

# *The* **WITNESS**

CHICAGO, ILL., JANUARY 16, 1930

## The American Heresy

*By*

DEAN MILO H. GATES

**I**F THERE is a heresy in American Christianity, I think it is the error of casualness. It is not alone of American religious life. It is throughout all American life. We are a casual people, but when you bring casualness into religious life, it is a great deal more serious than it is in ordinary life. The old theory was that if the spirit happened to touch you, you were converted and saved. The modern theory is that if you happen to feel like going to church you should go, and if you happen to be attracted by a certain eloquent preacher, you should go. This is a dangerous error. Attendance at church, listening to sermons or listening in on sermons, sharing in so-called "church work" can never take the place and can never do for you what you can do for yourself. You must accept your responsibility and by accepting it regularly and faithfully take your place in the fine army of those who come, week by week, Sunday by Sunday, to assist in the Holy Eucharist.

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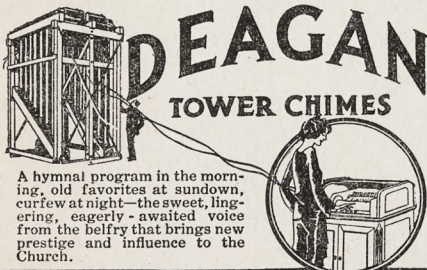
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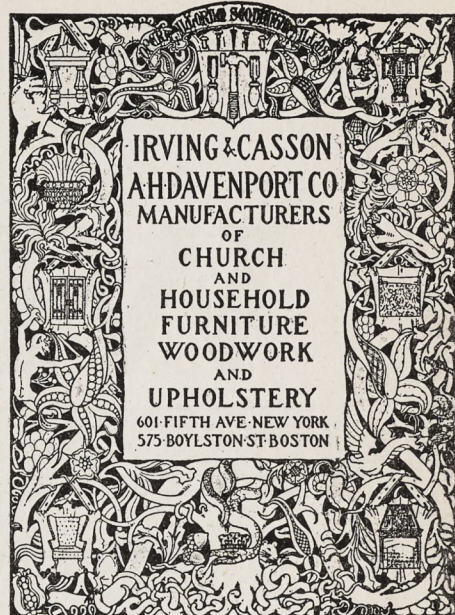
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## WHAT'S WRONG WITH THE CHURCH?

By

BISHOP JOHNSON

IF I were to suggest a resolution which might help through the year it would be to stop criticizing that which is outside of me and to specialize for a year on self-examination and my own personal conduct. One is fed up with things that are wrong with the Church. In the first place one group of self-constituted censors think we ought to scrap our traditions and accept modern experiments, while the other group are equally sure that such action would be culpable. It results in each group applying epithets to the other which the difference in their respective abilities in no wise justifies. After all to measure another man's dimensions accurately your own measuring instrument must be superior to his, and as a rule it isn't.

### THE REAL TROUBLE

The probability is that nothing is wrong with the Church but with the human beings whom the Lord is trying to use to promote fellowship. They are fussing with one another instead.

It is like asking what is wrong with golf as a recreation. The answer is "Nothing." It is my own game that is off. When I improve that I will have more respect for the pastime.

There is a group of people in every age and clime who think that if they can smash existing institutions that they can cure the evils of humanity. All that they are apt to do is to inaugurate a reign of terror and bewilderment.

### INSTITUTION NECESSARY

In order to do corporate work we must have an institution through which human nature can function. It is evident that any and every institution known to man has produced some fine characters and that no institution has ever succeeded in turning out an innumerable company of perfect specimens.

Some people think that if we all obeyed the Pope we would have the millenium. Well, the Papacy has had an excellent opportunity to demonstrate that in several countries and the result is not inspiring.

Protestants thought if they could eliminate the Pope that they had a panacea for all ills, but it has failed to cure the body politic.

Now we have those who advocate substituting a pantheon of interdenominationalism for either Pope or Presbytery in order that we might exercise the glorious liberties of the sons of God. What we would probably get would be a fog which would be so uninspiring that selfishness would run riot.

### EMERY WHEELS

It has dawned upon some of us that small groups who resent any authority; who claim absolute finality and who despise all who disagree with themselves, are invariably wrong and merely produce confusion worse confounded. I suppose that zealous reformers are as necessary as emery wheels, but emery wheels are not dynamos and are incapable of producing light, heat or energy. They are useful mainly in brightening up the instruments of those who are doing the work.

### THE CRITIC AND THE ARTIST

It is much easier to be a critic than it is to be an artist, since the critic has the advantage of never doing anything which the artist can criticize except the criticism of the artist himself. This places the artist at a great disadvantage because he knows that his work is imperfect and that there is no inspiration in defense.

Those who attack always have the sympathy of the crowd who do not want to work themselves, but delight in pointing out the mistakes of those who are working. As a matter of fact one workman is worth a dozen critics.

### PERVERTED CONSCIENCE

Our conscience was given us to audit our own accounts, but it can easily be perverted into a machine that points out the weakness of other people. It then becomes worthless for doing that which it was given us to do.

In answer to the question "What Is Wrong with the Church?" the answer probably is that I am.



And just in proportion as I try to cure that malady the Church becomes more and more a garden of delight.

One is unfortunate who sees nothing in the garden but the weeds, even though the weeds are in evidence. They are incidental for the real purpose of the garden is to produce a harvest. You might eliminate all the weeds and still have nothing to show for your labors.

## *Those Martyrs*

By

BISHOP WILSON

THE newspapers are telling us of "the solemn beatification of 136 English martyrs who were hanged between the reigns of King Henry VIII and Charles II for their adherence to the Catholic faith" and of the attendant ceremonies conducted by the Pope at Rome. The list of names has not yet been published, so one can only speak of the group as a whole.

It seems a bit unfortunate that the acerbities of a former day should thus be revived and we trust that the Anglican Church will not feel impelled to retaliate by paying excessive honors to those of the Church of England who suffered a similar fate in the reign of Bloody Mary.

As a matter of fact the Anglican Church has a much better case to offer for its martyrs. Most of the Roman Catholics who lost their lives during this period were executed in the reigns of Henry VIII and Elizabeth. To say that they were destroyed "for their adherence to the Catholic faith" is exercising a good deal of historic latitude. Henry never confined himself to the persecution of Roman Catholics. Right and left he coolly disposed of people who failed to support his personal policies, irrespective of their religious convictions. Some of them were Roman Catholics and many of them were something else.

And when it comes to Elizabeth, the situation was even more so. The stability of Elizabeth's throne was constantly in peril during a large part of her reign. For very practical reasons she found it necessary to defend herself against plots and conspiracies involving her government and her life. Her defensive measures were by no means gentle but, then, those were rough days. She executed a lot of Roman Catholics and she executed also a lot of Puritans. It was not done because of their religion but because of their political activities.

Take the case of Mary Stuart (Mary, Queen of Scots) who is most likely in the number of the 136 martyrs. She was a devoted Roman Catholic—though not so devoted as to restrain her amatory impulses in the manipulation of her several husbands. She had a claim to the throne of England and had, at times, a dangerously large following. Elizabeth imprisoned her and finally had her executed, not because of her religious faith but because she was the storm center of political

intrigue. This, of course, has often been denied but it is difficult to draw any other conclusion in view of her last letter written to the Pope just before her death, urging him to instigate an invasion of England for the purpose of dethroning Elizabeth. The manuscript of this letter was carefully kept in the Vatican for some three hundred years before it was allowed to be published. Moreover the Catholic Encyclopedia tells us that in 1578 and 1579, while Mary was in prison, the Pope himself sent two military expeditions against England to dethrone Elizabeth.

When it comes to martyrs, the Anglican Cranmer, Latimer, and Ridley who were burned by Bloody Mary, the Roman Catholic Queen preceding Elizabeth, have far better claims to honors because the only thing against them was their religious conviction. It was all a horrid mess, with atrocities in all directions and blame to be distributed on all sides. Nevertheless, it were better not to make Christian martyrs out of political agitators.

## *Is the Church a Washout?*

By

THE REV. J. MERRIN

"IS THE Church a wash-out?" The "outsider" scornfully says that it is, and there are many more who act as if they believed it. "What is the good of the Church?" they say. "Here we are in the twentieth century, and the world is not converted. The Church has been in existence for many centuries, yet to-day eighty per cent of the population are out of touch with all the churches. Bishops are mere figureheads with no real leadership; the clergy are at loggerheads over church services, and are divided into parties and opposing camps. The Bible is discredited; no longer looked upon as inspired. The churches are half empty; the services are dull and unattractive and bore most people stiff; while the clergy—with few exceptions—are but a poor lot; and so on. . ."

### WHY NOT CLOSE THE CHURCHES?

Well, it must be admitted that in the matter of drawing the crowd the church does not amount to much. Speed trials easily beat it, or great boxing contests, or the football game. No doubt but that sport on Saturdays interests many more than the church does on Sundays. Obviously many people would rather be without a Bible than a radio; while it is equally certain that the Sunday paper is much more read, and with closer attention, than the sacred scriptures.

But if the church is a "wash-out" why not close all the churches? Would our country be a better place to live in then? Thank God the church is not the only place where Christ is preached. A thousand auxiliary pulpits exist—the press, the libraries, and the employment of radio. God has His witnesses everywhere. And it is true to say that the country stands or falls as Christ does, or does not, dominate it.

The Church is, no doubt, considered a "wash-out"



to those who don't believe in God. Religious services do not interest worldly-minded people to-day, any more than they have done in centuries past. Most people are out "for a good time," and they find it to their own satisfaction along the broad way. The current of the stream is strong and they have little or no will to struggle against it. To such as these, Sunday provides many counter-attractions, and church attendance is irksome. So, perhaps, is the path of duty. These are practically pagans living without God—and in their way—apparently happy enough. But it is not life; they are not living to the full; they lack soul. Where can nobler living be found than among the followers of "The Prince of Life?"

No, the Church has not converted the world. Has it then been proved a failure? The Church has never claimed to be a magical agency. Man is a free agent. The Church cannot force him into compulsory membership; she can only help those who are willing to be helped. It might as well be asked: Why did not God write His message of salvation upon the skies? Why send His only begotten Son to suffer and to die? "Whosoever will may come." Even the Almighty cannot save or change a man against his will.

#### THE CHURCH IS HUMAN

And if all the churches were closed, what would take their place? This is a materialistic age; how is a Christian civilization to be maintained apart from the message and inspiration of the Church?

There are many depressing "signs of the times." The universal love of money; the inordinate love of pleasure; the discounting of the most sacred things in life; ceaseless and restless movement; the general permeation of the commercial spirit amongst all classes; the prevalence of selfish and cut-throat competition; a disastrous slump of morals; the decline of modesty and of character; the pre-eminence of mediocrity, and on behalf of most Church people, abysmal ignorance of the Bible, and a monotonous dead level of indifference to Church history and doctrine.

What then does the Church stand for? To begin with: it is not a department of heaven; its bishops are not archangels, nor its clergy angels; its members are like other human beings, and therefore lack perfection. In a word, the church is a human institution, and like others, possesses all the weaknesses common to all human societies. In a higher sense, the Church is His Body, and is animated by His Spirit. Were it not so, it must have long since perished from the evils inherent in all earthly things.

But whatever its shortcomings may be, the Church stands for the most glorious things we know. For God and His Sovereignty; for Christ as Saviour and King; for the life-giving Spirit and His transforming power. It is the Church's office to bring all mankind into touch with Christ; to point the way out of sin into righteousness and peace; to make this human life radiant with joy and hope; to bring about a new world. All this is a precious deposit handed on century by century, and generation by generation, through the guardian-

ship of this greatest of all societies, the most redemptive agency in the world.

#### THE WITNESS OF LOVE

Finally, what is the remedy? There is only one way of meeting this reproach. We must get back to the living Christ. That is the only path of renewal. Get back to the vital source of quickening power. If salvation be His, Dominion must be His also. We shall only be good churchmen if we be faithful Christians first.

The truth which the Church exists to proclaim is vital to the welfare of the community. A world without Christ is too appalling to contemplate; and, equally so, a Christ without a Church is inconceivable. Let us see in the Church the guardian of the highest good, the keeper on earth of the Divine treasure, the chosen promoter of the Spirit of Christ. If the Church represents Christ and His Gospel, then she is the witness of Love, the mother of Charity, the protector of sound learning, and the herald of redemption. Her record in these directions is one of which she need not be ashamed.

Reality can only come from personal contact with the Lord of Life, and enthusiasm from reality. Lip service results only in a flippant formalism. Spiritual fervour springs from a soul aflame with love for the Master. Where Jesus possesses the heart, He is seated on the throne of the will. The soul throbbing with the reality of fellowship with Him finds His service perfect freedom, and the impossible possible.

## Cheerful Confidences

By

GEORGE PARKIN ATWATER

WHO IS HOLDING OUT?

**C**CHEER up, parishes! The good news is coming from "281" that you are not the "basic villains" in the plot to create a deficit for the National Council.

In full page advertisements in the Church papers we are told the Church as a whole gave four and one-half cents *for others*, in 1928, while giving sixty-eight and one-fourth cents *for ourselves*. That means what we give for others is about 6.5% of what we give for ourselves.

I got out my lead pencil, took a glance at an old arithmetic, spread out the figures and arrived at the conclusion that if we gave 7% for others then the others would have \$230,000 more per year than at present. If we gave 7.5% then "the others" would have enough to make a rebate.

So the question arises. Do the parishes pay at least as much as 7.5% for others? Or to state it again. Is the amount paid by parishes for others equal to at least 7.5% of what they pay for themselves?

This required more figuring with total disregard of electric light bills. I searched the records of the Dio-



cese of Long Island for 1928, to see what share of the deficit fell upon us.

The Archdeaconry of Brooklyn, with 51 churches reporting had total current expenses of \$375,831. They spent for total Parochial purposes \$201,000. Total \$576,831.

For others these Churches gave \$82,901.

The latter sum is 14% of the former sum. So this Archdeaconry has come off with flying colors, and the Church must look somewhere else to find who is holding out.

The Archdeaconry of Queens and Nassau gave nearly 20%.

An examination of the Journal of the Diocese of Ohio, shows that the Churches gave \$180,950.10 "for others," which is 20% of what the Churches expended for themselves.

No doubt further examination would show that countless parishes are giving more than the 7.5% which would carry our load "for others."

So cheer up parishes, and get out your dark lanterns and help search for the culprits. Who is holding out? Not the parishes in general. We need more light on this subject.

When the returns are all in, I believe that we shall find that the National Council records as spent "for others" only what passes through their hands. But every rector knows that what the parish does not spend on itself, it gives "for others."

Also we shall probably discover that the vast sums spent for building projects, for stained glass windows, and for cathedrals, will account for the bulk of the money credited "to ourselves." But I hope that some more competent persons will review the figures and give us an opinion.

## Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

*Head of the American Church Army*

### ON READING THE BIBLE

**I**N APPROACHING the Scriptures, we need to remember that the Bible is a collection of writings, rather than a book, though not losing sight of the fact of Christ in all the Scriptures.

The Old Testament may be said to be the literature of a nation, and the history of a religion leading to a revelation, and that revelation finds its culmination in a historical person, Jesus Christ our Lord. Around that Person is formed a community which has borne its witness to, and offered its understandings of that Person in the New Testament; and throughout, the Holy Spirit was at work.

As Scholars of the Spirit, we need to recall that the portions of the Book were written at different times by very different people, and of enormously divergent character; so that we find history and poetry, narrative,

legislation, drama, letters, mysticism, proverbial sayings—almost every kind of literature. Within the covers of this Book can be found that which accords with man's need and mood.

In guiding our young people back to the Scriptures, we need to make clear that the ideal way is *not* to read every word from cover to cover, but to help them in their earlier acquaintance with the Writings, to use wise selection.

Dr. Streeter, in offering his book "Reality," to the reading public, says in his preface that chapters 1, 2, 4 and 5 of his book may be somewhat difficult for the average reader, but if they will begin with chapter 6, and later come back to the earlier chapters, there may be some degree of understanding.

Similarly, we ought not to compel these scholars of Sacred Learning in the Parish, to wade through the sanitary enactments of the Old Testament. Though these are of historic interest, yet that is not where we need begin.

Even in considering the great utterances of the Prophets, we have to keep in mind that these were the utterances and writings of a particular person at a special moment and usually for a special audience; though not overlooking the fact that much of what they wrote is of permanent value.

Our reading of the Four Gospels is helped as we recall the groups for whom the Records were primarily written. There were four representative groups in that day—Jews, Romans, Greeks, and out of these was gathered the fourth group—the Beloved Community, the Church of Jesus Christ.

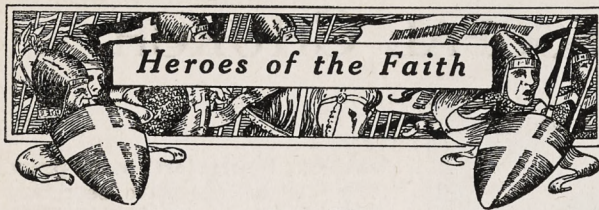
The Jew and Jewish convert required to know how far this One who claimed to be the Messiah had fulfilled that which the Prophets had predicted of the Messiah. He would want to know about our Lord's genealogy, and he would be profoundly interested in His teaching and its relation with the ancient Law; and the First Gospel seems to be compiled to meet that need.

The Romans would not be so interested in the fulfilment of Hebrew prophecies, but they would desire a record describing our Lord's deeds and the kind of life He lived on earth; and our Masters in the School of Sacred Learning tell us that St. Mark's Gospel was written for these Romans; the third Gospel for the Greeks, and the fourth for the Church of the New Age.

We ought to help our people, too, to know for whom the Epistles were intended: but let us be very positive in our conviction, that all Scripture is given of God and is profitable—that there *is* such a thing as inspiration; that the writers were in very truth guided by God's Holy Spirit.

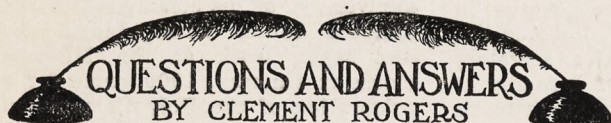
This does not mean a flawless record, and the preface to St. Luke's Gospel insists upon the need of taking care and of examining things. But from the beginning to the end, the purpose of the Bible is, to be our Guide, to take us by the hand and lead us into the very Presence of our Lord Jesus Christ, and to leave us there face to face with Him.





"GOLDEN RULE" NASH

ARTHUR NASH, some years ago took over in payment for a debt, a clothing factory in Cincinnati. He discovered at once that the conditions under which the people worked were indecent, wages low, hours long. He therefore cleaned up the building, reduced the hours of labor and raised the wages. He expected that he would be forced out of business in a short time but, as a Christian, he preferred business failure to exploitation of fellow human-beings. However much to his surprise the business prospered under the new conditions. He therefore still further reduced hours and paid still higher wages. He also set up a council of workers to confer with him over the management of the business. In a few short years this small factory grew to be one of the largest clothing factories in the United States. Experts in the field of management and industrial relations visited his plant to study his work. Many of them were critical of his paternalism, and told him that his workers should be encouraged to join the Amalgamated Clothing Workers, the union of the clothing industry. Arthur Nash was finally persuaded that this was true. He called a meeting of his employees and urged them, out of love and loyalty to him, to become members of the union. This they agreed to do. He then notified the union officials to enroll them, and to set up within his factory the "impartial machinery" for settling labor disputes which has made the Amalgamated famous among students of labor conditions. Mr. Nash soon became a most enthusiastic advocate of the union's policies and spend much of his time, when away from his factory, in lecturing before Church and college groups on the merits of unionism. He died suddenly several years ago while on a lecture tour. Mr. Nash contended always that he was motivated in all that he did by the Gospel and by the Teachings of the Sermon on the Mount. He was an Apostle to the business world of America.



**W**HY does God allow War?

It is part of a larger question—the question of Free Will. God has given men free will, and with it the power of doing what is wrong. He has also made man such that he can join with others in doing what is right or what is wrong, and when men so join the good or evil becomes enormously increased. He might have made us machines, but He didn't. A man with free

will, even if He misuses it, is a higher thing than a machine that can only work in one way. A wise father allows his son liberty even if he misuses it. Otherwise he will never learn.

*Why does God allow pain and suffering?*

For many reasons. Pain warns us when things are going wrong. A toothache tells us it is time to go to the dentist. Pain educates us; we learn by the things we suffer. We don't always see this at the time, but often can recognize it if we look back in our past lives. Pain purifies us and takes away guilt; if we accept our punishment it sets us straight again. Pain teaches us to know God, and is often chosen as the higher way. Suffering is not necessarily an evil, as Hedonists assume. It may be made to unite us to God, who (we Christians believe) Himself suffered as man on the Cross.

*Why does God allow sin?*

Because He has given us free will, and that implies His allowing us to do wrong if we choose to. He stands aside, as it were, and lets us do as we choose, because He wants us to do what is right of our own choice, and not because we are forced to.

*If God gave me free will isn't He responsible for all I do?*

Surely not. If he had *not* given you free will He would have been responsible. You can only say that He is responsible for making you a free agent. He is not to be blamed for the use you make of His gift. And surely you do not blame Him for not making you a machine or a stone.

*But if I give my child a knife, and he cuts his finger, am I not to blame?*

That entirely depends on the age of your child and how far you explain to him what a knife is for. Sooner or later he must have one. So God has ordered it that while we are children, and long after, we can be guided by the experience of others, and He has given us ample explanation of what our wills are for. Sooner or later a man must learn to cut his way through his difficulties for himself.

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# NEWS OF THE EPISCOPAL CHURCH

By

WILLIAM B. SPOFFORD

THE Rev. Charles N. Lathrop, executive secretary of the department of Christian Social Service of the National Council, in an interview, says that he is determined to organize, in parishes throughout the country, clinics to deal with problems of marriage and sex relations. So far however he says he has been hindered in getting them under way because of the ignorance of the clergy on questions of marriage, divorce and family relationships generally.

Dr. Lathrop has divided critical points of married life into four "rocks" which lurk on the sea of matrimony for most couples and are the causes for most marital difficulties. These are, domestic finances, biology of the family, the father, mother and child relationship and the spiritual nature of the family.

"A great many homes, especially those among moderate-income people and younger married people whose income is still low, break on the point of domestic finances," he said. "There is very real tension in the first year of married life as to the handling of the family budget. Any social worker knows how many families begin their breakup with monetary disagreements between the husband and wife.

"Regarding biology, maladjustment, the misunderstanding of the purpose of the family, selfishness and self-indulgence are, perhaps, the commonest causes for divorce in this country. According to the Cincinnati Family Relation Court, almost 80 per cent of all divorces have one of these causes as a background.

"There are a great number of books on the subject of father, mother and child relationship which may be easily obtained, but it still remains true that if the family is to continue as the nursery for spiritual and mental hygiene values our people must be prepared to demonstrate that a Christian home is the best place for bringing up the child and that in a Christian home a child may reach a well balanced adulthood more easily than in any other type of home.

"Here again is a point of tension between the father and mother. In many homes there is an impatience with the ignorance or the selfish demands of the other parent on the child which leads to disputes, often resulting in the break-up of the home.

"If matrimony is holy, as the



BISHOP ABBOTT  
*Goes in for Missions*

Church has always maintained, then it has a spiritual content quite different from the 'contact relationship' of marriage as maintained by the state, or as maintained by certain modern philosophers. The family is a spiritual entity, and because of this is in its very nature unbreakable. Unless the man and woman entering into the marriage relation do so with a full knowledge of the spiritual possibility of the relation, and are helped to see these possibilities, the distinctive characteristic of holy matrimony is lost."

All of which raises several rather thorny points for Dr. Lathrop to file down so that the rest of us may sit on them with some degree of comfort. For instance, I should like to put to our executive secretary this case: the father of a family of five children, ages eight years to six months, is a good Episcopalian earning \$20 a week with little prospect of earning much more. He is thirty years of age; his wife, still attractive, is twenty-seven. As the pastor of the family this father comes to me for Christian light on the general subject of "family relationships." Because of the general ignorance of the clergy on the subject I am unable to give him sound

advice. I therefore, very properly, turn to the executive secretary of our department of Christian Social Service who will tell me just what information I, as a priest of the Church, should give my parishioner. I hope soon to be able to pass on to you the information that I secure.

\* \* \*

This by the Rev. Caleb R. Stetson, rector of Trinity Church, New York, preaching January 5th at the Intercession:

"Many are shipwrecked in their pursuit of God because they have refused to follow the method which gives faith. Don't let us think we can do everything ourselves apart from Christ and His Church. This Church was handed down from our forefathers. Do not consider it as something which we have built and furnished. Rather think of it as an old family homestead come down to us through the ages, with Christ as its head and ruler."

The preacher urged his listeners not to give way to that potent sense of insignificance and unimportance which the complex life of today tends to breed in us. No matter how small and trivial our individual life may seem, it really becomes important when used to carry out the great plan of Christ. "Great mergers, large banks, big business organizations and immense buildings tend to dwarf the importance of the individual. But remember no great movement in the world's history was ever started by a committee or by an organization, but always by an individual man or woman trying to realize the materialization of a great dream."

\* \* \*

For some weeks past the air of the Church Missions house has been fairly blue with plots to surprise Dr. Wood with a gala celebration on January 2nd, which was the thirtieth anniversary of his coming to Church Missions House. Bishop Lloyd, who also began work at the Missions House in January, 1900, came for a celebration of the Holy Communion at eleven, when the chapel was filled with the staff and many old friends. After the service, Bishop Lloyd presented Dr. Wood a watch, the gift of the staff. With Dr. Gray as arch-conspirator, Dr. Wood's mail and cablegrams had been censored, and a great pile that were congratulations were held up until the day arrived. The January Spirit of Missions, with Dr. Wood's picture as



frontispiece, was withheld from circulation in the building until after the event.

\* \* \*

At a Parish Meeting held Sunday, December 29th, St. John's Church, New Haven, elected the Rev. C. Leslie Glenn of New York, as Rector, to succeed the Rev. C. Clark Kennedy who has accepted a position as secretary of the Anglo Catholic Congress. Mr. Glenn has also been invited by Dean Ladd to become lecturer in Religious Education in the Berkeley Divinity School. St. John's Church is located near the Divinity School, and will afford an opportunity for practical training for seminarians.

Mr. Glenn has rendered conspicuous service to the Church in his position as secretary for College Work in the department of Religious Education of the National Council, and, if he accepts the New Haven position, he will add strength to the teaching staff of Berkeley, and no doubt do very effective work in recruiting for the Ministry.

The large student body of Yale University with approximately five thousand under-graduates, one thousand of whom are reported to be Episcopalians, offers a large field for student work. Already the Rev. Grant Noble is working among the churchmen at Yale under the auspices of the Diocese of Connecticut, and the student Pastor of the University, the Rev. Elmore M. McKee, is also a churchman. There is, however, need for additional student workers, and Mr. Glenn has proved himself unusually qualified for this type of work.

Mr. Kennedy's resignation takes effect March first. It is hoped that if Mr. Glenn sees his way clear to accept this position he will begin his duties in New Haven at that time.

\* \* \*

Bishop John C. Farthing of Montreal, an authority on Christian work among the Jews, is to be the guest speaker at the annual meeting of Holy Comforter Mission, Brooklyn, New York, to be held on the 24th at Holy Trinity Church. Holy Comforter is an interesting and unusual bit of work carried on among the Jewish people of Long Island, under the direction of the Rev. Harry G. Greenberg.

\* \* \*

The service of lights was held last Sunday at St. Ann's, Brooklyn. The service begins with a single lighted candle, representing the birth of Jesus. To this light, at the altar, come three young men bearing gifts, as the Three Kings of the Orient. They light their candles from the



DEAN FOSBROKE  
*Returns from Abroad*

first. Twelve representing the Apostles next light candles. From one of these the Bishop lights his and then holds the center of the chancel, and from him the clergy take their lights and distribute them through the church, until all have lights. A procession follows in a church unlighted except by these candles.

\* \* \*

Bishop Shipman of the diocese of New York gave an address last week over the radio on the work among colored people in the diocese. Those of you who have read "Religion Lends a Hand" by James Myers will recall his chapter about St. Philip's Church, in Harlem. He says, after a pretty thorough investigation that "no church, white or colored, presents a more balanced program of work and worship." Then Dr. Johnston Ross in a book, "The Worship of the Future" says that St. Philip's has one of the most impressive services in New York. Some one of these days I hope that we may have a real article about the unusual work that is done there.

\* \* \*

The Maryland Clericus brought to a close a very interesting year under the presidency of the Rev. Roger A. Walke, with a meeting at Emmanuel Church in December, when the speaker was the Rt. Rev. Henry St. George Tucker of Virginia. Bishop Tucker's subject was "Dealing with Individuals" and he drew his illustrations from his rich experience on the mission field in Japan. His address was the third of a series on

the same general subject, the two previous ones being delivered by the Rev. Samuel Shoemaker, rector of Calvary Church, New York, and the Rev. Frank L. Vernon, rector of St. Mark's Church, Philadelphia. The clergy of Maryland have thus had the opportunity of hearing this vital subject treated from three very different points of view.

\* \* \*

A memorial window was dedicated recently at Christ Church, Hornell, N. Y., the gift of Mrs. Olive Buisch, who has also pledged \$3,000 to the endowment fund of the parish.

\* \* \*

Bishop Abbott of Lexington is another bishop who is going in for preaching missions rather extensively. He has just concluded a most successful one at Christ Church, Lexington, which lasted through eight days, with a celebration each morning and a mission service and question hour each evening. The Rev. Charles E. Craik, Jr., is the acting rector of the parish.

\* \* \*

Representatives of the faculties of seven of our seminaries attended a conference at the College of Preachers, Washington, under the direction of the Foreign-Born Americans Division of the National Council, December 27-30. There were lectures by Church leaders among the various races, the purpose of the sessions being to impress upon the faculty folks the need of preparing men in the seminaries to serve the foreign born.

\* \* \*

Lady Clare Annesley, a member of Parliament for the Labor Party, and a devoted Church woman, addressed a meeting in Boston on January nine on the subject of "What the Labor Party Is Doing for Peace." The meeting was held under the joint auspices of the Fellowship of Reconciliation and the Church League for Industrial Democracy.

\* \* \*

Rev. H. S. Sidener, Tiffin, Ohio, has accepted a call to St. Alban's, Cleveland, Ohio.

\* \* \*

The Seamen's Church Institute of New York is part of the history of New York because it has played a definite part in its waterfront life. Reviewing his experiences since he took up the leadership of this wonderful shore home for merchant seamen, Dr. Archibald R. Mansfield, who celebrated his 59th birthday on January 3rd, said that he had witnessed a "complete transformation of the New York waterfront life from the days of the low East Side 'Sailor Town' to the present." He agreed with the Bishop of London who,



when preaching in Trinity Church, New York City, described the New York waterfront of years ago as "the worst in the whole world."

In those early days boarding houses and dives of every description thrived. Seamen were slaves and victims of combinations and conditions over which they had no control. Under his competent direction the work has progressed, from the old Pike Street Mission 34 years ago to the present thirteen-story building, with its new Annex almost half a city block in area. Clean living quarters, recreation and reading rooms, a beautiful Chapel—successor to the old Floating Church which plied the New York harbor in its efforts to protect seamen from the "crimps," an employment bureau, marine school, service of every character through the religious and social service department, all under one roof—what a contrast this is to that faraway past!

\* \* \*

Something new in the history of the Eastern Orthodox Churches is to take place next Easter, when representatives of the various churches making up that great division of Christendom are to meet at the monastery on Mount Athos, Greece. Most of us tend to think of the Orthodox body as a single unit, almost as centralized as Roman Catholicism, but as a matter of fact it is made up of no fewer than twenty-two autonomous churches, all in fellowship with the Ecumenical Patriarch at Constantinople, yet all self-governing and bound together only by spiritual ties. Among the chief sees of the various national groupings of Orthodoxy are Greece, Russia, Roumania, Albania, Jugo Slavia, Jerusalem, Alexandria, Antioch, Cyprus, and Sinai. According to the census of 1926, there are over 250,000 adherents of the Orthodox faith in the United States.

The purpose of the forthcoming conference on Mount Athos is "to examine the condition of the Orthodox world and to prepare in all ways possible for the assembling of a general council at some future and speedy date." In general, the gathering is regarded as indicative of a growing desire for closer cooperation and fellowship among the several Orthodox groups.

If the plan of church union proposed for South India should be consummated, it would be the first union combining churches that emphasize the tradition of the undivided Church with churches that emphasize the heritage of the Reformation. To state the situation more precisely, the South India proposal contemplates a union between the Anglican Church, on the one hand,

and the Methodist, Presbyterian and Congregational groups, on the other.

The path for such an epoch-making union was prepared more than twenty years ago by the formation (in 1908) of the South India United Church, itself a union of the Presbyterian, Reformed and Congregational bodies in that area, growing out of American, English and Scottish missions. The new plan would provide

for the merger of this United Church of South India with the Church of England in India and Ceylon and the Provincial Synod of the Wesleyan Methodist Church.

The "proposed Scheme of Union," originating at an informal meeting ten years ago, took form at a meeting of a joint committee, representing all the interested churches, in March, 1929, and is now before the

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official governing bodies of the respective ecclesiastical groups for their approval or disapproval.

The essential points in the plan are as follows:

(1) The Holy Scriptures, the Apostles' Creed and the Nicene Creed constitute the basis of faith.

(2) The historical episcopate in a constitutional form is accepted; that is, bishops will be elected by the Church and their powers defined in a written constitution. It is agreed that there is no intent "to imply, or to express a judgment on, any theory concerning episcopacy."

(3) It is the "intention and expectation" of the uniting churches that eventually all ministers will be episcopally ordained; but for a period of thirty years all ministers ordained in any one of the churches shall be "received as ministers of the United Church," if they accept the basis of union; with the understanding, however, that a minister not episcopally ordained shall not be transferred to, or minister temporarily in, a congregation accustomed to an episcopally ordained ministry, without the unanimous consent of its communicant members.

(4) Bishops will be episcopally ordained, but at the first service of consecration (at which the union will be inaugurated) the Anglican bishops and the ministers of the South India United Church and of the Wesleyan Church shall lay hands on the heads of the new bishops, "thus conserving for the United Church the traditions held by each of the uniting bodies," and expressing a mutual recognition of the equality of the ministry of the several churches.

The union, if ratified, would bring into the one church over 448,000 baptized Christians, with additional adherents bringing the total constituency up to nearly 740,000.

\* \* \*

A Call to Prayer has been issued over the signatures of presiding officers of a dozen or two churches, including our own, since the name "Charles P. Anderson,

Presiding Bishop," is attached. The idea is that a conference on naval armaments is being held in London. So you are asked to pray that mankind may be delivered from war and from the burdens of war preparation.

\* \* \*

Error! Error! I said that the Rev. John W. Chapman had been in Alaska for something like forty years. Now a note arrives from one in authority which reads: "Forty, forty—longer than Bishop Rowe. Don't be so conservative."

\* \* \*

Here are a few wise remarks by the Rev. Henry Darlington, rector of the Heavenly Rest, New York:

"It is no exaggeration to say that fear is the greatest enemy of mankind, collectively and individually. Unless we can overcome fear it will

overcome us for it will prevent us from doing the things that we ought to do. The tragedy of it all is that this great enemy is nothing but a ghost, the child of our imagination. It is contagious, as has been illustrated in the Wall Street panic and in the Paisley tragedy, where there was no real cause for fear.

"The way to overcome fear is to have faith. As soon as we have faith we acquire courage, the most fundamental of the virtues. This is what is needed in our collective as well as in our individual living. It is needed in the two international conferences."

\* \* \*

Believe it or not, one of the most essential qualifications for a person called to fill the pulpit of a large church, is the proper voice. So the newspaper men were out in force

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on January 5th to see if Dr. Milo Gates was to fill the bill in this regard at the Cathedral of St. John the Divine. Here is the findings: "Dr. Gates' voice seems ideally suited to the capacious cathedral, every word of his sermon being heard in all parts." His installation was an impressive affair, with all sorts of folks present as the official representatives of important organizations.

\* \* \*

Two years ago a bashful Mexican boy in blue overalls was presented to Bishop Creighton by the Rev. Samuel Salinas, for confirmation. Today that boy, Abel Cruz, is the acting mayor of the municipality of Chapantongo, which includes five large Indian villages. Another young man of our Church was mayor during the troublous times of two years ago. Abel Cruz and another staunch friend, Romulo Guerrero, meet the bishop with horses at the end of the railroad

and accompany him on long rides of fifty miles and more when he goes visiting the remote Indian missions. "Visits of this kind, by our people from one part of the field to another," the Bishop says, "give inspiration and courage to our little flocks who must at times feel very much cut off and alone."

On this last occasion they went to San Bartolo. "Our little church, an oratory, two hundred years old, was freshly whitewashed and spick and span. A new stone wall had been built and the property, in excellent condition, evinced the care which the people are giving it." At the service of the Holy Communion, eleven were confirmed, the Rev. Samuel Salinas preached, the Bishop made an address, and Mr. Salinas also read Bishop Anderson's first message, translated into Spanish.

\* \* \*

St. George's, Dundalk, Maryland, was recently dedicated, a class being presented for confirmation at the

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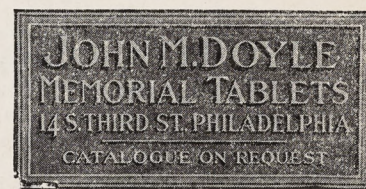
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same time. The church is a very handsome one, strategically located in a fast growing industrial centre.

\* \* \*

Bishop Strider of West Virginia recently conducted a most successful mission at the Holy Nativity, Baltimore. No effort was made for numbers yet it is an interesting fact that there was a total attendance of 2500 at 12 services, and this in spite of bad weather. Rev. Hugh W. S. Powers is the rector of this steadily growing parish.

\* \* \*

Dr. Albert Schweitzer, great theologian, organist and medical missionary, has returned to Africa after a short visit in his native Germany. He is one of the modern Heroes of the Faith.

\* \* \*

Bishop Acheson of Connecticut has given \$500 toward the fund being raised for the completion of Immanuel Church, Ansonia, Connecticut, which will cost, completed, about \$200,000.

\* \* \*

Rev. Norman B. Nash, Cambridge Theological Seminary, is lecturing each Sunday afternoon during this month on the Apocrypha. Commencing the first Sunday in February and continuing through March Dean Sturges is to lecture on "The Foundations of Our Faith."

\* \* \*

Rev. Roma C. Fortune, a deaf mute, was recently ordained a priest by Bishop Cheshire of North Carolina, after having done exceptionally fine work for ten years as a deacon. A church for the deaf is planned for Durham.

\* \* \*

During the first two weeks of December, from the first to the fifteenth inclusive, a mission conducted by two members of the Church Army, was held in all Saints' Mission Field, Wilmington, Ohio. The first week was devoted to house to house visiting and to getting acquainted. In that period Capt. W. F. E. Bugg, Cadet Nowell Cochrane, and the Rev. Donald C. Ellwood, Vicar of All Saints', addressed noon day gatherings in four factories and one city laundry; spoke to student bodies in two high schools and Wilmington College, a co-educational Quaker institution with 325 in its student body; and did some street preaching. Capt. Bugg also explained the work of the Church Army to a large congregation in the Wilmington Friends Church. Afternoon services for the children and evening services for all were held during the second week.

\* \* \*

Splashdam is the satisfying name of a mining camp in Virginia. It

is the home of a girl of nineteen in whom the Church Periodical Club of Western New York is interested. Her parents are dead and she has all the care of eight or nine small brothers.

\* \* \*

A great missionary pageant is given by the S. P. G. in the year when the Lambeth Conference takes place, as it does next July. Lacking nothing in ambition, the theme for the next one is the New Jerusalem, based on the Revelation to St. John. It is to be given in Albert Hall.

A call has already gone out for two thousand volunteers to take part.

\* \* \*

"Well, well, so you're a missionary," said the nice old lady, to the missionary speaker just home from China. "You look fresh enough. I thought they were all shriveled up."

\* \* \*

An outburst of mingled grief, affection and pride has come from South Africa, caused by the resignation of William Marlborough Carter, Bishop of Capetown and Archbishop of the Province of South



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Africa. He has spent thirty-eight years in South Africa, loved by English, African and Dutch. Bishop Carey says that to have him go is like moving out from under the shadow of an oak.

\* \* \*

The Bulletin of the Church of the Good Shepherd, Scranton, Pa., offers a prize of a year's subscription to any member of the parish who gets his or her name printed in the bulletin. The editor must have been thinking about that old play in which the stern father says his daughter's suitor hasn't even enough ability to get his name in the newspapers.

\* \* \*

St. Anthony's Church (Italian), at Hackensack, N. J., used to be a Roman parish, then was for a time independent, and now is entirely a part of the Episcopal Church. Its dramatic club was recently invited to participate in a festival given for the benefit of a Roman Catholic hospital, and did so, receiving appreciation from the hospital authorities.

\* \* \*

The Episcopal Church city missionary in Milwaukee is juvenile court representative for all boys who are neither Roman nor Lutheran, these two groups having their own representatives.

\* \* \*

Due to the fact that Maryland has never seen fit to enact a state enforcement law under the Volstead act, and two of its leading newspapers are avowedly anti-Prohibitionist and anti "legalistic-Protestantism," the state is often the scene of wordy but bloodless battles. The latest polemical scrimmage was brought about by the Lord's Day Alliance when several of its members advanced in skirmish formation on Governor Ritchie, urging that the state look into the matter of the use of its armories for basketball games on Sunday afternoons on the grounds that the state law was being violated by the sale of score cards. The "Evening Sun" counter attacked with a very vehement editorial entitled: "In the Name of Religion", castigating the skirmish party for thus interfering with the recreation of youth. The Methodist Church South advanced along the whole front with resolutions at its clerical gatherings and with an editorial in the Baltimore "Southern Methodist", holding up the "Evening Sun" editorial as typical of that paper's methods of attack. Meanwhile the Attorney-General handed down the opinion that no state law had been violated, so both armies withdrew from the field and the basketball teams ad-

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vanced again for their regular Sunday recreation. No date has yet been set for the next battle but it can safely be predicted that the percussions of this last combat will be heard in the newspaper forums for some weeks to come.

\* \* \*

The Bishop Tuttle Training School, Raleigh, N. C., for colored women who wish to train for social work, is full this year, with fifteen students. Two are occupying the guest room, and the school faces the question of finishing the third floor which has been waiting until enrollment demanded its use. The nine graduates of the school are in good positions, and excellent reports of their work are received.

\* \* \*

A new altar, erected to the memory of the late Father Thomas L. Hines, first Rector of the Church of the Good Shepherd, East Chicago, Indiana, was blessed by the Bishop of the Diocese on Sunday, December 22nd, at the time of his annual visitation to East Chicago. The altar is of beautiful light oak matching the rest of the Sanctuary furnishings and its beauty is enhanced by the richness of a red velvet dosal, a gift of the Woman's Guild.

The Bishop also blessed the new choir stalls placed in the Church as a memorial to the late Mrs. Jennie Meade, who was for years one of the strongest workers in the parish and diocese, her last service to the diocese being the completion and oversubscription of the Corporate Gift of which she was chairman. The new choir stalls are given by her son, Mr. William Meade in conjunction with the Vestry, and are a fitting memorial to her.

\* \* \*

A fire originating in the furnace room of the heating plant of St. James Church, Baton Rouge, caused a damage of some \$1,500.00. The interior of the church has been hurt by the smoke and water and can be repaired, but services cannot for the present be held there so the congregation is using the Jewish Temple kindly tendered them as the chapel of the Student's Centre.

\* \* \*

The Twentieth anniversary of the ordination to the priesthood of the Rev. Harvey B. Marks, rector of St. Philip's Church, Compton, R. I., fell on the same day that Bishop Perry visited the parish and confirmed a class of nine adults.

\* \* \*

The Bishop of Virginia writes to all his clergy: "If in any church the pledges made in the Every Member Canvass are not sufficient to enable the whole quota to be subscribed, let that fact be reported back to the congregation. Thus an opportunity will be given to those who are interested and who are able to do

more than they have pledged, to contribute towards making up the deficiency."

Thanking his clergy for their co-operation in the effort to arouse renewed interest in the missionary work of the Church, the Bishop

adds: "May the love of Him who gave His Son that we might be saved fill our hearts. If this work is God's will, let us undertake it in the belief that we can do all things through Christ which strengtheneth us."

## 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 5.  
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. Dorell, 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

Bancroft Way and Ellsworth Street  
Near the University of California  
Sundays: 7:30, 11:00 A. M., 7:45 P. M.  
Tuesdays: 10:00 A. M.

### Clarke County, Virginia

Sunday Services  
11:00 A. M., Christ Church, Millwood.  
8:00 P. M., Emmanuel Chapel, Boyce.  
Rural Churches on the Highway  
between North and South



# Who Is Responsible?

**T**HE question is not infrequently asked: "Who is responsible for THE WITNESS? Has it a Governing Board?"

There is an Advisory Board made up of prominent Church men and women to whom the management of the paper holds itself responsible not only for its editorial policy but for its business policy as well. Reports are sent from time to time to the members of this committee, meetings are held when possible, and each member of this Board is encouraged to be critical.

## Members of The Witness Advisory Board

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**Bishop James E. Freeman**

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**Mr. Charles Alfred Johnson**

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*This notice is to appear in THE WITNESS from time to time at the request of the Witness Advisory Board, since its members are glad to have it known they serve in such a capacity.*