

# *The* **WITNESS**

CHICAGO, ILL., OCTOBER 23, 1930

## **EVIDENCE**

*by*

HENRY SLOAN COFFIN

**T**O ME Jesus and the sequel of His career through the centuries are the chief evidence of the correctness of His message. Despite the baffling and appalling reality of evil, we find ourselves in a universe which has been capable of producing Him. To be sure it has produced much else; but nowhere else had it the same responsive material as it found in His will. Without closing our eyes to the grim facts of pain and wrong, we are obliged to grant that there is Something in the universe which made possible and sent forth Jesus. Is there a more adequate interpretation of that Something than Jesus' own—a God akin in purpose to Him?

MESSAGE OF THE WEEK



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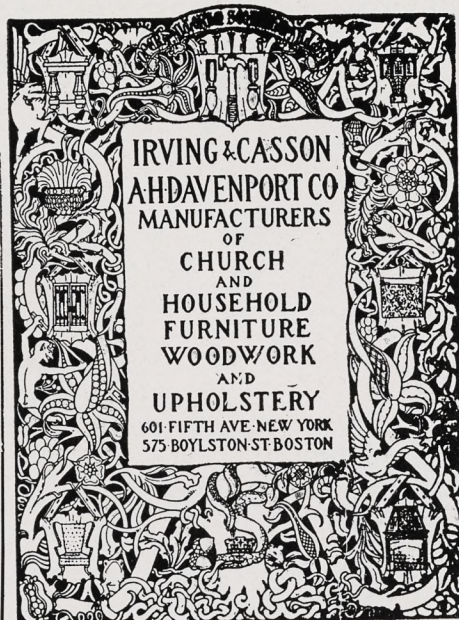


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# THE WITNESS

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## NEED OF CONSISTENT WITNESS

By

BISHOP CHARLES FISKE

WHILE we should bravely face facts in our study of the state of the Church, we need not attack our problems in any Council of Despair. There never was an age when all was well in the Church. Within a short time, even in the apostolic days, there were grave problems to face: Racial antagonisms, with serious differences between the Apostles Peter and Paul over the admission of Gentile converts. Intellectual difficulties, in bringing to other peoples, with lords many and gods many, the Gospel of the One True God. Within a few centuries, serious problems of faith, in the effort to state the truth of the Incarnation of the Son of God in terms of the thought of that age. Spiritual difficulties unprecedented, in dealing with the moral questions which the Church had to meet in the reception of converts from paganism. Problems of finance, with Ananias and Sapphira proving dishonest in their pretensions to generous giving, and one prominent convert, Simon, offering bribes to secure an election to the episcopate. Problems of discipline, with grave disorders among those approaching Holy Communion, some of them coming intoxicated. What we would call parochial problems, when complaints about the church charities were made by certain people, because "their widows were neglected in the daily ministrations." Ecclesiastical confusion over excesses in connection

with the exercise of special gifts. Before long, persecutions, with all the protracted controversy over the discipline of those who in moments of weakness had feared to confess the faith, and the equally serious problem of conquering the pride and conceit of the martyrs and confessors.

The Church has never been perfect. The same sins and shortcomings are found in embryo in its early days as we meet with today on a larger scale. Even then, there were some who "forsook the assembling of themselves together," though they had received the benefit of apostolic witness and teaching and were living in the fervent atmosphere of a fresh faith.

WE NEED not despair, therefore, at the problems of the present day. We are living in a transition time, with changing social conditions and customs which account for some of our difficulties of religious adjustment. Neg-

lect of church worship is partially explained by some of these changing conditions—the pace at which the modern business man is driven; the new attitude (not always to be condemned) as to Sunday amusements—golf, automobiling, and the like; the increase in the number of persons away for the week-end; the general exodus on vacation in summer, and trips to the South in winter; cottage or camp life, with its attractions for



BISHOP FISKE



those who can go away for holidays and over Sunday; Saturday evening functions, weddings, dances, dinners.

All these explain many absences from public worship. They *explain*, but they do not *excuse*. They explain a lack of faithfulness in worship; but the explanation really indicates a general secularization of life. We need a return to some deeper *sense of obligation* and to a *real responsibility* in public worship and private devotion. Most of us are agreed that to this end we need more persistent teaching. Such teaching should be simple, direct, practical—presenting Jesus Christ in His winsomeness and attractiveness; telling of His life and teaching; showing the need of prayer, even if some ideas about prayer must be discarded; dealing with the basis of morals; urging the reality of sacramental grace; making Christian discipleship more real and more honest in the following of Jesus Christ as our Lord and Master.

ONCE more, we ought to appreciate, I think, some other encouraging aspects of our religious life. Church attendance was once more general, but it would be difficult to show that its motive was always wholly pure and worthy. People went to church, because it was the custom to go; it was "bad form" not to go. Some went, because church-going was the chief occasion of social intercourse. Many went, because of the lack of counter attractions. In not a few cases, attendance was due to fear of the consequences of non-attendance.

If fewer people go to church today, at least they do not go under compulsion; they are present because of sincere desire and conviction. Some, of course, merely continue a habit formed early in life and not yet discarded; but in the main people go because they *want* to go, and feel that they are helped by going.

We need, however, a fuller sense of *obligation* in worship. We need a deeper appreciation of our responsibility to God and His service, thus allowing Him a larger place in our thought. The clergy ought to know that there must be some improvement in the service itself, if it is to attract those who may really be "hungry for religion"—a more intelligent and reverent rendering of the service; greater effort in helping congregations intelligently to take part in worship; preaching on the one subject which is the clergyman's specialty, not on current topics about which others know more than himself; patient instruction, not dogmatical and pedagogical in type, but vital and practical and given with constant effort to influence life and character.

Again, in the matter of regular giving the Church is more generous today than ever before; and here, too, there are encouraging signs, because this giving is general in character, coming from more people and offered with more regularity. There were large givers in the past; there are many smaller givers now. Yet it is a day of big things, and giving for the greatest cause in the world ought to be more generous. Wealthy Church people who complain at the impotency of Church work rarely stop to consider that their own gifts go to chari-

table, educational, social, and other objects, while the Church is forgotten.

In giving, as in worship, we need a renewal of the sense of *obligation*.

PERSONALLY, I am convinced that all this will come, if we can make those who are already affiliated with the Church realize the duty of consistent witness.

We must go back of the decline in attendance at public worship and ask to what extent it is symptomatic of a serious situation generally. I have said elsewhere that some signs today point to a disintegration of faith. I have larger opportunities than most of the clergy for contacts with men and women of many types; I have constant association with ministers and lay people of various denominations; I come into close relationships with college students and faculties, authors, teachers, etc. Such contacts make it very plain to me that there has been a steady sapping of faith. The new knowledge of the vastness of the universe, the whole conception of the reign of law, the increasing sensitiveness to the problem of pain and evil—these and other things have led to a loss of belief. Some men have lost faith and seemingly do not care. Some are longing for faith and do not find with us any real understanding of their problem. Some are doubtful and distressed, and hardly dare listen to their own questionings. Some, because of their doubts and difficulties, feel that it would not be honest to make many professions.

That is a special reason why we should try to bear faithful witness. The situation today, as to church worship and general church loyalty, may become much worse before it grows better. In the eighteenth century, church laxity had become so widespread that only three communicants were in attendance at the service of Holy Communion on Easter Day in St. Paul's Cathedral, London. A wave of deism had swept over England and faith had been lost, then, as now.

But out of that dark day came a splendid renewal, first in the intellectual efforts of such men as Bishop Butler; later in the enthusiasm of the Methodist revival and the Evangelical school in the Church of England; then in the Oxford movement and its witness to apostolic truth and order.

If we are to have a renewal of Christian life in our day, it will come through some such witness on our part.

And unless we bear more consistent witness our own faith may fail. Faith is rarely, if ever, lost in one short, sharp experience. Faith goes because that which keeps it alive has been neglected. We lose our faith when we cease to practice our religion. Men grow careless about prayer, communion, worship, and then wonder at finding themselves doubtful in belief. I know of no other realm of life where people expect knowledge to trickle into their heads without honest effort on their part. I know of no other activity in which they expect to become expert without practice.



## Endowments

By

GEORGE PARKIN ATWATER

THE editor has asked me to present in these columns a matter of vital interest to every parish in our land. I refer to the financial support and financial security of parishes.

We clergy would be extremely pleased to follow the advice of opulent and academic theorists, (who have no share in our responsibilities) and devote ourselves entirely to the spiritual interests of our parishes. But inasmuch as our diocesan system creates the expectation of material results, it is difficult to see how the rector of the parish can avoid some oversight of the method by which such results are obtained.

I believe it to be a matter of plain experience that the financial difficulties of parishes arise from our failure to avail ourselves of all the resources open to us. Our system is faulty, and we fail to stimulate all the motives that prompt people to give to the support of the Church.

It is my firm conviction that we can tap resources not hitherto touched, and that in so doing we can impart a spiritual value to giving, not now especially in evidence.

What I am about to set forth in these columns is not a new campaign method, or a method of meeting some immediate and urgent need, but a method for educating people in giving, a method of securing for them increasing satisfaction in giving, and a method by which the financial structure of the parish may be gradually and perpetually strengthened.

This method is no longer an experiment. It has been adopted in a sufficient number of parishes to test its effectiveness.

Moreover, it does not interfere with support of the budget, or with campaigns for debt or new buildings. It opens entirely fresh resources.

Now I have a vision of a reader of this article muttering to himself, "Only some new-fangled kind of system, elaborate, no doubt, which takes a lot of work, and in the end will achieve only what we could do with the plans we already have. The trouble could all be settled if the people would only give more money."

I would like to assure the reader that the method is not elaborate, and that it requires no more than the thoughtful attention of one person, after it has been inaugurated.

It does require patience and persistence. But nearly everything worth while requires these qualities.

And I may say in passing that it is not a scheme to endow a parish by means of life insurance, which I consider the most futile and hazardous method ever presented to the Church.

I shall begin to present the method in detail in THE WITNESS of November 6th.

May I suggest that I believe that every rector and vestryman would find it profitable to read and preserve the copies of THE WITNESS in which these ar-

ticles appear. They are a condensation of a book, which may soon be out of print.

Also I would urge every layman to read these articles, and to judge of the value of the method to himself. I am the more bold to make these suggestions because the method has proved of real value to the parishes which have adopted it.

## Let's Know

By

BISHOP WILSON

POPE AND SCRIPTURE

MUCH publicity is being given to Dr. Delany's statement regarding his reasons for entering the Church of Rome. Among other things, he writes: "It is hard to see how anyone, after a careful study of the Gospels, can doubt that our Lord gave to Saint Peter a primacy among the apostles, and a jurisdiction over the whole Church." Of course this is meant to reflect upon our intelligence but, long before it reaches us, it also reflects upon the intelligence of the early Fathers of the Church who have set the standard of authority for the Roman Church itself.

There are two Petrine texts in the Gospels upon which the Roman Catholic claims of papal jurisdiction for St. Peter are based. The first is in St. Matthew 16:18—"And I say also unto thee, that thou art Peter, and upon this rock (petra) I will build my church; and the gates of hell shall not prevail against it." The second is in St. John 21:17—"Jesus saith unto him (Peter), Feed my sheep."

Now in the Creed of Pope Pius IV, to which every ecclesiastic is bound to subscribe, it says that the Holy Scriptures are to be interpreted only in accordance with the unanimous consent of the early Church Fathers. The records show that these Church Fathers give five different interpretations of the first of these texts. Out of 85 only seventeen of them understand the "rock" in this text to mean St. Peter, while 44 of them say it means the faith expressed by St. Peter. Therefore, according to their own ruling, this text has nothing to do with papal jurisdiction. Archbishop Kenrick, the late Roman Catholic archbishop of St. Louis, when, in 1870, he protested against the doctrine of Infallibility, said: "If we are bound to follow the greater number of Fathers in this matter, then we must hold for certain that the word 'petra' means, not Peter professing the Faith, but the faith professed by Peter."

As to the second text, which is repeated three times in St. John's Gospel, we find such important Church Fathers as St. Ambrose, St. Augustine, and St. Cyril of Alexandria, declaring that it represents a three-fold restoration of St. Peter to his position as an apostle because he had virtually forfeited his apostolic office by his three-fold denial of our Lord at the time of the Crucifixion. So that this text also loses any papal significance when interpreted in accordance with the requirements of the Roman Catholic Church.



You can make many people believe anything if you continue to say it over and over again very positively, even if the thing is demonstrably untrue. But it is passing strange that a man can publish a serious document in which he casually brushes aside the evidence of Holy Scripture by merely stating that no one can read them without reaching a certain conclusion which dozens of eminent scriptural authorities have never reached at all. By such a process you can convince yourself of anything. But you mustn't expect everyone else to be equally easy-minded.

## What's the Use

### A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

CLERICAL GARB

SOME devout reader of THE WITNESS, much disturbed when my picture appeared without the clerical collar, demands to know why I do not wear one. The answer is simply that I earn my living on a newspaper, where a black rabat has practically no influence in correcting typographical errors. I doubt very much if Our Lord wore a round collar while carpentering, or if St. Paul wore one while making tents.

I have a sneaking suspicion too much reliance is placed on the wonder-working effect of clerical costume by many brethren, clerical and lay. There is a text in St. Matt. 23:5, which runs as follows:

"But all their works they do for to be seen of men; they make broad their phylacteries and enlarge the borders of their garments, . . . and love to be called of men 'Rabbi, Rabbi' . . ."

When I was in the General Seminary, a group of us wicked ones got out a paper called "The Ecclesiastical Delineator; devoted to the Catholicity of Clothes." Its motto was a model of ingenious perversion quite familiar in theological arguments. It ran:

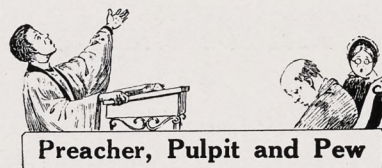
"Make broad your phylacteries, and enlarge the borders of your garments, for of these things cometh salvation!"

You will exclaim, "There is no such text in the Bible!" Of course not. I said we were wicked ones.

What is the argument then for clerical garb? It is a very sound and strong one. In the first place, it curbs foolish excesses of clerical raiment, such as red and gold cravats and diamond stickpins. I notice, however, that a good many clergy, having abjured jewelled scarf pins, wear jewelled crosses: which seems a trifle worse.

The second reason is that clerical garb makes a priest easily recognized in a crowd, and keeps him on his dignity, as well as exerting a highly salutary influence—at times—on the crowd.

Clerical garb, however, has nothing to do with validity of orders.



Preacher, Pulpit and Pew

By

E. P. JOTS

A COLORED man went to his pastor and handed him a letter to the Lord, which ran: "Please send this poor darkey \$50 right away." The pastor, a kind-hearted man, called together several of his friends and said: "The poor fellow has so much faith in the Lord that he expects Him to send the \$50 right away. We shouldn't let him be disappointed. Let's make a collection for him." This was done and \$42 was contributed, which sum was sent to the ingenious petitioner.

Next day the colored man handed the parson another letter. This one ran: "Dear Lord: de nex' time You send dis darkey money, don't send it through no parson—send it to me direct."

\* \* \*

Sandy Mac Grasp and Donald Mac Tight were itinerant preachers in the early days of this country. They were riding one day to their appointments on horseback when the conversation between them turned to the subject of wandering thoughts in prayer. Sandy said he was much troubled; Donald replied that he never allowed himself to be disturbed while at prayer.

Silently they rode on for a while. Then, at an unfrequented spot Sandy asked Donald to stop. "If ye'll get down by the roadside and pray for three minutes without wandering thoughts, I'll gi' ye my horse," Sandy declared.

Donald, quick to accept the offer, slid from his horse and kneeled. A half a minute of prayer ensued, then Donald looked up and inquired: "Will ye throw in th' bridle and saddle?"

\* \* \*

Two prominent senators, boyhood friends, were discussing how strict had been their early religious training and how they had departed from it in late years.

Said A to B: "I don't believe you even remember the Lord's Prayer, do you?"

B answered, "Oh, yes, I do; I'm not such a backslider as that."

Then A said: "I'll bet a dollar you cannot say the Lord's Prayer straight through."

B promptly declared that he would win that dollar and, after a moment's thoughtful hesitation, repeated slowly:

"Now I lay me down to sleep,  
I pray the Lord my soul to keep.  
If I should die before I wake,  
I pray the Lord my soul to take."

"By Jove," said A, "here is your dollar; I didn't think you could do it."

\* \* \*

Tommy: Pa, why do so many people at church put those little envelopes on the collection plate?

Pa: To keep the pennies from rattling, son.



# NEWS OF THE EPISCOPAL CHURCH

Edited by  
WILLIAM B. SPOFFORD

A BISHOP-ELECT often gets off to a bad start as a result of his service of consecration. Everyone within the diocese, and hundreds from the outside, want to attend the service and find it a bit difficult to understand why they were not on the list of the favored few to receive invitations. It really must take a bishop years and years to appease these sensitive souls. Whether that was the reason for picking the Village of Farnham for the consecration of Bishop Frederick D. Goodwin, of course I do not know. I would like to think that this young man, about to be consecrated, sat down with himself and said, "I will pick the most obscure spot in the diocese of Virginia for my consecration. Then I will invite everyone to come. Most of them will be unable to get there. Then during my entire episcopate instead of being obliged to explain to people just why they were not invited to the consecration, they will be apologizing to me for not having been present."

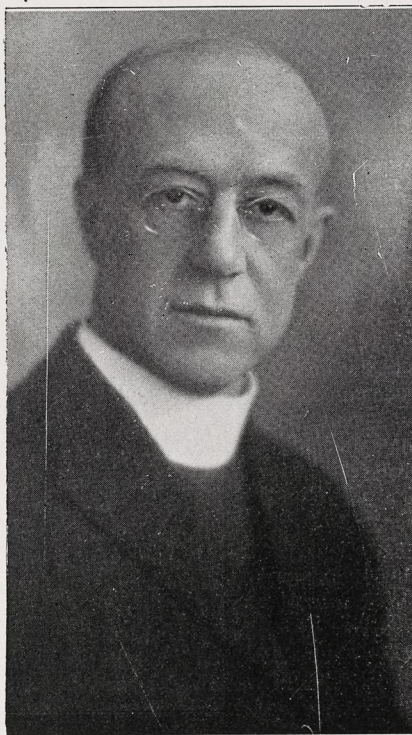
As I say, I do not know that such wisdom lay behind the selection of the Village of Farnham for the consecration of Bishop Goodwin last week. But that you may know that it was not the simplest place in the world to reach I reprint the instructions for getting there that was enclosed with each invitation:

"The Village of Farnham is in the Northern Neck, seventy-two miles southeast of Fredericksburg, on route 37. It is sixty-two miles northeast of Richmond, going by route 13 through Tappahannock to Warsaw, and thence twelve miles on route 37. Persons coming by railroad should come to Richmond and make arrangements to go to Farnham by automobile. A number of cars will start from the Mayo Memorial Church House in Richmond at 8:15 A. M., reaching Farnham at 10:30 A. M."

I shall be interested to hear how many people actually found the church.

\* \* \*

The Rev. Joseph N. Barnett, rector of Trinity Church, Oshkosh, Wisconsin, was elected national chaplain of the American Legion at the convention which was held recently in Boston. Mr. Barnett, a graduate of Trinity College and the Berkeley Divinity School, was on the staff of St. George's, New York City for a number of years. He enlisted as a private during the world war since



REV. C. N. LATHROP  
*Pledges Support to Labor*

he felt that it was a clergyman's place to take the tough assignments. Upon his return from the front he went to Colorado where he was rector at Grand Junction until called to Red Wing, Minnesota. Several years ago he was called to his present parish, which is perhaps the strongest in the diocese of Fond du Lac. Mr. Barnett, always one of the popular leaders at Legion Conventions, was elected overwhelmingly on the first ballot, getting considerably more than the other two candidates combined.

\* \* \*

The Rev. Charles N. Lathrop, speaking as the executive secretary of the department of Christian social service of the Church, recently addressed the convention of the American Federation of Labor and pledged his support to the organized movement. Dr. Lathrop stated that the economic conditions in this country are a criticism of our social order.

"It brings bitter and unjust suffering," Dr. Lathrop continued, "and it rises as a stench in the nostrils of God Almighty. Such risks for labor people must be eliminated from our social life. We look to you, to your group, for leadership. We have a

right to expect it from you. You are the most powerful force for labor in the United States. You represent its highest standard and anyone who has read the history of the labor movement realizes that labor was never lifted up through the interest of people outside labor. English labor was left flat in a slough of wretchedness until it lifted itself up. We look to you to take the steps that will lift labor to its highest standards. We look to you for leadership; I pledge you my own support, and I believe that you will have the support of all the people of good will in our country in the leadership that you must assume to guide us in the right path, to attain security for decent life for the worker and his family."

\* \* \*

The Council authorized an appeal for \$25,000 to restore church properties in Santo Domingo and the personal losses suffered by Archdeacon and Mrs. Wyllie, which was almost complete.

\* \* \*

Hurricane and drought, civil war, insurrection, rebellion, murder and sudden death were among the important matters under discussion at the meetings of the National Council held in New York, October 8th and 9th. Conditions in China was perhaps the most important matter discussed, and particularly the whole question of the registration of schools which had to come up again because of changed conditions in China, and because of the different interpretations given to the resolution that was passed just prior to the last General Convention by the department of missions. It seems that Dr. John Wood, executive secretary, interpreted it one way while to several of the bishops in China it meant something quite different. So the matter was discussed again for many hours, with Bishops Graves and Roots present. It was finally decided to let the bishops in China decide whether or not our schools and colleges should be registered, since it was clear that no uniform policy could be promulgated so far from the scene of action as 281 Fourth Avenue. The problem, as you know, is to save our schools for service to the people of China without subverting their purpose or destroying their Christian character. The Nanking government, through their demands for registration of schools, makes



this extremely difficult, but all agreed that the bishops in the field were better able to handle it than anyone else, so the matter is to be left to them, 'with the confident belief that no one of these bishops will ever compromise the great Christian purpose for which these schools were founded.'

\* \* \*

The Council also is to raise a fund for the support of Mrs. Fung, widow of one of our Chinese clergy who was murdered by the communists this past summer, leaving her alone with several children. The bishops in China were also authorized to pay a small allowance for children of Chinese clergy, catechists, Bible women and teachers, who in many instances are now receiving barely enough for the lowest necessities of life.

\* \* \*

There is rebellion in Brazil, as we know from the newspapers. But the only word that came from that country from our bishop there, Bishop Thomas, was that the long awaited class room building for the Southern Cross School in Porto Alegre had been started. This school is the chief source of candidates for the seminary which trains clergy for the Brazilian Episcopal Church. As previously reported, an appropriation of \$25,000 for the new building was made in 1928.

\* \* \*

The Episcopal Church is being urged by many to take up missionary work in India. At the Council a communication from Archbishop Westcott of Calcutta was read, renewing a formal request that we should enter that field. The matter has been referred to a committee consisting of Bishop Francis, Bishop Tucker, Mr. W. G. Peterkin, Mr. Samuel Thorne, the Rev. A. B. Parson and Dr. John Wood.

\* \* \*

There has recently been organized the Laymen's Foreign Missions Inquiry, the purpose of which is to make a comprehensive appraisal of foreign missions.

Data will be gathered in regard to conditions of life and thought in Japan, China and India, including Burma; and in regard to the history, achievement, aims, policies, personnel and activities of the missionary bodies concerned, and of the related agencies in these fields. Attention will be given both to current conditions, and to trends during recent decades.

The inquiry is to be conducted under the general direction of a group of laymen, members of the Communions whose foreign mission boards have expressed approval of or interest in the plan. So far, the boards of the following Communions

have expressed such approval: Presbyterian North, Methodist North, Congregational, Baptist North, United Presbyterian, and Reformed Church in the United States; to which may now be added that of the Episcopal Church.

The inquiry will, it is expected, be divided into three stages, fact-finding, appraisal, and final report or findings. During October, the "fact-finders" are starting in groups of approximately ten each for India, China and Japan. They expect to spend about eight months in fact-finding and will then prepare their data for the information of the appraisal commission.

It is of special interest that Mr. Harper Sibley of the National Council, and Mrs. Harper Sibley of the Woman's Auxiliary Executive Board (its chairman for the coming year) have each been invited by the Inquiry to become members of the appraisal commission.

\* \* \*

Among many financial items reported to or acted upon by the National Council were the following:

Receipts to October 1st, as previously reported, totalled \$1,532,006.98. This amount of collections applicable to the quotas was at that date \$2,379.50 ahead of 1929, but \$135,363.91 below the figure for 1928.

Seven designated legacies were reported, eight undesignated legacies, and eight special bequests. Among the last was the sum of \$4,500 bequeathed to Bishop Paddock which he has given to the National Council. The Council expressed its deep appreciation of this action.

\* \* \*

As a part of the reorganization of the National Council last spring it was decided to drop several jobs, among them that of assistant secretary of the department of social service. At the Council meeting the other day this office was restored. Also the original plan of combining in one office the work of adult religious education and missionary education is not to be carried out. Instead there is to be a secretary for each job.

\* \* \*

Dean Benjamin Dagwell of Denver was elected by the Council to fill the unexpired term of Bishop Georgc Craig Stewart, who automatically retires since he was elected as a presbyter.

\* \* \*

Bishop Sanford, arriving in New York for the Council meeting, was taken ill and has been in St. Luke's hospital for rest and examination.

\* \* \*

At the request of the Girls' Friendly Society the Council appointed a committee of advice, especially to

consider with them the findings of the Society's National Council meeting held in Chicago last week. The committee members are Bishop Reese of Georgia, the Rev. Robert S. Chalmers, and Mr. Harper Sibley.

\* \* \*

The executive board of the Woman's Auxiliary met at Summit, N. J. October 2-5, and at the Church Missions House, New York, on the 6th. As usual there were reports of the secretaries, and also addresses by Dr. John Wood, who spoke of affairs in China; the Rev. C. E. Snowden on the Advance Work Program; Mrs. W. Blair Roberts on Lambeth Conference; Mrs. Charles H. Boynton told of her winter in Palestine. There was considerable discussion also of the study of missions to be made by the Laymen's Inquiry and the board sent a resolution to the National Council expressing their enthusiastic approval of it.

\* \* \*

Miss Elizabeth Matthews was nominated as presiding officer for the convention of the Woman's Auxiliary to be held in Denver next September at the time of the General Convention.

\* \* \*

Bishop Creighton of Mexico is adding to his tasks in that field the new office of domestic secretary at the Church Missions House. He returned to Mexico following the meeting of the National Council but is to return to New York in December and will take active charge of this new work on January first. He is to remain in charge of the missionary district of Mexico, just as Bishop Burleson remains in charge of South Dakota even though he is also assistant to the Presiding Bishop with important duties at the Church Missions House.

\* \* \*

There will be many who will regret that Bishop Creighton, who has done such exceptionally fine work in an exceedingly trying field, is to have his interests divided.

\* \* \*

The Rev. Robert P. Frazier, director of the Advance Work program of the Church, reported to the National Council that 76 dioceses had accepted projects, six had refused and seven were undecided. Four Auxiliary branches have also accepted projects.

\* \* \*

The department of missions on October 7th appointed ten missionaries for the domestic field, one for Porto Rico, two for Alaska, two for China, one for Honolulu, one for the Philippines and two for North Tokyo.

\* \* \*

As a result of an endeavor to secure an endowment fund of one hundred thousand dollars the Centennial Endowment Committee of Be-



thesda Church, Saratoga Springs, New York, has announced that the objective has been over-subscribed by nearly five thousand dollars. The entire fund was raised within a period of ten days, following a preparatory period of several weeks. The program was organized and managed by the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund.

Through an arrangement between the vestry and the corporation, subscriptions were made upon an insurance basis, by which method, subscribers were asked to make annual payments amounting to only six per cent of the principal sum they subscribed, over a maximum period of fifteen years. "In this manner," said the Reverend Irving G. Rouillard, "donors could give substantial sums without burdening themselves with large payments or cash contributions. By no other method could such a striking result have been achieved."

The Church Life Insurance Corporation is at present making preparations to carry on an Endowment Program for the Church of the Holy Trinity in Brooklyn, for the sum of \$375,000. The facilities of the Corporation, which has its offices at 14 Wall Street, New York, are available to dioceses and parishes without cost, it was announced recently.

\* \* \*

The young people's fellowship of Rhode Island is to purchase and conduct a camp. The last diocesan convention authorized investigation of such a project. Since then, under the direction of the Rev. A. R. Parshley of Bristol, they have had the advice of experts. The committee is to meet again shortly when it will probably be decided to go ahead and raise the \$10,000 that will be needed. The young people themselves are to contribute a large part of the labor.

\* \* \*

Thirty out of a possible thirty-three clergymen of Southwestern Virginia attended the clergy conference held at Roanoke, October 6th-8th. We gave you the list of speakers a week or so ago so we won't present them again. The report comes in, however, that it was a bang-up conference, full of pep and ginger.

\* \* \*

Nine of the charter members of the Girls' Friendly at St. Paul's, Troy, N. Y., were present at the fiftieth anniversary of the society celebrated on October 12th.

\* \* \*

One hundred and sixteen laymen of the diocese of Long Island sat down at the dinner which opened the conference for laymen, held at Garden City on October 3rd-5th. Speakers: Bishops Stires and

Learned; Rev. Charles Henry Webb, director of the Church Charity Foundation; Rev. Allen Evans, who spoke on the fall program and the Every Member Canvass.

\* \* \*

The first appearance of Dr. Gilbert as the Bishop Suffragan of New York will be at the annual luncheon of the Westchester county branch of the Church Mission of Help, to be held on the 30th at Bronxville. He is to share the program with Judge Smyth of the Westchester County Children's Court and the Rev. J. Wilson, president and chaplain of the CMH in New York.

\* \* \*

More than 200 teachers have enrolled in the School of Practice for Church school teachers in the diocese of Pennsylvania. The school opened at the diocesan normal school October 9th.

\* \* \*

The Annunciation, Philadelphia, is to sell its property and rebuild in one of the suburbs of the city.

\* \* \*

Young People's Fellowship of the diocese of Harrisburg met at Christ Church, Williamsport, October 3rd-5th. There was a large attendance and splendid addresses, with the chief interest in a fine talk by the director of religious education of the Williamsport Y. M. C. A. on the "New Sex Chivalry." He pleaded for a thorough understanding of the subject, stressing the fact that it is responsibility of the home and the Church to teach it.

\* \* \*

The first Children's Mission under the auspices and following the plans of the College of Preachers, Washington, was held at All Saints, Omaha, Nebraska, October 5th-12th. It was conducted by Dean Raimundo de Ovies of Atlanta.

\* \* \*

On a recent Sunday morning the cornerstone of the magnificent stone parish house of St. Stephen's Church, Wilksburg, Pa., was laid by Bishop Mann, assisted by the rector, the Rev. William Porkess, who during his rectorship has built this up to be the largest parish in the diocese. Oh and I must tell you that among the forty articles placed in the box of contents was a copy of this publication.

\* \* \*

I must hasten to correct an error in the news for last week. We reported that the Rev. J. F. Brownlee of the diocese of Bethlehem had resigned and was to enter the Roman Church since he was sure our Church denied the Real Presence. He did resign, but when Bishop Sterrett assured him that there was nothing to

prevent him from being an Episcopalian and also believing in the Real Presence of our Lord in the Holy Communion he reconsidered. He has been placed in charge of a church in that diocese.

\* \* \*

Bishop Moreland and Archdeacon Porter of the diocese of California were the speakers at the two convocations of the diocese of Sacramento, held at Napa on the 1st and at Colusa on the 8th.

\* \* \*

Bishop Mitchell of Arizona was the leader at a three day conference for clergy and laymen of the diocese of Sacramento. It was held at Lokoya Lodge in the mountains above Napa.

\* \* \*

The 13th annual nationwide corporate communion of men and boys of the Church will be observed on the first Sunday in Advent, November 30th. Because of the Faith and Youth program during the preceding weeks it is expected that an even larger number than usual will take part this year.

\* \* \*

Who is responsible for this remark I do not know beyond the fact that he is a famous preacher; "As I look around Christendom the Anglican Church seems to be about the only religious body in which faith is not afraid of reason nor reason ashamed to adore."

\* \* \*

The canonical business relative to the translation of Bishop Morris from Panama to Louisiana has been completed and he became, officially, the bishop of Louisiana on September 24th. He arrived in New Orleans on the 18th of October and a service of Induction is to be held at Christ Church Cathedral on the 28th. That noon there will be a luncheon for the bishop and his clergy and in the evening a reception under the auspices of the Church Club of Louisiana.

\* \* \*

Misfortunes come in bunches 'tis said, and but little effort has to be made to convince the Rev. Sisto J. Noce, Sharon, Pa., of that fact. William, his son, was returning home from Youngstown, Ohio, in his father's automobile. He gave a ride to a couple of hitch-hikers. They held him up at the point of revolvers, forced him to drive to a lonely country road, where they bound him, robbed him of a small sum of money, a \$50 watch and took the car valued at over \$1000. The car has not been recovered. Two nights later the home was broken into and robbed. Then on the evening of the 7th Mr. Noce had a fall which resulted in his entering a hospital for an operation on



the 12th. Mr. Noce, in case you do not know of him, is one of the clergymen of our Church, ministering most successfully to the foreign born. He has two active congregations, one of Italians and the other of Slovaks.

\* \* \*

The service last Sunday at the Cathedral of St. John the Divine, New York, was for doctors and nurses, the Dean preaching on St. Luke. The preacher in the afternoon was the Rev. Phillips E. Osgood of Minneapolis.

\* \* \*

One hundred clergymen met at St. James, Skaneateles Lake, N. Y., as guests of Bishop Fiske, the occasion being the fifteenth anniversary of his consecration. There was an address by Bishop Davis of Western New York, and an address by Bishop Fiske. At the luncheon the Bishop was presented with a beautiful watch.

\* \* \*

The Rev. Charles H. V. Turner, Grace Church, Waycross, Georgia, died suddenly the morning of October 9th.

\* \* \*

St. Thomas Church, Alamosa, Colorado, was consecrated by Bishop Ingley on October 5th. The new church is the most beautiful structure in the whole San Luis Valley, which it serves, and will mean much to the Church work in this extensive territory. The Rev. Harry S. Kennedy has been the rector there for the past year.

\* \* \*

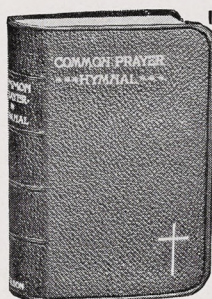
Rev. Herman Ebert, for the past two years in charge of St. Alban's, Syracuse, N. Y., in response to ur-

gent requests from his former parish at Willard, N. Y., has returned there. He is also in charge of three nearby missions.

\* \* \*

The value of the Church to modern life is the theme of five broadcasts over station WOR, sponsored by the diocese of Long Island. The first broadcast is on October 29th from 7 to 7:45 in the evening with Bishop

Stires as the speaker. Speakers for the other broadcasts on the following Wednesdays at the same hour are to be Judge Mortimer W. Byers of the Federal Court, warden at the Messiah, Brooklyn; Bishop Larned; Dr. Lewis B. Franklin, treasurer of the National Council and vestryman of St. George's, Flushing; Hon. Charles H. Tuttle, nominee for governor of New York and vestryman

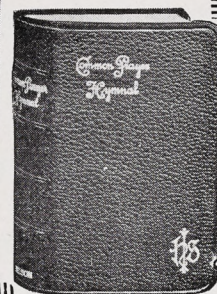
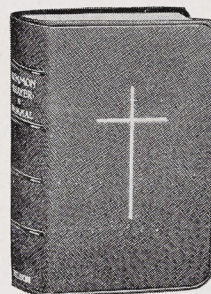
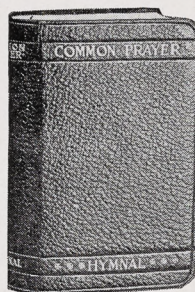


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\* \* \*

Rev. Nelson M. Burroughs, St. Mark's, Syracuse, has accepted the rectorship of St. John's, Troy, N. Y.

\* \* \*

St. John's School, Salina, Kansas, opened with an enrollment of 84 boys. Bishop Mize is the head of the school and his son, Rev. Edward M. Mize, is chaplain and teacher of history.

\* \* \*

St. Mary's School and Junior College, Raleigh, N. C., opened its 89th year with a beautiful service at which both Bishop Cheshire and Bishop Penick were present. The Rev. Warren W. Way, rector, reports that the enrollment this year is large, with girls present from every southern state, from all along the Atlantic seaboard, from as far west as Colorado and from China.

\* \* \*

The clergy of the missionary district of Salina (Kansas) met at the Bishop's House recently for a day of conference to discuss the work of the district and the plans for the Every Member Canvass.

\* \* \*

The Rev. Ernest V. R. Stires, rector at Bellrose, Long Island, has accepted a call to All Saints', Richmond, Virginia.

\* \* \*

Rev. Theodore Ludlow, head of adult religious education of the National Council, is to address the clergy of the diocese of Chicago on October 27th. Mr. Ludlow is also

to make several other addresses while in Chicago on the subject of adult religious education.

\* \* \*

Professor Easter and Professor Gavin, both of the General, are giving courses at the teachers training school of Long Island which meets each Monday evening at St. Ann's, Brooklyn. The diocesan rally for Church school officers and teachers was held at St. Ann's the other evening, over 300 being there for the dinner.

\* \* \*

Rev. J. Arthur Swinson, missionary to the Virgin Island, was the speaker last week at a service of the Church Service League of Massachusetts, held at St. Paul's Cathedral, Boston.

\* \* \*

Mrs. Evelyn A. Cummins, wife of

the Rev. Alexander Cummins of Poughkeepsie, N. Y. was the author, over a pseudonym, of an article on the Episcopal Church which appeared recently in a Roman Catholic weekly. The article complained of the

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multitude of "parties" that exists in the Episcopal Church, saying that "parties and schools of thought in the Episcopal Church are about as numerous as stocks on the list of the New York Exchange." She went on to state that there is no consistency in the teaching of the Church; that a person might visit one parish and think he was in a Roman Catholic church and then go across the street to another Episcopal Church where the service was like a Quaker meeting.

The article was mentioned last Sunday in the sermon preached at St. Bartholomew's, New York, the Rev. Robert Norwood, who said that it was the glory of the Church that it allowed freedom of thought and expression. "It is a part of the very richness of our faith," said he, "that both Peter and Philip have their place and their task in leading souls to Jesus."

\* \* \*

The church club of New York has interesting luncheons during the year to which special speakers are invited to meet and address the Club members. The first of these luncheons was held on the 21st. The Very Rev. Milo Hudson Gates, dean of the Cathedral, and the Rev. Charles K. Gilbert, Suffragan Bishop-elect of the diocese of New York, were the speakers and guests of honour.

\* \* \*

Rev. Charles O. Brown, Dodge City, Kansas, has been called to Trinity Church, Milford, Mass.

\* \* \*

The diocese of Montana has been presented with \$10,000 by a Churchman who wishes to have his name withheld, the sum to go into the missionary endowment fund, bringing the fund to \$94,000. They hope before the year ends to have \$100,000.

\* \* \*

I thought he would sooner or later. I have kept track of addresses on the Lambeth Conference and I am sure that we have reported addresses by every bishop who attended, except Bishop Oldham of Albany. I was beginning to wonder if he was ill or something. But he is all right. He spoke on the subject of the Lambeth Conference at All Saints' Cathedral, Albany, on a recent Sunday. As a matter of fact he spoke twice, once in the morning and again later in the day.

\* \* \*

Bishop Carson has been making frequent trips between Port au Prince and Santo Domingo City, carrying relief to the sufferers of the hurricane of September 3. Returning to Port au Prince on September 22, Bishop Carson found many food supplies that could not be sent over to Santo Domingo by air-

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plane. He, therefore, took charge of them and offered to make personal delivery. "The Haitian Government," he says, "put three trucks at my disposal. The trip took about thirty hours. To get across a certain river, the bridge of which was entirely destroyed, it was necessary to have twenty oxen pull the trucks across, one at a time. My own modest Buick required four. It was rather hard on the springs and other parts of the car but a real satisfaction to have gotten across. In fact I ruined my car and have had to get another at a cash cost to myself of \$750."

The Port au Prince press and people are very appreciative of the help our Church gave to Haitians resident in the Dominican Republic and in general the way in which it showed its desire to serve people in distress. The Bishop received a letter of thanks from the President of Haiti and a call from the Dominican Minister to Haiti, to express the appreciation of his Government. "The President of Haiti," says Bishop Carson, "was particularly cordial in a talk we had together after my return."

\* \* \*

Thirty-five missionaries, including a flock of Bishops, are to conduct an intensive missionary campaign in the District of Columbia and adjoining territory from November 16-23. Among the bishops to hold forth will be Bishops Abbott, Johnson of Colorado, Quin of Texas, Remington of Oregon, Cook of Delaware, Dallas of New Hampshire, Strider of West Virginia and Booth of Vermont. More about this later.

\* \* \*

The diocese of East Carolina has received \$7000 by the will of the late Miss Sudie Hargrove, for many years a communicant of our church

at Faison, N. C. She also left to the diocese a farm of 800 acres with the provision that it must be held by the diocese for at least 100 years.

\* \* \*

The extent of the work of the City Mission in New York is difficult to imagine. Its current expenses are nearly \$300,000, and its needs are greater still. Its work is in 65 institutions and three churches, and in

the courts and at Ellis Island. To quote only one figure from the report of the Mission's ninety-eighth year, the chaplains had more than 4,300 celebrations of the Holy Communion, public and private, during the year, received by over 30,000 communicants.

\* \* \*

The synod of the 2nd province, New York and New Jersey, is to be

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held at Atlantic City, November 11-13. The Rev. G. Lansing Putnam of Atlantic City is the chairman of the entertainment committee.

\* \* \*

The Rev. J. Kenneth Morris of Tokyo, Japan, addressed several church groups in Charleston, S. C., recently.

\* \* \*

Mr. Edwin S. Gorham, genial publisher and bookstore merchant of New York City, who is known to Church folks the country over, observed his 80th birthday on a day last month. This year he also celebrated his 50th in the book business.

\* \* \*

Synod of the province of the Northwest met recently at Miles City, Montana. Bishop Fox led a conference on Church extension; Rev. L. B. Whitemore of Grand Rapids, Michigan, led a conference on the children's crusade, and there were speeches by Bishop Schmuck of Wyoming, the Rev. Fred Clayton of Omaha—ah, yes, Lambeth of course, on which subject three bishops held forth, Bishop Faber, Bishop Roberts and Bishop Irving P. Johnson.

\* \* \*

Here is a new bit of church financing. At St. John's, Buntyn, Tennessee, they wanted to put an addition on their parish house. They didn't ask for money. Instead they asked for doors, windows, sills, rafters etc. When these were donated the men of the parish took off their coats and put up the building themselves.

\* \* \*

Toward the end of the episcopate of Bishop Spalding of Utah, the late Mrs. Mary Emery of Cincinnati gave funds to build a student house for boys at the University of Utah. It is a fine building, with rooms for about forty boys, a small chapel, quarters for the manager and his family, a fine large commons room, an auditorium seating about 150, dining-room and kitchen, barber shop, pool room and storage rooms. The house stands just off the university grounds, at the main entrance. There are two tennis courts on the property.

Since 1924 the direction of the house has been in the hands of Mr. Frank Gregory, whom to mention is to praise, for his excellent management. Not many missionary dioceses have a self-supporting student house well located and well run.

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better than in most student places," some one testifies who is familiar with the place. Out of this income Mr. Gregory pays all bills, including salaries, upkeep, and some major repairs, such as a new roof. The boys do none of the work of the house. There is a paid staff.

Most of the boys are Mormons. The house is a real influence in the lives of many of them, and a great help towards making the Church known and respected throughout that Mormon field. It is a factor in the Church work of the district.

There is an Emery Club, composed of boys in the house and others from the University, for the purpose of having lectures and discussions on subjects not taught fully at the university, and for social purposes. Active discussions take place on theology and religion, led by the city clergy, Archdeacon Bulkley or visitors. The Church leaders would of course like to do more aggressive religious work, but the influence must grow slowly.

\* \* \*

Said the Rev. T. G. Wallace of London, preaching recently in St. Bartholomew's, New York:

"The clauses of the Lord's Prayer are usually regarded as merely individual and personal, whereas they have also a social and civic and national significance. The will of God in connection with individuals is usually regarded as something unpleasant. If a mother is bereaved of her child she may say: 'Thy will be done,' but if a man inherits \$10,000,000, he is unlikely to say this prayer. We stress the passive side of Christianity. We need to dwell on the active side also. It is not merely pious resignation; it is energetic consecration. Here is the secret of prayer. Not my will, but Thine be done. This does not imply passive endurance, but intelligent co-operation. A United States judge said that 40 per cent of municipal expenditure is graft. If so, do not the members of the city councils need the Lord's Prayer, too? Look at the conditions

today—millionaires and paupers, stock gambling, unemployment. All these are practical problems to be solved only if there is a determination to make God's will paramount."

\* \* \*

The Rev. Edward Henry Eckel,

after a service of thirteen years as rector of St. Andrew's, Fort Worth, Texas, has taken up his new work in West Missouri, as rector of three missions; Warrensburg, Harrisonville and Clinton. He is making his home in Warrensburg.

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### Grace Church, New York Rev. W. Russell Bowie, D.D. Broadway at 10th St.

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Daily: 12:30, except Saturday.  
Holy Days and Thursday. Holy Communion, 11:45.

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Rev. Ernest Risley  
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### Trinity Cathedral, Cleveland Dean Francis S. White, D.D.

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Daily: 8, 11 and 4.

### Grace Church, Chicago (St. Luke's Hospital Chapel)

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Holy Days at 10 A. M.

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Week-days: Matins 7:15 A. M.; Mass 7:30 and 8:15 A. M., except Thursdays; Thursdays, Mass 7:30 and 9:30 A. M.; Evensong 5 P. M.; additional Mass, Holy Days, 9:30 A. M.

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