

The WITNESS

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THE BASIC VIRTUE

An Editorial by
BISHOP JOHNSON

IF THE modern world needs to do any rethinking, it is to revalue the Beatitudes which lie at the very foundation of the Christian life, and form its major premise. There are seven steps leading up to the altar of sacrifice, where men are "persecuted for righteousness sake."

The initial step is that of humility which is profoundly conscious of man's own limitations. "Blessed are the poor in spirit" is quite in contrast to the arrogant self-confidence of man's own philosophy. St. Paul acknowledged, after his failure to impress the intelligentsia of Athens, that the wisdom of man was foolishness with God.

The muddle in which civilization now finds itself is the product of godless leaders, each of whom claims infallibility and none of whom offer the same panacea. They all agree that we have suffered from the stuffed shirts of a capitalistic system, but they have merely dyed the shirts red, tan or black and commit all of the sins against which they so vociferously declaimed. They have merely shifted the color of their shirts. Their schemes are futile because they are not founded in humility but in blatant arrogance.

The egotist is barred at the outset from becoming a scholar or a saint. If he knows it all, he can never be taught anything. He orients science and religion alike to his own supreme wisdom. In Russia, Germany and Italy we have little men claiming divine omnipotence. To an impartial observer of the whole scene, Europe is a lunatic asylum without a warden to keep the patients from destroying one another. There's a reason for this which is indigenous to fanaticism. The truth is not partisan and so "because I tell you the truth therefore you will not believe me."

There are a hundred ardent partisans to one loyal patriot in the

PLANS FOR FALL
WE BELIEVE that every Christian should go to the ballot box this fall to vote as a Christian. We have therefore asked a number of distinguished men and women, of various political affiliations, to contribute articles on "Why, as a Christian, I shall vote for ———" There will be articles on all the political parties, with their platforms and candidates examined in the light of Christian principles. We know that rectors generally will wish to have their people follow this discussion. It is our hope therefore that they will make it possible for them to secure the paper by adopting the Bundle Plan, whereby papers are sent each week to one address to be sold at the church door each Sunday (or distributed to the homes by a boy or girl) at five cents a copy, our office billing you at the end of a quarter at three cents a copy. Next week, when we return permanently to the sixteen page format, we will announce the names of those to contribute to this series. Meanwhile a postal stating the number of copies desired is all that is needed to place your order on our books.

world. It is quite possible for those who call themselves Americans to dodge their taxes in order to produce campaign funds.

Human nature is prone to departmental activity, losing sight of the whole in its zeal to propagate some fraction of truth which the man himself has apprehended. Such people see nothing but the valley in which they live whether it be in the streets of lower New York or the dogmas of a self-constituted hierarchy. They acquire their virtues by a process of mass production and excuse their

vices by a vicarious transference of responsibility to existing institutions. This is particularly true of religious parties. As soon as a group is created and a leader accepted, they all become regimentated to the dogmatic assertions which become their stock in trade.

Their virtues are those of mass production. They all say the same thing with the same implications. Their vices are transferred automatically to the system which they attack or with which they have become dissatisfied. They acquire their virtues from the new group and ascribe their vices to the old. They propose to reconstruct society on new foundations and to build a new earth without any God to hamper them, but they merely create another tower of Babel. In order to effect such a transformation they ascribe personality to institutions.

The capitalistic system has all the vices for which the proletariat will substitute new virtues, although one suspects that if the individuals were transposed their attitude would be reversed. Among men self-deception knows no distinction of persons. Truth and error depend for their conclusions upon the major premises which are asserted and not proved. The false premise in much of the present chaos consists in the utter lack of humility in its leaders resulting in Caesar worship.

I am told that the Church is silent. Well, unless you accept the papal theory (or admire Father Coughlin), who is to do the speaking? The General Convention can pass resolutions but it cannot be responsible for carrying them out. It has no G. P. U. to enforce and no accepted leader to interpret them. Perhaps the reason why the Master did not endow the Church with a broadcaster was because it would be involved in questions that were none of its business. The Church has declared its mission. "I believe in God the Father

Almighty" is her pronouncement, but she has no mouthpiece to advocate political and economic systems. Which shall they be? Communism which denies God, or Socialism which ignores Him or Fascism which exploits Him or Capitalism which patronizes Him.

THE Church was founded in order that men might render to God the things that are God's, leaving to Caesar the affairs of state. That may seem to involve the Church in the accusation of impotence but it does not involve it in the labyrinths of theories. Fortunately she has no mouth to proclaim nor any arm to enforce nor any wisdom to enunciate a world system of political and economic order.

She has a more vital mission and

that is to minister to the humble and the meek and to raise the ordinary man to a higher form of spiritual attainment. She is hopelessly "other worldly" and when she becomes "this worldly" she misses her vocation. Not that she is indifferent to what happens in nations but that she does not possess the instruments by which to enforce her dicta upon men. She tried it in the middle ages and the last conditions of society, when she was through meddling, was worse than when she began to assert her temporal power.

She is to create the heaven which permeates the mass, but she is not a place of merchandise to do the trading involved in the business. Invariably when she has attempted the latter she has ruined the batch. The Church is as silent about political

and economic systems as was her Master, who preached justice and mercy but not political economy. He was betrayed because Judas thought Him ineffective and crucified because the rulers found Him critical of their morals.

The Jews were looking for a Messianic Kingdom on earth and He asserted that His Kingdom was not of this world. He was a stumbling block to the Jews because as a Messiah He did not deliver them from Roman imperialism and He was foolishness to the intelligentsia because His message was delivered to the common man who had no capacity for philosophy.

If you would interpret His mission, read the Beatitudes which begin in humility and end in persecution, then as now.

THE NEWS OF THE CHURCH

Edited by

WILLIAM B. SPOFFORD

"Every member present and accounted for" is the slogan put forward by the national committee for religion and welfare recovery, which has set October 4th as Loyalty Sunday, when every church member in the nation, is hoped, will attend his place of worship. Millions of dollars is being spent this fall, they point out, to get out the votes "to save the nation," but "this mobilization in worship and service of the Father of all mankind can do more to save our nation than will the battle of ballots on election day. Imperfect as our political, social and economic order may be, the greatest menace to our nation today is just plain, personal sin—selfishness, greed, ambition and strife in the individual heart which leads to war and ruin. Capacity or overflowing congregations in all houses of worship on Loyalty Sunday will do much toward removing the bitterness of the political campaign and toward avoiding civil strife such as today is blighting Spain or revolution such as has prostrated other nations of Europe."

* * *

Rediscovery Is Convention Theme

Rediscovery was the theme of a convention sponsored by the Brotherhood of St. Andrew of the fifth province, held August 30 to September 5 at Twin Lakes, Michigan. The leaders were Bishop Gray of Northern Indiana, Canon Dubois of Fond du Lac, the Rev. I. C. Johnson of Detroit, the Rev. Herman Page of Dayton, Ohio, the Rev. H. L. Nicholson

of Niles, Michigan, and the Rev. George Ridgeway of Rockford, Illinois. A headline event was the address by Tadao Kaneko, secretary of the Brotherhood in Japan, now visiting the United States.

* * *

New Rector for Pennsylvania Parish

The Rev. George J. Cleveland, rector at Hinton, West Virginia, has accepted the rectorship of All Saints, Aliquippa, Pa., diocese of Pittsburgh.

* * *

Called to Parish at Sherburne

The Rev. Herbert W. Lamb Jr., rector at Theresa, N. Y., has accepted the rectorship of Christ Church, Sherburne, N. Y.

* * *

Conference in Southern Ohio

Bishop Penick of North Carolina, Bishop Clingman of Kentucky, Bishop Strider of West Virginia, Bishop Hobson of Southern Ohio and Tadao Kaneko of Japan are to be the leaders at conferences to be held at Glendale, Ohio. The clergy are to meet September 23rd to 25th and laymen from the 25th to the 27th.

* * *

Mississippi Clergyman Issues Warning

The Rev. W. G. Christian, rector at Meridian, Miss., wishes to warn the Church that a man travelling under the name of Edward Sinclair and posing as an Oxford graduate is a fake. He knows the Church and has a good line which he hands out in order to separate you from a bit of

cash. A six-footer, 180 pounds, athletic figure, bronzed face, about forty though he claims to be fifty-one. Mr. Sinclair says that he was ordained a deacon many years ago "and is now about to be accepted for the priesthood by the bishop of a Texas diocese" though he does not state which one. Declares Mr. Christian, "Investigation proves that his stories are untrue and that he is a drunk and dope addict."

* * *

Pacific Seminary Opens

The Church Divinity School of the Pacific, Berkeley, California, opened its fall semester on August 24th, the first of the seminaries to get under way. There was a quiet hour in the morning, led by Dean Shires, in which he told the twenty-three students (largest in years) about the life upon which they were entering. The seminary life, Dean Shires said, aims to deepen the spiritual life of the student, through personal devotions and the chapel services. Through the communal life of the school, he pointed out, the student is led to a development of a Christian social consciousness. The dean held that this was fostered and broadened particularly through the wide contacts of students at the Church Divinity School with the several other seminaries located at Berkeley, as well as the University of California. Dean Shires stressed also the necessity for adherence to high academic and intellectual standards to afford the student the indispensable basis for leadership in his ministerial life. Finally, he urged

upon the students a development of a strong sense of vocation and mission, so that they may go forth with a firm desire to build the Kingdom of God. The day opened with a corporate communion, and ended with evensong, at which the Rev. Randolph C. Miller, the school's new faculty member, preached.

* * *

Jumping on the Bishops

It would be nice if folks wishing to do some cracking down would sign their names to their communications, thus taking responsibility for what they wish to say. Thus a letter comes from the middlewest which lets fly at bishops, but the author of the epistle hides behind the words "Episcopalian Subscriber," which makes him rather hard to identify, particularly since it is written on the stationery of a rather flossy hotel in a large Ohio city. "Suppose the player-manager of one baseball team played his head off with another team and then wondered why his own team wasn't functioning. Certainly there wouldn't be any sense to it. So it is with bishops. With their own dioceses desperately in need of work and preaching missions, they take two months' vacations and run off for long preaching engagements in the big New York churches. What can we poor laymen do when our playing managers desert us for the other team and still expect us to win. Are our bishops all grand-stand players, seeking only big salaries, long vacations and notoriety? Can they draw \$15,000 a year, take two months off and then expect respect for their pleas for the nickels and dimes necessary for the missionary side of the envelope? And don't imagine for a minute that everybody in the Church isn't thinking along this line, for they are. And so is God." One answer seems to be that Bishops are consecrated bishops of the whole church and not one particular diocese. And I think it helps New York to hear them once in a while—among other places.

* * *

Many to Attend Church Congress

The Primate of Canada, the Archbishop of the West Indies, the bishop of British Honduras, the bishop of Montreal and the bishop of Nassau are among those who have accepted invitations to attend the Pan-American Conference that is to meet in Chicago October 12 to the 18th, according to an announcement by Bishop Stewart. The program, now nearing completion, calls for the opening of sessions of the House of Bishops of the United States Monday afternoon with a quiet hour. This will be at St. Mark's church, Evanston. A dinner for the House

of Bishops will follow. Business sessions will be held Tuesday and Wednesday, Oct. 13th and 14th, with election of missionary bishops tentatively set for Thursday, Oct. 15th. Bishops from Canada and other branches of the English church in the Western Hemisphere will join bishops of the Church in the United States Wednesday, Oct. 14th. The joint sessions will continue Thursday and Friday, Oct. 15th and 16th, with Saturday, Oct. 17th, open for recreation and sightseeing. Sunday, Oct. 18th, will be a great day of worship, with visiting bishops occupying local pulpits, with a national radio broadcast, with a great missionary mass meeting in the Auditorium Theater in the afternoon, and a program at the Sunday Evening Club in Orchestra Hall in the evening.

* * *

World Congress for Peace

Delegates from many nations assembled in Brussels from September 3rd to the 6th for a World Congress for Peace. Prominent among the American delegates was the Rev. Harry F. Ward, professor at Union Seminary, who declared that the aggressive acts of the International Fascist Front in Spain and elsewhere "are not only a threat against the peace of the world, but also endanger the status of democracy where it is still in existence among the family of nations." Lord Hugh Cecil was the chairman of the delegation from England.

* * *

News Notes from Rhode Island

The Rev. Thom Williamson has resigned as rector of Trinity, Pawtucket, R. I., to become the rector of St. Peter's-by-the-Sea at Narragansett Pier, where he has been locum tenens for the past two months. Mr. Williamson has been rector in Pawtucket for ten years, where he has been active in community and charity work. He has been on the boards of the family welfare, of the children's friend society of the state, the community chest and has been the chaplain of the local American Legion post. . . . Bishop Freeman of Washington was a visitor in Rhode Island last week, speaking at a luncheon on the national cathedral and also preaching at Trinity Church, Newport. . . . The Rev. George L. Fitzgerald has resigned St. Thomas', Greenville, to accept the rectorship of St. James the Apostle, New Haven, Connecticut.

* * *

New Rector for Baltimore Parish

Grace and St. Peter's, Baltimore, which has had its difficulties for the past couple of years, with one faction wanting an Anglo-Catholic rec-

tor and another wishing to have a Protestant, has now called the Rev. Reginald Mallett, rector of Grace Church, White Plains, N. Y. He is a native of North Carolina, being the rector of parishes there, in Ohio and in Tennessee before going to White Plains in 1932.

* * *

A Rector for Thirty Years

The Rev. Hugh J. Spencer came from Canada in 1906 and took charge of a tiny mission in Windsor Park, on the then far south side of Chicago. It was then a village of a few scattered houses and a store or two. Today it is one of the most thickly populated sections of the city. He is to celebrate his thirty year rectorship this coming month.

* * *

Goes to Another Newark Parish

The Rev. Harry Bruce, for seven years the rector of St. Mary Magdalene, Newark, N. J., becomes the rector of St. Barnabas, Newark, next week, succeeding the Rev. Marshall F. Montgomery who has retired from active Church work.

* * *

Commencement at DuBose School

Many of the alumni of DuBose School, Monteagle, Tennessee, returned to the institution in August for commencement. They have their long vacation in the winter when the men can go into their various dioceses to do mission work. The feature of the commencement was a conference led by the Rev. Arthur M. Sherman, who spoke on the Forward Movement. Five men were graduated from the school with the commencement sermon being preached by Bishop Gribbin of Western North Carolina.

* * *

Winnetka Rector Has Anniversary

The 20th anniversary of the rectorship of the Rev. E. Ashley Gerhard is to be celebrated at Christ Church, Winnetka, Illinois, on September 20th. In the twenty years he has been there the parish has been developed into one of the outstanding ones in the middlewest. The most recent addition to the plant is an educational building that cost approximately \$350,000.

* * *

Teas at the Bishop's House

So many people have visited Hawaii this summer, bringing letters of introduction from bishops and rectors, that Mrs. Littell, wife of the bishop of Honolulu, has given a series of teas on the cathedral grounds, chiefly as a means of interesting the visitors in the work of the Church in the islands. On each occasion

about thirty people have been present, with Bishop Littell describing the work now going forward, and telling of the establishment of the Anglican Mission under Bishop Staley and Queen Emma.

* * *

Three New English Bishops

The first English bishops to be consecrated in the reign of King Edward VIII are Bishops Rawlinson of Derby, England, Victor of Lebombo in Portuguese East Africa, and Thorne of Nyasaland, Central Africa. The present Bishop of London is now the only active English diocesan

whose consecration took place in Queen Victoria's reign. The first Cathedral of the Church of England to be publicly acclaimed and legally constituted during the reign of King Edward VIII is the Cathedral of St. Peter and St. Paul, Sheffield. An elaborate ceremony took place in the Cathedral May 7th to mark the inauguration of the constitution and the statutes of the cathedral.

* * *

Michigan Archdeacon Goes West

Archdeacon Lincoln R. Vercoe, for seventeen years the archdeacon of Western Michigan, leaves Grand

Rapids this month to move to California to live. He announced his retirement last spring.

* * *

They Are Off to College

Fifty years ago there were about 200,000 students in American colleges. Now there are over a million, with fully half of them members of Christian churches. Fifty years ago there were about 300 societies in these colleges for Christian fellowship; today there are over 1,500. This month thousands of boys and girls will leave Church homes and parishes to be "put on their own" in some distant university. Take it upon yourself to notify the pastors of these institutions, listed in the *Living Church Annual*, about the boys and girls from your parish in order that no time may be lost in tying them into the religious life of the college they are to attend.

* * *

New President of Church Historical Society

The Rev. Walter H. Stowe, rector of Christ Church, New Brunswick, New Jersey, has been elected president of the Church Historical Society, succeeding Charles Penrose Keith, who resigned after nine years of service.

* * *

Death Takes Judge Peaslee

One of New Hampshire's most distinguished laymen, the Hon. Robert J. Peaslee, died on August 22nd at the age of seventy-one. He recently retired as chief justice of the supreme court of the state. He also gave notable service as senior warden of Grace Church, Manchester, as a member of the standing committee of the diocese and as a trustee of Holderness School, diocesan school for boys. Bishop Dallas conducted the funeral, which brought together a notable gathering representing Church and state and many public interests.

* * *

Washington Rector Resigns

The Rev. C. Ernest Smith, rector of St. Thomas', Washington, D. C., the parish to which the family of the President is attached, has resigned after 34 years as rector.

* * *

New Hampshire Parish Celebrates

St. Peter's, Drewsville, New Hampshire, celebrated its one hundredth anniversary on August 24th, having been consecrated by Bishop Griswold of the Eastern diocese on St. Bartholomew's Day, 1836. The day was marked with a celebration of the Holy Communion with sermon by the Rev. William Porter Niles of

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Nashua, and an evening service at which Bishop Dallas gave an address. Services are held there each Sunday by the Rev. Louis C. Reed, rector of St. Luke's, Charlestown, who also has services each Sunday at West Claremont and at Walpole.

* * *

English Parson Heads Peace Society

The Rev. Dick Sheppard, head of the Peace Pledge Union, an English organization, recently announced the opening of headquarters in London. The Union is made up of people who have taken the following pledge: "I renounce war and never again will I support or sanction another, and I will do all in my power to persuade others to do the same." Men and women of distinction are members, including George Lansbury, Canon Raven, Ellen Wilkinson, Sigfried Sassoon. The first 100,000 to be enrolled were men, but women were recently invited to join and many thousands have done so. Preparations are now complete for great demonstrations for peace to be held in the larger cities of England during October.

* * *

Lay Leaders Being Prepared in Chicago

Lay leaders are being developed to carry the message of the Forward Movement into all the parishes and missions of the diocese of Chicago. Convinced of the truth of Bishop Hobson's statement that "the program of the Forward Movement remains a dead thing until someone, of some group, takes hold of it and

through the use of imagination, by good hard thinking, by careful planning, by labor that costs, breathes life into its body," the Rev. Alfred Newbery, Chicago Forward Movement leader, began his campaign. "I had about eight men with whom I sat quite regularly during the late winter and spring for dinner-evening sessions, and we discussed and worked out the implications of the Forward Movement so that they would feel a conviction about it—rather than a sense of having been informed," he said. "Now I want the eight to pick out a larger group and be the backbone of it and work on the leaven principle until we have 20 or 30 leaders to send through the diocese, preferably in deaneries and from these to parishes."

* * *

This Matter of Preaching

Many communications have been received commenting on Dr. Fleming's remarks about preaching, and our recent comment on it. Our space is too limited to present them all but we will pass on this letter from the Rev. George Floyd Rogers, rector of Trinity, Asheville, North Carolina:

The time has long passed with me when I feel that every time I disagree with something I have to write a letter to somebody. The comments in your editorial on the message of the rector of Trinity Parish, New York City, deal with so vital a matter and have influence so broad, that a differing view may justly be presented. Your proposal that "a dozen or two sermons a year" was about

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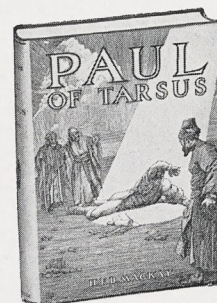
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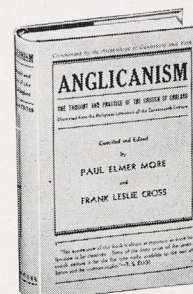
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right—and about as often as a preacher would have something to say worth hearing, probably represents the spiritual fertility of some preachers, but to take that as a standard is like measuring the fertility of all soils by the barren and unproductive wastes of a desert!

As I see it, the message of a true Christian preacher is a combined product of a consecrated clergyman's own labor plus the inspiration and help he receives from the Holy Spirit. That this combination is successful in providing a worthwhile message only at such infrequent intervals as is suggested by yourself and the rector quoted, is a serious reflection on both.

We sing the prayer, "Lord, Speak to Me" with hopeful expectation. The joint commission on the Hymnal might consider making a recommendation to the General Convention embodying a change:

"Lord, speak to me
When you have a thought.
I'll pass it on
As a preacher ought.

Remember, Lord,
We've little to give
To save the world
And help men live.

So speak to me,
Twelve times a year,
'Tis often enough
To preach and hear!"

More verses along the same line might be added.

When times are as they are—men's hearts failing them because of wrongs, confusion and the weariness of this world, and its waywardness, indecision and bewilderment—the only idea in my mind is the thought of St. Paul when he said



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"Woe is me if I preach not the Gospel" and with the sense of driving necessity, as well as opportunity, *in labor and effort more abundant.* The anteatate attitude toward preaching results from getting most of our nourishment from the ground! The lack of spiritual feeding as well as a willingness to yield to the limited sense of the spiritual need of the materially minded, results in such an intolerable proposal, as it seems, to someone who is impatient for the time to come to be able "to speak a good word for Jesus." The Apostles had no food, the little boy had his lunch, not much, but when they took it to Jesus and He had blessed it, by the miracle of that Contact, it was adequate, more than enough, high class and of good quality, and the people ate it gladly.

If our preachers, who are short on ideas and messages worth hearing

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(and that includes all of us) would take what little we have to the Master and really ask Him to bless those messages, remake and consecrate them, then there would be always something vital and valuable to say, and always something of real worth to hear.

The magnificence of a message is not the greatest power at the time of its deliverance. A notoriously poor preacher once delivered a convocation sermon in Virginia to a congregation which included a Denver

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doctor of little faith in God and no concern about religion. He wrote his doctor friend, the vestryman, who took him to that service: "I never heard a poorer sermon in form and presentation, but I was never so greatly impressed, nor have I ever been so greatly drawn to God and a belief in Him."

Not fewer sermons and with frequent depending upon the ability of a man to preach, but more sermons resulting from a close contact with God, and directed and empowered by the Holy Spirit. If the generals of the army of the Church are out of touch with the Great Commander, they have little of message and nothing of Power. If we depend on Him and look to Him, we will have both message and power, and the people will hear gladly. The line of that great hymn which we so unfortunately dropped, sums up the case of preaching: "None of self and all of Thee."

That the conduit through which the message of the Master passes to the people must not either dilute or contaminate it, nor must the limitations of the preacher speaking in his own power stop the steady flow of the message of God to the salvation and strengthening of the souls of men.

* * *

Goes to Parish in Philadelphia

The Rev. Edgar H. Yeoman, assistant at St. Stephen's, Providence, R. I., has accepted an appointment as assistant at St. Paul's, Overbrook, Philadelphia.

* * *

Why Not Attend Church?

A Churchwoman of St. Louis recently asked 100 girls and young women at a conference whether they attended church regularly and if not, why? These were the reasons they gave for not attending: ministers are ignorant; the sermons are boring; no young people attend; no young men attend; sensitiveness about poor clothing; ministers are

cold and haughty; church members are cold; more interesting things to do. If you are looking for an excuse maybe you can find one in that bunch.

* * *

University Offers Course on Marriage

Florida State College for Women, Tallahassee, has a course on marriage which is said to be the most popular one offered. It is taught by Coyle E. Moore, the president of the Florida conference on social work and of the state board of public welfare. Choosing a life partner, he declares, is fully as important as preparing for a business career. Personal, social and economic factors contributing to the American divorce record are stressed in the course, and the students are given a program of life to counteract these.

* * *

Better Preaching Is What Is Needed

Returning from vacation, Bishop Stewart of Chicago had this comment to make upon the suggestion of Dr. Fleming, rector of Trinity church, New York, for a moratorium on preaching: "The rector of Trinity, New York, provided relief for journalistic dog-days by proposing a two-years' moratorium for sermons."

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There were some clergy who took this seriously and earnestly remonstrated. Obviously what Dr. Fleming really was pleading for was not a moratorium for living sermons but a morgue for dead ones. Personally, I think we need not a moratorium on preaching but a sanatorium for nervous critics of the Church. These are days when the Church needs, if she ever did, true prophets and preachers; not fewer sermons but better ones; not empty pulpits but pulpits where Christ is high lifted up to draw all men unto Him."

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