

WHAT THE CHURCH IS by Bishop Johnson

The **WITNESS**

CHICAGO, ILL., JANUARY 17, 1935



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THE WITNESS

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WHAT THE CHURCH IS

An Editorial By
BISHOP JOHNSON

IN THE CHURCHMAN of January first there is the reprint of part of an address by the Rev. George C. Foley in which he attacks the position taken by Bishop Manning in a sermon preached at General Convention. The two statements to which he takes exception are that "the threefold order of the ministry comes to us from Christ Himself" and that this ministry "is essential to the life of the Church." In his answer Dr. Foley states that there is not "the slightest sign that Christ had any set purpose of creating an ecclesiastical organization or of perpetuating its officials or that He ever dreamed of bishops, priests and deacons."

There are three possible theories of what Christ intended to do and there are therefore three different implications dependent upon these basic assumptions. First, that Christ came to deliver a message to mankind without providing for any institution to which that message was to be entrusted. Second, that Christ established an ecclesiastical hierarchy with a complete set up of bishops, priests and deacons. Third, that Christ established a brotherhood called the Church in which were certain potentialities out of which the ultimate organization should develop as time went on.

Out of the first came Protestantism and has resulted in fog. The second is the position of Rome and it resulted in ice out of which the fog arose. The third is the position of the Anglican Church as set forth in the ordinal (Prayer Book, page 529) and in the whole significance of the questions put to the candidates in the ordinal (Prayer Book, page 539). It is in his voluntary response to these questions that Dr. Foley owes his status as an official of this Church, and which he now apparently repudiates. If his position is correct then the service of ordination as contained in the Book of Common Prayer is a pompous mockery in which the Church pretends to bestow that which it never possessed.

There are three questions which emerge from this controversy; first, did our Lord intend to embody His message in a corporate body? Second, did this intention result in an Apostolic Church so that Christians were admitted to a brotherhood by a rite of initiation

which put them in fraternal relations with a definite body of Apostles whose commission was recognized? Third, out of this did there emerge an institution which finally adopted the three orders of ministry as the tie that bound its members together in a common unity?

These are not questions that can be settled merely by texts of Holy Scripture but also by the common action of the whole Church of which our Lord asserted that "whatsoever was bound on earth should be bound in Heaven", words that seem to have little meaning if there was no authorized group to carry them out. It is difficult to read the Gospels, the Acts and St. Paul's Epistles with an unprejudiced mind and say that the Christians of that time recognized no corporate body to which their loyalty demanded obedience.

DR. FOLEY says that "there is a period of fifty years from the middle of the first century of which we have no record whatever. This gap may not be bridged with a mere guess at probability. The successive links of the chain must be made manifest." The emphasis which he places is upon the "record", meaning thereby some literary testimony. This position would seem to be quite fundamentalistic and rather usual in academic minds. Granted that there was an Apostolic Church, as Dr. Foley states, in which there were lists of a ministry other than that of bishops, priests and deacons, and granted that there was a generally recognized order of bishops, priests and deacons in the year 100 A. D., then there is a tunnel of fifty years between the Apostolic organized Church and the Episcopally organized Church. Now in the year 100 A. D. Christians were scattered all over the Roman Empire with no facilities for having had a General Convention to determine vital issues. Is it reasonable to suppose that the train which entered the tunnel in the year 40 A. D. was a different train from that which emerged in the year 100 A. D.; or that it was smashed up and reconstructed while in the tunnel; or that in widely separated areas of the Christian Church they should have, all independently of one another, agreed

to foist upon the Church this order of a three-fold ministry?

If they could have gotten together there would have been a minority who would have dissented, and if they could not assemble it is impossible to conceive that Egypt, Gaul and Syria would have coincided in a common error simultaneously. There is evidence superior to documentary remains and that is the common consent of witnesses, widely separated, agreeing as to the facts. Such witnesses were the Churches widely separated in the Roman Empire.

There are two questions involved; that which concerns the perpetuation of the faith in an institution, and that which concerns the Grace of God as given to individuals. The same distinction can be seen in the war between the states. Everyone in the north respected Robert E. Lee as an individual but disagreed with his views as to federal unity. We do not demand that because Robert E. Lee was a prince among men that he should have been recognized as an official of the United States government.

I find myself in entire agreement with Dr. Foley's statement that the three orders of the ministry "grew out of practical necessities", but they grew out of the soil and not out of the clouds. They emerged from what existed previously. If the official group had been known as Apostles, prophets and deacons, it was a group out of which something could grow.

Now, as Bishop Manning's sermon asserted "there is no intention to discredit the ministry of other bodies" excepting to assert that they are not officially related to the solidarity of the historic Church. "The Episcopal Church," agrees Bishop Manning, "says nothing as to the validity of the ministries not episcopally ordained, nor as to the sacraments administered by them."

The question harks back to one of our basic assumptions. Did the Lord intend, and did the Apostles so interpret His teaching, and did the early Church so perpetuate this tradition as to constitute a Holy Catholic Church which had an official mission to generations yet unborn as well as to contemporaries?

Would the Roman Empire have cared to persecute a group of philosophers who did not constitute an official group or would the early Christians have dared to belong to such a definite society if there was no conviction on their part that such adherence was essential?

It seems to me that Bishop Manning's sermon asserted nothing else than that which our ordination vows imply (unless the ordination service is a piece of play acting) namely, that there is an institution known as the Holy Catholic Church which emanated from the teaching of our Lord and the Apostles, and which is to be as our Lord charged a "witness to Him" and a "fellowship" of those who are added by Baptism to the Church.

The fact that Great Britain has deprived the King of powers which were possessed in the days of the Tudors and that Parliament has assumed powers which they once did not possess, does not alter the

continuity of that government nor does it change the official status of its proper officials.

If the Lord founded a Church it is not necessary to assume that He gave it a full fledged hierarchy while it was a little group in Jerusalem, but it seems reasonable to suppose that what grew out of the Apostles practice was inspired by them, even though one cannot find a scriptural text which states it explicitly.

THE Anglican Church gives us four things which we are pledged as priests to conserve: first, a devotion to the person of Jesus Christ. Second, reverence for the Holy Scriptures. Third, loyalty to an institution which is His body. Fourth, charity for all men and especially for those of the household of faith. It is one thing to criticize a definite statement. It is quite another thing to substitute a working program.

At present the Episcopal Church occupies a strategic position since it has a definite conviction regarding the perpetuation of our Lord's mission to us. Without an historic body there could have been no historic faith and no decision as to what constitutes Holy Scripture. The Church is a staunch vessel that has survived many storms. I do not wish to exchange it for rafts made up of the various confessions of faith which are floating around us. Why insist on breaking up the vessel in order to form another raft in a stormy sea?

If some of our officers feel that the vessel is unsound they can find plenty of rafts on which to embark without insisting that we must accompany them in their venture.

"I believe in the Holy Catholic Church" and I do not believe in the substitutes offered. Why should I be called upon to abandon ship because some of my mates want to travel in another way? The Episcopal Church is made up largely of people who have climbed aboard because they want to feel something substantial under their feet. If Dr. Foley is right it involves the scrapping of ordination services which are not only meaningless but dishonest, because they imply that our Lord intended to perpetuate His gospel in an institution which would bear witness to Him and that the Church bestows official power for those ordained to carry out this mission. If I believed that the Lord never intended to commission those who were to be His representatives I could not have permitted myself to participate in the services by which I was made priest and bishop. It is because I believe that the ministry comes to us from our Lord that I also believe that it is essential to the life of the Church. If I believed that He left no Church, and wished me as an individual to propagate His gospel, I would separate myself from any form of organized religion as being contrary to His will. For if you abandon the idea of apostolic succession you are confronted with the fact that every other Church has a method of succession which does not claim to be apostolic, just because an official ministry is absolutely essential to an organized Church. But do not confuse an official ministry with personal piety.

THE DIVINE PURPOSE

By

ROGER B. LLOYD

Vicar of Great Harwood, Blackburn, England

THE world of thought, popularly misunderstood as it usually is, seems to be driving us to regard the universe as neutral and unfriendly towards the aspirations of mankind. We have all been told of the immeasurable distances of space, and that we live on an insignificant satellite of a minor star. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him?" The words of the Psalmist aptly express the mood of the moment—unless, that is, the quotation is finished, "For thou hast made him but little lower than the angels, to crown him with glory and honour." Now, it is impossible to find a satisfying purpose in life as apart from God. It is clear that the mental atmosphere created by the swift advance of science has done little to help and much to hinder us from seeing life sufficiently dependent on divine powers to enable us to judge of it, its destiny and purpose, as a part of the eternal will and purpose of God. And mankind is so constituted that no lesser view will suffice. Either he is immortal and a child of God, or else his lot is wretched above that of all other animals, and his life even more listless and purposeless, for he has not been made to be ever content with his physical environment.

Now the odd thing is that this is by no means the first time in history that many men and women have been overtaken by the oppressive sense that their lives are purposeless and their work futile and their world without meaning. From time to time throughout the centuries people have found themselves caught in precisely the same net, and enslaved to precisely the same disease—the failure of nerve. Our Lord Himself was born at such a time. Greek philosophy had taught the world to think, and had petered out in an endless and sterile splitting of hairs. The Roman Empire had produced in Europe the Peace of Rome, and had given it law, and Rome too was declining fast. The Jews had kept alive through all the centuries the great truth that God is One and God is Righteous, and its long line of Prophets had dwindled into mere Pharisaism. Through His life and what followed it, the despairing mood of the ancient world was chased away. After a time, it returned again, as it always does, and time after time it has been banished. So history has gone on—always with this same alternation of mood. Always listlessness has been conquered when there was much devotion to Christ: always when that spurt of devotion had spent itself and waned, listlessness came back again.

IN THE Middle Ages, they had a famous list of the Seven Deadly Sins. There was Lust, Pride, Avarice, and so on. How many who read this could complete the list? Probably few. Most of us could

add one or two. Some of us might get six out of the seven. But few would know what the seventh Deadly Sin was, for the very name by which the Middle Ages called it has passed out of ordinary speech. They called it ACCIDIE, or sometimes WANHOPE. What they meant is suggested by the second or alternative title. Accidie or Wanhope was exactly the same thing from which the civilised world today suffers, the sense of living listlessly and without real purpose. The difference between the Middle Ages and modern times in this, is that they called it a sin, and we call it a disease of the mind. Perhaps the two things are the same—at any rate, they are the same in their results. And beyond doubt the Middle Ages were right in calling it a sin, because the root cause of it is lack of faith, and faithlessness is sinful. But though the Middle Ages invented two special names for it, the disease or sin is as old as the hills and as modern as the minute. It meant to the mediæval ploughman just what it meant to the Greek soldier and the Roman tax-gatherer, and exactly what it means to many who will read this article—a feeling that life is empty, futile and purposeless. History tells us what the cure for them was, the seeing of a fresh vision of God. That, too, is the cure for us, and through us the cure of our multitudinous problems. Always we must start there—with God—and unless we do, the remedy will be worse than the sin.

If, therefore, accidie is a characteristically modern failing, it is too constant in history for us to be able to say that our particular modern social problems are the cause of it. What they do is to create the type of soil in which its seeds can flourish like a green bay tree, but neither unemployment nor insecurity, nor the fear of war are themselves the seeds. To lose one's firm grip on the nearness and the love of God and to abandon belief in His will and power to save—these are the root causes of the weary and enervating feeling that our lives are lived without purpose and without power. And if these are the causes, it is in the realm of the spirit that the cure must be sought. It cannot be too often made plain that to provide universal employment and security will not by itself give us what we most of all need, a faith to live by. Without social reform and industrial reconstruction the Kingdom of God cannot come, but they are not in themselves that Kingdom and the person who has nothing more to propose in the end comes empty-handed to the banquet of life. To recapture faith in God is the only cure of nerveless and pessimistic living, and the first effect of such a recapture will be to create the type of spirit in which alone our pressing modern problems can be hopefully tackled. We can quickly see that this is so if we ask which kind of character is the most effective. The answer is the character which is saturated by the sense of

God's nearness and help, and all history shows that it is this kind of faith which really does move mountains. "God is on my side: I will not care what man doeth unto me." That is the spirit in which alone great and grim problems are fruitfully and creatively solved, and that is the one cure for nerveless pessimism, the most paralysing disease in the world.

THOSE who have read this, and have thought as they read, will be objecting that the whole argument rests entirely on a hypothesis,—the assumption that God is to be found of them that seek Him. Their objection is true. The being and the love of God have so far been taken for granted, and it is precisely this which many people feel that they can't accept. The arguments against it are many, the cruelty and waste in the world, the problems of sin and disease, the disconcerting discoveries of modern science and astronomy, and many others. No one will expect that in one short article all these arguments should be marshalled, discussed and answered, even though it is not at all impossible to provide answers to them. The truth, of course, is that as long as we are in the world and have only human minds to think with, mystery is bound to surround us and faith will continue to be a necessary virtue. The one thing that needs to be said here is that there is no kind or direction of life, believing or disbelieving, scientific or artistic, religious or materialist, in which faith ceases to be necessary, or which does not assume its subject matter. The scientist assumes the coherence of nature, but that is what he is all the time trying to show, and when he has shown it, the whole work of science will be done. But he could not even make a start on his research if he did not assume that at the end the coherence of nature will emerge. But it is an assumption nevertheless: it is not proved. Similarly, the Christian starts by assuming the existence and the benevolence of God. He is amply justified in doing so, but it is an assumption, for in this world there can be no final and geometrical proof of it. Even the man of mere pleasure lives his life on the assumption that pleasure is worth while, an assumption the truth of which he cannot prove until he comes to die. Nothing in life relieves us of the necessity of choosing a hypothesis to live by, and we cannot escape, however rationalist we are, the need to put our faith in something which we can never prove.

Now of all the hypotheses and assumptions by which men and women live is there any as noble as the Christian? This assumption is that God exists, and that His character is active love, that is, the union of absolute goodness and absolute power. It assumed further that the life of Jesus Christ is the revelation of God in His purposes for and relationship with this world: and, since that is so, it goes on to assert that all men are brothers because they are sons of a universal Father. What faith asks is that we should seek to live our lives as though this was true, believing that in the end, when our knowledge is perfected, we shall find that our trust was justified all the time. To shape the course of one's life by such a belief is to

show the most convincing faith in it, even though, at the same time, one gives to it a quite tentative intellectual assent. And to live by such a hypothesis is to put vigour in the place of nervelessness and hope in the place of despair, as all history shows.

But if we believe that God is love, it must follow that He desires to have His love returned by those over whom He lavishes it. If we believe that He is holy, it follows that He can only fully rejoice over those who have made themselves worthy. If we believe that He is the great universal Father, it follows that His joy in creation can only be complete when all the people in the world know that they are brothers and live and act in perfect harmony in their common devotion to Him. "Thou hast created all things, and for thy pleasure they were and are created." That is the eternal purpose of the world and in co-operating to bring it into actuality lies human strength and joy.

Noise and Silence

By

C. RUSSELL MOODEY

MEET little lady number three. Age is slightly over two. She's quite a girl, with all those natural trimmings fond mothers like to see in their daughters. For instance, golden hair and curls. That sort of thing. People make over her, and call her all sorts of pretty names, and when she isn't being mauled by the multitude then her sisters step in—they have to keep their hands on her too. So she leads a hectic life and it's a wonder she puts up with it.

She got hold of my hammer the other day and was having a time with it! I could hear the rhythmic pounding upstairs, and felt that investigation might be timely. I called up to her and she answered me quite casually and quite calmly. I asked her what she was doing. She said she was making something. "What are you making?" In all sincerity she replied, "I'm making a noise." The pounding resumed.

Now let us get down to business. You and I have plenty to do these days, and though our hands may be idle because of the times there is no reason why our heads and hearts should cease functioning. As long as a man thinks, he isn't apt to be on the sidelines over an indefinite period. We must all try and make something. We can only be helpful if we are constructive. What are we making today and what are we planning to make? I can tell what far too many people are interested in. They are simply making a noise! Isn't this true? Sound in itself has little merit. The scientist busies himself trying to harness a bolt of lightning. Electricity is useful even from the dynamo of nature. Who ever heard of an inventor experimenting with a clap of thunder? It's power he is after, not noise. Our plan must have force, not merely clamor! It is interesting to note that the word "person" comes from the Latin meaning "through sound." Maybe this is why we are so noisy. And so ineffective.

Science seeks to eliminate sound. Silent perform-

ance is its objective. True religion follows suit. Christianity has always made silence a power unit. Many of us do not look at it this way. We talk our religion too much. Why not try and live it quietly? Many words is no asset. What are we making for Jesus Christ—this is the question. Making a lot of noise—this is the answer. Look at the number of "sound Christians" today. We make so much noise we can't even hear the voice of the Master. Sound may impress the native in the jungle but not those who have any degree of intelligence. If this depression could only silence and seal the lips of thousands we all would be benefited. To be religious we must bridle our tongue. And try and live up to the Christ standard. Someone in the past has written, "In quietness and in confidence shall be your strength," quietness may include motion, but also impressive stillness, with noise eliminated. Did you ever hear a blossom growing?

Rural Work of the Church

By

JAMES M. STONEY

2—OPPORTUNITIES

NEVER before has there been a greater opportunity for real evangelism than that presented to our Church in the rural life of the nation. Somehow, we have grown to believe that the country situation is adequately taken care of by other religious bodies. Maybe this used to be the case, but certainly it is not the situation that exists in many parts of the country today. The rural chapels are studded as thickly over the land as ever and there are just as many country preachers. But these have been left far behind in the march of progress. Only too many of them are ignorant. The best of them are constantly being drained off to fill the more lucrative positions in the towns. Those that are left, help maintain themselves in all sorts of ways,—by farming, blacksmithing, etc. Many have jobs in town and come out on Sundays to preach,—and return to town Sunday night, well laden with country produce.

The normal country church is a dismal affair. Grounds are often neglected, windows knocked out, buildings forlorn and unpainted, steps falling down and the cemetery connected with the church is usually overgrown with weeds and briars.

The spiritual life of these congregations is often more delapidated than the property. The preacher is hired for a few dollars a month, sometimes as little as two or three. He holds a monthly service through the year, and in the summer a revival of two weeks. At all other times he is somewhere else and the congregation almost forgets that a church is functioning in the community. "Singsings" are held once in a while and occasionally there is a burial, but that is about all. Once a year, maybe, the people get together for a general cleaning of the church yard, but this is of doubtful value. The place usually looks like a poor, skinned

animal when their hearty but poorly directed efforts get through with it. Baptisms and weddings are seldom performed in the church. The nearest creek serves well for the former, and as to the latter, the young people prefer to get married on the spot, when they go after their license. Is there any wonder that such a church fails to build up a sense of love and loyalty in the hearts of its members? They are scarcely communicants at all. I know rural churches where the Lord's Supper has not been celebrated in twenty years, and some where there has never been such a service.

Still we have not reached the worst feature. The loss of interest of the older people is bad enough, but a greater challenge is with the young people. The ranting of an ignorant preacher may have satisfied their parents and grandparents, but the public school system has made a change in things. The youngsters are going to school. It has not been so very long since the country man who could read and write was an exception in many districts. There are still many of the older people who are illiterate. But with each succeeding year country people are becoming better educated. Schools are within reach of practically all, and they are taking advantage of the opportunity. The country preacher is not advancing with his people. The younger members of the community feel that they are better educated than their spiritual leaders, and they are not responding. They use services and revivals for social rather than religious purposes.

The Episcopal Church does not furnish such conditions or such leadership, but on the other hand, what it does furnish is so small that it has no chance to offset the situation. In our own Church, with rare exceptions, our country parsons are either very young men waiting for better openings, or old men whose main usefulness is past.

Into this situation may come our Church. There are obstacles aplenty. But the people are there. They are fine, sincere, earnest people who need us and whom we need.

The Scrapbook

By

JAMES P. DE WOLFE

RECENTLY there was printed in this column a form of Noonday Prayer, and today a form for Evening Prayer.

Before retiring, kneel down and think over the day—the things you have for which to be thankful; the unworthy things you have said or done, and the people living and dead for whom you should pray.

EVENING PRAYER

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I will lay me down in peace and take my rest, for it is Thou Lord, only, who makest me dwell in safety.

Our Father, who art in heaven, etc.

I believe in God the Father Almighty, etc.

Almighty God, we beseech Thee to take us, Thy servants, and those near and dear to us, under Thy care, and grant us safety through the coming night. Forgive us our sins, bless the labors of the day, pardoning all that is imperfect and accepting all that is good, for Jesus Christ's sake.

O Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in Thy mercy grant us a safe lodging, and a holy rest, and peace at last. Amen.

Here make any special petitions and thanksgivings in your own words and then read Hymn No. 28, "Before the ending of the day," or the Nunc Dimittis, Prayer Book, page No. 28.

If you are to receive the Holy Communion on the following day, read and meditate on Psalm 43, Prayer Book, page 394, and then say this prayer:

PRAYER FOR EUCHARISTIC FAITH

O God, whom to know aright is life eternal; We beseech Thee to grant to Thy people everywhere a larger faith in the Blessed Sacrament of the Altar. Help us to feel that any neglect of it is a neglect of Thee, and that any indifference toward it is an indifference toward Thy Divine Majesty. May none of life's pleasures, none of its commercial engagements, none of its preoccupations whatsoever, stand between us and our duty to meet Thee at the Altar. May we begin the day there in Thy Presence, and go forth to our several callings with renewed and refreshed minds and hearts. So by our love for Thee, quickened at the Altar of Thy grace, may we daily grow in the uplifting life, until in Thy good time we shall eat the heavenly Manna, and drink the new Wine of Thy glorious Kingdom; through Him who loved us and gave Himself for us, Thy Son, Jesus Christ Our Lord. Amen.

Bless the Lord. Thanks be to God.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

✠ May the souls of the faithful, through the mercy of God, rest in peace. Amen.

Let's Know

By

BISHOP WILSON

BISHOP WHITE AGAIN

A LETTER from one of our readers speaks as follows: "My attention has been called to your sympathetic tribute to Bishop William White in the current number of THE WITNESS and I have been asked to suggest to you that the first General Convention of this Church was the one held in Philadelphia in September and October 1789, when Bishop Seabury was Presiding Bishop."

There is much that might be said in reply. The most obvious thing is that the Living Church Annual

begins the numbering of the Conventions with that of 1785 which would seem to indicate which one is popularly counted as the first. Of course this enumeration might be wrong and that takes us back to the Conventions themselves.

On May 11, 1784, a preliminary meeting was held in New Brunswick, N. J., which adjourned to meet again the following fall in New York. At this meeting a report was adopted that the clergy and laity in the several states should be invited to organize for the purpose of uniting under a common constitution to be based on certain fundamental principles, the first of which stated "there shall be a General Convention of the Episcopal Church in the United States of America". The states were asked to send representatives to accomplish this purpose the next year. Thereupon conventions were held in Pennsylvania, New York, Virginia, Maryland, South Carolina, Delaware, and New Jersey which elected deputies to meet with their fellows in Philadelphia Sept. 27, 1785. At this meeting a general constitution was framed to be submitted to the Church in the several states and to be acted upon at a subsequent meeting the following year.

On June 20, 1786, this next meeting was held also in Philadelphia and adjourned to re-convene in Wilmington, Del., the following fall when the election of three bishops was ratified and arrangements completed for them to be consecrated in England. Two of these bishops-elect were consecrated by the Archbishop of Canterbury in 1787—the third, Griffith of Virginia, being unable to make the trip to England. The next two years were spent in further negotiations between the states and on July 28, 1789, the sixth meeting was held in Philadelphia which our correspondent would call the first General Convention.

It is true that the meeting in 1789 was the first when the bishops sat separately as a House of Bishops and it was at this time that the Constitution was formally adopted. There is some reason, therefore, for calling this the first full-fledged General Convention. However, the meetings in 1785 and 1786 were made up of officially chosen deputies and if they were not General Conventions, what might they be called? Certainly the work they achieved is far too important to be buried in the records of preliminary caucuses and the popular acceptance of them as General Conventions seems logical.

Bishop White acted as Presiding Bishop at the summer Convention of 1789 while Bishop Seabury occupied that office at the adjourned meeting in the fall of that year. In 1792 Bishop Provoost was Presiding Bishop—and from that time on to 1836 Bishop White was accorded that dignity over a period of some forty years or more. At the meeting in 1785 no bishop was present and the Rev. Dr. White was the presiding officer.

My article stated that Bishop White presided over the first General Convention and that he was Presiding Bishop for the first forty years of the Church's independent life. Without being too meticulous, I think the statement is reasonably accurate.

HOW VITAL ARE STATISTICS TO LIFE OF CHURCH?

By GARDINER M. DAY

In issuing *The Living Church Annual*, The Morehouse Publishing Company renders the church a distinct and worth while service. We make this observation as we pick up the new *Annual* for 1935 with its 685-odd pages (cloth, \$1.75; paper, \$1.40). The enormous amount of work of a rather boring clerical nature which must go into the compilation of such a volume is, no doubt, largely a thankless task. No Pulitzer Prize for the best city directory or church annual awaits the man who actually produces the best.

Hence, if I disagree to some extent with the *Annual's* editorial, which also has been published in abbreviated form as an editorial of *The Living Church* for December 29, it is not due to any lack of appreciation of the work that has gone into it and the debt which those of us who use the book owe its makers. The editorial bemoans the fact that the statistics throughout the Church are horribly inaccurate and urges that the Church create "an official statistician or a board, the duty of which is to gather, classify, and check the statistics of the Church." It is too bad for those who put any particular credence in statistics that the statistics of the Church should be very inaccurate, and I rather think that most Church statistics are inaccurate, whether the Church has statistical boards or not. I base this belief on the fact that I do not think the clergy of one communion differ very much from the clergy of another communion in their aversion to or enthusiasm for statistics. I very firmly believe that one of the great needs of the Church at the present time is not for more statistical boards. I think there is a great deal more to be said for those who complain that the Church is suffering from "paralysis by analysis," as a result of too much emphasis on statistics, red tape, secretaries and investigations.

I believe a word should be said in defense of the rector who is being thus paralyzed. Whatever else he may be, he is a jack of all trades. As it is, he not only has his services of worship to conduct, but in any sizable parish, he has a perpetual round of parish meetings and activities and local boards of one kind or another to take up his time, and he must fight hard to conserve his time in order to squeeze in an occasional quiet, spiritual talk with a parishioner. He is probably fighting to keep the church out of the red financially and in order to balance his budget has cut his



BISHOP CREIGHTON
Speaks on Mexican Situation

secretarial aid down to a minimum. As it is, the day is not long enough for his secretary to do all the things she has to do, and he can't afford more time or money for statistics.

The ideal situation for the rector of a small-town parish would be to have an excellent organist and choir director who can take complete charge of the church music, a president for his Woman's Auxiliary who can handle the work and the women effectively, a superintendent for the church school who can take complete charge of the running of the school, a woman who can do the same with the Altar Guild, a man who can do the same with the Men's Club, another for the Order of Sir Galahad, and so on. Such a situation would free the rector to keep up in his reading and thinking so that he could help Mr. Jones to see why religion is not going to disappear before the advance of science and that psychology has not proved that praying is merely talking to yourself, in terms in which Mr. Jones is accustomed to think. But as every rector of a small parish knows, this kind of leadership practically does not exist. He will find that he has to keep his hand well in all these organizations. Even with a good Sunday school superintendent, many a Saturday, or even Sunday morning, he will be called to the 'phone to hear that Miss Smith cannot teach her Sunday school class that morning because her mother has the grippe, and he has to produce a substitute on the spur of the moment.

After he has, by dint of great pains, secured for himself more time for personal work, the rector cannot feel the enthusiasm for statistics that

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

It is a bit early perhaps to make announcements about Lent, since it comes so late this year, but since rectors like to plan well ahead we want to tell them what we have in store for study and discussion groups. There will be two series of articles, on entirely different subjects, and both prepared with discussion groups in mind. Dean John Day, of Topeka, Kansas, is to present a series of eight articles called "New Frontiers," in which he makes an application of the principles of the Christian religion to the problems that confront the world today. Those who attended the General Convention will certainly recall that Dean Day gave an address—perhaps the outstanding address of the entire Convention—on the very subject. Those who heard him there will certainly be eager to follow these articles during Lent. Dean Day is a man who believes that the Christian religion has something to say on the subject of war and peace, international relations, racial relations, industrial relations, and he says it without pulling his punches. You may be sure that to use these articles as the material for a study class will insure lively discussion.

We are equally happy to announce a series of articles on "American Church History," written by the Rev. E. Clowes Chorley, long recognized as an outstanding authority on the subject. He is, as you doubtless know, the official historiographer of the Church. We were prompted to have these articles by two facts; one, we are all sharing in a great many Church Anniversaries. The anniversary of the consecration of Bishop Seabury was celebrated throughout the Church last Fall. The diocese of Pennsylvania, and the Church generally, also celebrated the anniversary of the consecration of Bishop William White last fall. These were but two of the outstanding anniversary events. The diocese of New York is about to celebrate its 150th anniversary, and there are any number of parishes throughout the country celebrating anniversaries. Certainly it is time we learned more of the history of our own Church in America. We have had series of articles on the Apostolic Church, the Church of the Middle Ages, the Church of England. But—and this brings me to the second reason for the series—it seems apparent from letters that come to THE WITNESS office that our people know far less about their own

Church at home. In any case whenever we have printed a statement that we considered an historic fact a number of people have written to dispute it, even when the fact was secured from one whom we believed an authority. So we have asked the official historian of the Church, Dr. Chorley, to write this series, and we are delighted to announce that he has agreed to do so.

Therefore we can promise you two outstanding series of articles. They will start in the issue of February 28, the issue before Ash Wednesday, thus getting the material into your hands for the study groups which start the first week of Lent. It means that there will be eight Lenten issues. There will be further announcements in due course. Meanwhile if any of you care to place your orders for Bundles this early we will be happy to receive them.

* * *

Bishop Moreland Assists in Pennsylvania

Bishop Moreland, retired bishop of Sacramento, is to assist Bishop Taft with confirmations in the diocese of Pennsylvania during February.

* * *

Advises Clergy to Read Trash

"Book reviews of the most popular novels of the day, even if they make you ill and have to be consigned to the furnace immediately after reading, could profitably be used for your Sunday night services in Lent," Bishop Bennett, auxiliary bishop of Rhode Island, advised the clergy of the diocese this week at the regular monthly meeting of the Clerical club. It was his belief, based on the experience of Bishop Cross of Spokane while rector of the Church of St. John the Evangelist, St. Paul, Minn., that a minister can reach the "fringe" of his congregation in this way and make for himself a shining opportunity to preach to them against the evils of present day life. The trouble with most of our preachers is, the bishop contended, that they work themselves up into a high state of emotion on some theme that is of great intellectual and perhaps spiritual moment to themselves but doesn't touch the outer edge of their congregation's interest. He would have the man in the pulpit find out what is in the minds of the people in the pews and start there, no matter how deep in the mire he found himself. It was his job then to show his flock how to climb out.

Rev. James M. Duncan, rector of St. Alban's Church, Centredale, pleaded that the only literature he saw in use during his parochial visits was *True Stories* and mystery



BISHOP CASADY
Entertains Presiding Bishop

magazines. The Bishop's reply was, "Start reading them at once."

At the meeting also the clergy were urged to see the picture shows their congregations attend and preach the Christian teachings on the themes treated there.

* * *

There Was No Issue January 3rd

There was no issue of THE WITNESS for January 3rd. This is merely an explanation for the many who have written us that they did not receive their copy and have asked "How Come." Nice to discover how many of you missed the paper.

* * *

Convention to Elect Bishop

A convention for the election of a bishop-coadjutor for the diocese of Georgia is being held this week at Augusta. If they take as many ballots as they did last time it will take them a week to get through. We will give you the results next week.

* * *

Church Army Worker Is Ordained

Sydney R. Peters, former Church Army worker, was ordained deacon by Bishop Perry at Ashton, R. I., last Sunday. Mr. Peters was one of the English Church Army captains who came to this country a number of years ago, later returning to England for college and theological training.

* * *

Two Secretaries on New Jobs

Two of the general secretaries of the field department of the National Council have taken new jobs. The Rev. Richard Trapnall is locum tenens for a parish in Long Island;

the Rev. David Covell, former worker on the Pacific coast, has accepted appointment as executive secretary of the diocese of Southern Ohio.

* * *

Minnesota Rector Recovers

The Rev. D. W. Thornberry, rector at Virginia, Minnesota, was taken ill in Detroit while on his way to the General Convention last October. He spent nine weeks in a hospital. Now he is back home, recovered.

* * *

Canon Bell Visits Bexley Hall

Canon Bernard Iddings Bell addressed the students of Bexley Hall recently on the job of being a priest, preacher and pastor today. He painted a difficult future for the Church and her ministers. He also preached at the chapel service at Kenyon College and delivered three lectures on the present and future problems of Christianity.

* * *

The Governor Goes to Church

On his way to the ceremonies that were to inaugurate him as governor of Nebraska, Governor-elect Cochran stopped at St. Matthew's Cathedral, Lincoln, and with his family attended a service of the Holy Communion. He was escorted by the Boy Scouts of the parish.

* * *

One Further Announcement

Letters have been received from a number of rectors asking if we do not have a special subscription price for vestrymen and Sunday school teachers. One such letter has just come from an eastern rector who

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tells us that he recently questioned these officers on their knowledge of the Church and he was shocked to discover how little they knew. "I have a group of faithful and devoted teachers. Each week they have turned over to them the children of the parish for instruction on the life and teachings of the Church. Books and pamphlets are placed in their hands but I am persuaded that the job can be done only if they receive instruction regularly each week. I know of no better method than to have them receive THE WITNESS. So I would like to enter their subscriptions, paying for them out of my discretionary fund. I can think of no more legitimate use for it. But needless to say it is a depleted fund these days. I am wondering therefore if you cannot offer a special rate which would enable me to place the paper in their hands each week."

The answer to him, and any of the rest of you who may be interested, is as follows: "We will be glad to accept *new* subscribers at one dollar a year. It is impossible for the paper to exist at a subscription price less than \$2 a year but we do believe that a very large percentage of these people will be glad to renew at the regular price after they have had the paper for a year. So send the list to 931 Tribune Building, New York, with one dollar for each name and we will send them the paper each week for the next year."

* * *

Bishop Creighton Speaks on Mexico

At Zion Church, Doughlaston, Long Island, the rector, the Rev. Lester Leake Riley, has arranged for get-togethers on Wednesday evenings for members of the parish and their friends. On the 16th the speaker was Bishop Creighton who spoke on what is going on in Mexico. On the 30th the parish dinner is to be held when the speaker is to be E. M. Herrick, director of the New York regional labor board, who is to speak on "The social significance of strikes."

* * *

One Use for Tear Gas

I presume we are all concerned about the facts that have come out in the investigation of the United States Senate on the munitions industry, showing clearly that they do everything possible to stimulate rivalry between nations. But it is not only in international relations that they promote discord. To illustrate, I have just received an interesting document from the Federal Laboratories, Inc., a Pittsburgh concern that states on their letterhead

that they are in the "protection engineering" business. What they are protecting us against, according to their letter, is radical agitators and strikers, and the way they do it is to provide us with tear gas. The letter informs us that Mr. Leon Trotsky is about to arrive in this country and that therefore tear gas is a very necessary commodity to keep his followers from getting together and staging a revolution which will overthrow the United States government. It rather strikes me that if it is necessary to manufacture tear gas, or any other kind of gas, that it

would be well to have it in the hands of the government. Certainly we will all agree that we should not allow companies of this sort to stir up strife and discord in order to promote the sale of their product.

* * *

Church Club Dinner in New York

The annual dinner of the Church Club of New York is to be held on January 29th in the grand ball room of the Waldorf-Astoria. The dinner marks the 150th anniversary of the diocese of New York. The speakers are to be Bishop Manning

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of New York, Bishop Budlong of Connecticut and Francis Parkman, headmaster of St. Mark's School.

* * *

Jacksonville Rector Resigns

The Rev. T. E. Dudney has resigned as rector of the Good Shepherd, Jacksonville, Florida, because of ill health, having served the parish one year. Bishop Juhan is arranging for services until another rector is called, the clergy of the diocese assisting him.

* * *

New Rector for Florida Parish

The Rev. Francis B. Wakefield Jr. has taken charge of Holy Trinity, Gainesville, Florida, going there from Palatka where he has been in charge since 1927.

* * *

Trinity Opens Club Headquarters

In order to provide the downtown business men and women of New York with an attractive club headquarters for rest, quiet and recreation, Trinity parish formally opened this week a parish hall on the lower floor of the twenty-five story building owned by Trinity at 74 Trinity Place. The hall has been beautifully furnished and is complete in every respect. There was a brief service of dedication on January 16th when addresses were made by the Rev. Frederic S. Fleming, rector, and Mr. Lawson Purdy, comptroller of the corporation. There was music by the Downtown Glee Club, comprising 150 male voices, and the Golden Hill Glee Club, composed of women, both under the direction of Channing LeFabvre, organist and choir-master of Trinity Church.

Trinity Church itself, at the head of Wall Street, has long been a spiritual haven for downtown office workers, particularly at noon time, and Old Trinity has met the church needs of these people by providing talks and attractive musical recitals at the noon hour. Since Dr. Fleming's election as rector, two years ago, he has become acquainted with these downtown business people and has conducted services and meditations during certain seasons of the year which have attracted them in increasing numbers.

The new Parish Hall will provide a social center for these and others who wish to avail themselves of such a downtown club. The Hall, which is

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* * *

Optimism in Diocese of Chicago

Church leaders in Chicago expressed a hopeful outlook for the year 1935 in the following terms:

Bishop George Craig Stewart: "There are plenty of reliable intimations that 1935 is going to mark a big stride forward to solid ground." Mrs. Hazel Seabury Cotsworth, president, The Woman's Auxiliary: "The Light is shining on the road ahead. It is easy to see the dullness of the road we travel; always we should look forward to some big opportunity of unusual service. Let us remember that we shall see light on the road today if we but look through the eyes of the Master. So shall we have a happy new year." John D. Allen, president, The Church Club of Chicago: "The year 1935 should see a definite further rebound from the depression feeling. Whether business is good or bad, the year should bring added confidence. The bugaboo of fear has been conquered. The time for new ventures and added growth is at hand. The

laymen of the Diocese of Chicago are going forward in 1935." Paul T. Bruyere, president, Chicago Assembly, Brotherhood of St. Andrews: "Uncertainty and criticism appear but hopefulness and confidence abide. We enter 1935 convinced that the solution of the problems of our



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times is under way." Mrs. Theodore W. Robinson, president, Chicago Church Mission of Help: "It would take a remarkable intellect to fathom the changes which are taking place in society today but as Church people we not only hope but firmly believe that we are in a state of progress with an upward trend. It takes faith, courage and strength to climb an uphill road but let's not stand still and worry about it. The Church is full of glorious opportunities and 1935 should see some of these fulfilled."

* * *

Mystery Play to Be Presented

The Closing of the Crib, traditional mystery play, is to be presented at St. Paul's Chapel, Trinity Parish, New York, on January 20th. —The Patronal festival at St. Paul's will begin on the 24th with the opening of the churchyard gates. This quaint ceremony follows the period during which the gates are kept closed to maintain the vested right of the church to control the right of way across the churchyard.

* * *

Choir Festival in Cleveland

Nine choirs of Cleveland and vicinity joined forces for a festival held recently at Emmanuel Church, conducted by Sydney H. Nicholson of England who is on a trip around the world in the interest of the School of English Music. Mr. Nicholson, introduced by Bishop Rogers, spoke in place of a sermon and gave an account of the work done in Church music in England.

* * *

Social Service Meeting in Long Island

The social service department of the diocese of Long Island is to hold a dinner meeting on January 23rd at St. Ann's Church. The Rev. J. Howard Melish is to be the chairman and the speakers are to be Raymond V. Ingersoll, president of the borough of Brooklyn, and Mr. Spencer Miller Jr.

* * *

Ordination in Oklahoma

The Rev. J. H. Thompson was ordained priest by Bishop Casady at St. Philip's, Muskogee, Okla., where he is in charge, on December 19th, the sermon being preached by the Rev. A. S. Hock.

* * *

Leadership Development for Girls' Friendly

A five-session program to develop leadership in the Girls' Friendly was launched on January 8th at St. John's, Detroit, with Bishop Page the speaker on "Worship and worship service building." Future speakers are to be the Rev. Charles C.

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Jatho of Royal Oak on "Capturing the child mind," Miss Ellen Cloke on "A member looks in," Miss Mary Richardson and Mrs. George Severance on "An associate at work;" Mrs. E. R. Breitenbecher, diocesan president, on "Life's principles" and Miss Erie Rose on "A view from the tower."

* * *

Stations of

Cross for Parish

Grace Church, Ridgway, Pa., has just been presented with fourteen hand-painted stations of the cross, the work of Rambusch and Company of New York. The gift was from Mrs. J. K. P. Hall, parishioner.

* * *

Clergy Fellowship Holds Meeting

The monthly meeting of the clergy fellowship of the Church League for Industrial Democracy was held in New York on January 9th. The subject discussed was "The Layman's place in the Church social movement" with the lead off addresses being given by the Rev. Felix Kloman of Grace Church and Mr. Spencer Miller Jr., consultant on industry for the National Council. These meetings are held each month with an attendance from 25 to 40.

* * *

Cumberland

Rector Resigns

The Rev. Henry F. Kloman, rector of Emmanuel, Cumberland, Maryland, has resigned after serving the parish for eight years. After a brief vacation he hopes to take up pastoral

work in a new field. No successor has been chosen for the Cumberland parish but it is reported that the committee of the vestry, headed by Judge Albert A. Doub, has narrowed the field to seven men. Mr. Kloman was the noon-day preacher the first two weeks of January at Grace Church, New York, where his son is assistant rector.

* * *

Ordination in Spokane

Alvin B. Potter was ordained priest by Bishop Cross at Spokane, Washington, on December 16th, the sermon being preached by the Bishop.

* * *

Memorial Service for Roland Cotton Smith

A memorial service for the late Rev. Roland Cotton Smith, one of the outstanding liberal clergymen of the Church who died this past summer, was held at St. John's, Washington, D. C., on January 6th. The

address was delivered by the Rev. Howard C. Robbins, professor at the General Seminary, who paid a glowing tribute to the former rector of St. John's.

* * *

Retreat for Lay People

The first retreat for lay people to be held in the diocese of Lexington was held at Margaret Hall, Versailles, January 3rd and 4th, conducted by the Rev. George R. Madison of Paris, Kentucky.

* * *

Bishop Cook Guest of Church Club

Bishop Cook of Delaware was the guest of the Church Club of New York at luncheon on January 9th.

* * *

Called to

Logan Parish

The Rev. Robert H. Gamble, in charge of Christ Church parish missions, Fairmont, W. Va., has accepted an appointment as priest-in-

Services of Leading Churches

The Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (Saints' Days, 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 8, 9, 10, 11.
Vespers and Benediction: 8 P. M.
Week-day Masses: 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

Sundays: 8 and 11 A. M., and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.

Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.

Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rev. George A. Robertshaw
Minister in Charge

Sundays 8, 10 and 11 a. m., 4 p. m.
Daily 12:20.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. Paul's Church

Flatbush, Brooklyn, N. Y.

Sunday Services:

Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

Sunday Services
8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.
8 P. M.—Choral Evensong and Sermon

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 and 4.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a. m.
Holy Communion.

Grace and St. Peter's Church, Baltimore, Md.

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers, D.D.
Rev. Gordon B. Wadhams
Rev. Bernard McK. Garlick
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.

St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.
Week Days: Wednesdays 10 a. m.; Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

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* * *

Diocesan School of Religion

A school of religion was opened in Washington, D. C. on January 8th, the sessions being held weekly for five weeks at the diocesan house. The faculty consists of the Rev. Anson P. Stokes, canon of Washington Cathedral; Rev. Oliver J. Hart, rector of St. John's; Rev. C. E. Buck, superintendent of Episcopal Hospital and Rev. Harry Lee Doll, assistant at the Epiphany.

* * *

Presiding Bishop in Oklahoma

Presiding Bishop Perry was the headliner at the convocation of the district of Oklahoma, held at Okmulgee, January 15-17.—Plans have been presented for a new church at Duncan, Oklahoma.—A new rectory has been built at Ada, Okla.—The endowment of the diocese, started some time ago by Bishop Casady, is growing steadily, the treasurer announcing that \$2,000 was received during November. Gifts have ranged from five dollars to five thousand.

* * *

Rankin Barnes at Auxiliary Meeting

The Rev. C. Rankin Barnes was the speaker at the evening meeting held in connection with the annual meeting of the Auxiliary of the diocese of Bethlehem, meeting at Trinity, Carbondale, Pa., on January 15th and 16th. In the afternoon a number of women spoke briefly on "Christian Thought in the New Day," followed by group conferences. Bishop Sterrett delivered his message to the Auxiliary the second day of the conference.

* * *

Chicago Churchwoman Is Honored

Miss Edna L. Foley, churchwoman, superintendent of the Visiting Nurse Association of Chicago, has been honored by the award of the first "citizen fellowship" to be conferred by the Institute of Medicine of Chicago. The award was given Miss Foley for her twenty-two years of service as head of the visiting nurses.

* * *

Fire at Church on Long Island

The chancel and roof of Christ Church, Manhasset, Long Island, were destroyed by fire on January 8th. A large part of the valuable memorials that the church contained were saved, largely by two parishioners, Howard Verault and Donald MacInnes. However one of the large stained glass windows, valued at \$8,500, was shattered. The rector of

the parish is the Rev. Charles H. Ricker, who also assisted in removing memorials.

* * *

Berkeley Alumni to Meet

The mid-winter reunion of the Berkeley Divinity School is to be held at New Haven on January 23 and 24. The headline attraction is the English lecturer for this year, the Rev. Humphrey Beevor, librarian of Pusey House, Oxford.

* * *

California Parish Remembered

Trinity Church, San Jose, California, received \$3,500 by the will of the late Mrs. T. S. Montgomery. Her mother, Mrs. M. Shallenberger, was one of the small group that were active in the founding of the parish seventy-three years ago.

* * *

A Professor of Peace

Something new in college courses is offered at Brenau College down in Georgia, where a professorship of peace has been established. Miss Jenette Rankin, former congresswoman, has been named as the professor.

HOW VITAL ARE STATISTICS TO LIFE OF CHURCH?

(Continued from page 9)

the compiler of a statistical book, I suppose, must and ought to feel. I pick up the parochial report that I have to make each year, and I suppose it is the same in other dioceses. I have to list not only the officers of the church, such as the vestry, teachers in the church school, etc., but also such enlightening things as the number of celebrations of the Holy Communion that have been held during the preceding year in my church on *Sundays, and on week days*, and then the number of other services held on Sundays, and the number on week days. I have to report not only the number of people that live as families, the number that live as individuals, but also the number of baptized persons, of confirmed persons, and of communicants. I really can't get very excited in drawing these various distinctions. Further, the rector would have to have an extraordinary memory if he had a congregation of any considerable size to draw the line between a confirmed person and a communicant. According to the last ruling in this diocese, all confirmed persons who have been resident in a parish for one year and who have received the Holy Communion must be reported as communicants. Of course, this does not say whether it is sufficient for the person to have received communion once upon a time or whether it means once a

year, but again I note that with any considerable number of parishioners, it would be practically impossible for a rector to know whether a man should be rated merely as a confirmed person or as a communicant.

I should like the editor of *The Living Church Annual* to tell us how it is he can feel statistics are so important? When I realize how difficult a time most rectors are having in securing that last \$100 to balance the budget, be it parish or missionary, and then recall how many, not merely hundreds, but thousands of dollars are spent publishing these statistics about the number of services, etc., in diocesan journals across the country, I find it impossible to share the statistical ardor of the *Annual's* editor. I cannot say that the clergyman whose statistics are the least accurate is necessarily spiritually the most helpful, but I cannot for the life of me see how a clergyman interested primarily in aiding people in their search for Almighty God and in understanding the meaning of the Incarnation, can get as excited about the inaccuracy of Church statistics as does the *Annual's* editor.

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