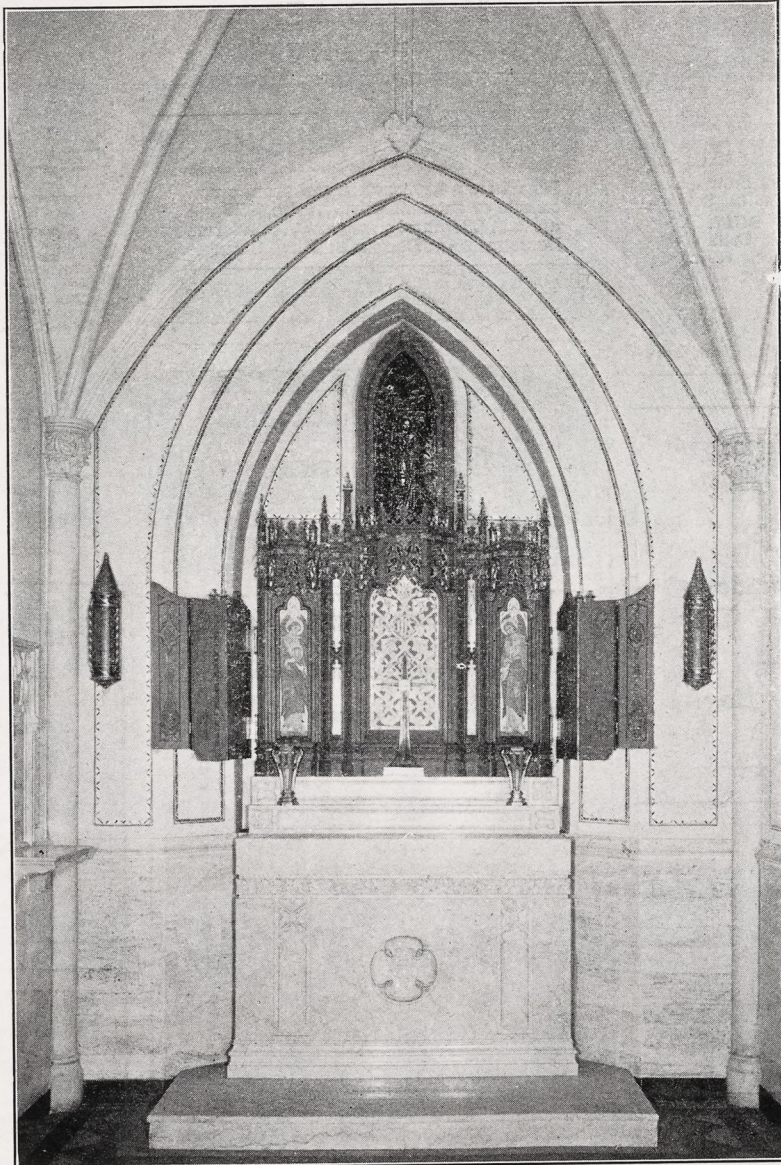


THE CHURCH'S OPPORTUNITY by Bishop Johnson

The **WITNESS**

CHICAGO, ILL., JANUARY 29, 1931



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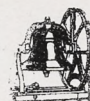
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THE WITNESS

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THE CHURCH'S OPPORTUNITY

An Editorial by

BISHOP JOHNSON

IT HAS been intimated that the National Council of the Church is concerned over the prospects of an adequate income to carry on all of its work for the current year.

This reminds me of a statement recently made to the effect that in previous periods of depression people were disciplined to hardship by reason of their faith and practice, but that the present generation is softened by self indulgence and by the weird cults which have their foundation in intellectual curiosity and in a desire for material health and wealth. Certainly we are not equipped to endure hardness as good soldiers of Jesus Christ.

One wonders how much our faith would stand up under persecution. Somehow it lacks those qualities of grit and grace which are essential to overcome the world. In Russia the world hates religion. In Europe the world patronizes religion. In America the world is more genial and less intense. We dabble in religion, jest about sacred things, or treat the whole thing as a field for psychiatry.

We will do anything but make sacrifices for our belief.

People are constantly asking, "What is the matter with the Church?" The answer is obvious. We are. Fortunately for us the Church is stable. The faith is embodied in her formularies and is not subject to initiative and referendum. The Lord only knows what the faith of the Church would become if every prominent rector could modify it to suit the needs of his influential laymen. It is hard to believe the faith once delivered to the saints, but it would be impossible to believe the faith amended by those who lack either the character or the ability to interpret God's purposes to man. The worship is conserved in our liturgies which represent the accumulated experience of centuries and it cannot be diluted into brightening the corner where you are by those who are on too familiar terms with diety.

THE mission of the Church is determined by the commandments of the Master, who bids us to come unto Him, not that we may be coddled by Him, but that we may be His instruments in a world wide program of evangelism. There is sufficient diversity in faith and worship, but not to the point of disintegrating the stable rock upon which she is founded.

Her mission is not to originate a faith, not to develop the faith. Like the chemist in the laboratory we do not expect to find new elements, but to use those provided by the Creator for our combination and application.

The vital question for the midgets who make up the body of Christ is not whether the Church is good enough for them, but whether they have the grit and the grace to take such a place in it as to enable men to see their good works and glorify not them but their Father in heaven.

It is perfectly true that the National Council is liable to err. It lays no claim to infallibility but joins with us all in protesting against such claim. It does, however, conduct its business with as much intelligence and with greater conscientiousness than is usually found in corporations.

Possibly the present mess in the business world is a sign that our financial supermen are not so cocksure of themselves as they were a year ago last fall. All of which illustrates the truth that any theory which does not provide for every emergency is imperfect.

For every dollar which you contribute to the program of the Church I am satisfied that ninety cents is used as carefully and satisfactorily as you would use it yourself. Why focus your attention so meticulously on the ten cents? It is a specious excuse for holding back, but not a sufficient reason. These alibies that are offered form an interesting commentary on our devotion to the Master.

HERE is a church that spends a goodly sum on music but cuts down its support of the accredited missions of the Church. If I had to listen to music that was paid for by the missionaries of the Church I wouldn't "like it if it was good."

Here is another church that excuses itself from its obligations to the Master's commands because a bishop is theologically out of step with its practices. It is an interesting study in ethics which eliminates sacrifice in the interest of uniformity.

As a matter of fact there has never been a time when an internationale of good will is so much needed and an internationale of hate is so imminent as today. The old order of potentates is breaking down; the economic, social and political fabric is tumbling down. The world is without form and void.

What is coming out of the chaos?

Without God as the center of our spiritual solar system you can choose between Stalin, Mussolini, Lloyd George, Henry Ford, Sinclair Lewis, Bertrand Russell, Amy McPherson, Mrs. Eddy and some other leaders. Human nature will hive around some queen bee.

"As for me and my house we will serve the Lord."

There is just this to be said: once more darkness broods over the earth and many men love darkness rather than light for obvious reasons. The Church has never failed to lighten men's paths. It will not fail now. It is the greatest illuminating planet on earth. It is merely whether we will do our share now in supporting the Saviour of the world or whether a new generation must be the instruments of His grace.

I question whether there is a more important duty for us today than to support the Church in her program more generously than ever before.

It is so hard, however, to get people to treat the seat of a disorder. It is so much easier to apply an anaesthetic and avoid the pain which is the inevitable result of our own indiscretions.

The disorders of the times is really the test of our faith.

The world's bewilderment is the Church's opportunity.

Let's Know

By

BISHOP WILSON

RIDDLES

A RIDDLE is sometimes amusing to us; more often it is likely to be considered a dull, low form of humor. In ancient times, however, it served a much more useful purpose. It was one of the chief means of entertainment at social gatherings among the Jews and it was also used in a more serious vein for purposes of instruction. One who was an adept at propounding and answering riddles was counted as a "wise man."

Probably this was the field in which Solomon gained his reputation for wisdom. In the opening section of his famous book of Proverbs the theme is stated: "to understand a parable, and an obscure saying, the sayings of the wise, and their riddles." Read the thirtieth chapter of Proverbs and see how much of it is in riddle form with the answers provided. When the Queen of Sheba visited Solomon she came "to prove him with hard questions" and she found him wonderfully wise. Josephus tells us that Solomon and Hiram, king of Tyre, were on exceedingly friendly terms and showed their friendship by a prolonged exchange of riddles. The one who failed to answer a riddle sent to him by the other was obliged to pay a fine. Solomon excelled in this kind of contest, and took away such a large amount of Hiram's cash that the Tyrian king finally hired a clever man to assist him, and so he got his money back.

The classical example of a riddle in the Bible is, of course, the one which Samson put to the Philistines. It was started merely in the form of a social pleasantry though it ended in a feud which lasted during the remainder of his life. Samson gave a party to a number of Philistine young men in honor of his approaching marriage. In the course of the festivities he made them a sporting proposition. If they could guess his riddle in seven days, he would give them thirty linen wrappers and thirty fine garments; if they failed, they were to pay him a similar forfeit. But they cheated on him, prevailing on his bride to worry the answer out of him. Samson paid the price but made the Philistines suffer for it—and then the feud was on.

The Jews used to teach their children the language by giving them riddles to wrestle with. For instance, there is a Hebrew word with a "d" in it which means she-mule. Remove the "d" and you have the word for heifer. The letter "d" was called "daleth," but that word also meant a door. So the riddle put it: "There was a she-mule in my house; I opened the door and she became a heifer."

Or here is another one. "There was a woman in Egypt who brought forth at one birth six hundred thousand men." When the answer was found, one learned that this woman of such prodigious fertility was Jochebed, the mother of Moses. In praising their national hero, the Hebrews used to say that Moses was himself equal to the whole armed host of Israel that came out of Egypt. Therefore the mother of Moses conferred that amount of man power upon Israel when she gave him to a waiting world.

We do not find childish riddles in the New Testament Gospels, but it is no wonder that our Lord found it advisable to teach the people in parables. They were used to thinking in such terms and would respond to illustrative stories far better than they would to straight instruction. In that respect we are not much different today. We remember the story of the Prodigal Son, with the moral which accompanies it, more than we would a string of blunt directions to—abandon your evil ways, repent of your sins, and behave yourself.

THE IDEAL LAYMAN

By

BISHOP T. F. DAVIES

IN THE first place, he is one who represents to the world what Christ means by a good man. He is a man of high standards of morals and righteousness and behavior, and does his best to live up to them. He is an eager man, on fire with the vision and the opportunity, anxious to make his life tell for God and His Kingdom. He is a happy man, for in measure, he realizes the Beatitudes. His Christianity is to him a glory—the glory of being in action according to a divine standard. His standard, in brief, is God. He is a serious man, for he realizes that in some sort he exemplifies and illustrates the Church of God to the world. This layman is a man of firm faith, who believes with all his heart that Jesus Christ is the Son of God, Light of Light, Very God of Very God, his only Lord and Saviour—a man who thinks of things in terms of the Cross, and measures the worth of things by that standard.

He is a man of unquenchable hope. This member of Christ never thinks or says that the forces of God cannot conquer evil, nor that the Church is powerless and ineffectual in a perverse world, rather does he live the belief he professes—"I believe in God the Father Almighty"—the belief in creative and all-sovereign love. He believes that "the Church is touching more lives, and touching them in more quickening and ennobling ways, than in this land she has ever done before." If he serve, as such a man will, as warden or vestryman, he will appreciate the paralysis of a non-worshipping vestry, and realize the power of worship and praise and thanksgiving and the contemplation of and communion with God. So far from fulfilling Lord Stowell's conception of the duties of a church warden, namely, that it is an office of guardianship, observation and complaint, he never criticizes the working of the Church unless it be suggestively and constructively, for he sees the Church less in its imperfect condition and more as it lives in the mind of Christ. He is not content with a vestry with committees on finance and care of property: he likes a vestry with committees on worship and evangelism and teaching.

HE IS a man of infinite charity, who loves his fellow men. The Church means to him the habitation of creative love. The cause of missions does not seem to him an irksome and crippling duty, because he sees beyond the machinery to the functioning of God's love. Missions mean to him the establishment of God's Kingdom in the hearts of men. He is interested in all human brotherhoods, unions, fellowships—in all that will bind men together in a good cause; but to him there is one effectual and abiding brotherhood, ordained of God, Whose Head is Christ—namely, the

Christian Church. Church-manship, to him, means the love with which Christ loved the Church and gave himself for it. With all humility and charity, and appreciation of others, he believes that there is no fitter or finer instrument in the Hand of God for the salvation of the world than that branch of the Church to which he owes allegiance. He believes in its divine origin and supernatural grace. He glories in its hallowed and reverent worship. He rejoices in its heritage, its order, its continuity, its tradition. He appreciates its magnificent organization. While he is devoted to his own parish, he knows that the unit of the Church is the diocese. To him the diocese appears what it really is—an absorbingly interesting and vital thing, perhaps the most abiding organization on earth, which will out-last dominions and governments. And so he seeks a place in diocesan life, because he feels that therein he is taking his part in something that will go on throughout the ages in the establishment of the Kingdom of God on earth. The well-being of the diocese, its projects, its policies, its problems, its opportunities, are things that touch him closely because he realizes that with these are bound up the issues of God's Kingdom. It occurs to him, as it does not to some, to support his diocese, and to make it a worthy unit of that mighty army, which we call the Church of God. There is something in today's appreciation of effective organization that is more and more recommending the diocesan system to thinking persons.

SO THE godly layman has a very high conception of what the Church means. He wants it to be the great city of friends. In short, the Church bulks very large in his life and he loves it with all his heart, believing it to be Christ's body, through which Christ seeks to express His will and to release the energy of His grace. He believes in the Power of God—the continual outflow of God's inmost being into man's life through Christ. As one of our own presbyters has drawn the picture, he is a man of principle and conviction who places the Church and her interests before anything else. Such a man penetrates to the heart of Christianity and knows how to make his service effective. He is progressive because he believes the Holy Ghost is still leading us on. His life, humble though it may be by earthly measures, is touched by the glory of God. If I should attempt to sum up the character of this godly layman in a sentence, I should say he was one who expresses by his life that ascription which we commonly venture to append to our Lord's prayer, "for thine is the Kingdom, and the Power, and the Glory." I thank God that the Church is producing such men. May He multiply their number!

The Lenten Features

THE first Lenten number of THE WITNESS will be the issue of February 19th. It will contain the first of a series of articles on "The Place of the Church in the Modern World." These articles, written by a distinguished group of Church leaders in different fields of work, are prepared with study and discussion groups particularly in mind. Those to contribute are Bishop George Craig Stewart, who will write from the point of view of a bishop of a great diocese; the Rev. W. Russell Bowie, the rector of Grace Church, New York, who will present the point of view of the rector of a leading city parish; the Rev. Harrison Foreman, an expert in the rural church field; Mr. Henry S. Dennison, the head of the Dennison Tag Company, who will write as an employer of labor; Mr. Oscar Ameringer, leader of the miner's union and a labor leader of unusual ability; the Rev. LeRoy Burroughs, student pastor at Ames, Iowa, and one of the foremost leaders in this difficult field; Dr. Lewis B. Franklin, vice-president of the National Council who will present the subject from the point of view of a national Church official, and Vida D. Scudder, professor at Wellesley College and author of distinction.

We believe that these articles will furnish excellent material for Lenten discussion groups. In addition to this series there will be four articles by the Rev. John Rathbone Oliver, eminent clergyman, author and psychiatrist, whose writings are familiar to all readers of this paper. These in addition to the usual articles by Bishop Johnson and the other members of our editorial staff.

The first Lenten number is that of February 19th. An announcement of prices for bundles is found on page 10 of this issue. Orders must be in not later than February 12th.

More About Candles

By

IRWIN ST. JOHN TUCKER

THIS topic of candles seems to have awakened more interest—or at least to have called forth more response—than any other liturgical subject. One whom I greatly admire and respect accuses me of having "Sidestepped" the main question—whether the eucharistic candles should be directly beside the cross, or at the ends of the altar. He says "To my mind, the sacramental teaching almost demands their being on either side of the cross. It was the lifted-up Christ that drew all men."

The primary purpose of the candles is to give light on the altar book; the symbolism came later. This is the reason why they are usually at either end of the altar, so that the Epistle and Gospel may be read by their illumination. The other usage is very beautiful, and has the added beauty that after the consecration the sacramental lights are directly beside the sacra-

ment. As to which is the "correct" use I do not know; it is an interesting topic for discussion.

Another writer says "The interpretation of the six candles as signifying the six hours Christ hung upon the cross is new to me. I thank you for it." For this interpretation I am indebted to the Rev. John Henry Hopkins.

This correspondent says that his own favorite interpretation is that since the number seven means perfection, six or one less than seven, means that we are still short of perfection, and that the cross fills up this lack. He reminds me that when the bishop is present the seventh candle should be placed behind the cross at the right, signifying the bishop's candlestick of the book of the Revelation. Compare the letter addressed to the angel of the church at Ephesus: "Repent, or else I will move thy candlestick out of its place."

Still another correspondent advances the theory made popular by Cardinal Gibbons, in "The Faith of Our Fathers." Use of candles originated, according to this theory, when Christians were compelled to worship at night and underground. During this period candlesticks of great value were made for these underground chapels. When the ban was lifted, Christians came out of their caverns, but still cherished the candlesticks as memorials of the days of their persecution.

Thus the flames of the candles would take on the added significance of representing their great martyrs and saints who had suffered.

This interpretation is true, as far as it goes, and very beautiful. My objection would be that there has never been a time when artificial light was not needed. In the Tabernacle at Shiloh candlesticks burned in the Temple at Jerusalem, and for that matter in the temples in Egypt. Candles were certainly burned in the Catacombs. But I am convinced that they were also burned in the temples of Athena and of Jupiter. People worshiped before dawn and after dark throughout all history.

The chief reason for the employment of light in worship is that light is the most beautiful of all known things, since on light all other visible beauty depends. Nothing is beautiful in the darkness. "They love darkness, rather than light, because their deeds are evil. Whatsoever doth make manifest is light. Walk as children of light." Obviously, then, worshipers would use light to prove themselves children of light.

But the greatest objection to my previous article under discussion comes from my own Church school, where the children complain that I have always taught them that the altar is a picture of the creed; the candles symbolizing stars, "God the creator of Heaven," and the flowers representing the earth; "God the creator of earth."

"In my previous article I neglected also to mention that the lights represent stars and also the righteous, 'who shall shine as the stars forever and ever'—thus symbolizing the communion of saints, and the tongues of flame at Pentecost.

This is interesting to many. Let us have more discussion.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THE social service commission of the diocese of New York has petitioned the city of New York to make appropriations of two million dollars a month to provide more jobs for unemployed heads of families. The petition, signed by Bishop Manning, Bishop Lloyd, Bishop Gilbert and the Rev. Floyd Van Keuren, executive secretary of the commission, states:

"First, the need is vastly greater than even the present excellent and extensive emergency activities can provide for; and, second from the point of view of humanity, public health, public welfare and general economy, the city cannot afford to have so great a number of otherwise stable families in distress this winter and spring for no other reason than that they cannot find work which they are anxious and willing to do."

* * *

There is pictured on the cover of this issue the Chapel of the Resurrection, mortuary chapel at the Church of the Incarnation, New York, a small and particularly beautiful chapel. It is the gift of Mrs. Woodbury G. Langdon, a parishioner. In connection with it there are three rooms under the vestibule in which the parish is able to care for the dead and to prepare them for burial. Writes the rector of the parish, the Rev. H. Percy Silver; "With the passing of homes, and the multiplying of apartments, it is more and more difficult for those in sorrow to care for their dead. This addition affords not only a place for the preparation for burial, but also a beautiful chapel in which the body may rest before the altar of the Lord until the time for the funeral." The architect of the chapel was Mr. F. De Lancy Robinson, the general contractors were H. C. and H. E. Beaven, the altar, triptych, stained glass (illustrated also in this number) and appointments were made in the studios of R. Geissler, Inc., of New York, the lighting was installed by the Lord Electric Company, and the elevator was designed by Charles E. Dowdall, Inc., of New York.

* * *

Mr. Monell Sayre, vice-president of the Church Properties Fire Insurance Corporation, a subsidiary of the Church Pension Fund, has sent out a communication that contains rather startling facts in regard to fire in-



KENNETH O. MILLER
Comes to Diocese of Newark

surance. From the start of the corporation in the summer of 1929 to the end of 1930 the corporation received in premiums the sum of \$301,000. Its entire loss by fire was but \$2,970.39. This makes the loss 1% of the premiums received. The corresponding percentage of loss for all kinds of property in the United States is 50%. Writes Mr. Sayre:

"The fire loss record of this Corporation shows conclusively the wisdom of segregating for fire insurance purposes the property of the Episcopal Church. It is not good administration for the Church to mix its property with the general mass of property, which has so much higher fire loss. Of course, this is an exceptional year for the Church properties Fire Insurance Corporation. Churches will burn. Also the bulk of our policies have not completed their original term. But it goes to show how low the average loss will be, over a long period. The low fire loss record of the Church Properties Fire Insurance Corporation indicates clearly that the churches insuring with it should reap appropriate financial advantages. The sole object in establishing the Corporation was to benefit the Church."

* * *

The Auxiliary of the diocese of Bethlehem held its annual meeting in Trinity, West Pittston, January 14-15th. There were addresses by

Mrs. F. H. Steenstra, wife of the rector at Mauch Chunk, a representative of the Church Army who told of the work of this organization of laymen, and by Miss Sallie C. Deane who is the provincial representative of the national executive committee on Young People's work.

* * *

A large number of clergymen attended the winter meeting of the archdeaconry of Harrisburg, held at St. John's, Lancaster, Pa., January 12th and 13th. The reports indicated that the mission stations in the archdeaconry are in a healthy condition and that in a few places an aggressive forward movement is under way. The real business of the session came when the parsons went into a huddle to discuss the names of possible nominees for the vacant bishopric. The election for this office was held on Tuesday and Wednesday of this week, and will be reported in these columns next week.

* * *

The annual festival of St. James Church, New York, was observed last Sunday, this year commemorating the 121st anniversary of the founding of the parish. Bishop Fiske of Central New York was the preacher at the morning service and the Rev. Samuel M. Dorrance, rector of St. Ann's, Brooklyn, who was formerly the vicar of Holy Trinity, a part of St. James parish, was the preacher at a service in the afternoon when the two parishes worshipped together. The Rev. Frank Warfield Crowder is the rector of the parish.

* * *

Three fine stained glass windows, done in the antique manner in the studios of Calvert, Herrick and Riedinger of New York, were blessed by Bishop Sterrett at Trinity, Bethlehem, Pa., on January 18th. At the same service he confirmed a class of nineteen.

* * *

Miss Enda Eastwood, department of religious education of the National Council, held a conference for the rural clergy of Minnesota, at St. Mark's, Minneapolis, on the 16th. She spoke of the work among isolated church people.

* * *

At the annual parish meeting at the Ascension, Pueblo, Colo., the rector, the Rev. H. C. Benjamin, asked for the election of two boys of high-

school age to act as associate vestrymen. They will sit in at all vestry meetings. The excuses usually given by men for declining to serve as vestrymen is that they know nothing about Church business. Here are two boys who won't say that. The parish plans to elect two different boys to the office each year. Good idea.

* * *

On January 15th at St. Paul's, Trinity Parish, New York, they had a service for blessing and guidance of the Holy Spirit on the courts of law and the magistrates of our land. This ancient custom is one that has long been observed in England near St. Hilary's Day. The vicar, the Rev. Joseph P. McComas, gave a brief address. After reading for the past months of the conditions of the courts in New York one can rejoice in the revival of the custom.

* * *

The Rev. Robert Frazier, in charge of the Advance Work Program of the National Council, addressed the council of the diocese of Albany on the 16th. The diocese is attempting to raise \$16,000 for the American Church Institute for Negroes as its chore for 1931 for the Program.

* * *

Addressing the women's division of the Cathedral of St. John the Divine on January 21, Bishop Manning announced a gift consisting of the offering taken at the annual festival in York Minster, England. The money is to be added to the fund for the Pilgrims Pavement which is being raised by the Layman's Club of the Cathedral.

* * *

In the absence of Bishop Cross of Spokane, who is also the acting dean of the cathedral, the pulpit at the evening services is being occupied by the laymen of the parish. Judge Webster of the Superior Court of the state spoke on the 18th on "Some evidences of the value of religious instruction." Mr. W. S. Gilbert, junior warden, spoke at a special service for social workers on the 25th and Dr. Penrose, president of Whitman College, spoke on the 11th.

* * *

The sixteenth century morality play, "Everyman" will mark the opening of an ambitious and carefully planned Diocesan Educational Institute for Church Work to take place in Baltimore January 31st to February 4th. The play is being directed by Miss Joy Higgins of Boston and will be presented at the Lyric, Baltimore's largest theatre. The speakers at the Institute will include such church leaders as the Rt. Rev. John T. Dallas, the Rt. Rev.

CERICAL SKETCHES

KENNETH O. MILLER

KENNETH O. MILLER on February 1st is leaving Porto Rico where he has done exceptionally fine work to become the rector of Christ Church, Pompton Lakes, New Jersey. In Porto Rico Mr. Miller built a beautiful new church. And one of the most interesting aspects of it is that the church is used by the white people, the Negroes and the Porto Ricans—the three groups using the same church and getting on famously—which is surely a tribute to Mr. Miller's leadership. Mr. Miller graduated from Yale in 1921, and from Berkeley in 1924. He was then on the staff of Christ Church Cathedral, Hartford, from 1924 through 1926 when he became the rector of St. John the Baptist, San Juan. He was the deputy to the last General Convention from Porto Rico.

William P. Remington, the Rev. James Thayer Addison, William C. Sturgis, and the Rev. John R. Hart. Miss Marston, national educational secretary, will have a class for leaders of Lenten mission study classes.

* * *

Another event of significance happened in Baltimore when Mr. Henry L. Mencken presided at a meeting held at Emmanuel parish house. The occasion was a meeting in honor of Miss Lizette Woodworth Reese, writer of note, under the auspices of the Poetry Society of Maryland.

* * *

The Rev. High Moor is on the front pages of the Atlanta newspapers and is the subject of resolutions being passed by luncheon clubs, the chamber of commerce and other public organizations. The reason for it all is that he has resigned as rector of St. Luke's, Atlanta, to accept a call to be the dean of Trinity Cathedral, Pittsburgh. During his few years at Atlanta he has built up the parish to one of the strongest in the country. Naturally folks do not want him to leave, and an effort to hold him is being made not only by his own parishioners but by the entire city. It is a rare tribute to a man who has done an exceptionally fine job. Magna Cum Laude for him.

* * *

William M. Harris of Waterbury addressed the annual meeting of the Church Mission of Help, diocese of

Connecticut, on conditions discovered in the investigation of over 3500 unemployed. Mrs. John H. Howell of Newark addressed the meeting on the work of the Church Mission of Help. The Rev. Frank S. Morehouse of Shelton, Connecticut, was elected president of the Connecticut board of directors, and the Rev. Sidney Wallace of Portland was elected vice-president.

* * *

The annual dinner of the board of managers and the professional staff of St. John's Hospital, Brooklyn, was held last Monday night. Judge Byers presided and Bishop Stires was the chief speaker. About sixty-five attended. The service of St. John's Hospital has just about doubled since the new building was opened two years ago. The Managers consider that this pretty well justifies their judgment as to the need of a larger, as well as a new and better, hospital.

* * *

Bishop Ingley has just issued his annual prayer card which is distributed to several thousand both within and without the diocese of Colorado. This year's card was prepared especially with the needs of the isolated folk in mind, and includes a simple rule of life, morning and evening devotions, grace at meals, and a preparation for the Holy Communion.

* * *

There is rejoicing in the diocese of Long Island over the report of the diocesan treasurer. First is the gratifying fact that in the difficult year of 1930 the diocese met in full its quota of \$135,000 to the National Council. Another achievement is the fact that 101 congregations met their quota against 95 in 1929, with 82 of them bettering their previous mark. The total contributions of the churches of the diocese for the diocesan budget and for the National Council quota was \$205,889.

* * *

Trinity Church, Geneva, N. Y. has issued a very beautiful brochure illustrative of the history of the parish. This is a part of the campaign to raise the funds for a new parish house. Trinity Church has for a century and a quarter played a very conspicuous part in the life of the diocese and its progress and development is of interest to the whole church.

* * *

Four centers in Brooklyn for courses in teacher training have been arranged by the diocesan board of religious education. Courses are available in the Bible, the Prayer Book, the elements of pedagogy, and

Church school organization. The centers are located at Trinity Church, East New York, All Saints on the Park slope, Christ Church in Bay Ridge, and the Epiphany in southern Brooklyn.

* * *

Bishop Kemerer, coadjutor of Duluth, confirmed his first class the other day at Alexandria, Minnesota. Across the street from Emmanuel Church is the Methodist Church where Bishop Kemerer's father was pastor over forty years ago.

* * *

Bishop Bennett celebrated the tenth anniversary of his consecration recently. There were letters and telegrams galore and a substantial check from a group of laymen of his diocese, Duluth.

* * *

At the annual award of medals to choristers of St. Bartholomew's, Brooklyn, one was given to Henry Dieck for excellence in attendance, he having attended no less than sixteen hundred services and rehearsals in a period of seven years without missing one! Just imagine.

* * *

The convention of the diocese of Duluth is meeting this week at St. Cloud, the Auxiliary holding its annual meeting at the same time. Bishop Wilson of Eau Claire is the guest preacher at the opening service.

* * *

A net increase of 95 in the number of active Brotherhood Chapters was shown by the report of General Secretary, Leon C. Palmer, submitted at the annual meeting of the National Council of the Brotherhood of St. Andrew, held in Philadelphia, Saturday, January 10th. Through economies effected in the office, operating expenses had been reduced, the National Junior Convention was made self-sustaining, and the Brotherhood Camps practically self-sustaining.

* * *

St. James' Church, Westernport, Md., the Rev. R. J. Harkins, rector, participated with the other churches of the Tri-towns community comprising Westernport and Luke, Md., and Piedmont, W. Va., in the observance of Universal Week of Prayer, January 5th-9th. Each evening a special service was held in one of the downtown churches, and an address was given by a guest speaker.

* * *

As a part of the parish of Grace Church, Lockport, N. Y., a mission has been established at Wilson, N. Y., which will be called St. John's. This mission will be served by the



MEMORIAL WINDOW
Chapel of the Resurrection

Rev. Henry Zwicker, and his curates. A building which had been formally occupied by another denomination for church services was purchased and opened by Dr. Zwicker recently for services of the church. There are already twenty-five families enrolled as members of the parish.

* * *

Long Island has established an evening branch of the Woman's Auxiliary for the benefit of those who are unable to attend the present midday meetings. Good idea.

* * *

St. James, East Springfield, Mass., was dedicated by Bishop Davies last Sunday. A class of thirty was confirmed.

* * *

A real event was made out of the annual meeting of Church Service

League of the diocese of Massachusetts when delegates from 211 parishes gathered first at St. Paul's Cathedral and then at Ford Hall. The speakers were Bishop Burleson, Bishop Creighton of Mexico and the new executive secretary of domestic missions, and Dr. Mary James of Wuchang, China.

* * *

President Neilson of Smith College was the speaker last Sunday evening at Trinity Church, Boston, his subject being the relationship between the white and colored races.

* * *

Miss Maude Royden, the world's most famous woman preacher, who several months ago suffered a breakdown in her health, has been spending an extended period in Egypt, and is greatly improved. She expects to

resume her ministry at Eccleston Guildhouse, London, Jan. 25.

* * *

The Rev. Alexander R. Mitchell of Greenville, South Carolina, wishes to warn you against a gentleman named Forrest Drysdale. He drives into town in a pretty Nash, makes himself known to the church of the community and takes a great interest in parochial affairs, particularly the choir and the church school. After establishing himself he asks you to endorse "rubber" checks which soon bound back. Mr. Mitchell says that if he calls the proper thing to do is to have him arrested.

* * *

Two visitors in the diocese of Mississippi; Bishop Carson of Haiti is preaching and addressing parish groups through February 8th. Dr. L. W. Glazebrook is visiting parishes in the interest of evangelism from February first through the 15th.

* * *

Efforts are being made in the diocese of Erie, under the leadership of Archdeacon Harrison Foreman, to seek out and minister to isolated Church people. Miss Edna Eastwood of the department of religious education of the National Council led five conferences on the subject recently at different points in the diocese.

* * *

The convocation of the district of Nevada is to meet at Reno January 24-26th. On the day preceding there will be a quiet day for the clergy led by Rev. Charles N. Lathrop of the social service department of the National Council. On Sunday evening there is to be a missionary mass meeting with Dr. Lathrop, Miss Edna Eastwood of the department of religious education and Bishop Jenkins as the speakers. Another feature of the convocation is to be a banquet held on Saturday evening.

* * *

Bishop Gailor of Tennessee is recovering rapidly from an operation for cataracts so that it is expected that he will resume his regular work soon.

* * *

"The King's Ship," the program for Lent fostered by the department of religious education of the province of the midwest, includes seven services and gives a plan for the devotion, instruction and expressional activities for the season. It supplements the mission study material put out by the national department of religious education.

* * *

The council of the diocese of Mis-

issippi was held at Biloxi, January 20-22nd. Special speakers were Bishop Carson of Haiti, and O. H. Swayze of the college cooperative association. Our correspondent for the diocese reports that due to the drought of last summer conditions in the diocese are deplorable, a number of bank failures adding to the distress. He writes, "There is much suffering from hunger and cold, though our national government has not yet discovered it. It is incomprehensible that a government should permit its own people to starve when it owns

and does not know what to do with millions of bushels of wheat."

* * *

Through the generosity of Mr. Lewis Emery of Bradford, Pa., what was formerly the Reformed Church in Grove City has been purchased and remodeled under the supervision of the priest in charge, the Rev. D. W. Clarke, who did much of the work himself. It is an important center for Church work, being the seat of Grove City College.

* * *

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Grace Church, Toledo, Ohio, has accepted the call to become rector of the Church of the Emmanuel, Corry, Pa., and priest in charge of St. Matthew's Mission, Union City, Pa.

* * *

The Rev. Charles J. Burton, in charge of the missions at Silver Creek and Forestville, diocese of Western New York, became priest in charge of St. John's, Kane; St. Margaret's, Mount Jewett, and Christ Mission, Tidioute, Pa., on January 1, 1931.

* * *

Miss Charlotte L. Brown, of the diocese of Massachusetts, and who for the past ten years has been working in Eastern Oregon, has come to Nevada to take up work as a U. T. C. worker under the direction of the Rt. Rev. Thomas Jenkins. Miss Brown is the first permanent resident Church worker Hawthorne has ever had. For sixty years there has been no church in Hawthorne of any kind. The Diocese of Southern Ohio has undertaken to help build a church plant in Hawthorne to be used as chapel, reading room and social center as well as containing an apartment for the worker. The chapel was opened last Easter and since that time temporary workers have been in charge.

* * *

The Erie Social Hygiene Society, of which the Bishop of Erie is president, passed a resolution at its last meeting commending Bishop Manning for his pronouncement against Judge Ben B. Lindsay's attitude on companionate marriage. Bishop Ward telegraphed, on behalf of the Society as follows: "Accept our congratulations upon the way in which you are upholding the standards of Christianity, morality, and family

life, and upon your sermon condemning Ex-judge Ben Lindsay's book on Companionate Marriage. Character-building forces everywhere will approve your stand."

* * *

The new year has brought several changes in the personnel of the clergy of the Diocese of North Carolina. The Rev. Thomas Trott is leaving Statesville to go to Texas, and the Rev. John Seagle leaves Salisbury to go to South Carolina. The mission work they have been doing has been taken over by neighboring clergy and by the executive secretary. The Rev. Thomas S. Clarkson has been transferred to Raleigh, with charge of the missions at Selma and Smithfield. The Rev. F. Craig-hill Brown has just come to the diocese, and has taken charge of the parish at Southern Pines and of the adjacent missions. The Rev. Thomas F. Opie has left Burlington to go to

the Diocese of Washington. Until a new rector is called, Burlington will be served by the Rev. N. C. Hughes.

* * *

The Rev. C. Bertram Runnals, rector of Calvary Church, Syracuse, spoke on the First Century Christian Fellowship movement before the First District Clericus in Carthage in December, and before the Utica Clerical Union in Grace Church House, Utica, on January 12th.

* * *

Bishop Burleson has urgently commended to his people in South Dakota the giving of one day's income as a special gift to be used for advance work, in addition to all regular gifts. He asked that this special gift be sent to him either on the Feast of the Epiphany or on some specially designated day chosen by the giver. The district of South Dakota was the first to accept its

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* * *

Bishop Remington, at the annual meeting of the Woman's Auxiliary of Rhode Island at St. Stephen's Church, Providence, quoted Paul Warburg to the effect that this country was suffering from a desire for privileged isolation in the world. The Bishop pleaded that the walls of brick which separates the nations should be pulled down and built into highways over which children might pass the more easily among them. He denounced the awarding of the Nobel Literary Prize to Sinclair Lewis as a slam on America. He contended that Lewis saw only the mud in the West where the Bishop in his ministry had found stardust.

Dr. R. B. Teusler, the other speaker of the day, alluded to the vast sums of money that are being spent on cathedrals and the decorations of churches. He stressed the difficulty in raising funds for St. Luke's Hospital, Tokyo, and at the same time argued that the institution was a great investment in international good will and in missionary strategy.

* * *

The original "Social Ideals of the Churches" were adopted in 1908 by the Federal Council on behalf of the denominational bodies making up the Council. In succeeding years this declaration was supplemented and revised.

* * *

The Rev. Stuart G. Cole, curate at St. Paul's, Syracuse, has been appointed chaplain to the 400 Episcopal students at the University of Syracuse.

* * *

Calvary, Utica, N. Y. is to erect a parish house in the near future.

* * *

With increasing understanding of the opportunities of the churches the quadrennial meeting of the Federal Council in 1928 gave instructions that a further revision be submitted to the next quadrennial meeting of the Council.

A committee consisting of Edward T. Devine, chairman, Worth M. Tippy, secretary, and William Adams Brown, Miss Lucy P. Carner, Bishop Charles K. Gilbert, Hubert C. Herring, Hermann N. Morse, Mrs. W. A. Newell, Frank Mason North, Charles Stelzle and Miss Olive Van Horn, have been at work in revision and reformulation for a year. Their report, in the form of a provisional draft which is not to be published, is now being submitted to the churches for critical study and suggestions. These suggestions are to

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be returned to the committee for use in the final revision.

The study of these ideals by our churches is a matter of great importance. They will finally be understood by the public to represent the social convictions and points of view of the Protestant churches of this country. They will serve to guide the churches in their teaching and work. Since they are not at present in final form there is the fullest opportunity to criticise them, and to offer suggestions for deletions, changes and additions. These will be studied with great care by the committee.

The committee offers the wise suggestion that study groups, carefully selected, be set up in local churches, colleges, theological seminaries, councils of churches and independently, to undertake the study. Churches in one communion who desire to make the study should write to the secretary of the committee, Dr. Worth M. Tippy, 105 East 22nd Street, New York, for a sufficient number of the reports for the group. They will be furnished at cost plus postage, which amounts to 5c per copy, \$5 per hundred.

* * *

"There are more Episcopalians in proportion to the total population in Greene County, Virginia, than anywhere else in the entire United States, one in every fifteen," says the Virginia Churchman. One in 15 is certainly very high. Among South Dakota Indians it is about one in 4, and among Archdeacon Goodman's four or five hundred Eskimos in Arctic Alaska, all of whom are baptized, more than one in 3 are communicants.

* * *

"It is great to have the world for your hobby," as a little girl remarked some years ago. If at present the world seems rather a handful, read the "Survey of the Year 1930," in the *International Review of Missions* for January, 1931. The survey is by no means a complacent chronicle of progress and success, though it contains much that is cheering and inspiring. It deals briefly with all the great mission fields, and includes a statement about Roman Catholic mission work. It could be used to fill many hours of intercessory prayer. Concluding, its editors say:

Having read this survey, can we say what are the outstanding things in the missionary world of today? They appear to us to be these: The fact of the increasing world unrest, in the midst of which the Church is set and must work; the recognition

of this fact by the Church and her endeavor to rethink and restate her unchanging message in terms of the need of today; a growing desire for Church union expressed in a sincere search for means to gain it; a steady assumption of responsibility by the younger Churches; a deeper understanding of the possibilities of Christian education; and a deeper under-

standing, too, of the need for evangelism as the only means not only of growth but of existence.

* * *

The name of the late Mrs. Frank Stevens of Swansea, Mass., is remembered for her many gifts to the Church. One of the earliest was the rest house at Swansea, known to many Church people who have found

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refreshment there. During her life she gave \$75,000 to the Cathedral in Washington, and erected a pillar there in memory of Henry Vaughan, the architect, an old friend. Among her bequests were \$40,000 to Christ Church, Swansea, \$25,000 to the American Church Institute for Negroes, and \$50,000 each to the diocese of Massachusetts and the National Council. Someone who had known her many years said that "the beauty of her gifts was not the bigness of them but the fact that she put herself, her intelligence, sympathy and imagination, into them."

* * *

Two blind Churchmen are mentioned in a recent letter from Mrs. W. J. Loaring Clark, secretary of the department of missions' special committee on literature for the blind. One is a blind boy who reads the lessons in the Church school services. He reads them from *The Church Herald*, the Braille magazine. The other is a young man who is deaf, dumb and blind. He has been taught the sign language, talks with his fingers, and receives communication by holding his hands over the other person's fingers. He weaves baskets, makes footstools, typewrites, reads Braille, and is now studying French by himself. He was confirmed by Bishop Reese of Southern Ohio. A rector has had the Holy Communion service for him, the boy following it in Braille as it was read.

* * *

Here are pertinent remarks by Dr. Harry F. Ward, professor at the Union Theological Seminary:

"I have been reading the story of Al Capone. It is advertised as 'The Biography of a Self-Made Man.' This is certainly the climax of the principle of self-help and the American gospel of success, so blessed by the Christian pulpit. I thought I knew the kind of world we are living in, but this journalistic record is a revelation of a more far-reaching breakdown of the process of law and order than people who do not touch the underworld and machine politics are aware of. To read it at the same time as the report of the court and the record of the hearings in the Billings case is indeed a day of judgment. No matter what the evidence, labor leaders stay in jail. No matter what the evidence, red-handed murderers go free time and time again. Both things happen for a similar reason, the influence of corrupt business over government. Unless these twin situations can be changed by the breaking of the power that produces them, history will have to record the failure of the great American experiment."

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We told you early in December that there was then due, on the amounts which the dioceses told the Council to expect for the year 1930, the sum of \$1,014,344.

This was the largest unpaid balance to be collected in the final month of the year since the inauguration of the "Pay-As-You-Go Plan" in 1926. And times are hard! The task seemed almost impossible.

We are gratified to report that of the \$1,014,344 the Church has paid \$993,366, and we can pay all our bills with something over to help out on 1931. We know of the sacrificial effort which has made possible this achievement and extend to the Church our congratulations and thanks, not alone to the seventy-four dioceses which succeeded in paying all that was promised but also to the twenty-four which tried earnestly but failed to reach the goal.

As to 1931, the gap between pledges and needs is gradually closing but we are still short about \$200,000. May last year's achievement encourage us to dare greatly for the present year.

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