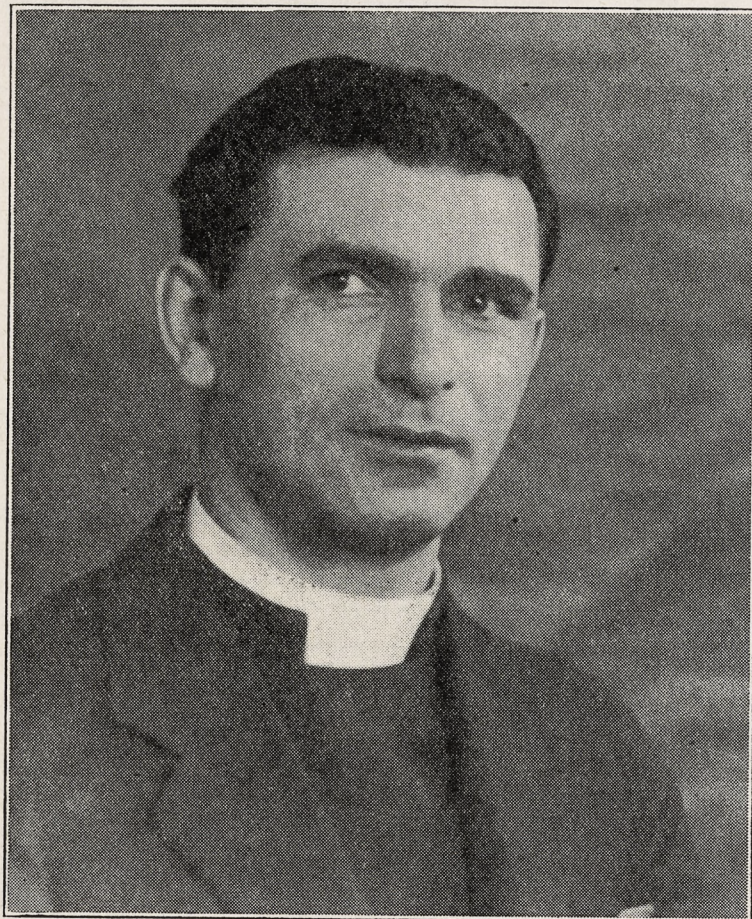


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The **WITNESS**

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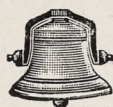
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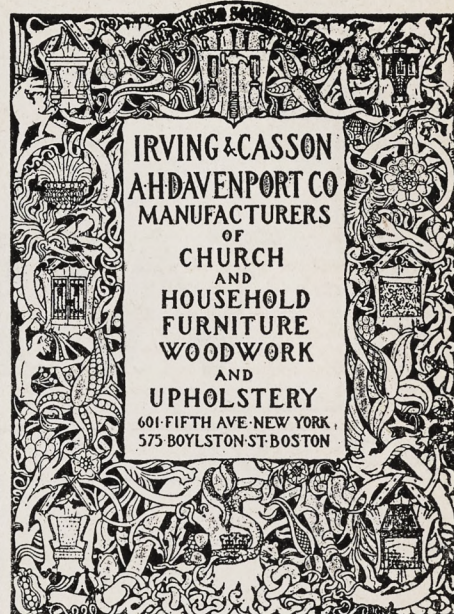
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A PRE-LENTEN MEDITATION

By

IRWIN ST. JOHN TUCKER

BY THE acts and words of Daily Prayer is drawn for us a picture of the divinity we worship. We join in acts and words which proclaim, unmistakably and strongly, the doctrine of the presence of the Almighty and most merciful Father; of the eternal Son who took human form for us; and of the active life-giving principle known as the Holy Spirit, there among His worshippers.

The bare words and gestures of the liturgy are in actual practice made tenfold more powerful and moving by the manner in which worship is conducted. There is the reverent silence of all in the church; there is the altar, with everything else subordinated, standing aside and on a lower level; there is the cross upon the altar, continually repeated in the hangings, on pews, on prayer-books. There are candles, representing the stars in their courses. Mingled with them are flowers, fairest children of the soil, testifying our actual homage to the creator of Heaven and Earth. There is soft music, and soft light. The choir is vested in white and black, signifying penitence and forgiveness. The clergy wear silken stoles, emblem of the yoke of Christ.

Finding ourselves thus proclaiming the worship of a Being in whose presence we stand, into whose being we desire to be absorbed so that He dwells in us and we in Him—what is the picture our worship presents of ourselves?

Here is the answer to a question frequently raised. Why does the Prayer Book require us so continually to refer to ourselves as "miserable sinners?" It is not just because we like to call ourselves names. It is because in entering the church and joining in this spiritual drama of worship we see ourselves against the white radiance of the all-enfolding Personality before whom we bow.

Let us examine the spiritual attitude of the Confessions in the light of the Scripture. The Prayer Book is the Bible in action. Read the vision of Isaiah, in chapter 6, verse 1:

I saw the Lord, high and lifted up, and his train filled the temple . . . and I said Woe is me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, and mine eyes have seen the King, the Lord of Hosts.

This is the natural reaction of anybody who really believes in the Presence of God among his worshippers.

The Scripture moveth us in many places to acknowledge and confess our manifold sins and wickedness;—

There is a difference between acknowledging and confessing. To acknowledge is to enter a general plea of guilty. To confess is to recite the faults of which we are guilty.

And that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father;—

The words contain a picture, vivid and unmistakable. Who was it who tried to dissemble and cloak before the face of Almighty God? Why, Adam and Eve. The shrinking, cringing pair, dissembling their fault one on another, and trying to cloak themselves with fig leaves, is called before our eyes.

But confess them with an humble, lowly, penitent and obedient heart;

Confess, not with arrogance or boastful vice: "Look what I've done!" as in early days the converts used to vie with one another as to which could confess the most lurid sins—a habit that recurs in some rescue missions today. Not thus, but like the Publican who would not so much as lift up his eyes unto heaven, but smote upon his breast saying "God be merciful to me a sinner!" St. John warns us, calmly but pointedly: "If we say that we have no sin, we deceive ourselves"—only ourselves; certainly not God, certainly not our neighbors.

This act of confession is a definite cleansing. It is like the washing of faces and hands before children are allowed to come to the table. Of course, if we have

merely come together to enjoy the singing, or to listen to a lecture, there is no point in confessing sins. The whole point of it lies in the words:

Accompany me with a pure heart and humble voice unto the throne of the heavenly grace.

If we mean this, confession and absolution are not only natural, but necessary. Not with unclean lips may we praise the Lord who dwells within this temple. But having once made the confession and received the absolution, we get through with it. Not again in Daily Prayer do we refer to ourselves in slighting terms, except in the General Thanksgiving, where we remark that we are "unworthy servants." This, however, is in

obedience to a command: "When ye have done all that is commanded you, say 'We are unprofitable servants'."

In the Holy Communion, this act of penitence is drawn out longer, and repeated more often. But each time there is a definite purpose in the confession. It is not to call ourselves names. It is like the extra careful washing given a small boy before a banquet. It is reasonable, psychologically following naturally upon the one prime article of belief; the presence of the Almighty One in the temple, among His worshippers; whenever two or three are gathered together in His name, He is present in the midst of them.

PRIEST AND PROPHET

By

BISHOP JOHNSON

IT IS interesting to note how zealously reformers in all ages have striven to find a Church institution in which there were no blemishes and, when they have failed, how self confidently they have set out to create such a faultless society. It has inevitably happened however that in a few generations the substitute that they have constructed has developed exactly the same weaknesses of which their founders complained. This would seem to demonstrate that man cannot achieve that which Christ Himself was unable to do.

This effort to substitute something for the existing Church has gone on from ancient times. In Jewry the prophets were constantly protesting against the priesthood. Incense was an abomination to Isaiah; Micah complains that the "priests teach for hire" and adds regretfully that "the prophets divine for money," indicating that both priest and prophet had fallen down.

And this condition has frequently been repeated in the history of religion. Of course the man who has rejected God advances the argument that the Church has failed to practice what it preaches and therefore religion is a piece of hypocrisy. In the same strain one might canvas the college graduates and assert with equal finality that universities do not educate. And certainly since the radio has been exploited one is deluged with so much awful music that even a savage would cease to be charmed thereby.

The answer seems to be that in man's effort to seek the true, the beautiful and the good, he must expect to find much that is grotesque and perverse in the human instruments who are the medium of these things. The Church will suffer from the misrepresentation of its representatives and the seeker after righteousness must accept this human frailty as part of the cost of effort. The zealot who scathingly denounces the Church as an institution must himself be beyond reproach and even then his substitute for the Church will inevitably fall into the same imperfections.

One looks in vain for any extraordinary virtues in the followers of Luther, Calvin or Wesley as distinguished from the morals of Roman Catholics or Anglicans, no matter how superior their founders may have been to the clergy of their day.

The truth is that there are two leaders in the Church, known as priests and prophets, each of whom has a different function to perform and each of whom is liable to the sins of his order.

NEED OF CONVICTION

There are three things necessary if your religion is to be a vital factor in your life. I would say that the first of these essentials is conviction. I would like to send some of these modern liberals, whose message consists largely of what they do not believe, as missionaries to the savages and see what they would accomplish with their vacuum pump.

It is the business of the prophet to proclaim revealed truth rather than personal opinion. The liberal usually occupies a pulpit that was erected by people of convictions and he addresses a constituency who owe what faith they have to the traditions of their fathers. If he hasn't anything to do but to pump out whatever is in the cistern he will run out of usefulness in a very short time.

DISCIPLINE

I think that the second essential in the cultural ascent of man is discipline, whether he is striving to be a scientist, an artist, or a saint. And discipline does not consist in heckling the athletes in the arena, but exercising some development of one's own supply of charity. It is so easy to be a bleacher athlete. And so futile. Discipline is a matter of submitting yourself to the rules of the game and training yourself in the practice of charity.

WORSHIP

And the third ingredient of a Christian life is worship, which does not consist in watching some one pray

for you but in participating in doing that which a Christian has been commanded to do.

Now in the history of religion the priest has been the custodian of the faith, the teacher of discipline and the leader in worship. The prophet has been the one to point out abuses, to rebuke sin and to emphasize righteousness. The prophet has always had the greater popularity because he is eloquent and energetic and stimulating. He tells you what to think and does not demand any personal sacrifice as a continuous obligation. Like the spectators at the games you can look on and applaud without serious effort.

The priest's task is more exacting. He is there demanding that you do something. That is irritating to all. The philosopher or the preacher says think so and so and you will be right. Well, maybe you do and maybe you don't, but in either case it soothes you to think how much the other fellow needs this advice. But the priest says, "Thus saith the Lord," "This is the faith," "Confess your sins," "Do this." Only those who have the mind to work welcome these obligations.

NEED FOR BOTH

Of course in a popular appeal it is easy to see who will be heard by the populace. And yet each of these offices had a place in the Jewish church, were blended in our Lord and were passed on by Him to those whom He commissioned to carry on His work. The Church therefore has the difficult task of securing ministers who will hold these sacred offices in a balanced proportion. It is just this sense of proportion that zealous people lack. When you have a ministry composed merely of priests who dominate their flocks, religion becomes formal and unattractive. When you have a ministry composed solely of prophets religion becomes sentimental and hazy.

If we think that the Roman Catholic Church is priest ridden we can at least bear testimony to the fact that these misguided folk do something as a result of their belief. They constitute the poorer section of our community but they maintain asylums, hospitals, schools and churches on a scale that would frighten our more opulent Protestants. From whatever motive they act, at least they do what they undertake. If others have better motives they ought to do better work.

If you think that Protestantism is divine, one may concede that it produces many fine characters, but as a system it is sadly lacking in convictions, discipline or divine worship. Granting that both systems are defective in glaring ways it is not surprising that in the Episcopal Church, where the clergy must be both priests and prophets, some should prefer Rome with its priesthood and some should prefer Pan-protestantism with its preachers. It is hard to expect that the same man who is a priest should also be a prophet. Naturally he will over-emphasize one of these two offices. But just as some of us object to be carried over to Rome by the one group, so some of us object to being carried over to the assurances of Pan-protestantism by the other.

Of course both of these groups are full of assur-

ances that they are guiding us out of darkness into light, but there still remains a large element in the Church who believe that the balance kept between priest and prophet in the Church is the intention of the Master, who was especially desirous of our keeping the faith and also of making men righteous.

THE ANGLICAN CHURCH

The Anglican Church may fail because she is wrong in this emphasis, and she may fail because this generation is unequal to the ideal which this Church maintains.

Until one is convinced that the ideal is fallacious he should not be turned aside by the clamour of mere priests or of mere preachers, each of whom has only half the truth.

As Bishop Gore said some twenty years ago, whenever the Anglican Church officially recognizes the right of any one to exercise the priestly office who was not ordained thereto in the traditional way, he will divide the Church. This is inevitably so, because the very nature of the priesthood is that of an office divinely commissioned through a continuous succession, whereas a prophet is one who may be directly commissioned from God.

There is no point therefore in those who do not believe in a priesthood asking for a participation in that which they reject. They merely assume that they are right and are asking that we acknowledge that we are wrong. But if I believe in a commissioned priesthood as the method by which Christ conserved the faith and sacraments, why should I be asked to nullify such belief because some one else, who does not believe it, admits his superiority?

Neither do I discredit the value of prophets because I do not acknowledge that they are priests, especially when they would repudiate the office in the sense in which I believe in it.

The urge for moral improvement is the work of the prophet; but the insistence upon the essentials of the faith is the duty of the priest. It is this which our liturgy conserves. Our clergy may preach this or that in their zeal and they may do it sincerely, but the Prayer Book reveals in its liturgy the faith which does not alter. The latter will remain long after the fiery words from the pulpit are forgotten.

The prophet affects his contemporaries. The liturgy carries on to posterity. We need a synthesis of the two if we are to be witnesses unto Christ and not purveyors of our own opinions.

Christian Marriage

By

BISHOP F. F. REESE

I AM sure that all thoughtful people are seriously concerned about the appalling increase of divorces and of the consequent broken family life which characterizes our country. It is said that in the United States, one marriage in five ends in the divorce court.

The causes and remedies for this condition are complex and numerous. Reliable knowledge of them can only be secured by a thorough, scientific study of the facts in a large number of individual cases.

Our Lord in His teaching lays down the principle that marriage is a lifelong and indestructible union—"they two shall become one flesh." And in accordance with His teaching, the Church in its marriage office requires both parties to pledge to the other their fidelity "till death do us part." It also prohibits its clergy from officiating at a marriage of any persons, one of whom has a partner still living, from whom he or she has been divorced for any cause, with one exception, arising after marriage.

The ideal of a Christian marriage, therefore, as taught by our Lord and the Church, is a life-long union between a man and a woman and to be persisted in in spite of the many difficulties and conflicts of two personalities which are almost certain to arise in many marriages and to some extent in all marriages. To enter into such a marriage is a very serious matter, far more serious than it is feared many young people realize, or than parents usually endeavor to impress upon their children.

Marriages thus entered into call for a love, which is something deeper than sexual impulse or physical attraction, however incident to marriage such may be. Such true love calls for patience, forbearance, self-control, self-sacrifice on the part of both man and wife. Such virtues and graces of character are absolutely necessary to knit two personalities into such a close spiritual fellowship as to produce in them the consciousness of one soul, one heart, and one common life, and to cause it to result in the blessedness and beauty of "holy matrimony"—as St. Paul says, "marriage in the Lord."

How can such a spiritual consummation of marriage be attained? Hasn't religion got a great deal to do with it? Is it likely that children reared in homes where faith, reverence, and loyalty to God are absent or but feebly felt and expressed in the family life will develop the characteristics of reverence and loyalty either toward God or in their human relations? Can men and women who lack religious feeling and loyalty cultivate in themselves or in their children the primary virtues of reverence and loyalty to one another? This is a large question and a convincing answer can only be given based upon an extended study of the lives of those whose marriages have ended in shipwreck. A limited investigation made a year or more ago by a religious social agency discovered, however, "that in not one of the cases of family disorganization did they find that religion was a vital thing in the lives of both husband and wife." It is doubtless true that there are numerous happy marriages among people not conspicuously religious. But it is a question whether there has been any disrupted family life ending in divorce where religion has had any vital influence over husband or wife.

Young people of the Church should consider serious-

ly and prayerfully the significance and meaning of Christian marriage before they enter into that holy estate; fathers and mothers should instruct and guide their children into such knowledge, not only of the spiritual, but the physical aspects of marriage, the sex relationship as well as the spiritual relationship; the clergy should instruct their people, especially their young people, as to the meaning and purpose of Christian marriage.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

THE WITNESS VOL. I NO. I

IN RUMMAGING through an old bundle of papers, I ran across a copy of the very first issue of THE WITNESS. The date of the paper is January 6, 1917. So its Advent was on Epiphany. Its Lent continued for many years, and its Easter did not come until Bill Spofford got hold of it.

How did THE WITNESS get its start? In this way. At the General Convention in St. Louis in 1916, Dr. Irving P. Johnson, Bishop-elect of Colorado, gathered a few delegates for a conference, and fired them with the idea of the need for a Church paper that would be cheap, newsy, non-partisan, and addicted to very brief articles.

Dr. Johnson is a man whose mental capacity is even much in excess of his physical global tonnage, and he persuaded the group to undertake to publish such a paper. By some method which I do not remember, probably by vote of the group, he became Editor-in-chief, and Rev. John C. Sage became managing Editor. A board of eight men was chosen and we agreed to contribute articles, and if possible secure subscribers.

The first issue was, as I have stated, on January 6, 1917. It is a news-sheet of eight pages, on poor paper, and twice the page-size of our present paper.

Of its forty columns there appears to be only about two inches of paid advertising. There is a little budget of news, and much matter clipped from exchanges. Various members of the Board of Editors contributed articles. I think I dare say that the issue was crude, heavy, and of little promise.

An editorial stated its hopes that we should publish a paper of human interests, instructive and devotional, and not controversial, and for a dollar a year.

THE WITNESS struggled along for many years, always on the verge of financial disaster. The contributing editors have never received a penny for their articles or services. Finally, Bill Spofford loomed on the horizon. He had been asked by Bishop Johnson to take charge of the paper for a week or two, in an emergency, and he did the job so well that he was left with the paper on his door step. Bishop Johnson, who has an address in Denver, but who spends much of his time along the Lincoln Highway and adjoining roads, could

not remain in Chicago just to read proof, and send out papers. So Mr. Spofford either had to care for the paper, or chuck it into the Chicago river. He took it under his care.

Much as THE WITNESS owes to Bishop Johnson, it owes fully as much, if not more, to Mr. Spofford.

Slowly THE WITNESS improved in its news-value, in its articles, in its appearance, and in its subscription price. Today it has a larger circulation than any other Church paper, and it has the promise of a very useful future, if the Church will support it.

Every clergyman and layman in the Church who wants THE WITNESS to continue, should bestir himself and get a few subscribers. There are many people who would be glad to subscribe if given the proper chance.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

ST. LUKE'S GOSPEL

IF WE had to be deprived of all but one Gospel which among them would be our choice? As folk get older the Fourth makes an increasing appeal but the Third also is a great prize and there are many who endorse Renan's statement that St. Luke's Gospel is the most beautiful book ever written.

Here we find the Christmas Story of Herald Angels and of Shepherds at the Manger; the Benedictus, the Magnificat, and the Nunc Dimittis. But for Luke we should have no parables of the Good Samaritan or of the Prodigal Son or particulars of the pardoned dying thief and no picture of the Emmaus Walk.

His opening words suggest that he is trying to write accurate history. He wanted Theophilus and every other *Lover of God*, to be re-assured about the historical basis of Christianity. Luke was a catholic-minded Evangelist and both in his Gospel and in the Acts of the Apostles he is at pains to show that Christianity was a message to Jew and Gentile alike.

Dr. Howard Kelly of John Hopkins Hospital, Baltimore—a devout Christian doctor, some time ago wrote a choice article on "Doctor Luke," drawing attention to the Evangelist's keen eye for the miraculous, as he records something like twenty miracles. Not only so but there is the touch of the Doctor seen throughout the Gospel. He it is who describes the ailment of Peter's wife's mother-in-law as being "a great fever" 4.38, and of a man "full of leprosy" 5.12, and that it was the *right* hand was withered 6.6. whereas Mark would simply record a "withered hand." Similarly St. Luke notes that it was the *right* ear which Peter removed 22.50, an incident of which another writer merely says, "cut off his ear" *Mark* 14.27. And there are many other similar indications of the careful enquiry of Doctor Luke.

He too, is the Evangelist who makes such repeated

use of the word "certain." A Certain priest—a certain Pharisee, a certain woman; until he has used the word nearly forty times. Luke's is the Catholic gospel, and his "certain" folk, stand for *Any man, Every man. Everywhere.* Luke glories in the universal gospel.

Probably a man of prayer himself, he carefully shows our Lord as the Man of Prayer, and an intent reading of the Gospel will reveal somewhere near thirty references to prayer.

Woman is given an exalted place in the Christian Community and nigh forty times does he mention women.

Attention has already been drawn to certain parables recorded by Luke alone. We shall find some eighteen in all, not mentioned in the other Gospels.

Let Luke lead us better to know the character of Jesus. *Voluntary poverty* was a thing which appealed to this Evangelist, and the Jesus of this Gospel has for the poor, His tenderest words and sweetest promises. The Mother of Jesus offers the purification which poor folk were wont to offer.

Almost the first incident of the Ministry which Luke records is Christ's application of an Isaiah prophecy towards Himself, "The Spirit of the Lord . . . hath anointed Me to preach the gospel to the *poor*," 1.18. In the first sentence of his version of the Sermon on the Mount, Luke gives Jesus as saying "Blessed be ye *poor*." And there is much else along this line which makes this to be pre-eminently the Gospel of the Evangelist and Social Service Worker. It is the Gospel of the *home*, the Gospel of *childhood*; the Gospel of *pity*, and of *healing*, and of *prayer*, and joy and thanksgiving and even the stones will shout when Jesus comes to His own. *Luke* 3.8. These are some of the things which make Bible study such a joy.

QUESTIONS AND ANSWERS BY CLEMENT ROGERS

How are you to tell if a man has used his free will against circumstances?

You cannot—except in yourself. That is why it is such a useless thing to judge others. You may judge their *acts*, but you cannot judge *them*. You cannot get inside them and see how much they tried. You remember what Burns said:—

"What's done we partly may compute,
But know not what's resisted."

Has God got free will?

The word "free" is used in two different senses. Sometimes it means the power to do just what you like, and sometimes it means not forced by any power outside yourself. A baby at the piano is free in the first sense, and it makes all sorts of noises. The perfect player is free in the second. The notes present no difficulty to him, he is master of his instrument and can play a piece in one way—the best. God has free will in the second sense. He can only do what is right.



NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

PARISH history, I presume, is considered interesting only to those immediately connected with the parish. Yet one can find a real thrill in reading the history of any parish which dates back fifty years or longer. The Church of St. John the Baptist, for example, in Brooklyn, had its beginning as "St. John's of Greenfield", being located in the village of Greenfield, the church being incorporated in 1859. The services were first held in the public school and were conducted by clergymen "who came out from the city". It was then a part of the diocese of New York. The Rev. Dr. Van Kleeck, of honored memory, the rector of St. Paul's, Flatbush, took charge, and was assisted by his son, a lay reader. The parish was represented at the first convention of the diocese of Long Island and helped to elect Bishop Littlejohn. By 1886 the church had property, including furnishings, which were valued at \$5000.

Well it has been a long day from then until now. The diocese of Long Island has become one of the strongest of the Church; "St. John's of Greenfield" became "St. John's

of Parkville", and eventually, when Parkville was swallowed by Brooklyn, and Brooklyn was swallowed by New York, it became the Church of St. John the Baptist, Brooklyn.

All of this is preliminary to the news that they have a very beautiful church property there now, well located on the corner of Ocean Parkway and Webster Avenue. The picture above will give you an idea of the simple but beautiful interior. The plant comprises the church, parish house and rectory, all under one room. The total cost was approximately \$200,000, and the church is entirely free of debt. The church is built of brick, decorated with Indiana Limestone. There are a number of very beautiful stained glass windows, a large chancel window, and three aisle windows, with others to be placed later. Those already placed were designed in the studio of John E. Tarbox, a rising young stained glass artist and decorator. There is a fine new Austin Organ, and ornamental iron work of unusual beauty done by Julius Mock and Sons. The lighting, shown in the picture, is the work of the Werther Company of New York,

while the tile work was done by Morris G. Williams and Company. The general contractor was Richard Vom Lehn Sons of Brooklyn. The rector of the parish, who has served since 1924, and who is responsible largely for the fine condition of the parish at the present time, is the Rev. John Lewis Zacker, whose picture is on the cover of this issue.

* * *

A conference on the mystical element in the Christian Faith is to be held on Monday next at St. Thomas', New York, under the auspices of the Confraternity of the Mystical Life. Among the speakers are Bishop Stires; the Rev. Herbert Parrish, lecturer at Trinity College; Mr. Monell Sayre of the Church Pension Fund; Rev. Roscoe Thornton Foust of Cranford, New Jersey; Mrs. Ada Cox Fisher of New York; Mrs. Alice Ann Bailey of New York and Professor E. Allison Peers of the University of Liverpool.

* * *

Parsons gathered in New York the other day to discuss church publicity. One gentleman said that the way to attract a crowd was to appeal to people's curiosity. So he advertises

in the newspapers sermon topics like these: "A Kiss in the Dark", "The Runaway Couple", "The Preacher and the Dancing Girl", "The Long Haired Man and the Bobbed Haired Girl". The sermons turned out innocently enough; the first was about Judas, the second about Adam and Eve, John the Baptist was the topic discussed for the third and Samson and Delilah for the fourth. He said that a lot of people, out of curiosity, came to hear him preach. A lot of people, I presume, go to the movies for the same reason, but it is rather too bad to read of the church stooping to movie methods.

* * *

The Church and clergy have allowed themselves to be exploited by vulgar "exhibition" and "flower show" marriage ceremonies, including airplane weddings, and are no longer effective to prevent the disruption of the home or to stem the rising tide of divorces, the Rev. Caleb R. Stetson, rector of Trinity, New York, says in a report submitted by his subcommittee to the commission on marriage and divorce of the Church.

To solve these problems the Church should restrict the marriage service to members of the Church and relieve the clergymen of their present duties as civil agents of the state in making marriage compacts. Dr. Stetson said.

"Marriage, to a great many people in this country, is just an interesting experience which, like many other experiences, is worth trying at least once," Dr. Stetson said. "There are few, indeed, who seem to realize that marriage is not merely a personal matter, but entails responsibilities to society at large and to the children who may be born, as well as to each other.

"In this country at the present time conditions with regard to marriage and divorce are admittedly bad. I think there rests upon the churches some responsibility for the present chaotic conditions and for the prevailing lack of reverence and respect for Christian marriage. There seems to be a carelessness among many ministers who consent to marry young people on short notice, without careful inquiry as to suitable age, consent of parents, or previous marriages.

"Another factor which tends to degrade marriage and to make people think lightly of it is the 'exhibition marriage ceremony': marriages, performed often by a minister of some church, at public exhibitions, in swimming pools, on ferris wheels, on the stages of theaters, at church fairs, in a lion's cage, in airplanes, etc. It is unreasonable to expect persons who engage in such vulgar

Last Call

In order that you may receive your first Lenten Bundle it will be necessary for us to have your order not later than Monday morning, February 24th. This is the dead line. If you cannot reach us with a letter or postal by that time you had better send a wire telling us how many copies we should send to you during Lent. The first of the series by Studdert-Kennedy, "Jesus, the Prophet: His Message for the World Today" will appear in the issue for next week and will run continuously for eight issues. There will be, during Lent, three articles on "Silence" by Dr. John Rathbone Oliver, an article on the Jerusalem Conference by Bishop Francis McConnell (the subject being studied by Church groups throughout the country), and articles regularly by THE WITNESS editorial staff. The paper next week will also contain several lists of books, recommended for Lenten reading. Write or wire at once please.

exploitations to have any respect for marriage. A minister who consents to take part in them can not have much regard for himself, his church, or marriage.

"All too often people who have no connection with a church, and probably no intention of becoming members of any church, come to a minister of religion to be married and insist upon being married in a church. The church is used by them because conventions of their particular social set require a church wedding. The bride, or the bride's mother, often selects a particular church because its center aisle is conveniently wide for the wedding procession, or because the pulpit or sanctuary can be expensively and elaborately decorated.

"Often certain churches are chosen because they are known as 'fashionable' churches. What are called 'fashionable' weddings are often vulgar displays of wealth. The church is so decorated with palms and trees and flowers that it resembles a flower show more than a church, and it is made difficult to realize that it is the House of God or that a religious service is taking place there."

Dr. Stetson advocates two distinct ceremonies, the wedding before a civil officer and the religious service in the church performed by a minister of religion. The civil marriage would be "necessary in all cases, the

religious ceremony for those who wish it and are prepared for its blessing."

* * *

The National Council of the Church is in session as these lines are written. There will be a full report of the Council meeting, and the meeting of the various departments in the issue for next week.

* * *

A new wing has just been completed at the Church of the Ascension, Bloomfield, New Jersey, a memorial to the Rev. William T. Lipton, former rector. The present rector is the Rev. John Thomas.

* * *

Bishop Strider of West Virginia, missionary, has just completed a successful mission at Grace and Holy Trinity, Richmond, Virginia. The parish also reports that a system of rotation of vestrymen has recently been adopted.

* * *

A Pre-Lenten Conference for the clergy of Connecticut is to be held on Friday of this week at the Berkeley Divinity School, New Haven. The Rev. Father Sill of Kent School is to lead the devotions; the Rev. Professor Howard C. Robbins is to lecture; Bishop Acheson is to give the closing address.

* * *

Your order for a Lenten Bundle is in I hope. Being on the New York end of the sheet of course I do not know yet how many extra thousand copies we are going to have to print during the next eight weeks—I hope a good many. Several orders were sent to us in New York, and if all those that come in are of the same size, we will keep the presses turning I can assure you. Here is one now from Colorado Springs for 100 copies, and a cordial note from the rector, Paul Roberts, saying that he proposes to induce his people to do some reading this coming Lent. There is a message for you in the boxed space on this page, which I hope you will act upon if you are a rector. If not a rector, call it to your rector's attention please.

* * *

Things are going so well in the diocese of Olympia that they have promised the National Council \$1500 more for 1930 than was paid in 1929. They are also adding to the budget for the work done at the University of Washington. The Convention was held at Tacoma, February 4 and 5. Plans have been definitely made for a campaign for \$100,000 for an Episcopal Endowment, and \$50,000 for church extension work in the diocese. Things were equally rosy at the meeting of the Auxiliary; more money in 1929 than

in 1928, and still more expected in 1930. Bishop Huston urged the women to raise \$60,000 to erect a Japanese Church and rectory in Seattle and a parish house in the White River Valley.

* * *

The net increase in Brotherhood Chapters last year was (with the single exception of 1928) the greatest of any year for ten years past.

* * *

Special campaigns of Brotherhood organization during the next two months are being planned in several dioceses, including Mississippi, Lexington, Sacramento, South Dakota and West Texas.

* * *

Under the direction of the Rev. Robert P. Frazier the Advance Work Program of the National Council has been launched. It includes approximately 170 separate and definite projects, ranging from an item of \$70,000 for new buildings and equipment for St. Luke's Hospital, Shanghai, down to \$200 for land and outstations among the Tirurai, at Upi in the Philippines. The total amount sought for this new work—mind, it has nothing whatever to do with the annual budget—is \$1,530,000, of which \$399,100 is for work in domestic dioceses and missionary dis-

tricts, \$548,900 for the American Church Institute for Negroes and extra-continental districts, and \$582,000 for new work in foreign fields. This Advance Work Program is the result of deliberations and action taken at General Convention of 1928.

* * *

About 150 young people representing churches in Worcester, Webster, Athol, Fitchburg, Wilkinsonville, Leominster and Clinton, gathered, Sunday last, in All Saints' Church, Worcester, for a convocation. An offering was taken for a scholarship fund to aid some young man in the diocese of western Massachusetts in study for the ministry. Rev. W. Bröcke Stabler, assistant rector of the host church, conducted the opening service at 5:15. Robert Curry, Fitchburg, president of the Young People's Fellowship of the diocese, presided at a business meeting and spoke on the diocesan convention to be held in Fitchburg in May. Other speakers were Rev. Henry W. Hobson, rector of the host church, and Rev. Richard E. McEvoy of the Cathedral Church of St. Paul, Boston.

* * *

Missionary programs have been the thing recently at the Good Shepherd,

Augusta, Ga. On the 20th of January Mrs. Agnes R. Richardson, on leave from China, gave an illustrated talk on that country. The afternoon of February 3rd Mr. John Alexander Clarke, in Africa for thirty years, told of life on that continent.

* * *

The Rev. A. W. Foreman, secretary of rural work of the National Council, Miss Anna Clark, rural work secretary of the Y. W. C. A., Rev. S. M. Brisco, secretary of the arch-deaconery of the Hudson, Deaconess Williams of Virginia—these experts gathered around a table with a lot of other folks at Girls' Friendly headquarters the other day to discuss the rural problem. The discussion centered around the needs of country girls, how those needs are being met and what the Girls' Friendly has done and can do to meet them.

* * *

A thousand Christian people gathered in Grace Cathedral, Topeka, Kansas, February 2nd, to hear a sermon on internationalism by the Rt. Rev. G. Ashton Oldham, Bishop of Albany. He spoke on the futility and idiocracy of war and the necessity of Christian people taking their religion seriously when considering this important world problem. On



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Monday Bishop Oldham conducted a quiet day for the men of the diocese in the cathedral chapel. That evening a diocesan dinner was held in the guild hall; speakers: Bishop Oldham; Rev. Carrol M. Davis, secretary of domestic missions; Ester Field, G. F. S. secretary, and Bishop Wise, diocesan. The diocesan convention got to business the next day; diocesan reports indicated that everything was in a healthy condition. They asked Dean Day to send a letter to President Hoover telling him about the enthusiastic peace meeting and assuring him of support in his efforts to eliminate war. Preceding the convention there was a joint meeting of the Girls' Friendly and the Young People with the Rev. W. Aimison Jonnard, rector of St. Paul's, Manhattan, Kansas, as the speaker.

* * *

The women of the diocese of Florida have completed a fund of \$10,000 for the furnishing of the chapel that is soon to be built at the University of Florida in honor of the late Bishop Weed. They are now collecting silver and gold with which to purchase a communion service for the chapel.

* * *

The attendance was large at a parochial mission held recently at the Church of the Resurrection, Richmond Hill, N. Y. The conductor was the Rev. Walter E. Bentley, priest and former Shakespearean actor. Mr. Bentley is now on his way to New Zealand where he is to have a preaching mission. He then goes to Australia and South Africa on a preaching tour, coming home next summer by way of London.

* * *

Leon C. Palmer, general secretary of the Brotherhood of St. Andrew is making a three weeks' tour of mid-western and Pacific Coast dioceses. New Brotherhood chapters are being organized.

* * *

Companionate marriage was rapped. Old-fashioned marriage and

the single standard of morals was applauded. So went the open forum at the Y. M. C. A., Memphis, last Thursday, presided over as usual by Dean Noe of the Cathedral. The subject under discussion was: "Companionate Marriage, social purity and the single standard."

"Monogamy," said the Dean, "is a Christian ideal—something to be attained. And no one can attain it except with the help of religion. Too many today are running away from the discipline of marriage. We need to learn that true marriage is indissoluble."

"The essentials of a successful and permanent marriage," he continued, "are romantic love, mental 'en rapport' and spiritual love or union of souls."

He upheld the single standard as a Christian ideal, and declared that the only kind of birth control the church can sanction is that which comes through self control. He predicted that a new social order with Christ as the absolute ideal will come.

* * *

The central committee on social service of the five dioceses of Pennsylvania met recently in Philadelphia, the Ven. Paul S. Atkins, chairman. Plans were made for joint activities.

* * *

It was decided at the convention of the diocese of Indianapolis to raise

a fund of \$250,000 to endow the Episcopate. A committee reported that statistics showed that there had been a consistent growth of all missionary activities in the diocese during the past ten years.

* * *

Bishop Stevens of Los Angeles asked his diocese to provide him with a Suffragan Bishop, suggesting that he be also placed in charge of religious education, social service and

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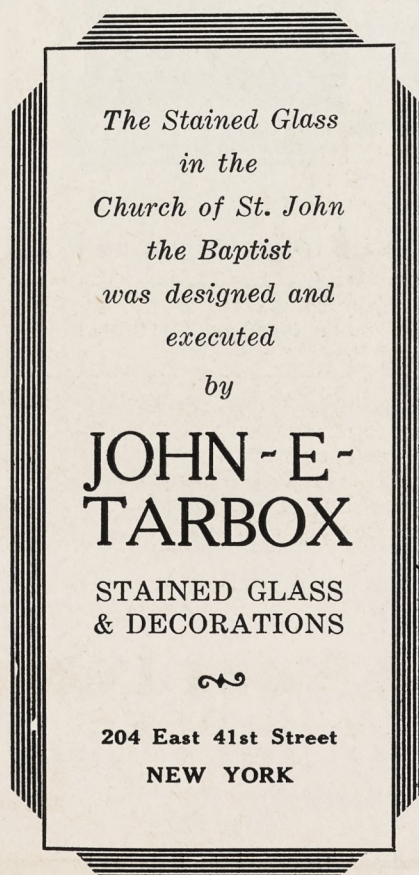
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the Church Program. That is he is to be, in addition to a Bishop, a diocesan executive secretary. The election will be held the 11th of March. Two interesting addresses were made by visitors; Bishop Rowe on the work in his district of Alaska, and Dr. Paul F. Cadman, formerly dean of men at the University of California, on social service. Courtney Barber of Chicago was the guest speaker at a dinner of the Brotherhood of St. Andrew held during the convention.

* * *

More than two hundred acolytes took part in the annual service of the Guild of St. Vincent, held at the Advent, Boston, where the Guild originated fifteen years ago. The service was read by the rector, the Rev. Julian D. Hamlin, and the sermon was by the Rev. John C. McGann.

* * *

Bishop Babcock of Massachusetts, reported seriously injured a number of weeks ago, continues to improve. It is expected that he will be able to leave the hospital shortly. He was run down by an automobile.

* * *

The Rev. Henry W. Hobson of Worcester, Mass., has accepted his election as Bishop Coadjutor of Southern Ohio, the Very Rev. William Scarlett has accepted his election as Coadjutor of Missouri. He will continue for a time at least serving as Dean of the Cathedral. Bishop Johnson has stated that he will resign as diocesan in four years. And the Rev. H. S. Ablewhite, dean of the cathedral at Marquette, Michigan, has accepted his election as Bishop of Western Michigan.

* * *

The Diocese of Long Island has for the past three years pledged \$100,000 annually towards its quota of \$135,000, and has always overpaid its promise.

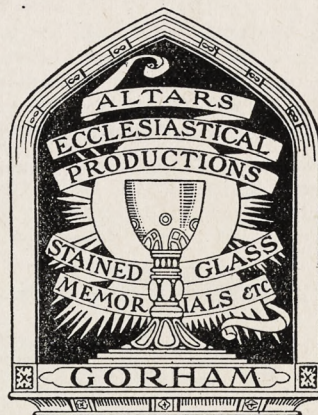
In view, however, of the present crisis which confronts the National Council the Bishop of Long Island has undertaken to obtain personal subscriptions which will enable the diocese to meet its quota in full for 1930.

The Bishop feels that the parishes and missions of the diocese are at present doing their utmost toward the quota, but he believes that there are thoughtful and generous laymen in the diocese who will share with

him and the general Church the responsibility which at present rests upon the National Council.

* * *

Methodist Bishop McConnell, famed leader at the Jerusalem Conference, in addressing a Y. W. C. A. group the other day, said that there were not near enough radicals in the world. Said he: "Encourage the person who speaks out and speaks out radically on the question of the obligations of society to industrialism," he declared. "The old school of those who believe that the church is only a place to worship is a thing of the past. Trouble cannot be avoided, so just see how much trouble you can stand and then go ahead. I regret to say that there has been too much impatience in America with industrial radicalism, and as these prophets occur but two or three times in a generation don't discourage them, give them their chance. We need them even more in the church than you do in your organization."

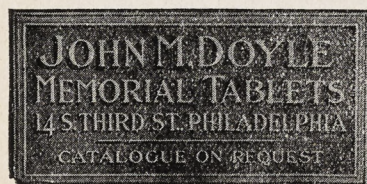


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"The church has ceased to be a social pioneer and we must often look to outsiders like ourselves for much of this work, and even sometimes to a minister who may have been crowded out in a polite way because he was considered too progressive and too radical. Live questions are often raised outside the church, not inside."

* * *

Owing to the recent death of Dr. William R. Arnold, Professor of Hebrew in Harvard University, part of his work in Hebrew and the Old Testament Introduction is being conducted by the Rev. Charles L. Taylor, Jr., instructor in the Old Testament in the Episcopal Theological School at Cambridge. Mr. Taylor has just returned from six months of study in Germany and Palestine.

* * *

Bishop Rowe addresses some plain remarks to his own missionary staff on the subject of the quota. "May I suggest," he says, "that in the coming year, 1930, you will please make it a matter of conscience to raise your offering for the quota as early in the year as possible.

"If your people are made acquainted with the quota and what it means, I feel that they will gladly respond. It is a matter of education, a challenge to come to the help of the Lord. Delinquency towards such an object is a crime. There is no place here for indifference or selfishness, as there is no place for discouragement or despair."

Alaska more than met its quota of \$1,500 last year, as in the years past.

* * *

The interesting question is raised by the Rev. Walter C. Whitaker, rector of St. John's, Knoxville, Tennessee, as to whether this matter of parish apportionments is really a voluntary matter or not. Delegates from his parish, at the recent stormy diocesan convention, promised to the quota for 1930 only the amount of money that they had actually received in pledges as a result of their every member canvass. This sum, \$2410, they promised to the Church

Program for 1930, and said that they would unquestionably exceed it. But since the parish was expected to give \$5235, there were delegates from other quarters on their feet to give their opinions of St. John's Church and the rector of St. John's Church. All of which leads the rector, Mr. Whitaker, to raise this pertinent question in his parish leaflet. Says he:

"Out of the whole unpleasant episode a large question emerges: Is a parish's acceptance of the Apportionment really voluntary, or is it obligatory? Is a parish free to determine how much it is able to give, or must it abide by the determination of others?"

"If it is free, others may deplore failure to do as much as was expected but they have no warrant to express caustic criticism. If it is not free, the Apportionment should be imposed by the outside authority and the parish be plainly told that it has no greater liberty in the matter of the Apportionment than it has in that of the Assessment.

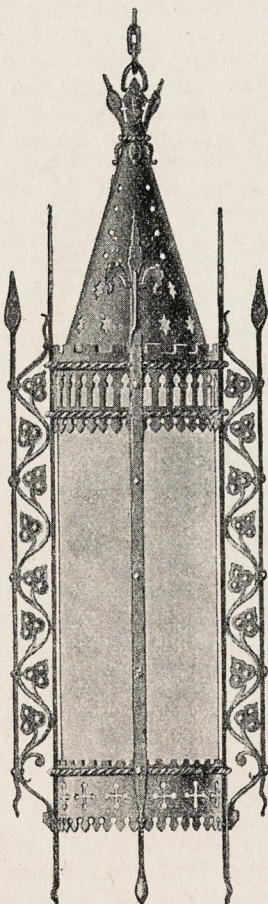
"If we can no longer deal with the Apportionment on the assumption that parishes are acting in good faith, whatever their action is, and therefore are not to be hauled over the coals whenever they fall short, then it is high time to put teeth in the Apportionment, to fix the amount, without asking for acceptance, and

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* * *

It is a matter of real consequence so that if any of you have ideas on the subject that you would like to pass on there is room for them here.

* * *

Dr. James A. Muller, Professor of Modern Church History in the Episcopal Theological School at Cambridge, now on sabbatical leave, has recently left England for a tour of India. During the summer and autumn he was engaged in London and at the University of Cambridge in completing the editing of two volumes of the Letters of Stephen Gardiner—the Tudor prelate whose biography by Professor Muller appeared in 1926.

* * *

Are you interested in Bernard Shaw? Here is an opinion of him by John Haynes Holmes, New York preacher:

"Bernard Shaw's rule of life is the rule of asceticism," says Mr. Holmes. "It seems curious to think of Shaw as a Puritan. Here is the greatest and most popular dramatist of modern times, the darling of the younger generation, the prophet of the radicals, the high priest of the sophisticates, yet he is the typical champion of the disciplined, the sacrificial, the ascetic, the highly spiritualized life. What the intelligentsia are laughing at and sneering at today, this philosopher and dramatist is commending, as a medieval saint might commend the straight and narrow way to Heaven.

"Shaw believes in self-assertion and self-expression. Life extended and intensified is what he wants. But life, to Shaw, is the life of intellect and spirit, especially well organized, disciplined and directed to the highest goal. Bernard Shaw will have nothing to do with sensuality, or sensual indulgence. He scorns ease, pleasure and loose living. The life force is given us, he says, to use, not to spend or even enjoy."

* * *

They do things in a big spectacular way over on the other side. As a protest against the use of portions of the 1928 Prayer-book in Exeter Cathedral, a copy of the Book was publicly burnt outside the Cathedral on Saturday by representatives of the League of Loyal Churchmen and the Protestant Alliance. There had been a public meeting of protest on Friday. On Saturday there was a procession of sympathizers from a memorial to Protestant martyrs through the streets to the cathedral to present the resolution of protest

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to the dean. Outside the cathedral a copy of the new Prayer-book, saturated in oil, was lighted, and the blazing book was held up on a spit.

By the way, after all the rumpus we had over here on the subject of the Thirty-nine Articles, has anybody looked to see if they are in the new Prayer Book?

* * *

The local police in Zangzok, China, had orders from Nanking, shortly before Christmas, to supply a number of coolies for the army, so every day they were out impressing country people and farmers.

"Some very distressing scenes took place on the streets, with the police grabbing these poor fellows, tying them up and herding them off, to be sent to Nanking," writes the Rev. Hollis S. Smith. "Once grabbed, there was no chance given to notify relatives or friends, and it made no difference whether a man had a family dependent on him for food or not. There is some mighty bitter feeling among the farmer class because of this. But absolutely no redress. They are promised food and wages, but experience shows that although they do get fed, they get no money. And their family can starve for all anybody cares. The attitude of the city people is curious. Absolutely apathetic so long as they are not bothered. It's no wonder to me that these farmers are ready for any sort of a program, radical or otherwise, that is preached to them by anti-government agents or red agents.

"I had to send hasty word to our country people not to come to the city, and just a fraction of the usual number came for the Christmas services, a great disappointment to them and to us."

* * *

The diocesan chairman of social service in Georgia, the Rev. Harry S. Cobey, reports that social service Sunday was generally observed throughout the diocese.

* * *

It is reported that in the city of Los Angeles a deaconess organized a Sunday school class for lonely girls. They took as their motto, "Jesus, Our Companion." This was abbreviated to J. O. C. These letters aroused curiosity and similar Bible classes were started in other schools. Now there are J. O. C. classes in many parts of the United States and in other lands. A union has been formed, J. O. C. badges and insignia have been adopted and a bi-monthly paper is published. The classes are composed of women and girls only.

* * *

A communication also comes from "281" to the effect that there is a

great need for workers for foreign fields. Nurses, evangelistic workers, teachers, physical educationalist. If you have a person to recommend send your letter to the Rev. A. B. Parson, Church Missions House, New York.

* * *

"It is a poor kind of religious belief which is afraid of changing its expression," said the Rev. Russell Bowie, rector of Grace Church, New York.

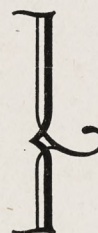
"This majestic and indomitable city of New York is full of change. It is always tearing down old buildings to build loftier ones in their places. It

is certain of its future and of the rock foundation on which it can rely. Certainty in religion should be like that—a certainty which builds high and higher expressions of the meaning of God on the rock of foundation of a personal experience of God's reality through Jesus Christ.

"It is this sort of certainty which sometimes is not evident among us. There are men and women in every Christian congregation whose interest is made up of convention or custom or vague instincts inherited from pious ancestry. They are drawn to church, not by any living sense of God, but by God knows what."

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