

The **WITNESS**

CHICAGO, ILL., OCTOBER 9, 1930

BELIEF IN GOD

By

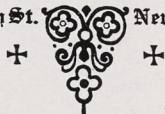
BISHOP F. J. MCCONNELL

I ACCEPT belief in God not because it is proved but because it appears to me the best explanation of the universe of men and things that I can find. If the belief can be proved to be out of line with human reason—that is to say, if it can be positively disproved by irrefutable logic, I stand ready to surrender it. No such disproof, however, is yet in sight and when it does come in sight it will travel upon basic assumptions which cannot be proved. I shall always reserve the right to look both at the logic and the assumptions. For myself I am willing to venture out in my interpretation of the universe on the assumption that God is as good as the best I can see in the world. The best I can see in the world is Christ, and a God as good as Christ would meet all our known needs.

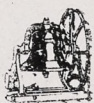
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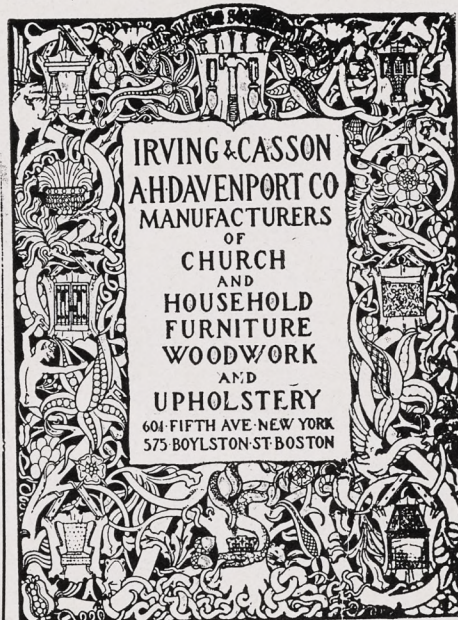
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SPIRITUAL IMPULSES

By

BISHOP JOHNSON

I CANNOT see why living impulses, animal instincts and human intuitions are not just as much a part of the creation as the circulation of the blood, the processes of digestion and the reactions of the nervous system. It is comparatively easy to solve the problem of the universe if you eliminate some of the factors that interfere with your theory of life. This is the weakness of the behaviorist, the humanist, the fundamentalist and the dogmatist of every kind. He gets an answer but he doesn't explain. He offers advice but it doesn't satisfy.

Evolution is excellent as to its theory of sequences in ascending scales of living, but it is dumb as to the origin of life. Behaviorism reduces life to a mechanical process. The scientist, Compton, recently announced that back of electrons there are eons that do not follow the laws of cause and effect but act more like personalities. Steinmetz, before he died, was seeking for the same principle which he affirmed was more spiritual than material. Of course a theory of unicellular origin of the world dependent upon the principle of cause and effect does not account for the variety in nature or for personal character in man, or for the various incidents that go to make up human history. The mechanical laws of cause and effect might account for a Ford factory or a picket fence, but not for Mr. Ford's peace ship nor for a beautiful garden which the fence encloses.

Let us consider the emergence of a higher form of life from a lower order. Let us compare an attractive woman with a crocodile. It is true that the crocodile has a more ancient family lineage and possibly did emerge into your beautiful friend, but not from any mechanical principle of cause and effect which man can visualize, unless the cause can produce that which the cause does not possess. I am credulous, but I am not such an ancestor worshipper as to believe that the

less can produce the greater by a mechanical process. That is contrary to all observation. There is more absurdity in such a statement of origins than in the fundamentalist theory of creation.

BACK of all life are impulses, instincts and intuitions which have to be reckoned with and they do not follow the laws of cause and effect. All living things have been driving onward to a status beyond their previous experience. Why does that impelling upward urge cease with man? Why assume that he is the last word of the creator's genius? If the same processes that have animated living things in the past still continue to animate, then man also has the right to look upward and forward as the result of intuitions planted in his soul. In the animal world we call it instinct; in man we name it intuition, but in reality it is faith in the unseen and in the unattained.

It is this principle which has induced the savage to become a scientist, the barbarian to become an artist, the natural man to seek spiritual ends. How did the savage know that there were treasures in the universe that would enrich him as soon as he developed the mental capacity to appreciate and appropriate them? Surely he believed in the "substance of things hoped for and the evidence of things not seen." How did he know there was order in the universe? Why did he endure the ridicule of his fellows? Why did he overcome the stupendous obstacles to learning which confronted him? He did not press on because someone told him what he would find or what there was to find. No, the primitive scientist followed an inward urge rather than an outward demonstration. It was only by the exercise of such faith that the savage ever became a scientist, an artist or a saint.

In all these responses to man's inward genius we have a right to assume that there are no blind alleys in God's universe, but rather that the inward instinct to

seek those things which are beyond previous observation finds its justification in the results of similar motivations in the past. I believe therefore I hope. And because I believe and hope therefore I love.

RELIGION has not the technique of either art or science, but it is similar to these in that it proceeds from an inward urge and not from demonstration. The most difficult progress that has ever confronted man is that of being good. Notwithstanding the ideals of Christ man has made little progress. From the standpoint of modern science the crudities of the mediaeval student are amusing. Yet without that raw material you would have no modern science. The crudities of the Israelites are more absurd than those of our colonial ancestors, but they are the necessary background to the finished product. Instead of lampooning these crudities we ought to be searching for the precious metal in the mines which they opened. We seem to take infinite delight in searching the ore dumps of the past for slag instead of the gold and silver that lies underneath. We are like the inheritors of great wealth who prefer to be scavengers. We specialize in other people's limitations and fancy that it is an alibi for our own inaction.

We read everything that is written which justifies us in remaining spiritually inert, which confirms us in our indulgences and which acquits us of our transgressions. We fancy that we can make spiritual progress by denying our intuitions and substituting logical syllogisms for spiritual impulses. And in so doing we are making a messy world in which discontent and revolt are rampant. It is a *reductio ad absurdum* of a world which prides itself on its scientific achievements, its business sagacity and its clever culture that we should have a world war, a world seething with discontent and an inability to feed the hungry with such a surplus of food that farmers cannot find a market for that which they produce. Rationalism is in the saddle but it lacks the motive to produce righteousness.

If there is to be no more carnal war, then there must be a spiritual combat in which each man enlists under the banner of the Christ to fight the world, the flesh and the devil, by enduring hardness and by making those self-sacrificing efforts by which selfishness is overcome.

We cannot ignore man's spiritual impulses and produce a kingdom in which love, joy and peace are triumphant.

Let's Know

By

OSNAPPAR

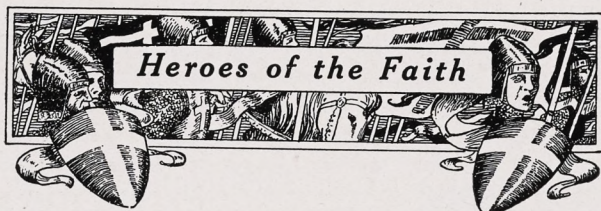
WHEN I was a student in the General Theological Seminary endeavoring to learn something about Ezra under the tutelage of the Rev. Dr. Batten, we used to get considerable amusement out of the "great and noble Osnappar". His solitary appearance is found

in Ezra 4:10 where he is Asnappar in the Authorized Version of the Bible and, perhaps more correctly, Osnappar in the Revised Version. In any case it now seems quite well established that the name is a variation of the better known Assurbanipal, king of Assyria a couple of centuries before the time of Ezra.

It seems that about the year 722 B. C. Shalmanezzer and his successor, Sargon, conquered the northern kingdom of Israel making it tributary to the powerful and merciless empire of Assyria. Sargon removed these northern tribes of Israel and supplanted them with colonists from other conquered lands—thus originating the Samaritan race whom the later Jews despised as half-breeds. The succeeding Assyrian kings—Sennacherib, Essarhaddon, and Assurbanipal—followed out the policy of Sargon and continued to colonize Samaria. A century later came the fall of the southern kingdom, including Jerusalem, and the deportation of the southern Israelites to their historic Captivity in Babylon. Under the Persians these Jews were allowed to return and were given permission to rebuild the city of Jerusalem and the Holy Temple, with Ezra as the moving spirit. But these Samaritans, next door to them, were not friendly and raised every possible obstacle to prevent the reconstruction program. Among other things, they wrote a formal protest addressed to the Persian monarch which effectually stopped the building for a long period of time. Among those who were responsible for this written protest were the "nations whom the great and noble Osnappar brought over and set in the cities of Samaria."

Thus Osnappar was an incidental character in the Bible but he is an important person for us in our efforts to understand something of the course of events in those days. He was the last really great king of Assyria. Unlike his predecessors, he was not much interested in carrying his conquests into the field under his personal supervision. He was more interested in the sciences of his day and in writing. Therefore he preferred to stay home making records of the glories of Assyria, while his generals held the frontier and put down insurrections. All that was very good for us because of the large amount of historic information which has survived from the literary efforts of Osnappar but it was not so good for the Assyrian Empire. His military resources were squandered until he was barely able to cope with the persistent revolts. His empire began to disintegrate under his very feet. When he died, his two sons succeeded him and then Assyria was done for. Nineveh, the imperial capitol, was destroyed and Assyria as a national factor passed out of the picture, though its influence persisted for many centuries thereafter.

The "great and noble Osnappar" probably would have felt small concern if he had been told that twentieth century European and American scholars would be greatly indebted to him for attending to his abc's instead of his kingdom. Strange, how some men achieve a renown which they have neither sought nor contemplated.



WE recently ran in THE WITNESS a number of short sketches of Christian heroes and heroines, thinking that they might be not only of general interest but also of service as illustrative material for Church School teachers. Many have asked that the sketches be continued. We in turn ask our readers to help us with them. Many of you know Christian heroes and heroines; people who have performed a service justifying us in placing them in our hall of fame. Send the story to the editorial office, 931 Tribune Building, New York City. The editors will then, if the facts seem to warrant the title of "Christian Hero", print your contribution under your name in this column.

EDES HOW

By

THE MANAGING EDITOR

I am not at all certain that the drive behind the life of Edes How came from the Church, but I do know that he was a hero and it seems to me a Christian one. Many of you remember having read in the newspapers a month or so ago of his death in Cincinnati; dying so the doctors said of malnutrition. Edes How was a member of a distinguished and exceedingly wealthy family from whom he inherited great wealth. After graduating from an American University he studied medicine, was admitted to the profession, and then turned to his life work—ministering to hoboes. He founded a protective organization for them and scattered throughout the country today are "Hobo Colleges" founded by Edes How. It is important for us to know the difference between tramps, bums and hoboes if we are to appreciate the service Edes How performed. A tramp is a person who moves about the country living in so far as possible without work. A bum is a person who stays in one place, living in so far as possible without doing any work. But a hobo is a migratory *worker* who goes from one part of the country to another doing the necessary work which might otherwise be undone were it not for this army of moving men. Thus they are on hand for the harvesting in the fall, for the lumber camps in the winter, for the cutting of the ice, for the picking and canning of fruit. The life of a hobo is of necessity a hard one; no family, no status as a citizen; none of the opportunities enjoyed by most men. Edes How saw this and spent his life, and his great fortune, ministering to them. What is more he lived their life. I remember a number of years ago attending a conference with him. He entered the hotel where the sessions were being held, registered, and then said he was going out for a little walk. He returned shortly, crossed his name from the register, and disappeared. But he was present at

all the sessions which lasted through a week, and with him was an attractive young worker whom nobody knew. I finally discovered that Edes How, millionaire and hobo, had refused the comforts of the hotel in order to share the conference, and a box-car, with this young man whom he had met on his little walk.

In the eyes of the world Edes How was a failure. A promising young doctor with great wealth and distinguished family he preferred to devote his life to the service of hoboes. But by New Testament standards perhaps he deserves his place among our "Heroes of the Faith."

What's the Use

A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

THE SANCTUS BELL

WHAT is the use of the gong or bell they ring in some churches at certain places in the Holy Communion?

In the days when the service was in a language not understood by the people, and when in addition to this the congregations were so large that the voice of the celebrant was not audible in all parts of the church, the bell came into use to tell the people just when the words of consecration were being said.

Especially was this bell needed when, as in abbey churches, a solid screen intervened between the people and the altar, so that they could neither see nor hear the celebrant. The bell is rung in the Latin church in several places; when the sanctus, or "holy, holy, holy" is being said; just before the words of consecration; and three times during each of the sentences of institution, "This is my body," and "This is my blood."

In the English use, we have a different theory of consecration. In Latin, the consecration is believed to be completed with the words "Hoc est enim corpus meum" and "hic est enim calix sanguinis mei mysterium fidei." But in our order, after these words have been said we go on and refer to them as "these, thy gifts and creatures of bread and wine." The consecration is not completed until we have offered ourselves, our souls and bodies, in union with the sacrifice on Calvary.

If the bell is used with the English rite, it is purely for emphasis, as the words are, or should be, audible and understood by all. It is for that reason that we have them in English. If it is used for emphasis, they should be used in conformity with the canon they emphasize. In the English rite, the bell should be rung (if used at all) after the consecration of the bread; after the consecration of the wine; and again after the invocation of the Spirit. This fulfills the invariable rule of triplicity about the English rite.

The prayer following the invocation is divided into three sentences. Its meaning will be powerfully

brought out by the following method of reading them:

First sentence: "And we humbly desire;" kneeling. Second sentence, "And here we offer and present ourselves;" standing, arms raised. Third sentence, "And although we are unworthy;" take large host between thumb and first finger of right hand, hold chalice in left; and at the words "through Jesus Christ our Lord," raising the chalice and host toward the cross.

A Short Story

A JEW, having fallen in love with a Christian girl, desired to marry her. She, however, refused, on the grounds that such a wide difference in religious faiths would tend to spoil their happiness. He urged her to reconsider her decision, promising to examine Christianity at once, and to accept her faith if he honestly could. He therefore went to a priest with a reputation for wisdom and said to him: "Tell me, please, in the fewest possible words what Christianity is." The priest, pointing to a Crucifix which hung on the wall, said: "That is Christianity, my friend."

"But, sir, please pardon me, that is sheer nonsense to me, a Jew. It may mean much to you, but to me it means nothing."

"Read the word over the top of it, my boy," the old priest advised. "Spell it out."

Slowly the young man pronounced the letters, "O. T. H. E. R. S." An understanding light filled his eyes, and falling on his knees with the old servant of God beside him, he cried out, "Now I see it all—Others—Christianity means *others*, service for others, your life for others." Shortly thereafter the old priest married them.

About Books

JESUS THE SON OF GOD by Benjamin W. Bacon.
Henry Holt & Co. \$1.50.

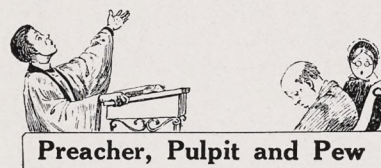
Any book by Professor Bacon of Yale is important and this is no exception to that rule. It is a very short, simple and interesting story of the growth of the Biblical records from which we get our knowledge of Jesus. The book is divided into three parts; in "What the Eye Saw" he deals with the testimony of those who saw Jesus; in "What the Ear Heard" he discusses the various sayings and teachings of the Master, and in "What the Heart Conceived" he gives us the theology set forth by the Fourth Gospel. It is a popularization of the most recent New Testament criticism and will be a valuable book not only for rectors but for Church school teachers as well.

* * *

HOW SHALL I LEARN TO TEACH RELIGION by Blanche Carrier. Harpers. \$1.50.

Miss Carrier is a leader in the field of religious education. For several years she was in charge of the Dayton weekday schools of religion which soon came to set the standard for such schools throughout

the country. More recently she has been on the faculty of the University of Pittsburgh. This is an exceedingly interesting book containing many illustrations of her points, drawn from her wide experiences. Needless to say it is thoroughly modern, Miss Carrier having not only a fine grasp of up to the minute church methods but also more than an average understanding of psychology as it is being applied in the educational field.



Preacher, Pulpit and Pew

By

E. P. JOTS

Judge—Look here; you're no preacher, are you?

Rastus—No, suh, Jedge, no, suh, Ah ain't no preach-ah!

Judge—Then what do you mean by telling these people you could marry them?

Rastus—Why, Jedge, didn't Ah pay you two bucks fo' a marriage license last week?

* * *

A Kentucky girl whose father was an undertaker was sent to a fashionable New York boarding school for a finishing term. One day one of the girls asked her what business her father was in, and, fearing she would lose caste if she told the truth, she carelessly answered, "Oh, my father's a Southern planter."

* * *

"I enjoyed the story which is credited to Bishop Wilmer, who in my opinion was one of the most delightful and cultured men I have ever known," said Dr. George H. Denny, president of the University of Alabama, "which tells of his frequently stopping in what seemed to him an unusually happy home in which the husband and wife seemed devoted to one another, but on the husband's death within six months his widow had married again. The bishop called, and she took him out to the cemetery and showed him the tombstone which she had erected to her first husband, and on it was an epitaph: 'The light of my life has gone out.' She asked the bishop how he liked it, and with his ready wit he said, 'Madam, you might have added another line saying, 'But I have struck another match!''"

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THE WITNESS

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

EDMUND deS. BRUNNER, rural sociologist who is to lecture this year at the General Theological Seminary, has just issued a report on Industrial Village Churches for the Institute of Social and Religious Research which has rather unpleasant things to say about those institutions. Some of us last year, when there was trouble in the textile mills of the South, questioned the value of the mill village churches since it seemed to us that they were dominated by the mill owners. But Dr. Brunner does not support this opinion. Rather he says: "The average church of the mill village is not Christian enough to need capitalistic control." According to this expert the crux of the situation lies in the extraordinary degree to which the economic, social, and, to a large extent, also the religious life of the people of these villages is dominated by the industry for which most of them work. This applies equally in the cotton-mill villages of the south, to which events at Gastonia and elsewhere recently gave front-page prominence in the newspapers, in the textile villages of New England, in the anthracite towns of Pennsylvania, and in the soft coal villages of the middle and far west. "Nowhere else in the United States", Dr. Brunner declares, "are the people of a given locality so dependent upon the policy of a single source of control and the prosperity of a single economic function. In this respect the industrial village of today bears certain similarities to the southern plantation of the days before the Civil War. Perhaps a closer analogy may be found in the feudal estates in Europe in the pre-machine ages. In the modern world one must go to the tea and rubber plantations of parts of Asia to discover parallels to the industrial villages of the present in America!"

In face of this situation Dr. Brunner found the churches for the most part feeble and ineffective. Supported to a considerable degree by the dominant industry as the churches were, he found that their program "was of the sort that would appeal to the average employer. The gospel was one of other-worldliness, of the dignity of labor, of patience with and submission to conditions as they were."

* * *

Certainly one of the most beautiful churches in the country is the new



BISHOP STEVENS
Feasted on His Anniversary

Church of the Heavenly Rest in New York City. Built entirely of Indiana Limestone it looms upon the horizon as one views it either from Central Park or as one drives along fashionable Fifth Avenue. Being a brand new building, and one of the show places of the city, one might expect that it would be singled out sooner or later for one of the childish and vicious pranks of communist youths. Those who passed the church last Monday morning saw written across the side of the church in huge red letters, "Vote Communist", with a crude drawing of the communist emblem, the hammer and sickle, under the words. Strangely enough they picked out the church of the one New York rector who had anything decent to say about them a year ago when the communists were being clubbed by the New York police force. At that time Dr. Darlington said publicly that they had a right to exercise their rights of free speech and he deplored the action of city officials in trying to prevent it. Dr. Darlington, I am sure, is big enough to still feel the same way about free speech. But he should be forgiven

if he has a secret wish in his heart that these vandals may be apprehended by the police and sentenced to attend church each Sunday for a year.

* * *

There is a chapter of the Junior Brotherhood of St. Andrew in a California parish that has quite a record. Two members are on the parish vestry; all members visit absentees from Church School; six are servers at the altar; three teach in the Church School; all take turns as ushers at church; three of them are officers of the young people's society of the parish; one is manager of the parish paper and two are leaders of younger boys of the parish.

* * *

The Rev. Walter F. Tunks, for thirteen years the rector of St. Paul's, Muskegon, Michigan, has accepted the rectorship of St. Paul's, Akron, Ohio.

* * *

The Rev. H. P. Houghton has resigned as rector of All Saints, Northfield, Minnesota, and chaplain of the Episcopal students at Carleton College, in order to give his whole time to Carleton as professor of Greek.

* * *

Two men of the Church Army, Frank Jameson and Raymond Lewis, have been doing a fine job in the diocese of Eau Claire all summer. They centered their activities on several communities which attract summer visitors and there held not only Sunday services but street meetings during the week as well. They also carried on a campaign of house to house visiting. And when the Church Army does this job it is well done, every single home in the community being visited.

* * *

The Auxiliary of the diocese of Florida each year "adopts" some girl and provides for her education. Miss Nell Colvin of Milton, Florida, began her three year course in a private school the other day, her expenses for the entire time being met by the Auxiliary.

* * *

The response to the "Faith and Youth" Program offered by the Brotherhood of St. Andrew recently has been widespread and enthusiastic. At the meeting of the clericus of Long Island on September 23rd, it was adopted for use in the diocese, following similar action in the diocese of Washington. Bishop Ward

is presenting it to the clergy of the diocese of Erie and similar action is being taken in other dioceses.

At the meeting of the synod of the Sixth Province, on September 30th-October 1st, the program was presented by G. Frank Shalby of Denver, former general secretary of the Brotherhood. In the third province, meeting in Philadelphia October 31st, the presentation will be made by H. Lawrence Choate, of Washington, president of the Brotherhood. Mr. Choate will again present it at the synod of the fourth province and Leon C. Palmer, general secretary of the Brotherhood, will present it at the synod of the seventh province, meeting in Little Rock. Orders for supplies already received have been so large as to necessitate reprinting some of the literature and it is expected that still further printings may be necessary.

* * *

Trinity Church, New Haven, Conn., has received \$25,000 by the will of Susan T. Post, late communicant.

* * *

The Episcopal Theological Seminary, Cambridge, opened its 63rd year on September 22nd with thirty-one new students, the largest entering class in its history. They came from twenty-one colleges, thirteen dioceses and twelve states, including eleven from New England and seven from west of the Mississippi.

* * *

Central New York reports many improvements on church property made during the summer. Grace Church, Utica, is spending \$80,000 for extensive renovations. Many improvements and generous payments on the parish house debt are reported from St. James, Clinton. St. John's, Marathon, has paid off its mortgage and was consecrated last month by Bishop Fiske. The interior of Grace Church, Whitney Point, has been renovated and so completely improved that it was reopened with a special service of rededication by Bishop Fiske. Finally, St. John's, Elmira Heights, has made extensive improvements in the rectory. A parochial mission is to be held here in the Epiphany season.

* * *

Bishop Perry, Presiding Bishop, is to be the speaker at a rally and dinner of the diocese of Chicago, to be held on October 23rd.

* * *

The conference of church workers among the deaf is raising a fund which is to be used to enable men to study for the ministry who will later serve in this important field. The fund has now passed the \$3000 mark. As soon as \$15,000 is raised Mrs. Thomas Fleming, Jr., of California is to give a similar sum. The Rev. H.

TO THE CLERGY

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Lorraine Tracy of Washington, D. C., is the treasurer of the fund.

* * *

The Rev. Luther Pardee, oldest priest of the diocese of Chicago, died on Monday last. The burial service was held at St. Peter's. Dr. Pardee served as secretary of the diocese for over thirty years. He was the first dean of the Cathedral of St. Peter and St. Paul.

* * *

The 15th anniversary of Bishop Fiske's consecration was kept by a diocesan gathering and a day of fellowship and devotion on September 29th. A large number of the clergy of the diocese of Central New York were present.

* * *

The department of religious education of the diocese of Quincy has opened a ten week training school for teachers. Rev. J. E. Almfeldt and Miss Ruth Bruington are giving courses; Miss Nellie Smith, diocesan director of education, is the supervisor and the Rev. R. Y. Barber, rector at Galesburg, where the school is being held, is the dean. Fifteen

teachers have enrolled. It is hoped that later schools will be held in Rock Island and Peoria.

* * *

The General Theological Seminary opened on the last Wednesday in September. As usual this early, registration still continues, but it already includes 69 new students, representing 29 dioceses and 39 colleges and universities. Those admitted to regular standing as juniors number 45, making the largest class in twenty years, equaled in number only three times in the Seminary's history.

Of the faculty, Dr. Loring W. Batten, retiring as professor of the Old Testament by reason of age, has been appointed professor emeritus and also lecturer in the department. During the vacancy the Dean has been placed in charge of the Department of the Old Testament. The Rev. Frederic C. Lauderburn has been appointed chaplain of the Seminary. The Rev. Felix L. Ciriot has left the Seminary, to become instructor in the department of New Testament at Nashotah House. Vacancies in fellowships for the year have been filled by the appointment of the Rev. Robert D. Smith and Harold M. Wilson of this year's graduating class.

* * *

The synod of the province of Sewanee is to meet at St. Paul's, Meridian, Mississippi, November 11th to 13th. Bishop Burleson is to give the opening address; Bishop Gailor is to speak the second evening on Lambeth, and the third evening is to be devoted to a mass meeting on work among students.

* * *

St. Paul's Church, Dedham, Massachusetts, has a special committee whose job it is to interest young people in the church. The committee works on the theory that the only reason young folks today are not paying much attention to the church is because the teachings of the church are never presented to them. So this committee, consisting of twenty members, go out into the highways and each brings four others to the services. And when they get them there they see to it that something definite and worthwhile is given to them. On the 26th of this month, for instance, they have secured Bishop Dallas of New Hampshire, who is to give three addresses on the Christian Faith.

* * *

On the anniversary of his consecration, his seventh, Bishop Freeman of Washington announced that approximately seven million dollars has been given during his episcopate for Washington Cathedral. It is hoped that funds will soon be available for the construction of the south transept which is to cost a million and a quarter. In all thirty-five million dollars

will be required to build and endow the Cathedral. To celebrate the Bishop's anniversary an outdoor service was held at the Peace Cross at which he preached. He said:

"There are many people today who seem to feel that the Church as an institution has reached a stage that shows a marked decline and that its influence is steadily diminishing. On the contrary I believe it is occupying a more commanding place today than it has for generations past. Wherever its pulpits are effectively maintained by fearless preachers, wherever its services are conducted with dignity, in fine, wherever the high claims of Christ are consistently set before men, the Church's appeal proves irresistible. If the clergy of every name can see in the present world situation an opportunity, such as they have never before known, if they will make their sacred buildings centers of spiritual refreshment and renewal, they will not lack congregations."

* * *

Howe School, Howe, Indiana, opened its 47th year with its usual fine enrollment of splendid American boys. The success of graduates of this fine church school in colleges places Howe in the group of leading preparatory schools. The large gymnasium and field house is nearly completed and will be formally opened on Founders' Day, November 1st.

* * *

The new building of St. Paul's parish, Greenville, N. C., was formally opened on September 21st by Bishop Darst, assisted by the rector, the Rev. W. A. Lillycrop, and the secretary of the diocese, the Rev. W. R. Noe. The building consists of a beautiful chapel which is large enough for the regular services at least for some time to come, class room for the church school, a banquet hall, large assembly rooms and a student center for the girls of East Carolina College.

* * *

St. John's Church, Norristown, Pa., is one parish where things are kept up in fine style during the summer months. The rector, the Rev. James M. Niblo, reports that offerings were kept up during the summer so well that all expenses were met, including obligations outside the parish. The church school opened on a recent Sunday with an enrollment of over 300, which is the record of the parish for the opening Sunday.

* * *

Bishop Schmuck of Wyoming was the speaker at the fall conference of the diocese of Olympia, held at Canyon Creek Lodge in the foothills of the Cascade Mountains. Bishop Huston presided. There was one unique suggestion made during the confer-



BISHOP LARNED
Addresses Clergy Conference

ence. It came from one of the clergy and was to the effect that all solicitors in the every member canvass be trained by sales managers from automobile agencies.

* * *

A quiet day for the clergy of East Carolina was conducted at St. Peter's, Washington, N. C., on the 23rd of September by the Rev. Shirley C. Hughson of the Order of Holy Cross. This was followed by a conference on the program of the Woman's Auxiliary, with Mrs. H. J. MacMillan, diocesan president, as leader. In the evening the subject under discussion was the Church Program and the every member canvass with addresses by Rev. Alexander Miller, chairman of the diocesan field department, the Rev. W. H. Milton, formerly the head of the national field department and the Rev. W. R. Noe, secretary of the diocese, and Bishop Darst. They decided to have a quiet day in every parish of the diocese previous to the every member canvass as a part of the spiritual preparation. The following day was devoted to rural work under the leadership of the Rev. Charles E. Williams, social service chairman of the diocese.

* * *

Bishop Gray of Northern Indiana was the speaker at a parish dinner held at Trinity Church, Fort Wayne, Indiana, on September 18th. He spoke to the 200 present on church unity.

* * *

Three conferences under the diocesan field department have just been held in the diocese of Springfield, one at Lincoln, one at Centralia, and the other at Granite City. The National Council was represented by the Rev.

Franklin J. Clark, who delivered several addresses in which he outlined the national work of the church. The great need in the church, he said, is for education. He said that the laity was willing to move forward if they were given the intelligent leadership which the clergy alone could supply.

* * *

Two conferences on Brotherhood work, especially among juniors, will be held this week, one at Charlotte in the diocese of North Carolina on the 9th, and the other on the following day at Columbia, South Carolina. These conferences are being arranged by Bishop Penick and Bishop Finlay respectively, the purpose being to provide for a full consideration of the Brotherhood as a parish organization. President H. Lawrence Choate and General Secretary Leon C. Palmer of the National Brotherhood organization will take part in these conferences, together with representative clergymen of the respective dioceses.

* * *

The Young People's Fellowship of Zion Church, Rome, N. Y., is proud of some practical results secured for the parish. Eight church school teachers, six young men ushers and morning and evening services, servers for every celebration, both on Sundays and Holy Days, have been recruited from the Fellowship. One member is a Postulant for Holy Orders, another young woman is going to work among the mountain people of West Virginia, another is serving as a cadet in the Church Army and will soon take up work in the diocese of Nebraska.

* * *

During the summer several missions of Central New York have been served by candidates for Holy Orders with astonishing results. In Grace Church, Willowdale, 19 children and adults were baptized and on September 7th eight were presented to Bishop Fiske for confirmation. In Holland Patent, eight were present for baptism and on the occasion of Bishop Coley's visit, the largest congregation in years turned out to greet him.

* * *

Eighteen clergymen and twenty lay people attended the fall missionary conference of the diocese of Western Michigan, held at St. Mark's Cathedral, Grand Rapids. Addresses were given by the Rev. R. W. Andrews of Japan, Archdeacon Poyseor of Marquette and the Rev. Fred Deis, who was there representing the National Council. A supper was served at Grace Church attended by 200 people. Bishop McCormick spoke on—guess what? That's right—the Lambeth Conference. Then the Rev. Mr. White

of Ionia showed movies of the diocesan summer conference.

* * *

A fine new organ, the work of the M. P. Moller Company of Hagerstown, Maryland, was dedicated at St. Paul's, Salem, Virginia, on September 14th. The organ was presented by the Church Service League of the parish.

* * *

The annual meeting of the young people of the diocese of Northern Indiana was held at Lake Wawasee on September 20-21. They spent most of their time in planning for the Crusade of Youth which is to take place this fall under the auspices of the Brotherhood of St. Andrew.

* * *

Returning to Haiti after an eight days' visit in Santo Domingo City, Bishop Carson found the President of Haiti most grateful for the assistance which the Bishop was able to give to some at least of the 150,000 Haitians who are at work in the sugar plantations of the Dominican Republic.

When Bishop Carson finally succeeded in reaching San Pedro de Macoris he found the Rev. A. H. Beer working most efficiently in the hospitals that were caring for wounded people. Mr. Beer has been temporarily appointed a managing officer for all of the hospitals with a view to coordinating their efforts to meet the enormous demands made upon them as a result of the hurricane of September 3.

* * *

The Bishop found many little towns between Santo Domingo City and San Pedro de Macoris almost completely wiped out.

* * *

John M. Garrison, diocesan director of religious education, is conducting a series of church school teacher institutes in the diocese of Southwestern Virginia.

* * *

Bishop Penick of North Carolina was the headliner at the annual clergy conference of the diocese of Southwestern Virginia held at St.

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John's, Roanoke, October 6th-8th. Bishop Jett was in charge of the conference. The Rev. Alfred R. Berkeley, rector of the parish, led a conference on religious education, and the Rev. Charles H. Collett, new secretary of the field department of the National Council presented the program of the national work.

* * *

In 1920 there were 13,584 communicants and 22,025 baptized persons in the diocese of Los Angeles. Today there are 25,353 communicants and 38,874 baptized persons.

* * *

Bishop Gray conducted a quiet day for the Auxiliary of the diocese of Northern Indiana at St. James', South Bend, on September 24th.

* * *

A banquet is to be held in Los Angeles on the 13th to celebrate the 10th anniversary of Bishop Stevens' consecration. The Bishop and his family recently returned to the diocese from England, where he attended the Lambeth Conference.

* * *

Five years ago St. Mary's Guild of Canon City, Colorado, undertook to send a young man, S. A. McPhetross, through college and the seminary. On the 21st of September they had the satisfaction of seeing this young man ordained to the priesthood by Bishop Ingley. They presented him with gifts.

* * *

The Rev. C. E. Snowden, the resigned secretary of the field department, was the speaker at a dinner of laymen held in Indianapolis on September 21st. Great interest was manifested in Mr. Snowden's portrayal of the Church's task throughout the world.

* * *

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* * *

Rev. John Henri Sattig, rector of St. Philip's, Brooklyn, for 31 years, has resigned because of ill health. He is to reside in California. He is the only pastor this congregation has ever known; what's more, it is the only parish he has ever served. Naturally there are tears.

* * *

The Rev. Charles Herbert Young, rector of Howe School, is to conduct a retreat for the sisters of St. Anne at their convent in Chicago on October 19th.

* * *

Each year on the anniversary of his consecration Bishop Francis of Indianapolis calls together the clergy of the diocese for a conference. This year they had Mr. Snowden of the field department as one headliner. The diocesan speakers were the Rev. E. A. Powell of Evansville, the Rev. G. G. Burbank of Richmond and Archdeacon Burrows of Indianapolis. And perhaps it isn't taking anything away from Mr. Snowden to say that the show was captured by Bishop Graves of Shanghai, who, after a half

Questions:

- Q1 Can we rely on the biographies of Jesus in the New Testament?
- Q2 Has "Puritanism" died out?
- Q3 Is it possible to live a happy life in a machine age?
- Q4 Was John Spargo right in saying that the church's weak spot is the pulpit?

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century of service, could speak with authority and feeling on the needs of the mission fields.

* * *

They make a real effort in North Carolina to keep in touch with isolated Church people. For the past year or two this work has been particularly well done by the Rev. F. H. Craighill. Now an effort is going to be made to keep in touch with all college students who are members of the church. Of course those in large colleges are ministered to regularly, but an effort is now to be made to seek out the isolated students who are attending one of the dozen or more small colleges in the state.

* * *

The Rev. George F. Taylor, for the past five years the rector of St. George's, Flushing, Long Island, one of the strongest parishes in the diocese, has resigned. No reason given by our correspondent.

* * *

The Rev. Frank Gavin of the General Seminary, home after a visit to Russia, spoke on his summer travels on Sunday last to the students who gather weekly at Christ Church, Cambridge, Massachusetts.

* * *

One hundred and thirteen clergy of the diocese of Long Island met in conference for three days last week at Easthampton. There was a heartening report on religious education given by the chairman of the commission, the Rev. Mr. Ricker; the Rev. Charles Henry Webb told of the great work being done by the Church Char-

ity Foundation and the Rev. Mr. Cummings presented the plans for the Faith and Youth campaign for this fall. Later in the day there were conferences on social service led by the Rev. Dr. Melish and on parish administration by the Rev. Mr. Evans. Bishops Stires and Learned took leading parts in the conference.

* * *

Practically all of the clergy and about 100 laymen were present at a conference of the diocese of North Carolina held at Holy Trinity, Greensboro, as a preparation for the every member canvass. The Rev. J. Kenneth Morris spoke on the work in Japan; the Rev. David R. Covell, field secretary, spoke on the work of the national church, and according to our correspondent, the Rev. Alfred S. Lawrence, did it "with fire and fervor." There were several prominent laymen on the program including Dr. Wade R. Brown, who spoke on a Layman's Responsibility; Mr. John H. Small, who stressed the fact that the every member canvass is a source of spiritual as well as material growth and Mr. W. F. Joyner of Roanoke Rapids who dealt convincingly with the use of business methods in church finance. Mr. R. L. Lewis, who has done more than any one man to keep the diocese up to its obligations, presided over the laymen.

* * *

A diocesan school for church workers opened last week at the Cathedral in Boston.

* * *

Bishop Campbell W. West-Watson,

bishop of Christ Church, New Zealand, was the preacher at St. Paul's Cathedral, Boston, last Sunday.

* * *

The clergy of the diocese of California met with Bishop Parsons for a conference in preparation for the fall work on September 24th. In the evening they were the guests of the lay members of the field department of the diocese at a dinner given at a San Francisco hotel.

* * *

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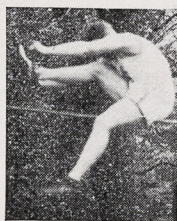
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New York is back in his diocese after a quiet summer of rest at his summer home in Maine. He went there early on advice of his physicians and stayed late. As a result he returns to his work in excellent health. Last Sunday he consecrated an organ at St. Mary's, 125th Street, and also preached.

* * *

The American Church Building Fund Commission completes in October fifty years of service to the church in furnishing funds for the final payments in the erection of churches, rectories and parish houses.

Created by the General Convention of 1880 for the purpose of encouraging congregations where their funds for building purposes were nearly completed, the Commission, starting in 1881 with its first loan of \$600, has, from its permanent fund now totaling \$821,503.27, loaned to the church nearly \$3,000,000 in 938 separate loans. Its entire permanent fund is invested at the present time in 210 loans for building purposes.

In 1893 assistance in the form of gifts from the income account was instituted with a small gift of \$43.50 for the completion of a church. Since that time 1416 other gifts have been made, and over \$300,000 has thus been given outright to the church as the final payment for the erection of church buildings.

The past year ending October 1, 1930, has been one of exceptional activity. Loans of \$187,824.50 have been made to 24 parishes and missions, while 37 gifts totaling \$27,059.36, and one grant of \$1,000 have also been made from income.

It is a gratification to the trustees that the Commission has been able to add so largely to the material fabric of the church in the completion of more than 3,800 buildings in these fifty years and from its small and slowly growing fund.

* * *

The churches are being invited by the Federal Council of Churches to join in an observance of Armistice Sunday, November 9th, sponsored by their commission on international justice and goodwill.

In referring to the responsibility of the churches in the present world situation, the commission says, "The churches are facing today a unique opportunity and duty. They, more than any other single institution, can educate the millions to understand and appreciate the signs of the times. Faith in a warless world is called for. Courage to work and sacrifice for it must be aroused. Faith and courage, understanding and determination, these are the keys to the new world in which wars shall be no more and the energies of the nations shall be turned to the

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In its Armistice literature the commission takes an inventory of the "Grounds for Thanksgiving" and the "Grounds for Concern" with respect to peace and international goodwill. The Kellogg Pact, the London Naval Conference, the disarmament movement, the "Young Plan" for the economic liquidation of the war, the withdrawal of French troops from German soil, the continued effectiveness of such pacific institutions as the World Court and the League of Nations, and the registering of the Church's influence against war are among the gains for peace for which Christians are urged to give thanks to God.

On the other hand, certain disquieting evidences are seen to indicate that the war mind of the nations is still powerful. All of which means that much still remains to be done in organizing the world for peace.

* * *

The growth of man's control over nature, life, machinery, earth and air has brought with it a greater need for Christianity than ever before in the history of religion, said the Rev.

Karl Reiland in his sermon at St. George's, New York.

"The world today throbs with a kind of unity it has never known before," he said. "No part of the whole world is unaffected by events in its farthest parts. Contact is the great change. The globe has been bridged by land, by sea, by air and under seas. And with this vast expansion of man's power and intellect has come the greater necessity that his influence be good and his intellect consecrated to that end. Life has never before made such a demand upon the people to be upright and fine and tolerant."

The time has come, Dr. Reiland said, for fear in religion to be banished. "It is a good thing to raise children in the belief that good deeds will assure them of happiness, and in the fear that evil will bring them to sorrow. Fear has played one of the great parts in the history of mankind, ever since Moses interpreted the thunder on Mt. Sinai to be the voice of an angry God. Fear inspires the religion of very many people. It never did with Jesus.

"Enthusiasm for all mankind," said Dr. Reiland, "made Jesus the great-minded and good man that He was. Jesus never knew any difference between Gentile and Jew. It is a scan-

dal of the Bible and a stain on the name of Jesus Christ to say that he ever cursed a fig tree. There are things in the New Testament that have been put upon Him that should never have been written. He never cursed anything. He loved everything. To Him everything was wonderful."

Such enthusiasm for mankind, Dr. Reiland said, is more needed in the world today than ever.

* * *

"Although there are few professed polytheists among us, there are the same confused and conflicting loyalties as prevailed among devotees of gods and lords," said the Rev. Dr. Henry Sloane Coffin, in a sermon opening the ninety-fifth year of Union Theological Seminary.

"In so-called Christendom were folk revering one ideal in the home and another in business, seeking truth in science and following expediency in politics, admiring beauty in nature and cultivating ugly utility in their cities, extolling unselfishness in the dealings of man with man, and insisting on self-interest in international relations," declared Dr. Coffin.

"Consequently their characters are things of shreds and patches," he continued. "To bring unity out of this moral chaos we need the neglected

Literature for Fall Campaign

OUR EXPANDING CHURCH

By JAMES THAYER ADDISON

The Study Book for this fall, OUR EXPANDING CHURCH, has been greeted enthusiastically: "The greatest textbook you have issued,"—"The most discussable book yet," are two of the comments.

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fundamental religious conviction of one God, one Lord. Early Christianity faced a world that worshiped many gods; we face a world disposed to worship none at all. Many of our contemporaries feel that man lives in a nonchalant universe, with none on whom to rely outside himself.

"Others, more thoughtful, find this eminence lonely and terrifying. The universe is vast and pitiless. Man may cherish noble and kindly hopes and may cleverly control a number of forces, but sooner or later death deprives him of those he loves and ends his career. and ultimately his whole race will be extinct on a dark and frozen planet. To an age in such a wistful mood we repeat the apostle's summary of his Christian faith: 'To us there is one God, the Father, and one Lord, Jesus Christ.'"

"The instinctive trust and adoration of Jesus felt by the early Christians has continued through the ages," said Dr. Coffin, "and as long as Jesus continues to possess the power to evoke the best in man, his supreme mastery will be acknowledged.

"God has many doors through which He enters our world and passes into our lives," the minister asserted. "But the door through which most that matters comes is the figure of Galilee and Calvary. Followers of Christ in every age betray qualities which suggest Him. Although these qualities are shown under the conditions and in the forms of their time, they have a distinctive flavor which one associates with Him.

"Many earnest ethical thinkers would put before us as the goal of life the ideal human society. They would have us live with that just commonwealth ever before us, asking ourselves, 'How will my acts look in the eyes of that community?' It is a searching bar before which to give our account. But our immediate accountability is to God the father of all. What men may think of us today or on some more clear-seeing tomorrow is of little consequence. What He thinks of us is everything."

* * *

A colporteur of the American Bible Society found a man past forty years of age living alone in a miserable little shack near the railroad tracks in a mid-western city who said to him: "Clear out if all you've got to do is peddle Bibles. I never saw one and I don't need one."

"By the looks of things you haven't gotten very far without the Bible," said the colporteur. "Why not give it a try?" This friendly and completely disarming answer permitted the colporteur to tell him about God and to read from the New Testament. Finally the man said: "Mister, that there Book sure sounds good to me.

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I'll take back what I said and if your price ain't too high I'll buy it." When told it could be had for five cents he insisted on paying ten.

Two weeks later the colporteur decided to make another call on this man and was gladly received. They sat and talked about the teachings of Jesus for the man had faithfully read his Testament. He told the colporteur that he had made up his mind "to get a steady job, cut out the booze and live like a human ort to live." He thanked the colporteur for calling and said that in 20 years no one had taken any interest in helping him to be a better man.

* * *

Dean Richardson of Albany, formerly rector of St. Paul's Church, Burlington, Vermont, spent the summer at the bishop's house at Rock Point, Vermont, and was working on the life of the late Bishop Hall. Bishop Booth has recently moved into the bishop's house after living several years in the institute building nearby.

* * *

In America there are still thousands of homes and many thousands of people who have never owned, or handled, or even seen a Bible. Persons who live in older and well-established sections of our country where towns and villages are close together or where the rural areas are evenly populated can hardly comprehend the distances which separate the isolated settlements in our vast western states.

One of the American Bible Society's colporteurs reports that he found homes where there were sons and daughters twenty-five years of age none of whom had ever heard what the Bible was, didn't even know it was a book and when they saw it had no idea what it contained. He also found communities that were not only ninety miles from the nearest railroad, but equally as far from the nearest point where religious services occurred. After preaching in some of these settlements and leaving Bibles he was assured that his service "was the best thing that had ever come to town" and was urged to return.

* * *

Beginning on Sunday, October 12th, at Charleston, Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, will make a tour of the diocese of South Carolina under the auspices of the diocesan commission on evangelism, for the purpose of helping parishes that desire to organize Brotherhood chapters. The itinerary is being arranged by Rev. Conrad H. Goodwin, chairman of the commission, and it is hoped that it will be possible in the eight days to visit personally each parish desirous of forming a chapter at this time.

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Rev. George P. Atwater, D.D.
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Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York Rev. W. Russell Bowie, D.D.

Broadway at 10th St.
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Holy Days and Thursday. Holy Communion, 11:45.

St. John's, Waterbury Rev. John N. Lewis, D.D.

Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis

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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 5.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

St. Luke's, Atlanta, Ga.

Peachtree Street
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Sundays: 8, 6:45, 11 and 5.
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Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

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Rev. Robert Holmes
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Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

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Rev. George H. Thomas
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Holy Days at 10 A. M.

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