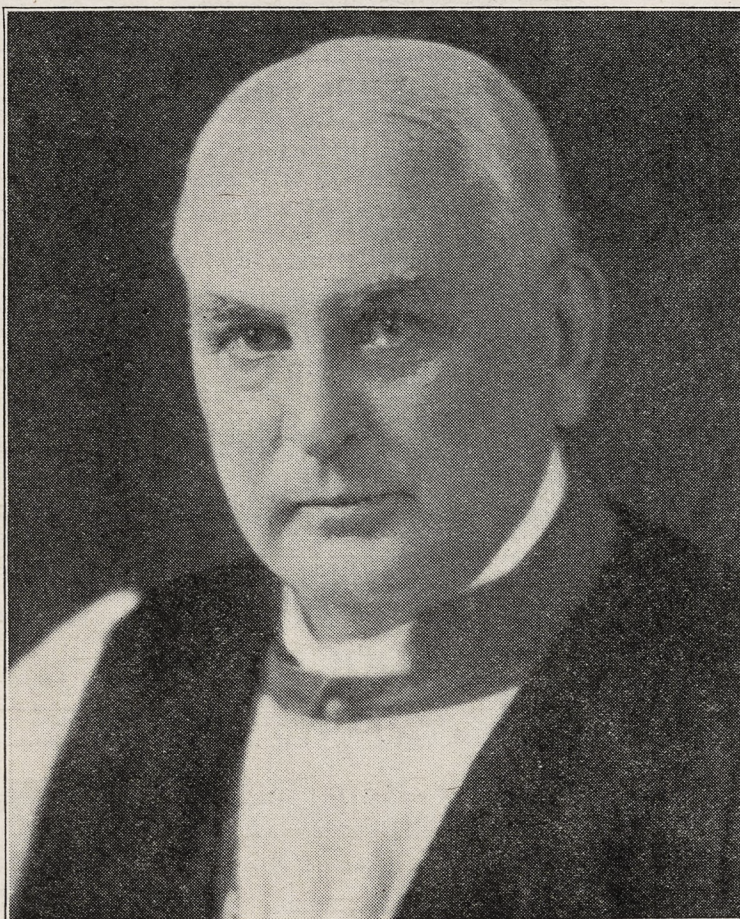


GOD'S SECRET SERVICE—Bishop Johnson.

The **WITNESS**

CHICAGO, ILL., FEBRUARY 6, 1930



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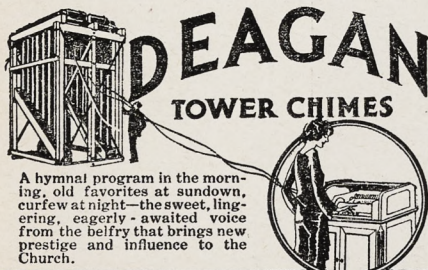
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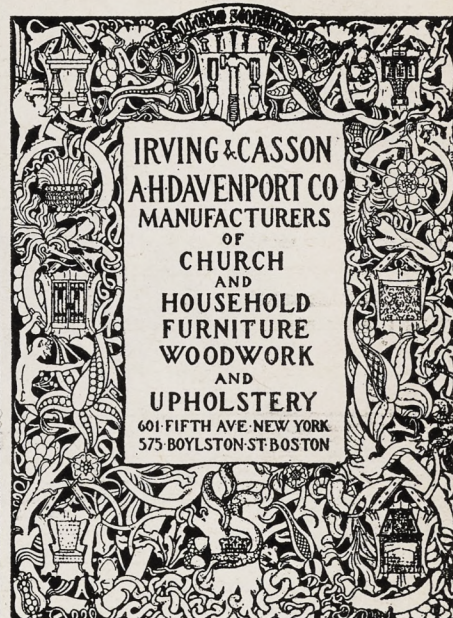
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A YOUNG PRIEST SPEAKS OUT

By

C. AVERY MASON

St. Agnes' Chapel, Trinity Parish, New York

YOUNG people are interested in religion but they are not interested in the hazy expressions of faith so frequently found in our churches. The Church and religion ought of necessity to be interwoven so closely that the one could not be discerned from the other. That is not the case today. The Church has come to the point where it concerns itself more with being Methodist, Roman Catholic, or Anglican, than it does with being Christian. It is small wonder then that we find old folks in church pews, and not young.

We all agree that youth is interested in life; it wants to live. In former years the Church could say with little fear of dispute—"Come to me and I shall teach you to live." Today the opposite might be said to be true. The so-called secular world bids the college man come to him and learn of life. It can offer him social reforms, a high plane of living, a clean wholesome life, a charity to the poor and downcast, a God not bound by sectarianism, a creed which is not apologetic, a life full of vigor. All these things are being offered to youth by the secular world.

Meanwhile the Church seems to offer little and to possess no standards which she feels impelled to maintain. What, for instance, are the requirements for Church membership? The answer is startling—NOTHING. All one has to do is say "yes I should like to join the Church." Thereupon with a few rites, antiquated because we have not held up the standard, the candidate is made a "child of God, and an inheritor of the Kingdom of Heaven." Obviously nothing in particular has happened, he continues his life as he sees fit, gives whatever he has to spare, and does whatever Christian work suits the whim of the moment. He is not changed for he was a "child of God" before he joined, and if he continued to lead a decent life would probably become "an inheritor of the Kingdom of Heaven." I can hardly conceive of a person so shallow and conceited as to desire the Church to be a Col-

lege of Saints, but, I am heartily in accord with the person who sees the Church as a school for sinners working out their salvation. If the Church of the future is to be the powerful force it ought to be, there can be but one road to advance; raise the standards, insist upon definite goals being attained, face the problems of social unrest—sex, war, race equality, etc.—take a Christian stand and stay there until the battle is won.

The former sacredness of Church membership has become merely a cold ash, it has lost all the color of life and has taken on the pallor of an unpainted undertaker's specimen. The question of who is at fault needs no discussion. Who can remedy the situation needs stating. The Clergy, that sweet and gentle body of men of which I am a member, have much to say. We pose as leaders of Christian endeavor and yet we are so fearful of offending the pride of our people that we shrink from making Christianity vital.

A young person with an honest desire to do Christ's will, enters the Church. He looks about him in daily life and sees all manner of evil which, so far as he is concerned, the Church is doing nothing about. Crooked politicians are elected to office, laborers are killed in battles at a strike. Men are put in jail, in this free country of ours, for objecting to war. Leaders in the Church are barred from carrying on their work because they preach the Gospel of Jesus Christ. Economic conditions force late marriages and yet, according to law, means of limiting families to meet the economic pressure are banned from circulation. The great nations of the world spend six hundred times as much money for war as they do to support the League of Nations. And yet, with all this to face, the Church, as a united body, has offered no statement of belief—has pursued no definite course of action. True it is that here and there individual Church groups are working on this or that problem, but taken as a whole the

Church of Christ has made no definite stand. The honest young churchman, facing the problems as they are, finds himself in the sad position of wanting to help build the Kingdom but having no comrades to aid; he finds himself in a fellowship that has no purpose. We cannot long continue to ask young people to join this body, the members of which haven't the slightest idea why they themselves belong.

I repeat, there is but one road of advance; raise the standards; face toward the Kingdom, and stay in the fight until the battle is won. Youth will be attracted by such a program.

Bishop Anderson

CERTAINLY it would be difficult to name a year when the Church has suffered greater losses than in the past twelve months—Bishop Brent, one of the notable figures of modern Christendom; Bishop Murray, beloved Presiding Bishop, and now his successor, Charles P. Anderson, Bishop of Chicago and Presiding Bishop of the Church. Elected less than three months ago he has already given to the Church a leadership which is reflected in the statement by Dr. Franklin which appears elsewhere in this issue.

He was a prophet, as all who heard or read his General Convention address of 1928 know well; a Churchman, who was one of those rare individuals who held strongly to his own convictions while showing a deep regard for the convictions of others; above all a sympathetic friend and leader.

His loss will be felt most keenly in Chicago where he was not only the Bishop but the leading citizen. The theatre could not be found to take care of the throngs who sought to hear his Holy Week addresses each year. And in the brief days that he served as our Presiding Bishop he so left his mark upon us all that Churchmen throughout the world know that they have lost a friend.

May he rest in peace.

W. B. S.

God's Secret Service

By
BISHOP JOHNSON

IT IS difficult for men who are selected for high office to carry out the injunction of the Master that whatever we do, it should be for the glory of God and not for men's approbation. Possibly it was for this reason that St. Chrysostom wondered if bishops would be saved. It is profitable for us to turn aside occasionally from the seats of the mighty and to turn our attention to the isolated places where men labor unheralded and unseen.

I am going to ask you to go with me to the Wind River Reservation, about thirty miles from the terminus of the Northwestern Railroad in central Wyo-

ming, where the Rev. John Roberts began his labors among the Shoshones in 1883. Ordained in Litchfield Cathedral by Bishop Selwyn, he immediately offered himself to our Board of Missions for work. He was assigned to Bishop Spaulding of Colorado, who sent him to labor among the Indians at Wind River. On the trip in, the thermometer registered about sixty below. The stage driver perished and one passenger died from exposure, on the trip which took eight days. It was a wild west in those days and the Shoshones were not a very tractable group to interest in spiritual things. Yet Mr. Roberts, reared in aristocratic circles, has remained there for forty-seven years, ministering to these native people, by whom he has been loved and trusted as no other white man has been in that region.

His Indian name means "Elder Brother," and he is the honored custodian of the sacred pipe of the tribe. He is now retired from active service but is held in the highest esteem by those who know him. He brought his bride to the reservation in 1884, and she now carries on the work at the mission. He has translated a Catechism for the Shoshones and composed a Venite for their worship. He has gone on day after day, for all these years, bearing witness to the great truth that the love of Christ knows no distinction of race and shuns no hardship in serving those of another culture than our own. If his life is spared he will soon round out fifty years in the service of his Master, doing that to which he was sent; refusing translation to any other field, and giving his life for his brethren. It was Dr. Roberts who located the grave of Sacajawea, the Indian woman who guided Lewis and Clark on their famous expedition and recovered trace of her for future history.

It is not any particular act of Dr. Roberts' however which demands recognition, so much as the facts that he has borne his witness with patience and perseverance all these years. In one sense it is a pity to publish it at all, as things done in secret have their own reward, but in another sense, it is good for those who orientate their religion to their comfort, to know of those who reverse this process.

The work at Wind River still goes on; not only the work that Dr. Roberts carried on with the Shoshones but also the work carried on by the Reverend Abbott Hastings and his wife on the adjacent reservation for the Arapahoes. Mr. Hastings was a layman in Long Island who offered himself to Bishop Thomas and he has found great joy in serving his Arapahoes. He did not encounter the hardship of Dr. Roberts but he is doing the same kind of a thing in an unostentatious way. He too is making reparation for some of the sins which the white man has committed against the Indian.

It would be a good plan for some of my readers to take their summer vacation at Wind River and not only see the Indian in his home, but also encourage the missionaries by their presence. It has been so arranged that the same service given to visitors by the dude ranches of Wyoming can be secured by applying to Mr. Hastings, whose post office is Ethete, Wyoming. It was the pleasure of the writer to spend several days

on this reservation and he can heartily commend it as worth while. If these men are willing to give all their time to this work, they are entitled to our interest and support.

This mission among the Indians has been financed for many years by the National Council. People ask where all their money goes. Why not go and see where some of it goes? It will stimulate your interest in such things as well as contribute to a very pleasant summer outing.

Cheerful Confidences

By

GEORGE PARKIN ATWATER
THE CONTINUOUS UNIT CAMPAIGN

LAST week I wrote of the need of many parishes for raising specific sums for debts or for improvements.

I suggested that there is an easy, equitable, and effective method for securing sums usually raised by a campaign. But the usual campaign is often difficult and impracticable.

To illustrate the method let us take a specific instance.

A small parish has a debt of \$2,000. The Vestry looks at it with uncomfortable eyes. Someone suggests that Mr. X. could pay half of it and Mr. Y. a fourth of it, if each cared to do so. But it is feared that Mr. X. and Mr. Y. would not care to do so. And it might affect their future support of the Church. It is hard enough to meet the budget now.

Here is the method: Divide the \$2,000 into units of \$200 each.

Ask every member for a gift toward this unit. Each gift would be relatively modest. Persons who would hesitate to offer a dollar to a campaign should be urged to give a dollar to the unit. Get the entire unit covered in an equitable manner with every possible person participating. Even the children could give twenty-five cents apiece.

This initial distribution of one small unit, is the hardest part of the method.

When the \$200 is raised, have some sort of celebration and announce that the second unit is open, and that each one is requested to give a similar amount to the second unit. Do not set any time limit. Also notify every giver by mail of the fact that the first unit is raised, and that the second unit is open. Also state plainly that no one giving to the second unit will be asked to give further until the entire second unit is raised. Proceed in similar manner from unit to unit. In time the entire amount will be raised.

There are many advantages in this plan.

(1) It secures continuous results from each person.

(2) It is fair. The large giver recognizes that his gift does not stand alone, but that many others are participating.

(3) It avoids pledges.

(4) It gives the small giver a chance to participate in an attractive way.

(5) It avoids the embarrassments of a campaign, and there are no arrearages.

(6) It gives frequent occasions to mark with festivities the reaching of another goal, toward the final result. This interests the people. They enjoy a series of victories as they march along.

The above sketch is but a meager presentation of the plan. It is applicable to large parishes, or small parishes, and for sums in any amount.

I have a printed pamphlet setting forth the plan in detail. I shall be glad to send a copy, gratis, to any rector who wishes to examine the plan. Please send your request to me at 29 Grace Court, Brooklyn, N. Y.

Hearts and Spades

By

CAPTAIN MOUNTFORD
Head of the American Church Army
ST. MATTHEW'S GOSPEL

ON THE title page of a 1609 Bible was inscribed "You shall draw waters in joy out of the Saviour's fountains."

If the Old Testament contained our Lord's fountains, the New Testament is our chief devotional library.

The Master asked "Have ye not read?" with regard to Genesis, (Matt. 19.4); Exodus, (Matt. 22.31); Leviticus and Numbers, (Matt. 12.5); 1 Samuel, (Matt. 12.3); the Psalms, (Matt. 21.16), and we ought to have at any rate such a working knowledge of the N. T., as to be able to find at any time what we need in its pages.

"Search the Scriptures . . . which bear witness of Me," said Jesus. "Search and see." *John* 5.39 and 7.52. "Examining the Scriptures daily." *Acts* 17.11.

"And he read therein . . . from morning until midday" *Nehem* 8.3. "Sitting in his chariot he read" *Acts* 8.28.

John Chrysostom urged, "Take the Bible in your hands. Read the whole story, and bearing in mind the things which are clear, peruse again and again those which are dark and difficult. And if after frequent reading ye find not the sense of a passage, go to a brother more learned than yourselves. And should no man open to you that which ye seek, God Himself will surely reveal it unto you."

All that is being attempted in these present articles is to create appetite for Bible Study.

And so to-day, we take a peep into the Gospel called Matthew, composed to meet the needs of Jews, and showing Jesus as their King and Messiah. Christ here is shown to be of the line of David; the Gospel shows how He upheld the Law, taught as a Rabbi, and gives

His teaching on Prayer, Almsgiving and Fasting, Matthew emphasizes the Jewish aspect of Christianity—"I was not sent but unto the lost sheep of the *House of Israel*." This is the Gospel of the Discourses, and it is illuminating to read the Five at one sitting. They are (1) The Sermon on the Mount, (Matt. 5.6. and 7); (2) the Address on Discipleship, (10.5 to end); (3) the Collection of Parables, (13.3 to 53); (4) Lessons on Humility, Renunciation and Forgiveness, (chap. 18); and the Apocalyptic Discourses (24.4 to end of 25), and the chronicler rounds off each discourse with the same formula—"When He had finished . . ."

The book emphasizes the *Kingship* of Jesus. Note the Genealogy—the Story of the Magi, which is homage to a King; the Ten Parables (given only in Matthew) are all parables of a Divine Kingdom, and the closing words are kindly—"All authority is given unto Me, in heaven and in earth."

The book is preeminently the Gospel of the Kingdom, but let us not be mere "dippers," but really readers of the whole narrative. I supposed I knew my Bible, reading piecemeal, hit or miss, now a bit of John or Matthew, now a snatch of Genesis, certain chapters of Isaiah, certain Psalms (the twenty-third), twelfth of Romans, First of Proverbs—Yes, I thought I knew the Word! but I found that thorough reading was a different thing to do, and the way was unfamiliar when I read the Bible through. You who like to play at Bible, dip and dabble, here and there, just before you kneel weary, and yawn through a hurried prayer; you who treat the Crown of Writings as you treat no other book—just a paragraph disjointed, just a crude impatient look. Try a worthier procedure, try a board and steady view; you will kneel in very rapture, when you read the Bible through.

Robert Louis Stevenson said of St. Matthew's Gospel, "I believe it would startle and move any one if they could make a certain effort of imagination and read it freshly like a book, not droningly and dully like a portion of the Bible."

Money, Money, Money!

By

REV. ERNEST FREMONT TITTLE

THE love of money is undeniably the root of all kinds of evil, "which some reaching after have been lead astray from the faith, and have pierced themselves through with many sorrows." But money itself—consider what that is. Here is a child who has developed rickets as a result of underfeeding. You place in the hands of his mother a certain amount of green currency, and lo, the weak and twisted limbs become straight and strong.

Here is a woman who has developed tuberculosis as a result of overwork and improper diet. Her physician tells you that if she remains where she is, she is doomed. You provide a few hundred dollars with which to trans-

port her to a well-equipped sanitarium where all the conditions are in her favor, and she recovers.

What is money? Money is an Aladdin's lamp; it is a fairy wand; it is a form of power. With money you may build churches, and you cannot build or maintain them without it—churches, the very humblest of which will suggest to all who pass by that beyond the world that reveals itself to the senses is a world of spirit to which they may turn in hours of need and find courage and comfort and peace.

With money you can establish schools and colleges, and you cannot establish or maintain them without it—circles of light, centers of culture, fostering mothers of the intellectual and spiritual life. With money you may go to the ends of the earth with the illuminating, uplifting Gospel of Christ, or send a representative who will help lift a whole people out of superstition and selfishness into fuller life. Without it you can do neither one of these things.

We talk about adventure. Some of us confess to an insatiable thirst for it. Ought it not sometimes to occur to us that one of the finest opportunities for adventure that is offered us is the giving of money?

We talk about sacrifice. We like to imagine ourselves doing something really fine and heroic, saying with Luther, "Here I stand, I cannot do otherwise, God help me"; or with Bishop Hannington, "I have purchased the road to Uganda with my life"; or with David Livingstone, "May God's richest blessing come down on any man, American, English, Turk, who helps to heal this open sore of the world." Ought it not sometimes occur to us that an immediate opportunity to do something fine and heroic is always offered us in the giving of money? We may never have a chance to lay down our lives for Africa. We do have a chance to share the passion of men whose deeds have enriched forever the memory of mankind.

But paradoxical as it may sound, the one sure way to raise money for work at home is to raise money for work abroad. Once upon a time I became pastor of a church whose building was badly in need of repair, whose coal bill for two years past had remained unpaid, whose salary was hardly sufficient for its minister to live on, whose benevolent contributions had dwindled almost to the vanishing point, and whose congregation was conspicuous by its absence.

After being there a few months I came to the conclusion that what that church needed above everything else was a world vision. So I preached a sermon on foreign missions, and pleaded with the little handful of people who were present that morning to increase their missionary giving five-fold. Consternation was not only visible but audible. An appeal for the support of foreign missions when the church needed painting and the carpet needed repairing and there wasn't enough coal in the basement to last the winter months! It was madness—sheer madness.

But once and again in human history this kind of madness has removed obstacles which sheer sanity was unable to budge, and became a driving, conquering

power which the gates of hell could not withstand. In this instance, too, it wrought a miracle. That little, discouraged congregation, the moment they lost sight of their own troubles and got under the burden of the world's trouble, discovered that their own troubles had disappeared.

Why? Seeking to save their life, they had lost it, but daring to lose their life for Christ's sake, they had found it.

Let's Know

By

BISHOP WILSON

SERMONS

BACK in the thirteenth centuring preaching had fallen largely into decay. There were churches in Europe wherein the Gospel was scarcely ever expounded for the benefit of the faithful. Perhaps it was partly because of ignorance on the part of the great body of the clergy and it was also due to a spirit of negligence. At that very time there were several sects known by the general name of Cathari (another form of the word "Puritan") who resorted to many strange and extravagant religious practices and who were making active inroads especially among the Christian people of southern France. For the particular purpose of counteracting these heresies St. Dominic assembled his Order of Preachers who were eventually nick-named Dominicans, tho that is not their official title even today. Their special business was to preach.

Back in the eighteenth century a fog of lassitude settled on the Church of England. Those were the days of the fox-hunting parsons when enthusiasm was considered to be a spiritual misdemeanor. Services were read in perfunctory fashion while preaching was scandalously neglected. Into this deadly atmosphere came John Wesley with his bands of itinerant preachers. Wesley was, of course, a priest of the Church and died in that office. His purpose was to stir the spiritual lethargy of the Church of England by earnest and persistent preaching.

Can it be that preaching is facing another critical condition today, tho of a different kind? It is not that the Church is sleepy and inactive for I thoroly believe the contrary to be the case. But I sometimes wonder if we are being talked to death. Maybe we are suffering from an excess of that which troubled the Church by its absence at other times. It is not only that preachers are preaching with diligent regularity, but it is also that secular socities are multiplying at an enormous rate and they all want speakers at their numerous meetings. A lot of people seem to think that the clergy are possessed of inexhaustible resources of eloquence and they are continually being asked to address a luncheon club here and a public meeting there—often on subjects they know nothing about and concerning which they cannot possibly have anything constructive

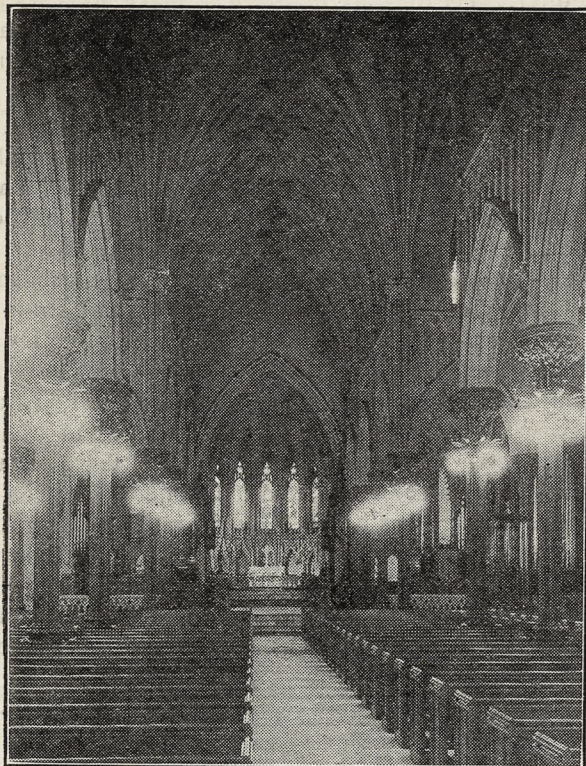
to offer. Yet they are expected to make speeches and my brethren of the clergy will agree with me that a large part of the speeches are pure drivel—yet it is hard to refuse.

Now come some enterprising gentlemen who realize that the clergy are often put to it to meet these endless demands and still carry on their normal work. There is one concern in this country which periodically circularizes us with high-sounding advertisements of ready-to-preach sermons at a cost of so much each. Talk all you want to and avoid the mental strain of preparation. Moreover, if you are called on for an address for a special occasion for which they have not canned material ready for you, just let them know and they will make up a special one for you at a little higher cost. In a recent mail I received more of such come-on literature from staid old London. It tells me of six fine sermons called "God's Gramophone or Our Master's Voice," and another group under the alluring title of "Photos on the Films of Time—ten wide-awake and live-wire sermons." There's a laugh in it, isn't there? For some of us there is also a heart-ache.

How One Parish Does It

An Unsolicited Item of News

"FOR two years now the Church of the Advent, Chicago, has taken 45 copies of THE WITNESS each week on the bundle plan. Mr. John Addison, the faithful sexton, stands at the church door before and after service with THE WITNESS, charging 5c per copy. Every few Sundays the Rector, the Rev. Gerald G. Moore, calls special attention to some article of great interest. Consequently Mr. Addison is sold out almost every Sunday and often cannot supply the demand. The congregations are reading church papers as they never did before. Furthermore, the Church has made \$40.00 a year for the Organ Fund by this plan. Each quarter when the bill has been paid there has been over \$10.00 surplus which has been applied to the Organ Fund. We commend this plan to other parishes."



NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

SILLY, you may say at first, to show you two pictures of the Cathedral of the Incarnation at Garden City, Long Island, presided over by Bishop Stires and Dean Paul Sargent. But a second glance will show you that there is really a very great difference in the two pictures. Whether you quite realize it or not the proper use of electric light is important in churches; so important that architects and lighting specialists have done a good deal of experimenting in recent years. The installation must harmonize with the architecture, the fixtures must be designed scientifically, and the illumination must meet the requirements of the services of the church.

In the picture on the left you see the old fashioned brass fixtures, mounted on columns and thus interfering with the architecture of the church, and also causing a decided glare. When these fixtures were installed the lamps available were of low candle power and gave a faint light. Hence many hundred units were required to light the church—"Coney Island" style. The result was a glaring and inefficient light, as well as an architectural liability.

The new installation, shown in the second picture, comprises a scheme of

lanterns hung in two parallel rows on long chains from the main ceiling. It was found that the extreme regularity and orderliness of this method gave a quiet note to the interior. Two rows of fixtures, evenly spaced, run right across the transepts. The perspective lines pointing to the sanctuary thus created have a tendency to counteract the distracting influence which the transepts often have on the congregation.

The design of the fixtures has been so handled that there is a minimum amount of ornamental metal which obstructs the passage of light. At the same time the lantern presents a pleasing silhouette from all angles. The most novel part of this lantern is, however, in the distribution of light. While the lantern itself is perfectly symmetrical, it emits more light on the side facing the sanctuary than on the side facing the congregation. Consequently, the glass surfaces facing the people emit a very soft and pleasant light, while the light thrown towards the sanctuary is of ample strength to give a perfect reading light. In other words, the congregation looks with the light and, therefore, enjoys extreme eye comfort.

The advantage of looking with the light has been appreciated by military

and naval leaders from time immemorial—the same principle is being used in art galleries, theatres and modern store windows. Even in our homes we more or less unconsciously apply this principle of illumination when we read by the light from a bridge lamp.

When one has seen this method of lighting in use in the cathedral and enjoyed the mellow atmosphere permeating the interior, one wonders why these simple means have not been used in our churches before. The only answer which suggests itself is that in this case local conditions have, perhaps, been ideal for the birth of a new idea, and that due to close co-operation between clergy, architects and engineers, the idea finally crystallized into an installation of outstanding merit.

Mayers, Murray and Phillip, architects of New York, had charge of the work, and the fixtures were made and installed by the Rambusch Decorating Company of New York. The entire installation was donated by Marie Smith in memory of her husband, Herbert Ludlam Smith.

* * *

They sure did have a diocesan convention down in Tennessee; all as a result of this quota business. The

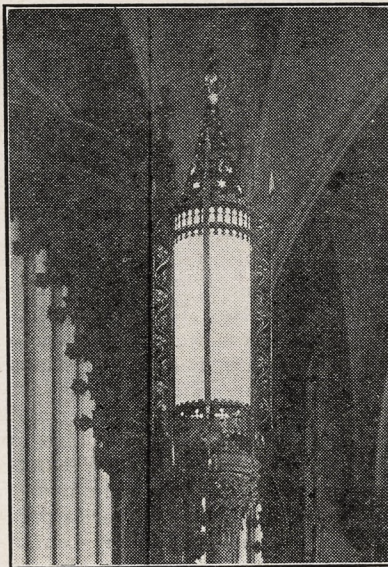
diocese, it seems, was \$9,100 in debt on its 1929 payments to the National Council. Mr. Douglas Wright, treasurer of the diocese, was reading his report, when Bishop Maxon arose and suggested that Mr. Wright "tell the whole story." The treasurer then explained to the brethren that \$8,000 of the \$9,100 due the National Council he has paid to certain clergymen in the diocese whose salaries otherwise would have been unpaid. "If I had it to do over again," said Mr. Wright, "I would do the same."

Well sir, they spent the best part of two days trying to figure out a way to pay the National Council that \$9,100 and not at the same time cripple the work in the diocese. First of all Bishop Gailor made a motion that the diocese borrow \$10,000. Defeated. Then there was a motion that they close four churches and thus save cash. Defeated. Mr. W. B. Kyser, layman of Memphis, moved that apportionments be increased 15%. Overwhelmingly defeated. Then the Rev. Charles T. Wright of Memphis moved that all the clergy agree to a cut in their salaries. Bishop Gailor opposed this. Defeated. Then Mr. Wright suggested that they raise the money by subscriptions and started off with \$100 himself. One or two others said they would give \$100 if the motion was carried. But that motion was not put to a vote that first convention day—after all delegates have to eat and sleep.

Overnight apparently some of the folks did some figuring for in the morning the authorities said that it was possible to save some on work within the diocese and thus reduce the deficit. Bishop Gailor made a speech in which he said that the work of the diocese should go on unhampered, that the National Council should be paid in full, and that a campaign should be staged immediately in the diocese to raise the cash. Hurrah, it carried. So a committee was appointed and plans are now under way for the raising of the funds.

Well it was a lot of fun and excitement while it lasted, with several snappy debates. Bishop Maxon, for example, used the word "embezzlement" in referring to Mr. Wright's action in paying diocesan clergy instead of sending money to the National Council. As a result the daily papers headlined "Bishop Maxon Accuses Aide as Embezzler." A committee had to be appointed to draw up a statement to put the newspapers straight on this—all done jestingly it seems.

Then Dean Noe jumped on the Rev. Walter Whitaker of Knoxville who had made a motion that the diocesan pledge to the National Council be reduced from \$29,000 to \$5,000. Said



THE LANTERNS
In Garden City Cathedral

the Dean: "Dr. Whitaker was a delegate to the last General Convention and voted to accept this increased apportionment. Now he comes back to us and asks us to repudiate it." But the Knoxville rector was soon on his feet to explain that he had always opposed the quota imposed on Tennessee as being too high. Well, it all came out right, ending with a prayer meeting and a meal. Only at the meal several of the members of the women's guild who were the waitresses objected very much to waiting upon a priest whose skin was a different shade than their own. But even this little rumpus was settled peacefully when a clergyman's wife said that if two Bishops could eat with the colored man she did not in the least mind serving him—and she did. It ought to be said that the woman who objected most to serving the negro priest was a New Yorker.

Will you please read the request printed in the box on the tenth page? Thank you.

While the diocese of Tennessee is figuring on ways and means of raising several thousand dollars for the National Council, the department of Christian Social Service is spending a considerable chunk by bringing to Washington eighteen working men for the purpose of discussing the relationship of the Church to industry. There were miners there, and carpenters, printers, machinists, textile workers, engineers, hosiery workers, railroad men and painters, brought together by Dean Lathrop from several states. They discussed their problems all day on Sunday, the 26th, formed an organization which they call the Industrial Fellowship of the Epis-

copal Church, and issued a statement in which they say that industry must be the concern of Churchmen, that the displacement of men by machines is something to be concerned about, that there is a lot of unemployment, that the rapid industrialization of the South is a problem. They go on to say that labor cannot solve these problems alone; neither can employers, but if both get together, as Christians, everything will soon be all right. The chairman of the meeting was Mr. Spencer Miller, Jr., part time consultant on industrial matters to the National Council.

* * *

The Church and Modern Morals is the interesting subject to be discussed at the tenth annual institute of the Church Mission of Help, to be held at Grace Church, Utica, N. Y. The speakers include Bishop Fiske, Bishop Coley, Dean Lathrop, Benson Y. Landis, secretary of the Country Life Association, Dr. Richard H. Hutchings, Utica State Hospital, Dean Richardson of the Albany Cathedral, and Dr. Charles H. Johnson, director of social welfare for the state. Other subjects of course are to be discussed also, including the rural situation, the purpose and practice of the CHM, dealing particularly with its psychiatric and its spiritual approach.

* * *

Bishop Manning consecrated St. Mary's Church, Mohegan Lake, N. Y., on February first.

* * *

The diocese of Alabama met in convention January 22-23, with Bishop McDowell and the Rev. David R. Covell, new field secretary of the National Council headlining. The diocese not only lived within its income in 1929, said a report, but entirely wiped out a standing deficit. The diocese is also planning to erect a church centre at Montecarlo, the home of the state women's college, already having completed the church plant at Auburn, the seat of the Polytechnic Institute. The work of the various church organizations was presented both to the convention and to the Woman's Auxiliary. A banquet was served at the Advent at the opening of the convention, with the Rev. Charles Clingman as toastmaster, and addressed by the Bishop, the Rev. R. A. Kirchhoffer of Mobile, and the Rev. Bland Mitchell of Birmingham. An informal conference of the clergy, led by the Bishop, was held the day before the convention.

* * *

Here is a short article, written by Mr. Lewis B. Franklin, treasurer of the National Council, which may cheer you up a bit:

"For loyalty, energy, devotion and sacrifice the record made by the

Episcopal Church in the closing days of 1929 cannot easily be equalled. We notified you on December 5th that there was due in the final month of the year, on the amounts the dioceses told us to expect, the enormous sum of \$895,263, or more than thirty per cent of the yearly total. The Church collected and sent to us every cent of the \$895,263, and \$10,853 over for good measure. For the first time under the "Pay-as-you-go Plan," we have had a 100 per cent collection record. This was the Church's magnificent response in the face of financial difficulties and business depression, an affirmative answer to our Lord's command, "Seek ye first the Kingdom of Heaven." Out of 98 dioceses and districts to which quotas were allotted, 38 paid 100 per cent or more of the quota and 80 paid all or more than they told us to expect. The deficiencies of the other 18 were more than made up by the fine overpayments of many. As a result of this glorious achievement our books for 1929 will be closed with all bills paid and a substantial balance carried over into 1930 to help prevent any cut in appropriations to the mission fields."

* * *

The Rev. Henry Wise Hobson, rector of All Saints' Church, Worcester, Mass., was elected Bishop Coadjutor of Southern Ohio on January 29th.

* * *

The Rev. Carrol M. Davis of "281" was the preacher at the Convention of the Missionary District of West Texas, held at Saint Andrew's, Amarillo. The reports of the various diocesan departments and of Bishop Seaman showed the church in the district to be in a gratifying condition.

* * *

Will you help introduce THE WITNESS to a lot of new people this Lent by taking a Bundle, if you are a rector, or urging your rector to do so if you are a Layman or Laywoman. The box on this page tells you more about it. We will greatly appreciate your help. The series by Studdert-Kennedy, I assure you, deserves your co-operation.

* * *

The diocese of Kansas has lost one of its most distinguished clergymen in the death, on January 15th, of the Rev. Otis E. Gray, rector of St. James, Wichita. Ordained in 1907 he served for a year in New York and then went to Vancouver, Washington, where he remained until 1912 when he was called to Trinity, Atchison, Kansas. In 1918 he enlisted as a chaplain, was in the offensive of the Argonne, and was there gassed, which eventually resulted in his death. He became the rector of St. James in

A REQUEST

THE management of THE WITNESS will greatly appreciate it if those planning to take a Bundle during Lent place their orders at once. The feature articles are to be a series, commencing in the issue of February 27th, called "Jesus the Prophet, His Message for the World Today". The author: the Rev. G. A. Studdert-Kennedy, whose work is known to all our readers, and to Christians the world over. These are the last articles from this great writer and we feel fortunate in being able to present the series to WITNESS readers. Questions accompany each article, making the series particularly appropriate for Lenten Study groups. There is also to be a series of three articles on "Silence", written by Dr. John Rathbone Oliver, and the regular contributions of our editors. The price for Bundles for Lent: ten copies for each of the eight Lenten Numbers, \$3.20; twenty-five copies, \$8.00; fifty copies, \$15.00, with ten per cent reduction on these prices for cash with order. It will be a great help if we can have your order by the 15th.

1920, then a tiny parish with a few loyal parishioners. Today it is one of the strongest parishes in the diocese, with an annual budget of \$20,000, housed in a beautiful Indiana limestone church and parish house. The funeral service was conducted by Bishop Wise with the assistance of seven clergymen.

* * *

Bishop Moore of Dallas and Dr. Cameron Davis of the National Council were the guest speakers at the convention of Oklahoma, held January 22 and 23 at Oklahoma City.

* * *

Rev. Robert F. Lau, secretary for foreign born, addressed the Newark, N. J., clericus on the work of that department at a meeting held at Grace Church, Jersey City, January 27th.

* * *

Bishop Rowe of Alaska is a headliner at the Convention of the diocese of Colorado to be held in Denver, February 11-13. Others who will address the convention are Bishop Deane of Scotland, Miss Edna Eastwood, who is a worker for the National Council among isolated church people, and the Rev. F. L. Burrows, student pastor extraordinary of the State University of Iowa.

* * *

St. Peter's, Westfield, New York,

celebrated its 100th anniversary on January 18-20th. There was a banquet with Bishop Ferris, Bishop Overs and the rector, the Rev. H. D. Baldy. Then on Sunday there was a large confirmation class presented to the Bishop and an inspiring address by the Bishop of Erie, Dr. Ward, who urged his listeners to apply the principles of their religion to all life, economic and international no less than personal.

It was in this parish that William H. Seward, secretary of state under President Lincoln, served as a vestryman.

Several fine memorials were dedicated during the anniversary celebration.

* * *

St. James Church, New York, had a triple anniversary last Sunday; the 120th anniversary of the founding of the parish; the 31st anniversary of the consecration of the present edifice, and the 5th anniversary of the rededication of the present reconstructed church. Bishop Freeman of Washington was the preacher in the morning and Bishop Larned of Long Island in the afternoon.

* * *

The Brotherhood of St. Andrew is holding regional conferences in different parts of the country, one being scheduled for this week in Indianapolis. The chairman is Mr. Irwin C. Johnson of Detroit, director of Boy's work in the diocese of Michigan. Others on the program: Bishop Gray, Bishop Abbott, Rev. Philips Osgood, Rev. H. H. Lumkin, Rev. Herman R. Page, Rev. Humphrey Dixon, Rev. Otis Jackson, Mr. George C. Kubitz, Mr. Leon Palmer and Mr. H. Lawrence Choate, who is the president of the organization.

* * *

Some weeks ago, you recall, the Rev. Charles Stanley Mook, set up in the chancel of Trinity, Seattle, a reproduction of a small Alaskan Mission. It was Alaska night and he thus brought the subject home to his people. Last Sunday it was the Philippines, so in front of the south transept was a large and striking reproduction of a native thatched dwelling, lighted as though by brilliant sunlight. The choir was composed of young men from the Philippines, and the address was given by a gentleman who had formerly resided there.

* * *

Bundle Orders for Lent should be in THE WITNESS office by February fifteenth. Won't you place your order now, please.

* * *

The convention of the diocese of Maryland was held at the Church of the Prince of Peace, Baltimore, January 22-23. There was a memorial

service to Bishop Murray, the Rev. Arthur C. Powell and Mr. Edward Guest, speakers. At the Wednesday evening session Dr. Arthur B. Kinsolving spoke on missions, the Rev. S. T. Steele on Social Service and the Rev. B. B. Lovett on Religious Education.

* * *

Fire destroyed the new dormitory of St. Mark's School for Indian children at Nenana, Alaska, January 23. The building was less than a year old, and is covered by insurance.

* * *

The late Mrs. Annie Honan of La Grande, Oregon, whose gifts made the fine church and parish house in that town possible, willed the sum of \$50,000 to the parish for its maintenance. She also willed \$35,000 to the Roman Catholic Bishop for the erection of a hospital in La Grande.

* * *

The council of the diocese of Texas was held in Beaumont, January 17-21—conventions are real events in that part of the country, spreading over several days. Connected with it were conventions of the Woman's Auxiliary, Young People's Convention (they have a real life Service League in that diocese), and the Daughters of the King. In addition to Bishop Quin, who always supplies the chief inspiration at these diocesan affairs, there were a number of visitors from outside the diocese; Rev. John Hart of the University of Pennsylvania, Miss Edna Eastwood of the National Council staff, and the Rev. Harry L. Virden of Oklahoma.

* * *

The diocese of Rhode Island has a functioning social service committee. Among other things they maintain an employment bureau to which church men and women, out of employment, can turn for aid.

* * *

Mrs. Harper Sibley was a speaker at the annual meeting of the Woman's Auxiliary in Rhode Island, which met on January 16th at All Saints, Providence. She spoke on the

Jerusalem Conference which she attended. Incidentally an article is to appear in THE WITNESS shortly on the Significance of the Jerusalem Conference, written by Bishop McConnell, who with Mr. Tawney, was an outstanding leader at this great conference.

* * *

Bishop Strider of West Virginia recently conducted a preaching mission at Grace and Holy Trinity Church, Richmond, Va.

* * *

The Rev. Lloyd S. Charters, rector of Emmanuel Church, Norwich, N. Y., was the official representative of

the Episcopal Church at a number of conferences on evangelism, held during January in several New England cities.

* * *

A memorial service for the late Bishop Sessums of Louisiana was held at Christ Church Cathedral, New Orleans, on January 26th, the preacher being Bishop Gailor of Tennessee.

* * *

Our country owes a debt of gratitude to Judge Warren B. Burrows of New Haven for stating with accuracy and perfect charity the issue that the recent denials of citi-

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zenship to conscientious objectors against war have raised.

Judge Burrows was ruling upon the application for citizenship of Douglas Clyde Macintosh, Dwight Professor of Theology at Yale University who on June 24, 1929, stated to the U. S. District Court that his allegiance was first to the will of God and that he would bear arms only in a war which his conscience justified. The Federal examiner John F. Davis advised against granting citizenship. Judge Burrows on January 9, 1930, rendered a decision supporting the recommendations of John F. Davis and stating in unmistakable language that because Douglas Clyde Macintosh considers "his allegiance to be first to the will of God," he is "not attached to the principles of the constitution of the United States" and can not become a citizen.

We do not believe that Secretary Davis's method of selecting American citizens is representative of the spirit of our country or of its institutions. The entire world will watch the progress of the Macintosh case clarified as it is by the decision of Judge Burrows until the Supreme Court has ruled whether a United States citizen may put the will of God first or no. Where God is not first, He is not God. Can it be that the United States Government will follow Russia in declaring for atheism?

* * *

According to the Moscow correspondent of the United Press, the observance of Christmas in Russia (which fell on January 6 according to the Julian Calendar) was marked by amazing contrasts. In spite of the anti-religious campaign carried on by the government, including the taking over of many churches for secular uses, millions of worshipers are reported to have gathered in the churches on Christmas Eve, in accordance with the custom of many generations. Outside many of the churches, thousands of other Russians were making anti-religious

demonstrations and even setting off fireworks at the doors of the churches.

On Christmas Day, according to an Associated Press correspondent at Moscow, thousands of atheists marched through the streets in a procession headed by a black hearse carrying the "corpse" of religion. Miniature models of churches and synagogues were also carried through the streets and burned at a special ceremony.

* * *

The Rev. John McGann, missionary, was the preacher at a service for acolytes from parishes throughout New England, which was held at the Advent, Boston, last Sunday.

* * *

In all the churches of England prayers were offered last Sunday for the success of the London Naval Arms Conference following an appeal by the Archbishop of Canterbury and the Free Church leaders. The prayers for peace will continue in the churches as long as the conference is in session.

A solemn warning to the statesmen of all the naval powers was uttered from the historic pulpit of Westminster Abbey by Dr. E. A. Burroughs, Bishop of Ripon.

"If after the signing of the Pact of Paris the great naval powers, with every motive for reducing their expenditure on armaments and knowing what their effects in the past had been, yet find themselves unable to do so, it will obviously mean only one thing: they may as well proclaim the pact to be the scrap of paper which the cynics always say it is," he declared.

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triumph of skepticism just when in every direction what this age needs is a return of faith. After such a confession of mutual suspicion and the insecurity which suspicion breeds, every subsequent effort at disarmament will be handicapped and secretly, if not avowedly, we shall drift back to the only alternative policy—one which the late war so exploded—that of keeping peace by preparing for war.

"And then, when the war we shall have asked for comes, it will mean the end of what men call European civilization, not so much because of its intrinsic horribleness but because the nations will go into it disillusioned, despairing and secretly ashamed."

* * *

Almost every parish in the Church has within its borders foreign-born people or their children. To help the young men now in seminaries to understand these people, many of whom find the Episcopal Church their spiritual home in this country, faculty members from seven seminaries went to a four-day conference in Washington, late in December, where they met with leaders belonging to foreign Churches, including two Greek clergy, now doing graduate work in two of our seminaries, our own Church leader in Scandinavian work, Dr. Hammarsköld, a distinguished Russian Churchman, formerly in the Russian army, one of our Italian clergy, and a Christian Jew, head of a Lutheran Mission. The conference officially endorsed the National Council's Foreign-Born Americans Division for its "skilful aid" in all this work, "its thorough knowledge and wise leadership."

* * *

Several rectors of Long Island have signed a circular letter calling the attention of their brothers in the diocese to the fact that the prayers and services contained in the "Gray Book" have been authorized for occasional services in the diocese. The Gray Book had its origin at Liverpool Cathedral, and is the work of a number of distin-

guished English clergymen, including Canon Dwelly, who recently lectured in this country under the auspices of Berkeley Divinity School. "We believe", say the signers of the letter, "that this book expresses a fresh and vital spirit in Christianity today." It is published by the Oxford University Press, England, and may be purchased in quantity for 26c a copy postpaid. The letter was signed by The Rev. J. Howard Melish, Rev. George P. Taylor, Rev. Robert A. Brown, and Rev. C. Lawson Willard.

* * *

The Committee appointed by General Convention to determine the amount of the Advance Work Program of the Church for the triennium 1929 to 1931 inclusive, allotted to the American Church Institute for Negroes \$405,000 of the total sum. This action on the part of the Committee of General Convention was afterwards approved by the National Council.

After careful consideration the Board of Trustees of the Institute distributed the \$405,000 among the following schools:

The Voorhees Normal and Industrial School, Denmark, South Carolina....	\$200,000
Hoffman-St. Marys School, Mason, Tennessee	125,000
Bishop Payne Divinity School, Petersburg, Va...	40,000
St. Paul Normal and Industrial School, Lawrenceville, Va.	40,000

Total\$405,000

Following the inspiring example set by the Dioceses of Chicago, Ohio, North Carolina and Virginia in the last triennium, the Diocese of Massachusetts has accepted \$50,000 as its share in the Building and Equipment Program at the Voorhees Normal

and Industrial School, Denmark, S. C. The three Virginia Dioceses have duplicated the example set by Virginia last triennium by taking \$20,000 towards the Building and Equipment Program at the Bishop Payne Divinity School, Petersburg, Virginia. Other Dioceses, including Rhode Island, East Carolina, Washington, and several others, are now considering taking a building or a part of a building, or the equipment, in one of the schools above mentioned.

Says Spencer Miller, consultant on Industrial Relations of the National Council: "The first thing to remember in discussing the problem of industrialization of the South today is that the southern problem is not localized and sectionized. It is an American problem. It is the concern of all the people. It is upon the hearts and the consciences of all of us. It is not the sole responsibility of any geographical section of our country; it is our problem."

* * *

Sailors visiting Newport, R. I., from now on will be heard in praise of the beautiful new building of the Seamen's Church Institute, dedicated late in January, the gift of the Misses Edith and Maude Wetmore in memory of their father. The sailors will find, in the name of the Church, a real home to enjoy between their perilous journeys on the cold and stormy seas, for that port receives many fishermen, lighthouse and lightship keepers, coast guards and others who know the rougher side

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* * *

One of the largest dry goods stores in Ottawa, Kansas, has been using its windows over the week-end to display the work of the various local churches. Grace Church, when its turn came, had a fine display, including historical pictures of the early Church in this country, and of General Convention, Bibles and Prayer Books, Kansas Bishops, diocesan institutions, and many present-day aspects of Church Life.

* * *

Mrs. Edgar H. Williamson, active churchwoman of Pennsylvania, has gone to Oklahoma as visitor and teacher in the field of religious education.

* * *

Rev. Thomas Worrall of Lewistown, Pa., and Rev. A. G. van Elden of Sunbury, Pa., have been appointed examining chaplains of the diocese or Harrisburg. Others are the Rev. Edward M. Frear of State College and Rev. Harry D. Viets of Carlisle, the chairman.

* * *

Social service in the parish is promoted by special committee in at least eight parishes in the Diocese of Newark. They are working on a program suggested by the diocesan Social Service Department, and what they have accomplished in quiet ways takes too much space to tell, chiefly in spreading sound information about social problems and co-operating with community social agencies.

Dr. Patton, director of the Institute, says, "We trust that the Dioceses which take part in the Advance Work Program of the Institute for this triennium will give the name of their Diocese to the building they select. We now have the Ohio Building at Fort Valley School, Bishop Cheshire Building at St. Augustine's College, the Chicago Building at St. Paul's School, and the Academic Building at the Voorhees School will be known as the Massachusetts Building.

"We hope to have a Rhode Island Building, a Long Island Building, a Washington Building and an East Carolina Building, and that all of the great dioceses at least will be so memorialized as the work goes forward.

"The whole Church will be pleased to know that the General Education Board (Rockerfeller Foundation) has again come to our assistance in the program for this triennium by pledging \$66,666.67 towards the \$200,000 Building and Equipment Program at the Voorhees School."

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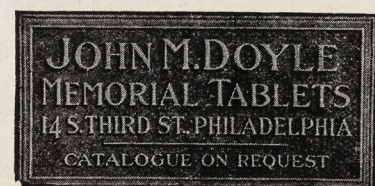
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