

The **WITNESS**

CHICAGO, ILL., DECEMBER 17, 1931

THE GOOD LIFE

by

ALBERT PARKER FITCH

FROM the days of Wesley and the Puritans we have inherited a belief that economic prosperity and godliness go hand in hand. We have tended to despise any one who chooses to be poor in order to simplify and free his inner life. Most of us are so afraid of modest and simple living that we put off marriage until we can make a soft home; we tremble at the thought of having a child without a bank account, and think of manual labor in the household or out of it as beneath us. Now is the time to protest against this effeminate and irreligious attitude and assert anew that poverty has been at all times and in all creeds the condition and adornment of the good life.

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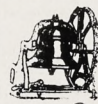
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JUDGMENT DAYS OF GOD

By

BISHOP CHARLES FISKE

DOES anybody now really believe in a Great Judgment Day? Hardly, in the way in which our fathers believed. Nor in the sense in which the early apostolic Church expected its coming.

A simpler age looked for some sudden interruption of the natural order, a tremendous catastrophe ending in complete collapse. The first disciples looked for this in their own life time and pictured in sublime imagery the coming of the Lord to the help of the faithful. It would seem to us that they had blundered.

That vivid sense of the nearness of Christ's coming was not, however, an altogether mistaken expectation. Centuries rolled by; the world lived on; yet the judgment came nevertheless. To men of that day the destruction of Jerusalem seemed literally the end of the world. It was the death-throe of an old era and the birth-pang of a new.

So it has been in later days. Again and again the hosts have gathered at Armageddon. Not only the destruction of Jerusalem, but the fall of Rome, the Reformation in the Church, the French Revolution, the Great War, the collapse of Russia, the present world confusion, have registered judgment. There were prophets of the Reformation, for example—Huss, Wickliffe, Catherine of Sienna—as there were prophets of the First Coming. When the judgment had laid its heavy hand upon the Church men saw that the expectation of believers had not been mistaken.

This aspect of Christ's coming—what Westcott calls "the truthful and reverent recognition of God's manifestations in history and in society"—is of vital prac-

tical importance. It takes faith to see it; but faith is always needed for the recognition of spiritual realities.

THE thought was emphasized by the late Dr. Figgis in a book issued before the Great War, which seems now to have been written with prophetic insight. In his *Civilization at the Crossroads* he pictured ours as

an age of transition. All things around us were crumbling. Old ideas in ethics and politics, in society and government, were losing their force. Men were plunging into new and hitherto untried experiments. It was a day of new departures. We were in the midst of a process not unlike that of Western Europe in the fifth century, when the old world organization lay on its death bed.

Hardly had he drawn his picture when the Great War broke upon us. That surely taught us what we are learning afresh now—that we are living in an awful judgment day of God. To those who come after, this will be seen as the close of an æon. For the Church, for nations, for society, for individuals, the judgment has come. Sentence has been passed on institutions and men. Every-

where the judgment moves continuously. Our own nation; our property and prosperity; the methods by which we gained the one, the use to which we have put the other; our industrial and economic systems; finance and its lowered ideals of honor and probity; modern society and the standards with which it is content; the Church to which we belong, its failure in rich experience, its fear of freedom, its pathetic weakness as a social force; Christendom with its unhappy divisions;



BISHOP FISKE

the common motives of life; the principles by which our own lives have been governed—all are being brought to the test of divine approval or disapproval. Over against all stands Christ the Judge, crying as He cried over Jerusalem, "If they had known—if they had only, only known—the things which belong to their peace."

ALL this makes it less difficult to conceive of the final judgment, a judgment which will be the consummation of all lesser visitations, a last manifestation of the justice and holiness of God. Nor will it be so difficult to accept the apostolic belief in the suddenness of such a judgment. The Great War came unexpectedly. The present depression began in a stock market crash which broke as suddenly as a thunder storm. Whether the manifestation come suddenly or not, however, it will be sudden for us. Underneath the accustomed order, all the while, the slow process of preparation is going on, though we see it not, just as events have been moving steadily toward present world conditions, though we were unaware of the impending tragedy.

And ourselves; we, too, are always living in a

judgment day of God. Is it not a natural step to the further fact that the judgments passed upon us now, day by day, shall at last be summed up forever in a final verdict? There will then be no absorbing occupations to distract our thought, no loose standards of public opinion to give a false sense of security, but only solitude and awful silence, in which we shall see ourselves (for the first time) in revealing light, and know how we seem in the sight of God. What is His judgment about the use of our time and our money? Will His rewards correspond to our gifts? Will He measure the relative importance of things so differently from our measurements, that the things we considered important will wholly cover and hide us.

We do not like to think about these things, do we? Nobody, for that matter, finds much pleasure in thoughts about world conditions, our own national depression, or our uncertain future. It would have been better had there been more serious thinking years ago. And it will be better for ourselves, if we do some thinking about the things of the spirit before it is too late! Hear the words of our Saviour Christ: "Watch ye, therefore, and pray always, that ye may be accounted worthy...to stand before the Son of Man."

RECENT THEOLOGICAL BOOKS

Reviewed by

GARDINER M. DAY

ONE of the most significant theological books which has appeared lately is *The Psychological Approach to Theology*, by Professor Walter Horton of the Oberlin Theological School (Harper, \$2.50). In contrast to the traditional theological approach, which begins with God and works through Christ to man, Professor Horton begins in a thoroughly modern manner with a study of the nature of man and works through Christ to God. One's first reaction is to criticize this approach as tempering the wind too much to the shorn modernistic lamb, but after reading one cannot help but feel that Professor Horton has not only made his approach well but also has been blazing a trail along which many future theologians will find it necessary to travel. In Part I, the author considers the conditions for the highest personal development, and finds that from the psychological point of view religion holds an essential place. In Part II he evaluates the Christian religion specifically and again finds that Christ occupies a unique and central position among the historic religious resources for man's development, while in Part III, an analysis of religious experience leads him to discover God as that spiritual quality in the universe to which man makes his response.

Opposite to Professor Horton's approach is the point of view found in *The Teaching of Karl Barth* by R. Birch Hoyle (Harper & Bro., \$2). Karl Barth, who is the leader of a theological movement which has had

great influence in Germany since the war, begins with a belief in the absolute transcendence of God. His second cardinal belief is in the brokenness of man. Man is unable to discover God; only God can find man. He finds Him in moments of crisis; in moments when he is broken in spirit. Barth also believes in the centrality of Christ as the "God-man." Further Barth believes in a dualistic view of time. There is this world of time, in which we live, but there is also the realm of eternity which occasionally breaks in upon it. The first part of the volume tells the story of Karl Barth himself, while the second part is the most complete exposition of his message yet to be found in English. Barth was from 1919 to 1921 a pastor in Switzerland, but at the present time is professor of theology in the University of Bonn, Germany. He originally became well known in Europe through his commentary on the Romans, and his following has increased with great rapidity since the war.

Three interesting volumes on the idea of God are found on our shelf of recent books. The first is *The Growth of the Idea of God*, by Dean Shailer Mathews (Macmillan, \$2.50). In *The Growth of the Idea of God*, Dr. Mathews adheres to the same principle he has employed in his former works, namely, that the social life of men furnishes the patterns for his religious as well as other concepts. Two social patterns are found to be outstanding in man's thought of God,

that of sovereignty and that of spirit, one borrowed from the political and the other descending from the earliest thought. God, for the author, is our conception "born of social experience, of the personality-evolving and personality-responsive elements of our **cosmic environment** with which we are organically related." This idea of God he examines in the light of our modern thinking.

In two suggestive volumes, *The Problem of God* and *The Finding of God*, Dr. Edgar S. Brightman of Boston University (Abingdon \$2.00) treats of our concept of the Deity. In *The Problem of God*, he deals directly with the type of thinking found in Walter Lippmann's *A Preface to Morals*. Dr. Brightman himself finds the belief in the infinite God of traditional theology uncongenial and impossible for him. He believes in a finite God and his elaboration of this fact, with his suggestion of the "given" in God, is probably the most interesting and helpful part of the book.

Another examination of our methods of knowing in religion comes to us from the pen of the late Charles A. Bennett of Yale, in *The Dilemma of Religious Knowledge* (Yale, \$2.00). Professor Bennett believes that a philosophy of religion is necessary for the life of religion itself, and further, that a naturalistic account of religion is not sufficient, but that it must rest upon a metaphysical basis. In reviewing the various theories of religious knowledge, the author inevitably found an unexplained residuum—a glimpse of the supernatural—which could neither be rationalized nor eliminated. Dealing with much the same problem is a recent symposium, entitled *Religious Realism*, by a group of fifteen eminent writers, most of whom are professors of religion, and edited by Dr. D. C. MacIntosh of Yale (Macmillan, \$3.00). The question: Is religious knowledge verifiable, is it central? Professor Pratt of Williams writes: "We find that man cannot be adequately understood or described without recognizing the independent reality of the spirit. We know that there is a supernatural realm because we find that we ourselves are in part members of it."

How best to reconcile one's religion with the findings of modern science is a problem that has troubled man as long as he can remember and one which has become more difficult with the tremendous new accretions of knowledge in the last century. Mr. Allen K. Foster has tried to help the layman to do this in a single volume called *The New Dimensions of Religion* (Macmillan, \$2.00). Mr. Foster tries to show that the essential experiences and beliefs of religion are compatible with the modern scientific point of view. The book is lucidly written and will undoubtedly be a help to many people in their attempt to make this reconciliation. Dr. A. E. Taylor's Gifford Lectures in two volumes entitled *The Faith of a Moralists* must be postponed until a later review and we must now pass to a few recent biographies.

John Calvin surely ranks as one of the few men with the distinction of having vastly influenced the

thought of the world, and as the 400th anniversary of his book *The Institute of the Christian Religion* approaches, this new biography, *John Calvin: The Man and His Ethics*, by Dr. Georgia Harkness (Holt, \$2.00), is most welcome. The book not only tells the story of Calvin's life and gives an account of his teaching, but by continuous comparisons with modern thought and events Dr. Harkness' book makes it particularly fascinating reading. Another biography which will be of peculiar interest to churchmen is Dean Robbins' biography of the late Bishop Slattery, *Charles Lewis Slattery* (Harper, \$2.50). Bishop Slattery was a vital force in the Episcopal Church during his entire ministry and is doubly fortunate in having as his biographer so beautiful a writer as Howard Robbins.

From Massachusetts to French equatorial Africa is a long jump but all those who read *On the Edge of the Primeval Forest* will welcome this second volume about the mission station on the Ogowe from the pen of that indefatigable missionary, theologian, and musician, Dr. Albert Schweitzer, *The Forest Hospital at Lambarene* (Holt, \$2.00). The book is really portions of Dr. Schweitzer's diary, written during his work-days at the hospital, and not only gives one insight into the problems of the missionary to the African savages, but also is delightful reading. It is a book which will make medical missionary work vivid for both children and adults.

Expectancy

By

BISHOP JOHNSON

HATRED for religion is due to three things; first, the recognition that religion is a powerful force in society. If it was a negligible element no one would oppose it.

Second, the initiative necessary to overcome one's own inertia is distasteful to the natural man. He is indifferent or hostile to that which commands him to bestir himself.

Third, the opposition of many is due to the consciousness that the religion which he sees is misapplied. In other words the man who rejects religion excuses himself on the ground that someone else is doing it badly. It is as though bungling electricians had introduced a lighting system into one's house which had burned down the house instead of illuminating it. Looking at the ruins the casual spectator cries, "Have done with electricity. See what it has done." The thoughtful man on the other hand says, "Let us use this force but demand greater efficiency in the method."

WHAT element does religion supply which makes it essential to human life? It is the note of expectancy which is the motive force behind all human progress. It was the expectancy of a Messiah which

caused the Hebrews to persist in their quest for righteousness. It is the expectancy of youth which enables it to overcome obstacles and find a place in the sun. It is the expectancy of better things that keeps the Russian worker loyal to his creed. Under the czar he was in a dark cave. Lenine lit a candle. The Russian cannot compare himself with an Englishman or an American. He compares the little light that he has with the blackness before and presses on to his ideal of a material paradise.

It was the expectancy of the second coming of Christ to usher in a better world that inspired the early Christians to suffer persecution rather than extinguish the light in their souls.

When men lose this note of expectancy; when youth becomes disillusioned; when Russia achieves her economic dream; when the Church becomes established, then the note of expectancy sinks into satisfaction with that which has arrived, and without a vision the nations perish. It is a part of the way we are made that in order really to live we must pursue something that lies beyond all previous experience. It is this lure of an inward urge that caused an ape to become a man; the savage to put on culture; the sons of men to become the sons of God.

It is here that the circle of life is greater than the segment of logic. We have pinned our faith to education until it has killed expectancy. The college graduate has no love for study; the successful business man has no urge for adventure; the satisfied Christian has no zeal for righteousness. It is when men feel that they have arrived that they are dead to further effort.

When John the Baptist asked the question, "Art thou he that should come or do we look for another?" he emphasized two things. First, he had an inward urge which made him seek. This was a part of his prophetic nature. Then also he knew that there must be somewhere and somehow that which would satisfy this urge. Was it the Christ or was it some other? But he never questioned that God would satisfy his longing.

IT HAS been the history of nations that they begin in a small way; that they follow their inward urge to grow and to expand; that they reach a climax of wealth and power, and then they fall. Why? Because they have substituted satisfaction for expectancy. This is why rich men's sons are handicapped. They lack this note of expectancy. They have already received all that their parents struggled to acquire.

In the same way the Church begins to perish when it concerns itself with its own attainments. So many parishes struggle to put up fine buildings and to equip them with every attachment, only to find that the whole thing is a mausoleum, bearing witness to the previous struggle but having no further expectancy.

That is why, I fancy, God never really satisfies our desires because if he did it would kill them. That is why the Church must engage in missionary effort be-

cause it keeps alive the spirit of adventure in religion. That is why no one should sulk in his spiritual life because the conditions around him are difficult. Like the man with one talent he has buried the best part of his life. He has killed expectancy. He is through. The time of his funeral is inconsequential. Unless we keep alive this spark of desire we have reduced life to a drab repetition of monotonous tasks ending in a graveyard. We may find an anaesthetic in the auto or the movie but we have stopped growing. We have begun to die.

This is why youth is so much more enthusiastic than old age. It need not be unless the expectancies of youth are completely satisfied in this life, and no better expectancies take their place.

BUT is Christ He that should come or do we look for another? Is there any other who will keep expectancy alive? Does He not satisfy the equation?

There is no other, either in history or in fiction, so winsome. Not only has His equal never appeared, but no master of fiction could imagine anyone finer or better. He is the perfect man. Furthermore He made certain promises and prophecies which at the time seemed most improbable if not impossible. He stated that His gospel would go into all the world and that the gates of hell should not prevail against it. Has He made good these promises?

He intimated that He was endowed with power to raise men out of their savagery and brutality. Has He had such power? Does He still manifest it wherever the Gospel goes? Answer these questions honestly. Does He satisfy the needs of those who seek righteousness? Does He still hearten those who suffer, and does His compassion still manifest itself in kindly deeds? Who but the Christ has had compassion on the multitudes in any age and clime?

If He has satisfied the equation so far as you have gone has He still the power to keep alive that note of expectancy, even when you approach the end of life? If He does then it is still true, as it has always been, that God never implanted a need in the human soul that His Bounty did not supply; then it is still true that if we ask for bread He will not give us a stone.

But He demands that we must seek. "I am come that ye might have life", but the condition which he imposes is that we never cease to believe in the goodness of God and to seek that which lies beyond our experience. We must keep hope alive or faith will grow weary and love will grow cold.

The Jews waited long for the Messiah, but He came. Christians have waited long for His second coming and He will come, for otherwise God's provision for men's spiritual hunger would fail. It is this continuous process which can find its fulfillment in no other than the Christ.

"Art thou He that Should come" we ask, "or do we look for another." There is no other. He is the only one who can round out the marvellous story of God's revelation to man.

Frontier Pioneers

By

HUGH L. BURLESON

Assistant Presiding Bishop

WE MUST now leave the Pacific Coast and direct our attention to the great Rocky Mountain region. The glimmer of gold faded with the years, and men began to turn their minds to other things. They remembered the lands through which they had toiled in their race to California, and of which they had thought chiefly as an obstacle of endless weary miles. Explorations by early adventurers, and later trappers and traders, had revealed undreamed of resources. The closing of the Civil War set adrift thousands who had been uprooted from their old environment, and had become men of the wandering foot. They looked toward the west, and the thirst for land, like the thirst for gold, again started a migration of lesser proportions. Along the old Oregon Trail, and by the passes more recently discovered, the stream of emigrant wagons resumed their flow, and with them again went a few missionaries, shortly followed by pioneer bishops. Briefly I am to tell you of some of these.

To the first was given, naturally, I suppose, a most impossible task. In 1860 the Church consecrated her tenth missionary bishop, Joseph Cruikshank Talbot, to whom was assigned Nebraska, Dakota, Colorado, Montana, Idaho, Utah, Nevada, Arizona, New Mexico and Wyoming—a diocese of about one million square miles! Bishop Talbot went to the west as a sort of ecclesiastical residuary legatee, for to him was assigned “all territory within the United States not embraced within the jurisdiction of some other bishop”. Most appropriately, he was accustomed to call himself “The Bishop of all Outdoors”.

Energetically he undertook the task, one of his tremendous tours covering 7,000 miles in Colorado, New Mexico, Utah and Nevada. It is not strange that when, in 1865, little Indiana asked him to be its Bishop, he relinquished his enormous missionary charge.

Again the Church realized to some extent the impossible things she had been asking of her missionary bishops, and sent four bishops into this territory. Bishop Randall was elected to Colorado, Wyoming and New Mexico and Bishop Clarkson to Nebraska, both in 1865. In 1867 a stalwart young man, Daniel Sylvester Tuttle, took charge of Utah, Idaho and Montana, and in 1869; Bishop Whitaker went to Nevada.

To the south of the great trail which so many had travelled, gleamed noble mountain-peaks which must have been an inspiration to the weary journeyers. Now and again little groups detached themselves, beckoned by the promise of a land of beauty. The first service in Denver was held in a log-cabin on Market Street in 1860 and the following year Bishop Randall visited this mountain village of the far west. The mission was called by a name indicative of its surroundings—St. John's in the Wilderness—but it was a wilderness of beauty. Bishop Randall, on coming to Colorado, found there only two clergymen, but he

soon established missions and gathered workers, among them Cortlandt Whitehead, afterward Bishop of Pittsburgh.

For eight years he administered his vast diocese. His letters breathe a cheerful and undaunted spirit, as he tells of adventures on his missionary journeys; as, for example, when he says: “We slept in our wagon, and sleep would have been sweet but for the bellowing of cattle, the cackling of geese, the barking of dogs, and the shrill voice of an old lady.” Writing in the late autumn, he also naively assures his correspondent that “no one need now be afraid to cross the plains, for the Indians have done their summer's work of scalping. They do not operate in the winter.”

It is said of him that he “travelled unwearingly, coupling the wisdom of ripe experience with the ardor of youth”. Yet in time the strain showed itself. Worn out by the cares of his apostleship, he died in 1873, being succeeded in Colorado by Bishop John F. Spalding—“Nobilis pater filii nobiliori”.

Bishop Spalding was a man of affairs as well as a spiritual leader. His episcopate covered the remainder of the period allotted for our consideration, (1860-1890) and it was a history of much hardship, many difficulties and substantial successes. The Church in Colorado under him was greatly stabilized and strengthened. He left to his successors a diocese worthy of the name.

Preacher, Pulpit and Pew

By E. P. Jots

“What's this, honey?” said Mrs. Youngbride's husband, as he speared a slab from the dish.

“Lucifer cake, dear.”

“I thought you said you were going to make angel cake.”

“I was, but it fell.”

* * *

“Why,” asks a reader of the Federated Churches Bulletin, “is there no interdenominational cooperation between the churches?” “There is,” enlightens the editor. “Recently a Labrador surgeon, after amputating the leg of a Catholic fisherman, appealed in the Congregationalist for a wooden leg. A Baptist widow who had retained the artificial leg of her Methodist husband, met the appeal. Thus, a Methodist leg is being used as a very satisfactory interdenominational understanding.”

* * *

“Negroes frequently get mixed up on words,” said Jim Davidson, “as is illustrated by an old Negro down in Bibb County who wanted to have his part in getting up a little money for his pastor's vacation, and went to his old master and asked, “Boss, please 'vance me 50 cents on my time. Our pastor is gwine away, and we wants to give him a little momentum.’”

* * *

Buy now. A dollar will get you more than at any time since the war. Ask the man who owns one.

CHURCH HOSPITAL IS HELD UP BY DARING BANDIT

By ELEANOR HOWES

Christ Church Hospital, a home for gentlewomen, located in Fairmount Park near Bala, which is supervised by vestrymen of Old Christ Church and St. Peter's, is one of the most sedate institutions of the Episcopal Church in Philadelphia. The peace of the atmosphere was sorely disturbed, however, on December first, when a robbery of a most daring nature took place.

After trussing and gagging the matron and superintendent and making them hop about with tied ankles, a bandit, masked by a silk stocking hood, made off with \$225 in cash and \$250 worth of jewelry. His head completely covered by the hood, in which two eye slits had been cut, the man surprised Mrs. Mary H. Crosby, matron, and T. T. Stiles, the superintendent, in the reception room leading to the office. Covering them with a revolver, he ordered them to sit still and then produced wire and rags with which he bound them.

He then forced them at the point of his pistol to hop into the adjoining office, where he demanded the monthly payroll. The payroll money, however, had been distributed the day before. The bandit at first refused to believe this, but was convinced after consulting office ledgers, and did succeed in taking \$205 from a safe and \$20 from Mr. Stiles' pockets as well as jewelry belonging to elderly women in the home.

Mr. Stiles and Mrs. Crosby were then forced to hop to a washroom, where the stranger made them stand with their faces to the wall while he clambered from a window and made his getaway over the golf course of the Bala Country Club. Mrs. Crosby hobbled back to the office and summoned help by knocking the receiver off the telephone. Police arrived and began a search.

Meanwhile, the eighty-five elderly women, moving about on the upper floors, were unaware of what was happening below.

* * *

Flames climbing through the ivy vines covering the home of the Rev. Llewellyn N. Caley, rector of St. Martin's Church, Oak Lane, seriously damaged the structure before it was discovered on December 3rd. The flames started in the grass and shrubbery in the rear of the rectory. The rector was not home at the time, but Mrs. Caley and a maid were, and succeeded in calling the fire department before the house, which is of stone, was destroyed.

* * *

Three imported stained glass win-

For Christmas

WITH the large number of notices, sent out recently for subscriptions that expire this month and next, there has been enclosed a blank offering to accept your renewal and a gift subscription for a friend at \$3.00 for both. Upon receiving your subscription for a friend we will send a Christmas card (see page fifteen of this paper) announcing the gift as from you. We earnestly hope that subscribers receiving renewal notices will renew promptly, and also that many of you will take advantage of this gift subscription offer. We will, of course, be glad to accept gift subscriptions from any of our readers at this Christmas rate—\$1.50 for a year. Simply send the names and addresses of those to whom you wish to have the paper sent and we will send them the card announcing the gift, and will begin the subscriptions with the Christmas number. A most welcome gift to your friend; a convenient gift for you to make; and, may we add, your renewal, a gift subscription, or both, will in addition be a very real Christmas gift to THE WITNESS.

dows in the Church of St. Martin-in-the-Field were shattered by a mysterious explosion which occurred in the St. Martin's section of Chestnut Hill, Philadelphia. Twelve windows in the adjoining home of the rector, the Rev. Wood Stewart, were also blown out or broken. The explosion, which did considerable damage in the neighborhood, is believed to have been aimed at the Italian Consul's home, but missed the mark by about four blocks.

BIRTHDAY OFFERINGS

The fifth Birthday Thank Offering is to erect a new building for St. Alban's Chapel, at Iolani School for Boys, Honolulu.

Through their Birthday Offerings the boys and girls of the Church have provided the following:

A boat for Bishop Rowe in Alaska. 1919-22.

Funds for a school in Liberia. 1922-25. A wing for Hooker School for Girls Mexico. 1925-28.

A children's ward for St. Luke's Hospital, Tokyo. 1928-31.

Iolani is now in its seventieth year. There are about 200 boys, of whom about 26 are boarders. The headmaster is Mr. Albert H. Stone, known to many Church people for his twelve years' work in China as head of the American School, Kuling.

TWO DISARMAMENT CONFERENCES ARE HELD IN KANSAS

By JOHN W. DAY

The Topeka Ministerial Alliance has had two stirring community meetings on disarmament. The first was held in the First Presbyterian Church with Professor Ben Cherrington as speaker on the Issues of the Coming Disarmament Conference. The second was held in the First Methodist Church with the Rev. Dr. Edward Hislop, of Kansas City, Missouri as speaker.

The climax of the second gathering was the presentation of signed appeals to the President of the United States to use his power to appoint representatives to the Geneva Conference who will be interested primarily in disarmament and not in juggling naval estimates. There were 4,032 names on these petitions with the Roman Catholic Church leading with 517.

On December 3, 4 and 5 Washburn College, Topeka, was the guest to a state wide conference on disarmament for college students.

* * *

Excellent programs were carried out at the four deanery meetings in Kansas, held at Manhattan, Ottawa, Wichita and Parsons. Miss Ruth Osgood of the Woman's Auxiliary and the Rev. Leo G. McAfee of the Philippine Island gave inspiring addresses at these meetings. Other speakers were Bishop Wise, the Archdeacon of the diocese and the Dean of the Cathedral, who spoke on the program and on the General Convention. At Wichita there was a stirring address by the Rev. James P. DeWolfe of Kansas City, and at Parsons the Southeast deanery was greatly helped by an address by Mr. H. Wade Zimmerman, layman of Kansas City, and by another by Mrs. Howard Giere of Washington, Kansas, who outlined her task as diocesan rural worker. The meeting of the northeast deanery was notable due to the large number of young people who attended.

NATIVE STAFF

The staff of the diocese of Anking, China, is now almost entirely Chinese. The foreign members are: one bishop and one foreign priest, one doctor and two nurses, two business women, three sisters, two men teachers. The Chinese staff includes: 31 Chinese priests, 18 catechists, 96 teachers, 3 doctors, 2 sisters.

* * *

A series of meetings for women and girls is being held in the province of the Pacific, sponsored by the Girls' Friendly Society. Miss Florence Newbold, secretary of the society, is conducting them.

WESTERN STUDENTS MEET TO DISCUSS MODERN PROBLEMS

By LEROY BURROUGHS

Young people and their leaders gathered for some plain thinking together at Drake University in Des Moines on November thirtieth and December first. There were men and women, Jews and Christians, black and white students from the Iowa colleges. The speakers were Bishop Paul Jones of our Church; Dr. George A. Coe of Teachers College, Columbia University; and Mr. Heist of the Hapgood Conserve Company in Indianapolis. The purpose of the gathering was to bring about international and Interclass understanding and goodwill.

Bishop Jones, now chaplain at Antioch College, said that if peace merely meant the absence of war, then he was not sure that it would be an unmixed blessing. "Peace goes far deeper and enters into every relationship of life. It is not the peace of the old, broken-down automobile on the scrap heap, but rather the peace of the harmonious working of the perfectly coordinated parts of an automobile riding under perfect control." He defined a pacifist as "one who hates war so much that he refuses to use its methods even to bring about peace".

Dr. Coe urged the young people to answer the question, "Do you belong to the Church?" by saying, "Does the church belong to me?" He told them to demand a reasonable share in the planning and directing of the life of the church, and not to be satisfied with being permitted to usher and do other little odd jobs.

Mr. Heist spoke of the splendid experiment in cooperative ownership and management of an industry by the workers in it. The Hapgood Company is owned and operated by the workers, so successfully that even in these days of depression, none of the regular workers were laid off or cut from the payroll. Since their industry suffered, as did all others, not all the time of the workers was required to produce the amount of goods needed, so the workers were permitted to attend classes on company time and thus to progress and prepare themselves for greater efficiency in their future work. So successful has been the experiment that the company now looks forward to improving the housing conditions of the workers by venturing into the field of cooperative homes and apartments for their employees. To keep all employed, many men have been set to work at tasks that improve the company factories and the farms. Plenty of time was allowed for discussion after each talk and the give



J. HOWARD MELISH
Supports his Assistant

and take of ideas was most frank and profitable.

AN ANNIVERSARY

On December 16, 1906, just twenty-five years ago, Dr. A. W. Tucker joined the mission staff in Shanghai where he is head of St. Luke's Hospital. He has two or three foreign physicians on his staff and ten or twelve Chinese. The Rev. C. F. McRae is chaplain. He went to China in 1899. The Rev. S. E. Shen assists him.

St. Luke's has been serving the poor folk of Shanghai since 1866. It has about 150 beds. There are nearly 3,000 in-patients a year, and over 100,000 dispensary treatments. The nurses training school has some fifty pupils, men, directed by a few foreign nurses. The hospital is old and shabby and crowded. Land has been secured for new buildings, which are a part of the general Church's advance work. A considerable sum has been given in China.

The hospital recently received a gift of \$20 from a friend in Shanghai which included, the giver said, one dollar each from the cook, the houseboy and the coolie. A Chinese woman who was for many years nurse to the chaplain's children died last year and bequeathed the Hospital \$1,000 "for good works." Another recent donation was a postal order for \$18 accompanied by an unsigned pencilled note saying it was for six men who had been injured by a truck. The driver of the truck had disappeared at the time of the accident. The postal order represents, perhaps, his troubled conscience.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

If the committee that makes the awards for the Pulitzer prizes has one to give for the most tragic story of the year I hope they won't overlook the one in this issue by Eleanor Howes. A home for gentlewomen of the Church. Enter a flashing bandit, masked by a silk stocking hood, who does his stuff with all the abandon of a Jesse James. And the story ends with "meanwhile the eighty-five elderly women, moving about on the upper floors, were unaware of what was happening below." If that isn't tragic then the word has no meaning.

* * *

Much will have to be done between now and the middle of January if the books of the National Council are not to close with a serious deficit. Under the "Pay-as-you-go Plan" each diocese and missionary district tells the Council definitely what to expect from them. The Council plans its work accordingly. The sum promised for this year was \$2,736,566. Of this there has been collected to December first \$1,666,270, leaving an unpaid balance of \$1,070,296. There is no reason to think that the people of the Church will fail to meet this obligation. Community chest drives, reports have it, are being over subscribed. Certainly Church people cannot consider our own work less important.

* * *

A nice little fracas has developed in Brooklyn that is again putting the Church on the front pages of the newspapers. It seems that an effort is being made to organize the workers of the Brooklyn Edison Company. Aiding in this undertaking we find a professor, a number of theological students, and at least one of our clergy, the Rev. Eliot White. They go to Brooklyn to distribute literature. They are met by thugs, whom they say are hired by the company, and a few teeth are knocked out, including one of Mr. White's, and a number of knobs are placed on heads. Churchman Matthew S. Sloan, president of the Edison Company, is accused by Mr. White of hiring the thugs. He replies with the customary stuff about the menace of bolshevism, and says that the clergy are being used by communists. One of the parsons who is particularly menacing, Mr. Sloan discovers, is the assistant at his own parish, Holy Trinity. So Mr. Sloan resigns from the parish, and when asked about it by the newsmen says: "The pastor can hold any opinions he considers sound. It is equally my privilege to pick my own church." And there the matter

rests, at least for present. One might add however, to the credit of the rector of the parish, the Rev. J. Howard Melish, that his assistant, the Rev. Bradford Young, is still on the job. Mr. Sloan, presumably, was a heavy contributor to the parish budget. Under such circumstances many rectors would be inclined to agree that the assistant had been "acting a bit unreasonably." Not so Dr. Melish, who has been through this particular mill himself, and knows that any opinion held honestly should express itself in action and that a price must be paid for it.

* * *

A great missionary rally was held on December 2nd at St. Paul's, New Haven, Connecticut. There were fifty clergy present, with several choirs uniting to supply the music. The speakers, in addition to Bishop Acheson of Connecticut, were Bishop Burleson, assistant presiding bishop, Bishop Creighton, secretary of domestic missions and Dr. John W. Wood, secretary of foreign missions.

* * *

Bishop Barnwell of Idaho and the Rev. B. H. Reinheimer, secretary of the field department, have spent considerable time recently in the diocese of Rhode Island in an effort, according to Bishop Barnwell, to make the diocese a model one. The success of the idea is to be measured apparently in cash for the story goes on to say that already a number of parishes have pledged more than last year.

* * *

St. Mark's Mission, Des Moines, Iowa, has notified the bishop of the diocese that aid will be relinquished January 1st. It is the intention to ask for restoration to the status of an independent parish. In spite of the cut in wages, unemployment, and all, the people of St. Mark's have with splendid loyalty, made it possible to take this venture of faith. This is the culmination of 11 years of persistent effort to raise ideals, seek spiritual goals, teach the faith.

* * *

The National Council is in session as these notes are being written. Inquiry does not reveal any startling news. Most of the departments, as a matter of fact, are not having meetings. It is a "lame duck" session, new members elected at General Convention not taking their places until the February meeting. Of course the chief concern of the Council is over the budget. The figures on the back page of this issue tell you that story.

* * *

In the past we have made an appeal at this time of the year for donations to the WITNESS FUND, which is drawn upon to pay for subscriptions for those who otherwise would have to go without the paper. There are

many now receiving the paper each week who are unable to pay for it. Unfortunately our own bank account is never in such shape as to enable us to carry these subscriptions. We therefore appeal to any who may feel that a small sum, enabling us to send the paper to someone who otherwise would be without it, is a wise investment. This day, for instance, the following letter was received from a clergyman of the Church: "With reference to your notice that my subscription expires on January 7th, it is with much regret that I have to state my inability to renew it. I have been an invalid for more than a year and had to resign my parish. Since then I have spent the time partly in the hospital but mostly in a chair. Periodicals are only some of the many things we have to forego, but I shall regret none more than THE WITNESS."

You will agree, I am sure, that he should continue to have his paper. There are many who write letters of a similar nature; clergymen, missionaries, inmates of various institutions of the Church and state. The paper, we believe, is read eagerly by these people and we hope, even in these days, that a sufficient sum will come to enable us to continue their papers, and possibly to add to the list.

* * *

The annual meeting of the Springfield convocation, diocese of Western Massachusetts was held in Springfield on December 3rd. The speaker at the evening meeting was the Rev. H. Percy Silver of New York who spoke on the challenge of modern conditions to a Christian and a Churchman.

* * *

In Utah the church has opened stores in a number of places where Church people can come for temporary relief. The goods that stocks these stores was collected throughout the state on November 22nd—Harvest Home Sunday—when Church people laid their gifts of groceries, canned goods, clothing upon their altars.

* * *

The Rev. Henry Lewis, student pastor at Michigan, speaking at a conference held on December 1st at the Western Seminary, Evanston, said that the Church must do more aggressive work in colleges. One result of the conference was the appointment of a committee which is to make a survey of the work now being done in the colleges of the mid-west province. Their findings will be presented at a conference of Church workers in colleges to be held at Ann Arbor in April.

* * *

Those particularly responsible for carrying out the Church Program in Maryland are known as Keymen.

They held a meeting on November 30th with addresses by two of their own number, Mr. Frederick Savage and Mr. Carlyle Barton, both of whom urged full cooperation with the work of the National Council, and by the Rev. Charles H. Collett, general secretary of the Council, who spoke on the Program.

* * *

The Rev. Paul Reese, formerly of Oklahoma, has been appointed general missionary for the district of North Texas.

* * *

The new student centre at the University of Nevada, Reno, has been opened and the new chaplain the Rev. Frederick D. Graves, is now in residence. It is a plain and practical centre which has already demonstrated its value.

* * *

Miss Frances Arnold, field secretary of the Girls' Friendly Society, is touring the west, being at present in Salt Lake City where she is organizing branches.

* * *

The Advent, Chicago, has just celebrated its 30th anniversary. It started in a hall with thirty members. Today it has a membership of approximately fifteen hundred. The Rev. Gerald G. Moore has been the rector of the parish for the past fourteen years. He came to the parish and found a debt of \$6000 and a discouraged lot of people. The debt was rapidly wiped out, the congregation grew, a fine new gothic church was built, so that today it is one of the outstanding parishes of the city.

* * *

Isolated Church families to the number of four hundred are listed and cared for in the diocese of Olympia. They live in or near 117 towns where there is no Episcopal Church. Among them are nearly 300 children under twenty years of age.

* * *

The winter fuel problem was becoming acute at St. Paul's Mission, Warner, in Central New York, when one of the members of the congregation offered six sound trees on his farm. The priest in charge and half a dozen other men went out with axes and saws, and reduced the trees to firewood. Other members of the mission provided transportation for the fuel.

* * *

The Rev. H. L. Cawthorne, Chicago's bicycling parson has just concluded his 33rd year as the rector of St. Luke's. When he went to the church a "for sale" sign was out in front, and the bishop had told him that it would have to be sold to pay its debts. Mr. Cawthorne, travelling on his bicycle, solicited funds from all parts of the city, and thus saved

the church. A year or so ago the church was renovated so that today it is one of the finest small churches in the city.

The Rev. Edward Cosbey, curate at St. Luke's, Montclair, has accepted the rectorship of St. Luke's, Paterson, N. J. A new parish house for this church was dedicated last month by Bishop Stearly.

St. Luke's, Minneapolis, celebrated its 20th anniversary December 6th to 13rd, giving a whole week to it. The Rev. F. D. Tyner, rector, was the preacher at a home coming service on the first day, and on the 13th Bishop McElwain confirmed a class of sixty, bringing the total to 130 of those confirmed this year. Aside from these services the gala occasion was the dinner on the 10th when Bishops McElwain and Keeler were present, and also Bishop Remington of Eastern Oregon, who founded the parish. It began as a tiny mission for the purpose of teaching the children of parishioners of St. Paul's who had moved to that part of the city. As it grew it became necessary to have a clergyman, so the Rev. Irving P. Johnson, then a professor at Seabury, came there for services. In 1917 they called Mr. Tyner, the first permanent minister. Today it is a parish of

550, with a church school of 515 pupils, and 35 officers, said to be the largest west of the Mississippi.

The Rev. Frank Gavin, professor at the General, was the preacher last week at Trinity, New York, for the midday services.

The vestry of Christ Church, Gary, Indiana, sent a letter to every member of the parish before Advent urging them to attend worship. The city was then divided into zones and each vestryman took the responsibility of making a certain number of personal calls. The result the first Sunday; an attendance twice that of the previous Sunday.

Church Army Evangelist Conder held a mission recently at St. George's, Sanford, Maine, the first to be held under Church Army auspices in the diocese. All services were well attended and on the closing night the church could not hold all who came.

A rose window, memorial to Mr. Adrian A. Buck, vestryman, was unveiled in the Ascension, Mount Vernon, N. Y., on Advent Sunday. The sermon was preached by Bishop Lloyd. The window was given by James Powell and Sons (Whitefriars) as a tribute to Mr. Buck who was for

many years their representative in this country.

Bishop Littell of Honolulu, in the states since General Convention speaking for the National Council, sailed for Honolulu on December 9th. One of his last addresses was given before the Auxiliary of Chicago. "In Hawaii" he said, "the far east is the near west. Occident and orient meet, mingie and marry. This intermarriage has brought about the fusion of many cultures and has produced a condition equalled nowhere else on earth." He told of one boy whose father was part German, part Portuguese and part Japanese, while his mother was half Chinese and half Hawaiian. The boy, when asked what he was, replied, "Me? I'm an American." Bishop Littell said that there was remarkable harmony between racial groups in Hawaii.

The Rev. David Stuart Hamilton and the Rev. Charles J. Child, Paterson, N. J., rectors, were leaders in the seminar for the discussion of community relations held recently in that city. The program was planned to bring Catholics, Protestants and Jews together to discuss mutual problems.

St. Mark's, Mt. Kisco, N. Y., has just completed a beautiful rectory.

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The new home, now housing the family of Canon Prichard, stands on a lot of seven acres donated by one of the parishioners. Canon Prichard, ill for many weeks, is still unable to take any active part in the work of the parish but he hopes to be at home in the new rectory soon after the new year. In the meantime the parish is run well by Assistant S. R. Brinckherhoff.

* * *

The convocation of Southwestern Maine, representing 12 parishes, is to meet at the Cathedral in Portland in February for a day of special devotion. The leader is to be Bishop Booth of Vermont. Last year about a hundred men took part in this modified retreat.

* * *

Bishop Brown of Harrisburg instituted the Rev. Earl M. Honaman as rector of St. Andrew's Harrisburg, on November 30th.

* * *

Better social thinking and social living and less materialism was said by the Very Rev. Arthur Dumper, dean of Trinity Cathedral, Newark, to be the ideal of an economic prosperity.

"I wonder whether we have not been building for ourselves a fool's paradise in accentuating the material things of life," he said. "It will not profit us to bring back prosperity if it brings back the materialism which we saw in the last ten or twelve years."

Dean Dumper addressed a session of the New Jersey Conference of Social Work, which concluded its thirtieth anniversary meeting.

* * *

The Rev. George L. Fitzgerald, rector at Greenville, R. I. presented a thesis for a master's degree at Brown University. His subject was Church Schools. Among other things he said that their methods were old fashioned, that too great an emphasis was placed upon getting their graduates into college, and that little was done to prepare them for life. A number of Churchmen in the diocese have rallied to the support of the schools, stressing the fact that Mr. Fitzgerald was of necessity hurried in his investigations. Maybe so; nevertheless, basing my statement on two years experience as a master in one of these Eastern Church schools, I can certainly say that the great emphasis is upon getting their graduates into college. The successful masters are those who have a pretty good idea of what the students are to be asked in college entrance examinations. One of the best I knew was a man, highly respected by the authorities, whose idea of teaching history was to cram the answers to 100 questions into the heads of the

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boys, it being his boast that any one of his students who knew the answers to all of them would get better than 80% on any college entrance examination.

Nevertheless the blame is not to be placed entirely at the door of the schools. After all parents send their boys there to get a preparation for college. The colleges, most of them, require them to pass entrance examinations. The job of the school is to so equip them that they will pass. And they generally do.

* * *

The new diocese in the state of New York is to have its first Convention this week in Geneva, on Tuesday and Wednesday. Just what the name of the diocese is to be I do not know; maybe that is one of the matters to be decided at this convention. In any case it is, as you know, the result of the splitting of the diocese of Western New York. Bishop Ferris will preside over affairs in the new diocese and Bishop Davis will remain the head of affairs in Western New York. It is said that four churches have been offered as a cathedral, all in Rochester. They are Christ Church, where Bishop Ferris was rector for nine years; St. Paul's, the strongest parish in the city financially; St. Luke's, a downtown parish and the oldest and St. Andrew's, which is located some distance from the heart of things.

* * *

The Naval Training Station at Newport, Rhode Island, has a new chapel, provided and furnished mostly by gifts from Episcopal Church parishes and people, and said to be the first real chapel anywhere, not just a temporary room, for our naval recruits. The building was formerly a gymnasium, its high-pitched roof and iron girders lending themselves to their new use. On the vaulted ceiling is painted the North Star, ever a friend of sailors, with the constellations of Ursa Major and Ursa Minor in proportion. A chancel replaces the former stage and an organ and choir are provided. The Presiding Bishop, as Bishop of Rhode Island, dedicated the chapel in October. The Rev. Truman P. Riddle, Commander in the Naval Chaplains Corps, is chaplain of the Training Station.

* * *

There is a layman in the diocese of Duluth whose position, connected with the Revenue Bureau on the

Canadian Border, keeps him at work all night. On a recent morning, after working through the night, he filled his car with Church people and drove over 135 miles, on unpaved roads, to attend a diocesan conference. In the evening he drove home and went to work for the rest of the night, getting to bed after daylight next morning.

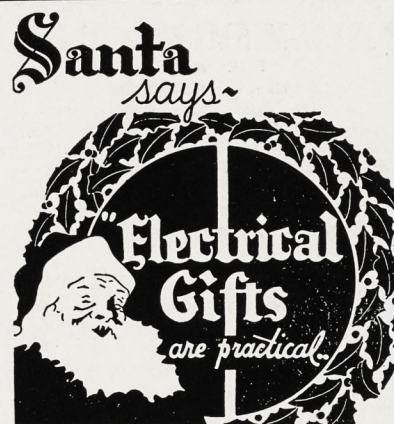
* * *

To encourage Church attendance, the Rev. W. B. Everitt of Marshall, Virginia, in charge of three congregations, has made a particular use of the Churchman's Calendar of Daily Bible Readings, published by the National Council. He had a separate list of the Sundays and Holy Days printed and inserted in each person's calendar, with blank space left after each date where Church attendance could be marked or, in the case of absence, the reason for that absence. At the end of the year the calendar is signed and returned to the rector. He finds the simple scheme has really helped to improve attendance.

* * *

Louisiana devoted the October issue of its diocesan paper largely to the

Student Center at the State University in Baton Rouge. The center, built in keeping with new university buildings and well equipped for its purpose, has completed its first full year of work. A student vestry of twenty members carry on as far as possible all the work that the vestry of an ordinary parish would do; they meet weekly, they plan the services and assist in them, they introduced the envelope system for offerings; two members are licensed lay readers. Eight students were confirmed at the Bishop's first visitation. The student body of something over 2,000 includes 150 who listed themselves as Episcopalians. About sixty are actively interested in the work of the



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student center. Total attendance at religious gatherings was 2,737 for the year. There were over 12,000 individual "contacts." Two week-end retreats were held during the school year, with attendance of 24 and 35. The Rev. J. S. Ditchburn is student pastor.

* * *

Bishop Stevens has been ill at the Hospital of the Good Samaritan since the 16th of October when he underwent an operation, but we are glad to report that he is now making a steady gain, and it is expected that he will be able to leave the Hospital before long. He has been carrying a heavy burden in his large and growing diocese. In addition to his popularity and strong leadership among his own people, he is loved and admired throughout Southern California. Recently he was honored by election to the 33rd degree in Masonry. He is Orator of the Scottish Rite Bodies in the Valley of Los Angeles.

* * *

Reports of successful Preaching Missions being held in many of the Parishes in Wilmington, N. C., have been received at the headquarters of the Diocesan Commission on Evangelism here. The first mission was held by the Rev. Alexander Miller of St. Paul's, Wilmington, in Emmanuel Church, Farmville, the Rev. J. Q. Beckwith, Jr., is rector. During November and December, missions will be held in nearly all of the parishes and missions of the diocese, and each Preaching Mission will be followed by a Teaching Mission on the Great Commission.

* * *

A week of prayer was recently held in the House of The Nazarene, Saint Augustine, Florida: the special subject of the meditations given by the Sister-in-Charge being "The Purpose of God in Our Lives". The keynote was St. John I, 12; and the meditations were separated into the consideration of the Privileges, the Responsibilities and the Rewards of "Sonship".

* * *

A catastrophe befell one of the Rev. C. S. Allison's rural missions near Warsaw, New York, lately when the removal of one family took seven children from the Church school (including, he says, the mission's sixth pair of twins, but he baptized a seventh pair the same week). Mrs. Allison has been organizing the second and third branches of the Woman's Auxiliary among these missions. In the past eight years, seven Church workers have come from there. A group in one of the missions is sending a boy to Hobart College this year. The mission as a whole is undertaking to place a circulating library of twenty-five books in every district school in the mission area.

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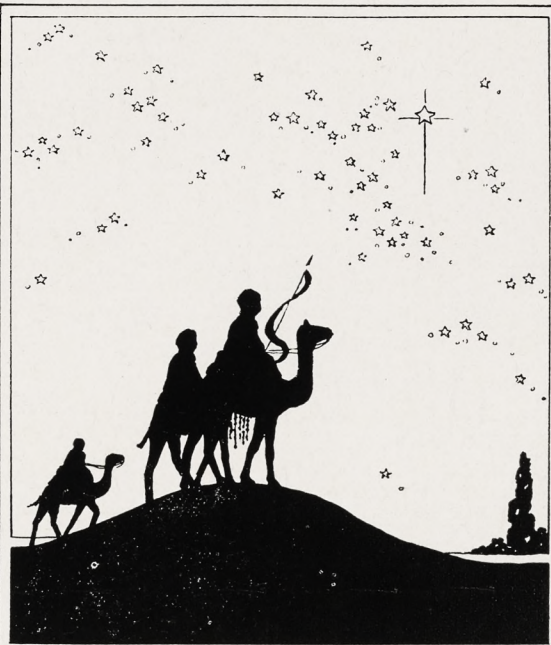
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\$1,070,296

This is the sum which must be collected in December by the dioceses for the work of the General Church in order to balance the 1931 budget.

For the maintenance of the work of the General Church in 1931 General Convention approved a budget of\$4,224,670

General Convention instructed the National Council to adjust appropriations to meet expected income. In February, 1931, the National Council reduced appropriations approved by the General Convention under this "Pay-as-You-Go" Plan by the sum of..... 189,087

Total appropriations now in effect\$4,035,583

The National Council estimates that it will be able to save during the year on these appropriations because of vacancies in the staff, and other savings, the sum of... \$325,000

This leaves estimated expenses of the National Council for the year 1931 at \$3,710,583

Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at.\$721,170

Estimated additional income from interest on Trust Funds and United Thank Offering 20,000

The Council appropriated to meet the 1931 expenses the surplus of 1930, estimated at 100,000*

The Council expects from gifts not applicable to the quota and from other miscellaneous sources the sum of..... 115,000

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\$2,736,413

In balancing the budget in February, 1931, the reductions in appropriations exceeded the estimated shortage in income by 153

The Council therefore needs from the dioceses for the year to meet its estimated expenditures \$2,736,566

NOTE: This is the exact amount which the Dioceses told the Council it might expect to receive during the year, plus \$25,000 estimated as the result of supplementary efforts in a number of Dioceses

The Dioceses have paid to December 1st \$1,666,270

To balance the budget there must be paid in December \$1,070,296

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*The final surplus of 1930 was \$114,917.28 as against \$100,000 used in this estimate