.	
By Bishop Gore	\$3.50
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Eddington	\$3.75
PREFACE TO MORALS.	
Lippman	\$2.50
BEYOND AGNOSTICISM.	
Bell	\$2.00
CATECHISM TODAY.	
Oldham	\$1.00
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Coe	\$2.50
GREAT CONJECTURE	
Kirkland	\$1.25
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Fiske & Easton	\$2.50
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Streeter	\$2.00
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Gore	\$1.25
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