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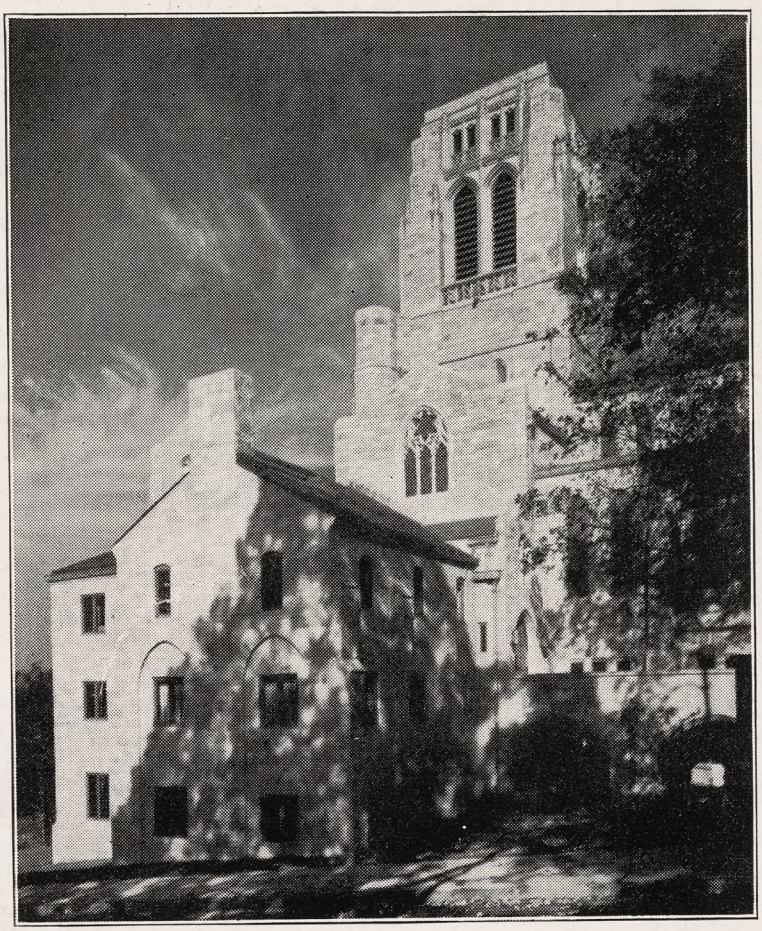
PRESENT DAY UNBELIEF—Shoemaker

The WITNESS

CHICAGO, ILL., JANUARY 2, 1930



ST. PAUL'S, WINSTON-SALEM

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PRESENT DAY UNBELIEF

By

SAMUEL M. SHOEMAKER, JR.

IT IS an easy flight down the moral hill from unbelief in a personal God to the free-hand morality of the present time. Yet we should have to be wilfully dogmatic and bigoted if we did not see the difficulty under which many of our young people are laboring today. They have had little bringing up in the ways of faith. They hear everything questioned on all sides of them. What religion they see is for the most part tame and uninspiring. The little they know of science, mostly from hearsay, seems to knock in the head the traditional scheme of morals. It is a difficult time in which a young person opens his eyes for the first time wide upon life.

And I want to take up the cudgels for the younger generation so far, that many of them have accepted these godless theories of life, and backed down to a bare humanism, because they have been intellectually reduced to it. They cannot proclaim their faith in another world because they have never had sufficient evidence of its reality. They believe that religious experience is interpretable in terms of psychology, and prayer is talking to oneself. Some of these people have left the old faith, not with bravado but with sorrow and a real sense of loss. They are not to be either blamed or pitied; in my judgment they are to be respected, and provided with another set of facts, peculiarly inaccessible to most persons today, the facts of present day religious experience.

Is There a God?

One would like to make a few replies to the modern unbelievers in answer to these questions. You may not have had sufficient evidence that God exists, but have you sufficient evidence to be sure that He does not? Your ultimate judgments about life cannot be made merely in accordance with modern thinking: they must also take account of ancient experience and interpretation. It is probable that the intuitions of our forbears was quite as good as ours: and in these final decisions about the worth and meaning of life, intuition is bound to play its part. When you rule out the religious hypothesis altogether, you make fools of some of the greatest thinkers as well as the greatest believers of history. Maybe we are not at a resting-place in our thinking as yet.

Is the World an Accident?

When it comes to an interpretation of the universe, can we say for sure that we know it is a purely accidental machine? Are we sure that no conscious Creator is behind it, creating, sustaining, ordering it? We are small fragments of this material universe; are we certain that it is all a delusion that we feel the sense of purpose, sometimes fairly tingling in our blood? The line between an earnest disbeliever, and an honest believer is not so very wide, though it is very final in its demarcations of a man's destiny. Science tells us of facts, but it cannot tell us the meaning of facts; it deals with processes only, while the significance of life comes not from modes of development, but from origins and destinies.

About Morals

And when it comes to morals, I am not convinced that the free-hand morality of today, with its emphasis on individual liberty and its disdain of social responsibility, has gotten us a bit farther on towards true liberty. One hears on all sides that *fear* is the root of all supernaturally-sanctioned morality, the fear of God or of social taboo. It is not the element of f which inclines me to accept the traditional cod morals; it is the fact that they actually work than the hit-or-miss morality of the moderns. I h seen nothing which works as well as spiritually s tioned monogamy in the realm of marriage; n ning which so completely liberates the personality as control in the matter of sex; nothing which makes life so tolerable for oneself and one's companions as old-fashioned unselfishness; nothing which has in it so much international hope and so much personal potentiality as the old precept to love your enemies.

And having paid my respects to the sincerity of much of present-day unbelief, I am going to ask some

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personal questions of it. Is it always sincere? Does it rest always upon honest intellectual convictions, or are those convictions alloyed with moral insincerity? Has it used the present occasion of intellectual civil war as an opportunity to free its instincts, long kept in bondage like slaves? Do you feel no subtle flattery of your intellectual powers when you rise up to your full height and declare your infidelity? Do you, in other words, find in the present intellectual unrest an excuse for getting your own way and giving rein to your cravings, so that you baptize with the holy name of reason what you know in your heart of hearts is folly? The ages have not been long in travail and at last brought forth a generation of impeccable honesty. Our minds are as much clouded by our desires as they ever were.

The Pagan

Modern unbelief is no longer secularized Christianity, it is definite paganism. Now the "paganus" was the villager, the dweller in a small town. And he is still the "small-town" type, reduced to a little world even though he live in London or New York, for the center of his world is bound to be himself. Paganism, twenty centuries ago, was a deeply sincere effort to know the truth about life, as sincere in its finest spirits as it was unsuccessful and tragic. Its adherents lifted up their heads as far as they could into the heavens, and finding no authentic avenue, and so being bounded by this world, they set about the discovery of all the intellectual truth they could find, and the creation of all the artistic beauty they could imagine. It was the best that could be had at the time, though there was always, as I feel, a sadness even at the heart of its gladness.

Then Came Christ

But then something happened. Down into historic time came the Son of Man, loving the fields and the sky as much as the pagans, loving the truth as much as the philosophers, but having in His possession a profounder clue to life. Modern paganism is insincere because it tries to turn back the hands of time, and pretend that we have had no Christ. One wants to remind those who think that the bottom has gone out of the Christian religion by the onslaught of modern intellectual paganism, that Jesus' moral grandeur remains unimpaired and unexplained except upon His own hypothesis of God; and that His life is a silent and withering judgment upon all His detractors and unbelievers. The world at large will give no widespread credence to these attempts at solving the riddle of existence until they produce a better Jesus dying on another cross.

We are told to show people the good, rather than command them to follow. Well, I take my stand. Jesus is my "good." He is "what I mean by truth, His career is what I call success." The thing to which He gave His life, the recreation of the inner lives of men and women through faith in God, was then and is now the most hopeful and hope-inspiring thing that can be done on the face of the earth. Whatever its feeling about philosophy and religion, this age is furiously interested in how to live. I say that Jesus made a better fist of life than anybody else that ever lived. I say, moreover, that you believe so too, when you are honest with yourself. Jesus is for me "the good." But this "Good" points to God as His source, and our source, the source not only of our life but of the only safe way to live life if you are not going to make a mess of it.

Therefore I say to modern unbelievers, begin with Jesus where you can. Take His good life and try to make yours as much like it as you can. Above the fleeting generations, above the confusion of men's voices and the conflict of their purposes, He towers in unexampled moral magnificence. He seems to hold in Himself, revealing it only to His friends, a secret that unlocks the meaning of our existence. He goes on doing it for countless more people than He could ever touch in the days of His flesh. Begin with Him where you can. Take hold wherever you can. Call Him prophet, poet, philosopher, if you cannot begin calling Him God. And remember that He once answered richly a man who came to Him saying, "Lord, I believe. Help thou mine unbelief."

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

IN THE recent Pastoral Letter to the Church of England, from the Archbishops of Canterbury and York, was this paragraph:—"We make our appeal to the Laity. Let them be willing to set their clergy free for more undistrated devotion to the Ministry of the Word and of Prayer. Let them be ready themselves to use whatever opportunities for common study may be offered in due course in their own parishes. *Let every parish be a School of Sacred Learning,* wherein groups of men and women, old and young, many or few, may together steadily and prayerfully think out the meaning of the Christian Faith."

Those suggestions are as timely for us over here, as in England. History is a succession of Divine Crusades, and the Forward work of the Church, and the Crusade of Christ can only be carried to ultimate victory when the whole Church of God sets herself resolutely to fulfill our Lord's wishes.

"Let every parish be a School of Sacred Learning." We might well make a beginning by trying to become familiar with Holy Writ. A generation is growing up around us sadly ignorant of the contents of Sacred Scripture, and we *Insiders* give but the minimum amount of time to even casual reading of the Word of God.

The only opportunity which many of our people now allow themselves of becoming acquainted with the Bible is by the public Worship which they attend. And from that public Worship, our modern tendencies are *crowding the Bible out.*

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There was a time when Psalms and two Lessons were read, but now oftimes it is one short Psalm and one short Lesson. The writer recently was in a diocese where in almost every Church the only Service of the day was the Mass.

Certainly in our Lord's Own Service we hear the Epistle and Gospel read—but it comes to this, that the whole sum of Bible Reading done by some of our people is a few verses heard read by the Priest (and oftimes in an utterly unnatural voice) at one service once a week.

I am not belittling the Spiritual value of our Highest Service, but I make bold to say that too large a percentage of communicants are dangerously near to Spiritual starvation through neglect of Holy Scripture.

Before passing from this may I plead with such of our Layreaders and Clergy who happen to glance at "Hearts and Spades," to take much trouble to read the Bible in Public with sympathy and imagination. The splendour and infinite variety of this Book is too often made dim and dull by the meaningless monotone of the man at the Lectern. An attractive reader sends his hearers back to the Book.

The Bible is invaluable not only for conduct and morality, but also for English literature, and if we succeed in getting folk to know the Book, only as literature, we have accomplished something. Sir Arthur Quiller-Couch, lately devoted three of his most attractive lectures, on "The Art of Reading," to an earnest encouragement of return to the practice of our fathers in reading of the Bible. The Professor of Literature told his University audience that the Bible should be studied for its poetry and its wonderful language, as well as for its religion. He declared that in no literature known to him are short stories told with such "Sweet austerity of art," as in the Gospel parables. He said that the translation of Job was in rhythm far on its way to the insurpassable and that the Bible was necessary for study by all who would write English.

How great is the loss these United States are incurring by having little or no Bible reading for its young people!

The marvellous language of Isaiah made familiar in the days of adolescence is a Godsend for which we ought to say grace. Experience is that the splendour of his sentences frequently brings home the loftiness of his ideas. The truth is, that the Prophet Isaiah, the Apostle St. Paul, the Evangelist St. John are not only writers of astonishing literary power. They are also eminent among the Spiritual experts of humanity, and therefore they are, in their own sphere, chief among the great religious teachers of the world.

And for a civilized age to grow up unfamiliar with these master minds is to be deprived of the profoundest spiritual experiences of mankind.

Centuries ago Augustine said, "In Cicero and Plato I will meet with many things acutely said, and things that excite a certain warmth of emotion, but in none of them do I find these words, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'"

A Brief Biography

HERE is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never travelled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today He is the centerpiece of the human race and the Leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that One solitary life.

A Book Review

THE GREAT CONJECTURE, *by Winifred Kirkland: Henry Holt and Co.* $1.25.

I would rather stand with Paul of Tarsus than with Henry Mencken because in all honesty Paul seems to me the bigger man. Yet up to that day when Paul thought he saw Jesus he was no bigger than a Menckenite. In this trenchant way Miss Kirkland explains Christ's visible influence and the enlargement of the personality of those who practice their faith. Her little book is really a self revelation of her own mystic experience of the Christ. By that we mean that she has made an honest and fearless experiment to see things and movements with the eyes of Jesus and to do things with the sympathetic heart of Jesus. In so doing Christ has become increasingly real to her.

This experience has been so rewarding and satisfying in her own life that she feels it her duty and privilege to persuade others to make a similar experiment. There is nothing mushy about her appeal. It is in reality a challenge to self scrutiny and a demand that we rigorously sift over all the data of life to one end; namely, Christian living.

Irvine Goddard.

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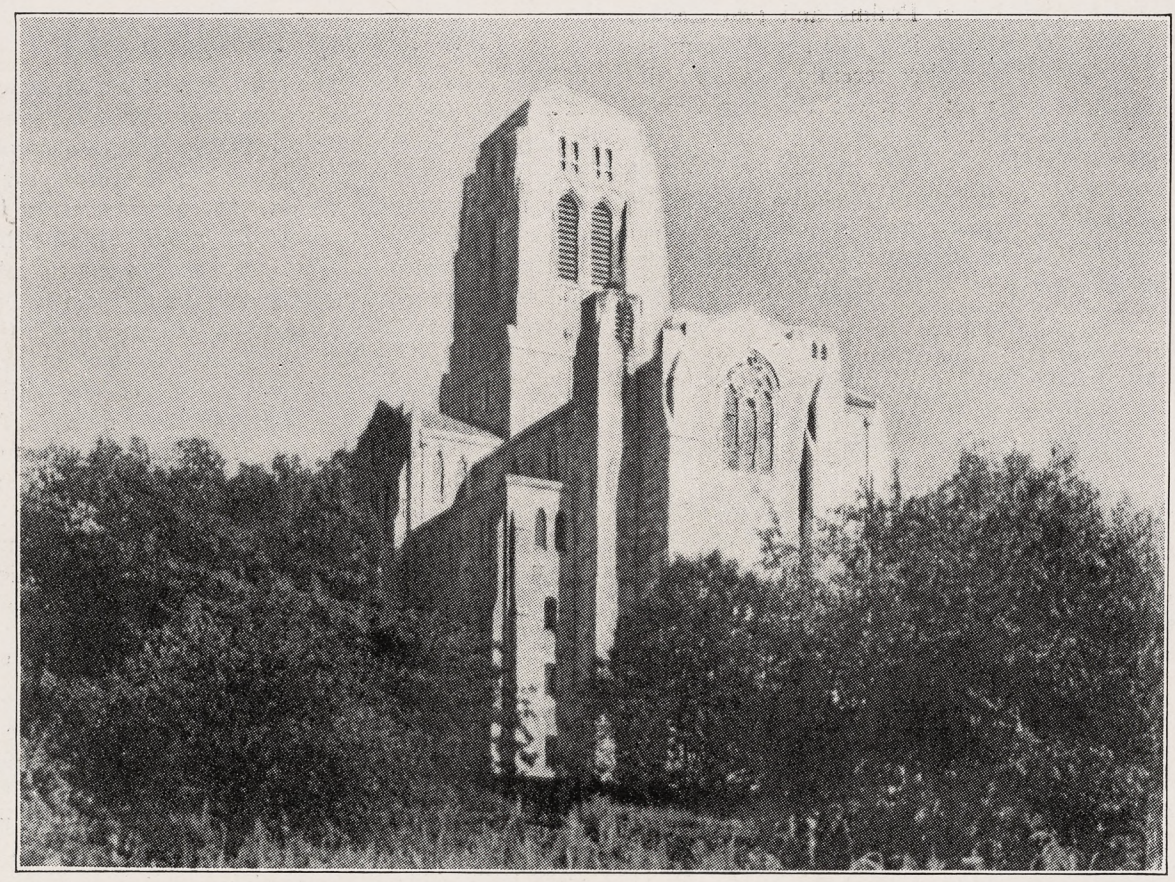

THE NEW ST. PAUL'S, WINSTON-SALEM

An Article by
WILLIAM B. SPOFFORD

THERE is pictured in this issue a number of views of the beautiful new St. Paul's Church, Winston-Salem, North Carolina, completed in September and consecrated, which means I believe that it is free of debt, four weeks after the first service.

The Church building, designed by Cram and Ferguson of Boston, and built by Jacob and Youngs of New York City, stands on the site of the home of the late J. Cameron Buxton, first senior warden of the parish and for many years a lay leader in diocesan and general Church work. The walls of the building are faced with seam face granite from the Plymouth (Mass.) Quarries and the windows and doors are trimmed with Briar Hill (Ohio) sandstone. The edifice is about 150 feet long and 100 feet wide. A massive tower over the crossing rises 93 feet above the level of the street in front, and due to the slope of the ground the top of the tower is 130 feet from the grade in the rear of the building. Set on a hill in the western part of North Carolina's most populous city, the large structure with its high tower presents a beautiful composition of a thirteenth century Gothic Church not only to the residents of Winston-Salem, but also to those who approach the city by highway and train.

Carving in keeping with the ecclesiastical tradition symbolized in the church was executed on the organ screen, choir stalls, Bishop's chair, sedilia, riddel posts, and credence table. In addition to the carving in the sanctuary, other parts of the church have been employed to bring out the significance of this part of the building, such as, a fine example of needlework in the dossal, riddel curtains, and frontals furnished by Pennell, Gibbs and Quiring of Boston, and the altar window which tells in stained glass the story of "The Passion of Our Lord." The altar from the old church has been placed in a side chapel and this likewise has been properly vested. The building also contains some fine ornamental iron work, made in the shops of J. D. Wilkins of Greensboro.

A four manual Skinner organ with nearly five thousand pipes ranging in length from a quarter of an inch to 32 feet has been given in memory of Nancy Margaret "Peggy" Lasater.

The beautiful woodwork throughout the church was done by the firm of Smith and Rumery Company, architectural wood workers of Portland, Maine. The lighting fixtures were made by the firm which has added so much to the beauty of Episcopal Churches throughout the country, Irving & Casson-A. H. Davenport Company of Boston and New York. Both the woodwork and the lighting fixtures are well illustrated in the picture on the opposite page.

The Church has a seating capacity of approximately 800, including a choir of about sixty. Audiphones, temperature controls, and dimmers regulating the intensity of the light, the work of the Ever-Ready Electric Company, as well as other modern appliances have been used to make the mechanical features of the building as satisfying as possible. Three floors below the nave, as well as a wing extending from the south side of the church, provide for the usual parish house activities.

On the floor below is a large Sunday School Hall, class rooms, and a Ladies' Parlor. This story has direct exit to an intermediate ground level and access to the church above and the dining room below by broad stair-

(Continued on page 14)

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ST. PAUL'S, WINSTON-SALEM

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THERE should be some report, certainly, of Christmas services but how can one do justice to them where there were so many. From all over the land stories come in of crowded churches, of choirs singing carols in hospital wards and old people's homes, of chimes sounding forth on Christmas Eve, in several instances picked up and broadcasted all over the land. And best of all perhaps stories of people doing things for others. Children bringing gifts to their churches to be distributed among those less fortunate than themselves. Yes Christmas does transform us, at least for a few days, in spite of what we may say about the commercializing of His birthday. Even New York subway crowds are good natured for a few days around December 25th which surely is ample evidence of the potency of the Christmas spirit.

* * *

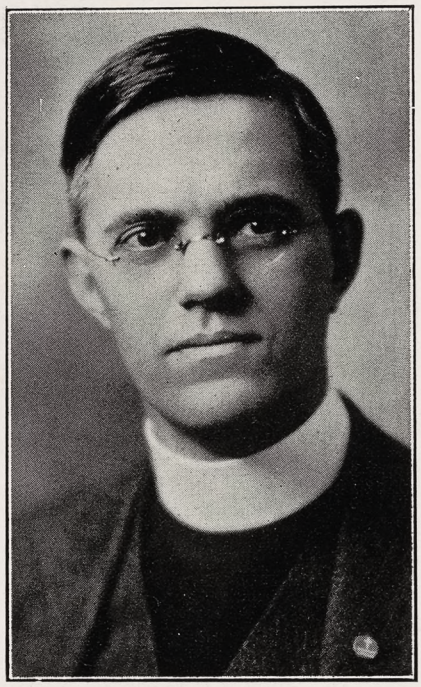
The annual meeting of the Woman's Auxiliary of the diocese of New York was held on St. John's Day, December 27th, at the Cathedral. There was a service in the morning, followed by luncheon and the annual meeting, when addresses were made by Bishop Manning and Dean Gates.

* * *

A business man in a southern city, who writes for a number of newspapers an unusual and usually humorous column, states in his extravagant style—behind which there is a very sober suggestion—that if he allows his payments to the Church to lapse for three or four Sundays, he begins to question the sincerity of the men in the front pews; if he lets his dues get three months behind, he finds fault with the preaching; and if he neglects his obligations as to owe on his pledge for a large part of the year, he begins to suspect that the preacher is a hypocrite and that there ought to be a change. This brings to mind the saying of an old deacon, "Preaching that ain't paid fur don't sound good."

* * *

Geneva, Switzerland, the great center of international life, will have a permanent memorial to Rt. Rev. Charles H. Brent, whose world outlook made him one of the foremost leaders in Christendom. On December 4, a marble tablet in his memory was dedicated in the English Church at Geneva. The fact that Lausanne, where Bishop Brent presided over the World Conference on Faith and Order and where he subsequently died, is not far away, lends special significance to the memorial at Geneva.



REV. ROBERT E. GRIBBIN
Rector of Saint Paul's

* * *

Young People's Fellowship groups from Rome, Ilion, Sherburne, and from Trinity and Calvary, Utica, New York, recently met together as the guests of the Fellowship at Calvary. The Rev. Donald B. Aldrich of the Ascension, New York, was the attraction. The Rev. Jack Woessner and his wife brought four automobiles filled with young folks from Sherburne, nearly fifty miles away, over icy roads on the coldest night of the year.

* * *

Two memorial windows were dedicated last Sunday at Calvary Church, New York, Rev. S. M. Shoemaker, Jr., rector. One is a memorial to Mr. Charles Loring Brace, founder of the Children's Aid Society and depicts Christ blessing little chilrden. The other is a memorial to Mr. Evert Wendell who devoted much of his time to work with boys so the window shows St. Christopher carrying the child Jesus.

* * *

Bishop Kinsolving, retired bishop of Brazil, died on December 18th at Forest Hills, Long Island. He was one of four pioneer missionaries who established and built up the church work in that country.

* * *

The Province of the Northwest is apparently organized for work. News comes that nine committees have been set up dealing with all sorts of important matters, such as evangelism, church extension, religious education, social service, work among the deaf—they even have a department of publicity now, which means, I take it, that they propose to do things to tell the rest of us about.

* * *

Bishop Slattery confirmed 69 in Grace Church, Everett, Massachusetts, on December 13th, the largest class ever confirmed there. The rector, the Rev. William Henry Pettus, presented each member of the class a copy of the new Prayer Book.

* * *

The thirteen parishes on Staten Island, New York, have organized a Churchman's Association. A meeting is to be held on the 22nd of this month—dinner party—with Bishop Manning as the guest of honor.

* * *

The Rev. Floyd W. Tomkins of Philadelphia wants us to call attention to the very nice Church Missionary Calendar, issued annually by the Mission Study Class alumni in Philadelphia. "It is a very practical as well as instructive calendar and I am glad to indorse it heartily," he says. He also says that the price is fifty cents.

* * *

There was a meeting of the Advisory Council of the American Bible Society the other day, with Bishop Darlington of Harrisburg representing the Episcopal Church. There were representatives of 24 churches there and they discussed the budget for 1930 of $1,340,090. That is a lot of money. Last year they distributed over eleven million volumes of the Scriptures in 182 languages.

* * *

Rev. Elmer B. Christie, for the past three years in charge of Okanogan County Missions, district of Spokane, has accepted a call to be the rector of Trinity Church, Hoquiam, Washington.

* * *

The Rev. S. B. McGlohon of Savannah, Ga., was the chairman of a committee of seven to disburse the funds raised by the city newspapers for poor relief.

* * *

Rev. Ralph E. Gentle of Rutherford-

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ton, N. C., has accepted a call to Dickinson and Beach, North Dakota. Rev. Alfred T. Bennett-Haines, curate at Trinity Church, New York, has accepted the rectorship of St. George's, Bismarck, North Dakota.

* * *

The Rev. Julius A. Schaad, rector of St. Paul's, Augusta, Ga., has just concluded a most helpful mission at the Atonement, Augusta.

* * *

A new plate which marks the pew of Washington Irving was recently donated to Zion Church, Dobbs Ferry, N. Y., where this great American author was a worshipper and vestryman from 1837 to 1843.

* * *

The oldest altar in the diocese of New York is supposed to be the one still in use at St. Peter's Church, Westchester, which dates back to 1703.

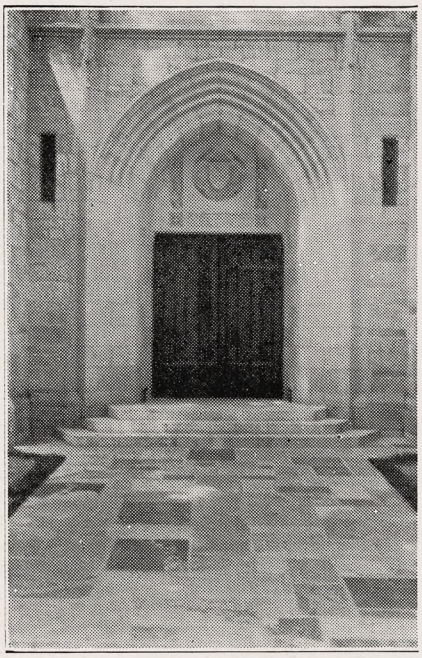
* * *

In offering to its professors a sabbatical year for study and travel (or a semi-sabbatical every three years) the Episcopal Theological School in Cambridge has not only been inproving the instruction it offers but has been making a genuine contribution to the advance of American scholarship. As part of the fruit of Professor Hatch's work in the Near East during 1922-23, there will soon be published by Geuthner of Paris the first volume of the Publications of the American School of Oriental Research at Jerusalem. This book is entitled "The Greek Manuscripts of the New Testament at Mt. Sinai." It will contain seventy-eight facsimile pages of manuscript with elaborate descriptions of each—an exhaustive investigation of high value to New Testament scholars. It is dedicated to W. Rendel Harris, with whose aid the expedition was carried out. Within another year the second volume of the same series will be published—"The Greek Manuscripts of the New Testament in the Greek Patriarchal Library in Jerusalem," a similar collection of photographs and descriptions.

During his last sabbatical year (1928-29) Professor Hatch has collected the material for an "Album of Dated Syriac Manuscripts," which will comprise 150 photographs of all types of Syriac manuscripts, with annotations. Since most of these are earlier than the tenth century and together constitute by far the largest collection of such documents, their appearance is awaited with interest by scholars in Europe and America.

* * *

Grace Church, Providence, R. I., again this year conducted its noonday Christmas programs of music and meditation for shoppers and business men and women desiring spiritual refreshment. The theme of each service was taken from one of the Christmas carols.



THE DOORWAY
To Saint Paul's Church

* * *

A special service last Sunday in Christ Church Cathedral, Hartford, marked the one-hundredth anniversary of the consecration of the edifice. Rev. Floyd Tomkins, rector from 1889 to 1891, was the anniversary preacher. Rev. S. R. Colladay is dean. The edifice was dedicated Dec. 23, 1829, by Bishop Hobart.

* * *

Bishop McConnell, president of the Federal Council of Churches of Christ in America, will be the speaker at the next meeting of the Greater Boston Federation of Churches, in the Church of the Redemption, Boston, January 21st.

* * *

Cannon Duesbery, chaplain and vicar of Wycliffe Hall, Oxford, England, and chaplain, fellow, and divinity lecturer and librarian of Corpus Christi College, Oxford, was the preacher at the 4 p. m. service in Emmanuel Church, Boston, last Sunday.

* * *

Work in Mexico takes time and patience and fair weather. On September 18 Bishop Creighton filed with the federal government the necessary application to permit the Rev. Ellsworth Collier to officiate for the foreign colony at Pachuca, and not until November 4 was the necessary permission received from the governor of the state. Five days later, final word was received from the federal office. Whereupon the Bishop went to the department of migration for official instructions to permit Mr. Collier to enter the country, then to the treasury department for permission to enter his household goods free, then to the communication department to despatch the instructions to officials on the Border, and then to his own office to send word to Mr. Collier to start. He and his daughter arrived on December 2.

* * *

Nineteen Protestant religious bodies spent $9,566,095 a year on relief and pension benefits for their ordained workers, according to the results of a survey of the Board of Ministerial Relief of the Disciples of Christ.

* * *

Rev. Charles J. Palmer, Lanesboro, Mass., completed last week a service of forty-nine years in the diocese of Western Massachusetts, and in the diocese of Massachusetts, before it was divided. He was ordained a deacon by Bishop Paddock in 1878 and was ordained a priest the following year by Bishop Potter.

* * *

The Diocese of Pennsylvania has received an anonymous gift of $400,000 to build a church and parish house in Philadelphia or vicinity, of which $100,000 is for endowment. The new structure will be located in Haverford township.

* * *

Since so very many of you responded to the appeal for the workers in Marion, North Carolina, I am sure you will forgive me if another brief paragraph is given to you. An organization called "Pioneer Youth," whose secretary is a clergyman, had been busy for weeks collecting toys—broken toys in many instances, but they were all carefully mended and sent to Marion. And the money that you sent and that others sent went there to buy really wholesome food. Those in charge tried to get the cooperation of some church but none would lend the use of their parish building. It looked for a time as though the "party" would have to be outdoors, but a hall was finally rented and a grand party given, under the direction of the Quakers, who are in Marion distributing relief to the workers. I was not there, I am sorry to say, but Mr. Bill Ross, who has done such fine work down there has written me that it was a really nice party, in spite of the suffering that the people have had to endure, and will have to continue to endure, I am afraid, through the winter. Then of course there were the shadows of their dead comrades. There are stories of real heroism to tell—I wish I had the ability to tell them. But those in charge of the relief work in Marion want you to know how much these simple people appreciate the help they have received from you all. It is really thrilling; clothing, and money too,

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having come from Sunday Schools, Auxiliaries, Young People's Fellowships, and Churchmen and Churchwomen from all over the country. Nobody can tell me that the Church is a washout.

* * *

Radburn, N. J., the "model city" now being built as a suburb of New York, on the evening of December 12 was the scene of an installation of a minister which is believed to be without parallel in church history. Five denominations participated in inaugurating Rev. Deane Edwards into a pastoral office in which he is to serve equally all five of these bodies. The communions which share in the new enterprise are: Presbyterian, Episcopal, Methodist, Reformed and Congregational. Through their area of district organizations, they have each made an appropriation toward the minister's salary, with the understanding that he is to function in behalf of them all in a continuous survey of the religious interests of the new families as they move into town and in providing for worship and religious education until such time as the community reaches a size demanding more than one congregation.

The religious program for the new community is under the direction of the Radburn Council of Religion, which is made up of representatives of each of the co-operating communions, with additional representatives from the Federal Council of Churches, the Home Missions Council and the New Jersey Council of Churches, and representatives of the community itself. No church edifices have as yet been built, and it is agreed by the several denominations that they will not compete with each other in building, but will work out a co-operative plan for the occupation of the community when the present and prospective residents have had an opportunity to decide what type of churches they desire and need. Special provision is made for liturgical worship for such groups in the community as may desire it, while at the same time they join in the general co-operative plan.

The sermon at the installation service was preached by Bishop Francis J. McConnell, President of the Federal Council of the Churches of Christ in America. The Chairman of the Radburn Council of Religion is Rev. Edwin S. Carson, one of the Episcopal representatives of the Diocese of Newark on the Council.

* * *

The St. Hilda Guild, at 131 East 47th Street, New York, is holding its annual exhibition from January 22nd to January 25, 1930 inclusive, from 10 o'clock in the morning until 6 o'clock in the evening.

The Guild has made many and varied articles for use in all churches such as sets of vestments, altar hangings, and banners, for use in Roman Catholic churches and Anglican churches; Altar frontals for many denominations including Lutheran churches, linen for the Communion table of Presbyterian churches; embroidered bookmarkers for the pulpit Bible used in many different churches.

This past year the work has been particularly interesting because the Guild has executed an unusual number of very handsome embroidered vestments — the embroidery being very lavish. The work is done entirely by hand, and the workers express in the fineness of their handiwork all the love and desire for perfection that the artisan of old attained, and in our time is so rare. Associated with the Guild are architects and artists available for conference concerning the building and adorning of churches and the providing of ornaments for all church regalia.

* * *

Significant resolutions have been passed in recent weeks by a number of Southern ecclesiastical bodies asking for a study of the entire textile industry by a commission of the Federal Government. The Western North Carolina Conference of the Methodist Episcopal Church, South, led off by requesting such a study. The Conference also went on record as being against night work for women and in favor of a living wage, and condemned all violence and disorder which have accompanied recent industrial disturbances. The Conference also recommended the establishment of a Chair of Industrial Relations at Duke University, particularly for the education of theological students.

Other ecclasiastical bodies which are calling for a study of the textile industry by the Federal Government are our Synod of Sewanee and the Georgia Baptist Convention. The Min-

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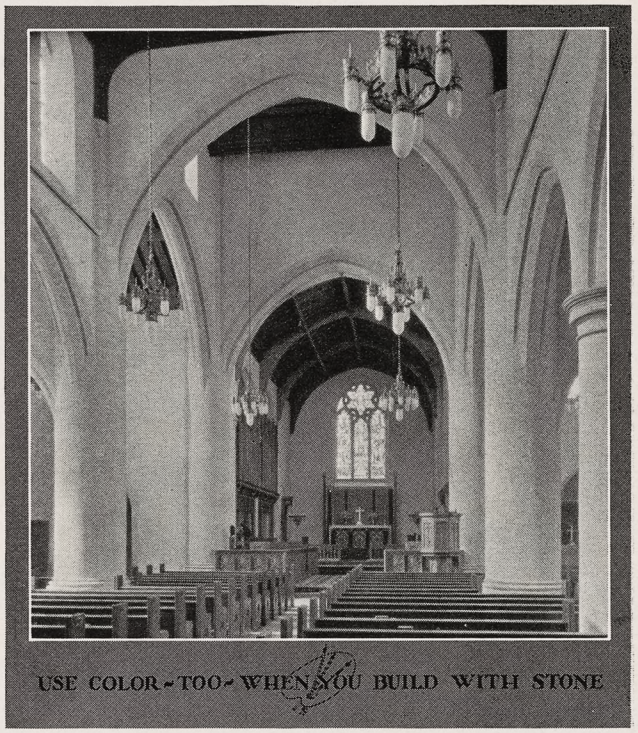

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isterial Association of the City of Greensboro, N. C., has urged the Federal Council of Churches, the National Catholic Welfare Conference and the Central Conference of American Rabbis to take action. The National Board of the Young Women's Christian Association has also recently asked for a study of the textile industry by the Federal Government. The Federal Council of Churches has been urging the same step as has also our own Church League for Industrial Democracy.

* * *

Here is a letter from the Rev. Henry F. Kloman, rector at Cumberland which contains a suggestion that I have placed in my file labelled "Good Idea."

"Next to the Bible I have always placed our Book of Common Prayer as the most valuable and helpful to humanity. What to do with the thousands of copies of this valuable book now displaced by the revised Prayer Book is a problem I have locally solved in a way that I believe can be of widespread value.

"After consultation with the heads of two Institutions a supply of old Prayer Books has been placed in each with a neat little card stating:—'For Free Distribution—Take One.'

"The two institutions are the County Jail and the County Home—or Poor House. The long and lonely period of confinement causes men to read most anything that comes to hand. There is great consolation, comfort and help in the Prayer Book. There is no thought or suggestion of making churchmen of the readers—only help for them.

"Why can not Clergymen or laymen having spiritual oversight of our Penitentiaries, Jails, Poor Houses, Seamen's Institutes, etc., etc., see that supplies of old Prayer Books are thus placed and reserve supplies kept for replacements? I find men in Jail reading them with real interest."

* * *

I am not quite sure just where in Alaska the village of Anvik is located, beyond the fact that it is a long ways north. The Rev. John W. Chapmen has been there as a missionary for an awful long time, I know that, something like thirty I believe. Here is a letter from him:

"Through the mission radio we hear plenty of amateurs in California and other western stations, and I have set up a long-wave receiver which brings in press dispatches as well as those from Holy Cross and other military stations in Alaska; so I can tell what is going on, far or near.

"On October 31st the mail man came up from Holy Cross. He reported that the ice was too thin to bear him, in places, so that he was obliged to get down and crawl on hands and knees, distributing his weight by the use of long poles. Of course we gave him a light pack and I presume that he reached Holy Cross in safety for I heard two telegrams being sent from there which I sent down for transmission.

"The Roman Catholic Mission is to have an airplane of its own, with headquarters at Nulato.

"As we enter the dark period of the winter we are better prepared for it than usual. The new Delco machine gives us an abundance of light. Our houses have been made rather more comfortable than last winter, and the Nenana coal is very much superior to the coal we used before. We have an abundance of coal and wood. A heater of greater capacity has been installed in the basement of the mission residence and the smaller one will be put at work elsewhere.

"On November 15th we heard by radio of Bishop Anderson's election as Presiding Bishop. We think that the choice is a very good one."

* * *

Speaking of young people Bishop Fiske has this to say:

"Have you ever stopped to think that Christianity was a 'youth movement'? Jesus Christ was but thirty

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years old when He began His public ministry, and His disciples probably ranged in age from eighteen to twenty-five. Peter could not have been over twenty-five at the time of his call, although he and most of the other apostles are pictured by the artists as being bearded gentlemen well toward the end of earthly activity. And then have you ever stopped to ask what is the matter with our modern Christianity, that its work is largely in the hands of those past middle life? Why cannot place and service be found for youth?"

* * *

Boston Church, Lincoln, has an imposing tower and now it is to have a remarkable roof. This roof had, for many years, been hidden above a wooden ceiling that was constructed and painted in such a way as to suggest stone vaulting. The ceiling has been removed and the ancient roof revealed and restored. The various bosses of the roof bear figures that are appropriate to Boston's geographical position and history. There are figures of hell-cats, mermaids, fish, a lifeboat and a wild swan. Perhaps the two most interesting things to American readers will be a representation of the Mayflower in which the Pilgrim Fathers from this district sailed, and an omnibus.

THE NEW ST. PAUL'S, WINSTON-SALEM

(Continued from page 6)

ways. Beside this ample dining room, on the lower level, are a completely equipped kitchen, kindergarten room, and several class rooms. At a still lower level, three stories below the church proper, is the heating plant, the heating and plumbing being the work of Reynolda, Inc., of Reynolda, N. C.

Though the parish is only a little over fifty years old, this is the third church building the congregation has erected, and twice the parish has consecrated its building within a very short time after its completion.

A pleasing feature of the consecration service was the presence of the venerable diocesan, Bishop Cheshire, who was ordained to the priesthood in the little frame building which housed the congregation in 1880. He consecrated the next building in 1910, thus performing the office twice for the same congregation.

The effort of the congregation made in building an attractive house of worship has already been rewarded by increased attendance at the services and by the presence of many visitors who go to the church on Sundays and during the week to view that which suggests the good and the true in an atmosphere of beauty.

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MAY WE HAVE AN OPPORTUNITY TO ESTIMATE ON YOUR REQUIREMENTS

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IF WE ARE TO HAVE PEACE by A. B. Houghton

The WITNESS

CHICAGO, ILL., JANUARY 9, 1930

Purpose of the Church

By

BISHOP CHARLES P. ANDERSON

THE primary purpose of the Church is to make disciples, to make Christian boys and girls, Christian men and women, Christian homes. To reach out and penetrate society so that society shall be Christian in its structure and principles, to reach out into the world of business and commerce, to establish the Golden Rule and to try to bring it about that business ethics and Christian ethics shall not be divorced from each other, to reach out even into the world of politics which has always been so remote and inaccessible, and to try to make it clear that there is no department of human activity from which the Christian disciple can detach himself from his religion. In a word the purpose of the Church is to make personal disciples of Christ, to bring them into the fellowship of the Church, to set them to work as leaven until the leaven leaventh the whole of society and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

THE MESSAGE OF THE WEEK

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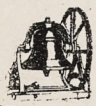
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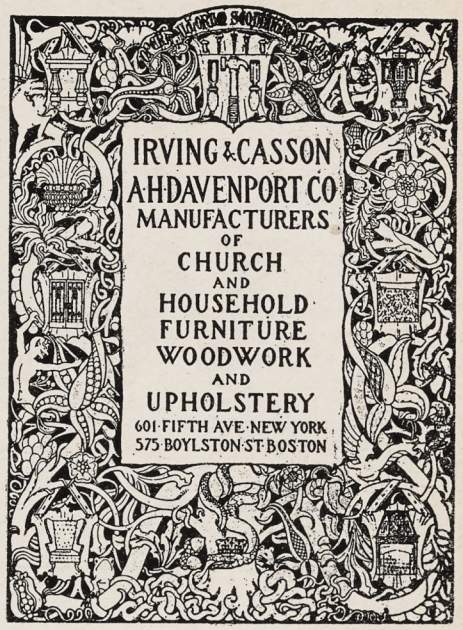


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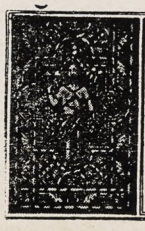
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THE WITNESS

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IF WE ARE TO HAVE PEACE

By the

HONORABLE ALANSON B. HOUGHTON

Former Ambassador to Germany and to Great Britain

WHEN I think back over the years which have come and gone since the war, what seems to me most significant and most pregnant with hope is that great movement among men and women of all nations to transform what is today largely a sort of armed truce into conditions of stable peace. In saying that I am not unmindful of course, of the specific forms in which that movement, from time to time, has expressed itself,—the League of Nations, America's help in European reconstruction, Locarno, and only the other day the Kellogg Pact. Locarno gave splendid evidence of a spirit of conciliation and good will. The Kellogg Pact now makes peace and peaceful settlements the presumption under which dealings between the nations must hereafter be carried on. But these agreements, let us remember, must in the end depend upon public sentiment for their support and fulfillment. If that changes, everything changes. If sooner or later men's minds turn again to sheer force to provide for their safety and security, then our hope of a more durable peace now so warm and confident, will, we may be sure, recede into an indefinite future. And there are not wanting those who believe that this will happen. We are witnessing, they say, a wholly natural phenomenon —an emotional reaction among peoples broken and dispirited by the war; and as conditions become more normal and the memories of the war recede, human nature which changes so slowly will be found, they assert, to be pretty much what it has always been, and the newer generations be as willing and ready to go to war as their fathers before them. Human nature may change very slowly. I do not know. I hesitate to think that men learn so little from experience and nothing from their mistakes. But I do know that however slowly human nature may change the political and social and economic conditions in which men and women are living today and through which they express their common will, have changed vastly.

Democratic peoples, self-governing peoples, do not easily go to war. To make war successfully, they must surrender all those rights and privileges and powers which they have acquired so hardly, and subject themselves, if only for the time being, to despotism and despotic control. That is not easy for them. There is among them a natural inertia against the violent and dangerous and costly changes which war inevitably brings in its train. These great masses of men and women do not dream dreams of conquest. They do not seek for splendid adventures. They desire rather to pursue their own immediate interests with quiet minds. Year by year, I believe, that inertia, that resistance to war, grows and becomes more difficult to move, and with the process, the danger of war lessens and war itself becomes less a reality. I do not mean to imply that war today is impossible or even improbable. It is not.

I do mean that we are witnessing the slow revealing of a process still incomplete, which is steadily unfolding and which, in the end will bring us to the peace we seek. At any rate, that is my own philosophy, my own interpretation of the meaning of the changes which are taking place in international relations. Democracy, I believe, makes a durable peace possible because, by freeing the individual, it puts the decision into individual hands.

We are, perhaps, inclined to be too contented with our own knowledge of our own good will. It is true that we have managed somehow to get into war once at least during each generation since the birth of the republic. Nevertheless, we have a strong and vivid sense that we do not want to quarrel with anyone,—that on the contrary we wish to live in peace with all the world and, conscious of our own integrity of purpose, coveting neither the land nor possessions of others we are inclined to believe that peace would even now be permanently established on this earth if other peoples only felt the same way. The fact always interests me and intrigues me because, so far as I have

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been able to discover, every civilized people feels exactly the same way. Each of them possess an equal sense of its own good will, each of them is equally conscious of the sincerity of its own desire for peace. So it is wherever one looks. I doubt if ever before the nations were quite so conscious of their good will. That is certainly cause for gratification. I am, I hope, sufficiently grateful for it. But unhappily, good will alone is not the only factor needed for bringing about the peace of the world. The nations may be, all of them, filled to the brim with good will but nevertheless still bristle more or less with armaments. Wherefore, it follows, that at some point, if the growth of armaments is to be reversed and the swords to be turned into ploughshares, there must be acceptance of the good will of others. We already have some of that belief. I know of no magic formula by which it can be created. But I do believe that a little more acceptance of the good will of others, and a little less of that distrust and suspicion which expresses itself in the form of armaments, will be found justified in fact and will increase rather than decrease our security. And I venture to suggest as one method at least of making their good will more easy of acceptance, a serious effort be made on our own part to understand the problems and difficulties which confront them.

A Lay Brotherhood

An Article by
BISHOP JOHNSON

IN MY travels recently I had the pleasure of visiting St. Barnabas Free Home in Gibsonia, Diocese of Pittsburgh, and to become acquainted with Brother Hance, who is the Superior of this little brotherhood, consisting of four laymen, who have given themselves to this labor of love.

In this age when everybody is talking so much, it is refreshing to find someone who is doing something to the Glory of God and not making any fuss about it. Thirty-three years ago Brother Hance was a young man walking the streets of New York with a sense of vocation to do something for God, and with no money and no program, but with faith that God would find something for him to do if he persevered. After the usual number of failures that inevitably accompany ventures of faith, by which God tests our sincerity, Brother Hance determined to open a home for convalescent men when he scarcely had a roof to cover his own head. From that time to this, the work has grown until they have a beautiful home in which there are over a hundred men and children, all of whom are cared for without money and without price.

The Brotherhood consists of but four laymen, who carry on this work at Gibsonia and also a home at North East, Pennsylvania, where twenty-five men and boys are given a free home.

The remarkable features of this work are that so much has been done by prayer and work; that so much is accomplished by four laymen and that there has never yet been a deficit, at the end of the year, in spite of the fact that they are dependent upon the daily mail for their chief sustenance.

The one feature of this work which is disturbing is that there are not more laymen who are willing to offer themselves for a service of so great usefulness. When I think of the drab lives that so many young men are living in which they are able to do so little for others, and then think of this glorious opportunity for service, I marvel that there are not more men between the ages of twenty and forty, who are unencumbered with wives or children, who would be willing and anxious to share in the work of St. Barnabas Brotherhood, and I am writing this article in the hope that it may reach the eye of some young man, seeking an adventure of faith and yet having no vocation for the priesthood, who would be glad to place his life at the service of the Master and to enter into the fellowship of this group.

At any rate, I think that church people generally should know that the Church is doing such a work and that it is being blessed in its execution.

If there be any single men who feel moved to throw their lot in with Brother Hance and to try out a six months' novitiate in North East, Pennsylvania, I would suggest that they write to Brother Hance at Gibsonia, Pennsylvania, and confer with him as to their acceptability.

Of course, it would require the offering of oneself, body, soul and spirit, to the Master, but then I know of no vocation which in the end will bring so much satisfaction.

Let's Know

By
BISHOP WILSON

GOLDEN NUMBER

NO DOUBT, as our lay people begin to examine the new Prayer Book, many of the clergy will be confronted with embarrassing questions regarding those abstruse tables of Golden Numbers and Sunday Letters which accompany the Church Calendar in the introductory pages. Whether they are retained for doctrinal purposes or merely to test our patience is an open question. They are of a somewhat older vintage than the Articles of Religion but they are of just about the same value for use in common worship.

I have a letter from one of our readers asking what they are all about. If I were to attempt a full explanation, we would both be dizzy. We may, however, venture upon a small bit of elucidation.

In the early days of Christianity there was a difference in the date of observing Easter Day in the Church in the East and the West. The Eastern Church kept its observance on the Jewish Passover date which came on the fourteenth day of the Jewish month Nisan and this might be any day of the week. The Western Church kept the Sunday following the fourteenth day, believing that Easter should always be observed on

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the first day of the week. In the year 325 the Council of Nicaea decreed that the western method should be followed by the whole Church.

Meantime the Julian calendar had come into use which was a solar calendar whereas the Jewish was a lunar calendar. Consequently, in determining the date of Easter, it was necessary for the Christians to make some sort of adjustment between the moon-reckonings of the Jews and the sun-reckonings of the Julian calendar. An intricate method of calculation was evolved based on the two factors of the Golden Number and the Sunday Letter.

The Golden Number is derived from the computations of an Athenian astronomer of the fifth century B. C. named Meton who discovered that 235 lunar months correspond with 19 solar years. Dividing the calendar into periods of nineteen years, he found that the new moons would fall on the same days once in each period according to the number of the year. That is, year number 4, for instance, in the cycle of 19 years, would always have the new moons on the same days of the months. This was called the Metonic Cycle. The Athenians were so much impressed with this discovery that the number of each current year was marked in golden characters on a pillar in the temple and was known as the Golden Number for that year.

In the time of Augustus Caesar the Romans took over the seven-day week from the Orientals and marked the recurrence of days in their calendar by means of the first seven letters of the alphabet. Jan. 1 was A; Jan. 2 was B, etc. This gave the letter G to Jan. 7 and then the letter A came again for Jan. 8—and so on. Thus if Jan. 1 falls on a Sunday, then A will be the Sunday letter for that year; if Jan. 1 falls on Saturday, then the first Sunday in the year will be Jan. 2 and therefore B will be the Sunday letter for that year.

By adjusting the lunar and solar dates according to the Golden Numbers of the Metonic Cycle and coordinating these dates with the days of the week according to the Sunday Letters, the date of Easter may be determined for any given year—and the rest of the Church calendar is governed accordingly. If I were to explain all the steps in the process, you would not understand them; and besides, I am not enough of a mathematician to explain them anyhow. However, this is what those intricate tables mean but you will find it easier to use the simple list of Easter dates and skip the rest.

Cheerful Confidences

"Thank You"

EVERYBODY hears of it if he fails to do what he was expected to do, but sometimes he fails to hear of it if he meets the expectation.

Some parishes are paying their quota to the National Council and to the Diocese. They get a star on tabulated lists published in journals, having a large circulation among the clergy. But not one layman in ten can tell you whether his parish paid its quota last year.

Sometimes the rector makes an announcement of the fact that the parish paid its quota, and the news is lost amidst a torrent of announcements about meetings and dinners, and services.

It is heard by that small percentage of persons who were fortunate enough to escape the Sunday morning sleeping sickness.

Here is a suggestion. Why could not the National Council and the Diocese unite in issuing a placard of appreciation to the parishes paying their quotas.

This placard should be about 18 inches long and 12 inches wide, and printed on a heavy card suitable for framing.

It should have printed in large type a statement somewhat like this:

The Presiding Bishop
and
The National Council of the Church
and the Bishop of the Diocese of.....
express to .....Parish
their appreciation of the loyalty of the parish
in paying in full its quota for the year 1929.

This placard should be framed and placed where every attendant could read it.

Beneath it should be a table on which should be available pamphlets explaining what the quota is, and the program of Church and Diocese.

There should appear beneath the placard a report for the current year.

This parish has paid to June 1 (or current date) the sum of $..... toward the quota for 1930.

It might seem that such an appreciation from Headquarters might keep the parish alert, and eager to have a new placard each year.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

LET every parish be a School of Sacred learning wherein groups of men and women, old and young, many or few, may together steadily, prayerfully think out the meaning of the Christian Faith.

We are urging that one of the first studies should be that of Holy Writ, but we shall never popularize the Bible with the present generation until we give them a book that is at least as attractive in type and get-up, as is their favorite secular book.

I am writing this article in a hotel in a city in the heart of Pennsylvania, and on the table in this bedroom is a Bible, placed there by the Gideons. In most hotels, these Bibles are to be found, but how unattractive is the type and binding of this which is open here just now on my table.

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Let us see that the Bibles or Testaments that our children have are of such a kind as shall not make their early acquaintance with this Book, one that later is an unpleasant memory.

Clear type in an attractive binding is needed at all times.

There are plenty of Bibles about, somewhere. The British and Foreign Bible Society issued in 1928, 11,399,540 volumes, and that was 1,400,000 more than in 1927. 1,021,000 were whole Bibles, 1,221,000 were whole New Testaments, and the remainder were "portions." The volumes were *sold* not given. So the Book is being bought, even if it is not being read.

The Church is put in trust of this supreme Book. She holds it that she may give it. It is her authoritative text-book containing her early history and teaching. It relates man's experience of God through many centuries. In all literature, it is unequalled as a means of true education and character-foundation: it is the source of all the greatest aids to devotion—a handbook of prayer and praise.

It contains the Record of the Life that has raised mankind as none other has ever done. It sets forth the Law of God. It leads to the Personal Knowledge of God.

The Bible as a whole, answers to the revelation within, confirms it, directs it, develops it. Of no other book or books can the same spiritual value be predicted. Shakespeare has been translated into forty languages, but the Scriptures are in eight hundred languages.

There is a great truth in Psalm 119; 89; and Isaiah 55: 10-11 is worth recalling.

QUESTIONS AND ANSWERS
BY CLEMENT ROGERS

Can you give me a single proof that God exists?

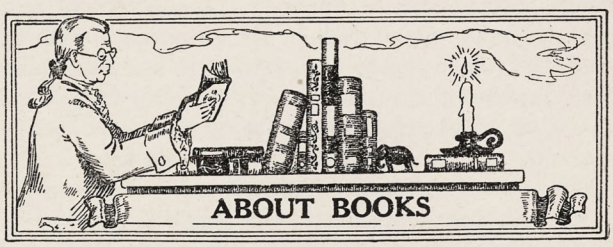
No, I can't. The reasons why we believe in God are many, and the "proof" is cumulative. Any one reason may be insufficient in itself; when combined they become increasingly stronger. It is like the strands of a rope, not the links of a chain. The strength of a chain is that of its weakest link. In a chain of reasoning, where one argument depends on the last, if one breaks down they all break down. But if there are all sorts of reasons independent of one another for believing in God, when combined they make Theism quite the most reasonable explanation of the world.

Isn't it a good enough religion to do good without bothering about beliefs?

Certainly, if you have to choose between right actions and correct opinions, what we do matters more than what we believe. But why need they be contrasted? Surely it is better to do what is right, and at the same time to have the right reason why you do it. And, as a matter of fact, what we believe does affect what we do, just as what we do influences us in what we believe. Not at once, and not equally in all. But sooner or later the one is bound to affect the other.

Can't a man be good without believing in God?

Of course he can. You know, as I know, lots of men who are atheists or agnostics, and are excellent men. Sometimes, even, they are all the better because, having had to give up their belief, they throw double effort into their actions. But that doesn't show that they are right in their philosophy. In the same way, there are men whose opinions are perfectly sound who do not act up to them. Good men who are in the wrong are better than bad men who are in the right; but, all the same, they are narrower than the men who do what is right and have the right reasons for doing it.



THE CHRISTIAN APPRECIATION OF GOD. *By H. R. Mackintosh, Harpers.*

By his earlier book "The Christian Experience of Forgiveness," Dr. Mackintosh of New College, Edinburgh, has made the whole Church his debtor, and now comes this new book, the chapters of which were delivered as lectures on the James Sprunt Foundation at the Union Theological Seminary. A great book, this, and calculated to beget anew that confidence in God which brings great peace. From renewed assurance in the Being of God, the Holiness of God, the Love of God, the Sovereign Purpose of God, men will go forth with new heart. Hear this, ye preachers: "The message which does not evangelize, the view of Christianity which fails to convert, at home and abroad, cannot be true. Whatever else it may be, emphatically it is not the power of God unto salvation."

A book for the clergy, but suited particularly, I think, for laymen.

Captain Mountford.

* * *

TRUTHS TO LIVE BY. *By J. Elliott Ross; Henry Holt and Co.* $2.00.

Doctor Ross, a Roman Padre, who has had considerable experience in addressing the youth of various universities, gives us in this book a quite readable and convincing apologetic. Faith is reasonable: Atheism is illogical and futile; God is real and dependable; man is God's child and therefore immortal. These vital truths essential to one's peace of mind and for the sustenance of one's soul, Father Ross sets forth in a modern fashion utterly free from argumentation and intellectual dryness. He meets the undergraduate on his own level, speaks his language and yet there is never a trace of shallowness or flippancy, always a high seriousness of purpose underlying the presentation of

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these truths. University chaplains and other clergy confronted with the intellectual restlessness and spiritual barrenness of modern youth will find this book very suggestive.

Irvine Goddard.

* * *

ECONOMIC CAUSES OF THE REFORMATION IN ENGLAND. *By Oscar Albert Marti: Macmillan Company, New York,* 1929. $2.50.

Historians are only beginning to set forth the significant story of Church and commerce in the past, and the determining influence of economic on religious developments. Professor Marti has made a most illuminating contribution, narrowing his treatment of economic factors in ecclesiastical history to England. The book is a well documented description of the Church financial system of the Middle Ages, and its relation with economic and nationalistic forces which led to the Reformation of the sixteenth century.

It is always well in a work of this kind to study footnotes and the bibliography. Both are comprehensive and thorough. One is surprised at the amount of secondary material cited, but the chronicles and tracts of primary value are reassuring. The most disappointing part of this book is its practical failure to recognize the role played in religious thought by changing social and economic theory. Failure to include Tawney, Troeltsch and Max Weber in the bibliography seems almost deliberate. Nor is there any attempt to explain wherein the Church may have had doctrinal justification, in some cases, for resisting the evolution of capitalist economy. Professor Marti has thrown down the glove, and encouragement, to Church historians.

Joseph F. Fletcher.

NEWS OF THE EPISCOPAL CHURCH

By

WILLIAM B. SPOFFORD

THERE seems to be some question as to whether or not I am correct in warning people against the use of "Xmas" as an abbreviated form for Christmas. Two or three wrote in to tell me that I was all wrong in condemning the practice, but I paid little attention to these notes, figuring they came from lazy folks who simply were stubborn. But this morning I simply had to take the complaints seriously for I received a letter from a dear friend which contained this: "I hope you all had a happy Xmas, which I write in all reverence." She did write it in reverence I know, and I am inclined to think with a sort of defiance too. At least her handwriting seemed to say, "Don't be so fresh, Bill Spofford, correcting other people all the time. As a matter of fact, often enough, you don't know what you are talking about."

The kind lady then went on to explain that the "X" in front of "Xmas" was a perfectly proper usage, since it is the Greek "chi" and stands for Christos. She goes much further than that—she tells me that it is found in the catacombs, and is called the monogram of Christ. Its hidden meaning was supposed to be known only to the faithful. More, it has been used in sacred art for ages.

All of which puts me very properly in my place. Next Christmas I am going to write it "Xmas" myself. With all the shopping to do and everything, I am sure it is a very good custom, Greek or no Greek.

* * *

The Chattanooga, Tennessee, Pastors' Association, of which the Rev. Oliver J. Hart is the president, is to hold an all day meeting soon to consider the relationship of the Church to industry. They are planning to have as speakers one representative of organized labor and one representative of the employers.

* * *

The choir, vested, of Grace and Holy Trinity Church, Kansas City, went to St. Luke's Hospital on Christmas Eve and sang carols. The choir of St. Paul's, Kansas City, sang carols Christmas Eve in two of the hotels of the city.

* * *

Dean Gates preached his first sermon as the dean of the Cathedral of St. John the Divine, New York, last Sunday morning, after being installed to the office by Bishop Manning.

* * *

The Very Rev. Charles Ewell Craik, for years the dean of Christ Church Cathedral, Louisville, Kentucky, died on December 22nd. He had been emeritus for a number of years, following a severe accident in 1916. Dr. Craik had succeeded his father as dean; father and son having ministered to the Cathedral congregation continuously since 1844.

* * *

Bishop Shipman was the preacher at the unique service of lights at Christ Church, Poughkeepsie. This is an annual service, held the Sunday before Christmas, and has come to be very much of a community affair. Only candles illuminated the fine old church and flickered and shone against the rich background. And to open the service a long ecclesiastical and lay processional filed through the church, each member bearing a candle. A quartet of trumpeters headed the processional, which included clergymen, the augmented church choir, the Girls' Choral society, and a chorus of representative men from various churches and organizations of the city. Official, religious and civic life was represented in the processional.

* * *

Two significant statements on the subject of Church unity have been issued this past week. Bishop Parsons, who is the chairman of an official commission set up by General Convention to act with similar commissions from the Methodist and Presbyterian Churches, in the study of matters of Christian morality, looking toward organic unity, has issued a statement in which he says that the deadwood of differences over questions of morals should be cleared away by this joint commission, thus removing one of the chief obstacles to unity.

"It is not doctrinal thinking or ecclesiastical polity which produces the K. K. K. attitude toward Rome," says Bishop Parsons. "Nor is the attitude of the educated Italian toward Protestants, let us say, a matter of theology. He lives in New York or San Francisco. He is urban, he has forty or fifty generations of Roman Catholics behind him. Different groups, furthermore, approach public questions from totally different premises.

"Great numbers of American Ro-

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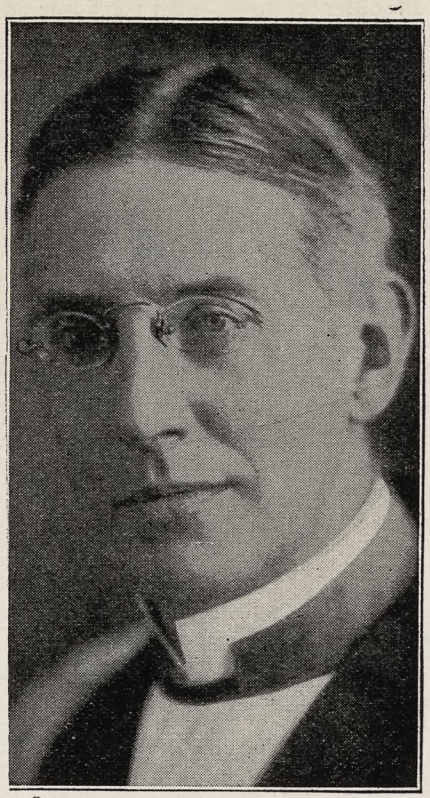
man Catholics believe in the separation of church and state, but their church does not. On the other hand, a church like the Methodist believes whole-heartedly in the separation of church and state. It cares little as to the religious affiliation of politicians, but everything as to their attitude on a question like prohibition. One of the real factors in keeping the Episcopal Church out of complete affiliation with the Federal Council of Churches was the distrust on the part of many conservative laymen and some clergy of the council's so-called political activities. That is not theology.

"Another illustration is regarding marriage and divorce. We as a church are very strict. The Roman Catholics are in theory more so; most Protestant churches are less. It is perfectly conceivable that ecclesiastical differences might be adjusted and yet such a distinctly moral difference block unity."

A joint meeting in June of representatives of all three denominations will be held further to discuss the primary problems of unity, he said. At that time each church will present its stand on such questions as marriage and divorce, the relation of the church to the family and other moot points.

The other statement is a letter addressed to "Christian People" by The Church Unity Octave Committee for America, of which the Rev. J. O. S. Huntington of the Order of the Holy Cross is the head, with the Rev. S. P. Delany, Rev. Spence Burton, Rev. Granville Mercer Williams, the Rev. W. P. McCune, the Rev. Sheafe Walker and the Rev. F. B. Roseboro composing the committee. The statement commends the efforts being made to bring about a closer association with the Protestant churches, but points out that it is impossible to "discuss as a basis of Church unity any theory that does not also make provision to include the great multitude of our fellow Christians and countrymen who are members of the Roman Catholic Church.

"We are not trying to minimize the difficulties that lie in the path of Catholic reunion or to suggest a basis on which it may be sought. There is one point and one point only that we wish to make clear, and that is, that in this day, when so much thought is being given to the question of Protestant unity, the equally important question of Catholic reunion shall not be forgotten. We owe it to ourselves and to the rest of the Christian world that it shall have a place in our unity conferences and in our prayers. And we must not do anything in our work for a closer association with the Protestant Churches, that will retard



BISHOP PARSONS
Sees Possibilities for Unity

or ultimately prevent our reunion with the other great Catholic Church of the West.

"Therefore, we hereby appeal to the communicants of our Church to remember in their prayers the cause of Catholic reunion. Now of course we want you at all times to pray for unity in the widest sense, the unity of all God's people in one fold and under one shepherd; but at this particular time we would also like to have you join with us in keeping the Church Unity Octave with special prayers and intercessions for Catholic reunion.

"The Church Unity Octave begins on January 18th, and continues and includes January 25th. This Octave has been chosen as a time of prayer for ending the schism that exists between us and the Roman See and the healing of that other great schism between the East and the West. The idea of making these days an Octave for unity originated over twenty years ago with a priest of the Church of England. It has been supported in various ways by Anglican Bishops and by the World Conference on Faith and Order. Its observance has been commended by Pope Pius XV, who issued a Brief authorizing its observance by Roman Catholics.

"If you are a parish priest, we would like to have you keep this Octave with your people, by offering the Holy Sacrifice with this intention, by common prayer and intercession, and in such other ways as you may deem helpful."

* * *

This isn't just the place for a book review but I do want to say just a few words about a book called "Pastors, Politicians and Pacifists." The material for this volume was prepared by a newspaper man formerly connected with the *Army and Navy Journal*. His efforts to have it printed by various newspapers having failed he turned to a tabloid political paper, called *Patches*, which has since been suspended and its publisher lodged in jail. The material was then put into book form by the Constructive Educational Publishing Company of Chicago, a company which is not listed in the Chicago telephone book. Funds for the circulation of the book were secured from a group of business men, who apparently were impressed with the theme of the book, and by a group of Daughters of the American Revolution, who can always be counted upon to do their bit in any effort being made to rid the country of undesirable folks.

You may be interested to know just who, according to this book, these undesirable citizens are. Well, there is Elihu Root and George W. Wickersham, both of whom are accused of improperly using the churches to further their own ends, and of performing their service in the interest of international peace solely because they were paid well for doing so. Rev. Dr. Cadman is an alien in our midst, his real loyalty being to England. The late Bishop Brent of beloved memory is denounced as a supporter of Bolshevism, and Bishop Freeman of Washington and Bishop Mann of Pittsburgh have been misrepresenting their constituencies by supporting the World Court.

Most of the book is devoted to the Federal Council of Churches which "is tied to a pot of Soviet gold." Churches in America are suspected of having encouraged the Kaiser to start the war; President Wilson is said to have been controlled by the wicked Council of Churches, and it is from the churches that have come all of these silly notions about Leagues of Nations, World Courts and reduction of armaments.

A very encouraging book to read for those who wonder if the churches are really functioning in our modern society. The only trouble with it is that it is about nine-tenths falsification.

* * *

Bishop Manning announced at the meeting of the Auxiliary the other day at the Cathedral, New York, that the contract had been placed for the erection of the shrine

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in which is to be placed the Golden Book of Remembrance. It is given by Mrs. A. Murray Young of New York and is being made by an English concern. The Golden Book is to contain the names of more than a half million people who have contributed toward the building of the Cathedral.

The contract is shortly to be signed for another gift to the Cathedral—the great Bronze Doors for the Central Portal of the West Front. These magnificent doors, greater perhaps than those in any other Cathedral of the world, are to be given by the Field Force of the Metropolitan Life Insurance Company as a memorial to the late Haley Fiske, the honored president of that company and a leading churchman and citizen of New York.

* * *

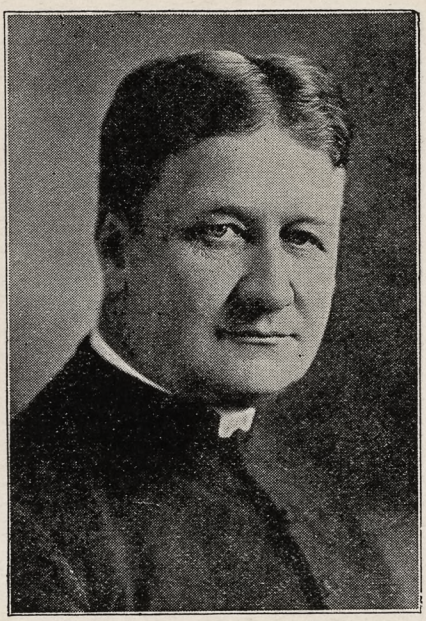
For the fifth consecutive Christmas Bishop Stires of Long Island visited the Nassau County Jail and preached to the inmates—one hundred men and twenty women. He made three addresses, it being impossible to gather the congregation all in one place. There was music, too, and presents, distributed by Miss Sidney Smith, who is the missionary of the Queens and Nassau Archdeaconry.

* * *

Five sermons on the "Message of Studdert-Kennedy" are being given in the Church of St. Edmund, London, England. The first is by the Rev. James Adderley, who is a great leader of the British Labor Party and holds a government position at the present time. He is well known to our readers, since not so long ago a series of articles by him appeared in these pages. Incidentally let me say that we have a series of articles by Studdert-Kennedy which will be along for you soon. We thought it would be better to hold them for the Lenten Season when they can be used in study groups. The series deals with the teachings of Jesus and their application to modern society, so of course fit in very nicely with the topic selected by the department of religious education for Lenten study. They were written just before Studdent-Kennedy's death, and we consider ourselves very fortunate indeed to be able to present them to American readers. He surely was one of the greatest of modern prophets and I know that you will find this forthcoming series fully up to the standard which made him famous.

* * *

The Archbishop of York recently gave what he said was the true version of the "Just Beast" story about his father, a former Archbishop of Canterbury. When his father was head master at Rugby a pupil whom



DEAN R. S. CHALMERS
Accepts Parish in Baltimore

he had just chastised wrote to his parents complaining of his punishment. The boy's father called upon Dr. Temple with the letter, one of three pages, with a postscript on the fourth page, which read: "He may be a beast or a brute, but he is a fair one." Dr. Temple, having perused the letter, turned over to the last page, and handed it back to the boy's father without comment.

* * *

At the Church of the Holy Trinity, Brooklyn, on the evening of the first Sunday after Christmas, carols of several nations, each in its own language, were sung by the Summitt Choral Club, under the direction of Prof. Louis Robert, organist of Holy Trinity, who is also leader of the club. About a hundred singers took part.

* * *

Forty clergymen of Western Massachusetts at their recent annual spiritual conference in Christ Church Cathedral, Springfield, adopted the suggestion of Bishop Thomas F. Davies for the formation of the Cathedral Associates for the purpose of enabling the rectors to take up a period of study on any one of a number of important subjects. The study will be taken in groups, the books and materials to be furnished from the cathedral funds. Rectors may take more than one course, but only one at a time. At the completion of the course the bishop will present each rector with an insignia to be worn at the bottom of the tippet during services. Among the subjects to be studied are preaching, its history, methods and scope; Christian healing in the larger sense of the word; prayer in every phase and its efficacy; parish administration and pastoral methods and the technique of missions and their revival. Bishop Davies will direct the work and each group will be under the instruction of a leader. Each course will take about six months and advanced courses may be taken up. The rectors approved a plan to bring into the diocese the Church Army. Twelve rectors asked that officers of this organization be assigned to their parishes. It was voted to accept the offer of H. F. Sibley of Spencer of the use of his father's house on Moosehead Hill for church purposes. The residence will be used as a retreat house for an experimental period of two years.

* * *

A Christmas custom that has prevailed for many years in St. John's Hospital, Brooklyn, was carried out this year for the first time in the new hospital, which was occupied during the past year. At 5:45 a. m., half an hour before the time for the first Christmas Eucharist, a procession of about fifty nurses and others, led by a trumpeter and singing Christmas carols, started from the living room of the Nurses' Residence and wound its way through all the corridors of the hospital, filling ward after ward with joyous Christmas music. Crossing into the Home for the Aged and the Home for the Blind, other departments of the Church Charity Foundation, the procession traversed the corridors of these buildings as well, then entering St. John's Chapel, where the congregation had by that time assembled. After the service the Blessed Sacrament was carried from the chapel to the sick in their beds in the Hospital, and also to those in the infirmary in the Home. At three celebrations a total of one hundred and thirty-eight, including nurses, attendants, patients, and residents of the Home, received their Christmas Communion.

* * *

We are late, I am afraid, with this sad news.....Bishop Morrison, the beloved Bishop of Iowa, was killed on Friday, December 27th, when hit by an automobile while crossing a street in Davenport, his home. Bishop Morrison was close to eighty years of age.

* * *

This I steal from the column conducted by the Rev. George Craig Stewart in his parish paper:

How do you pronounce the word "parishioners" said a clergyman to two others as they settled down for a friendly chat. "Well," said A, "I'm up against it. A few rich men pay most of our bills and consequently

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insist on running everything including the Rector. I pronounce it,—*Parish-Owners!*" "Pretty good," said B, "but that's not my complaint. I have no lay pope or cardinals, thank God, but here's my trouble: most of my people pay for the support of the Church, but I can't get them out to service. I preach to empty pews. So I think I'd pronounce the word *Parish-Shunners*." Then X, who had asked the question spoke up. "You have my deep and affectionate sympathy," he said. "I am the most fortunate of men. Mine, I suppose, is the ideal parish. We haven't many rich, and we have a good many poor, but they all,—all of them, share in supporting the Church's program. And I'm glad to say I can pronounce the word as it really ought to be pronounced,—*Pay-rishioners*."

* * *

The Rev. William H. Jones, St. Mark's, Brooklyn, died early Christmas morning in St. John's Hospital. He was in his 74th year and had been ill but a few days.

* * *

Bishop Anderson is asking his diocese for a Bishop Coadjutor. He has sent a letter to all the clergy, vestrymen and officers of the diocese announcing the wish and saying that he will assign to the newly elected Bishop a large part of the work of the diocese. The diocesan convention is to meet in St. James' Cathedral, February fourth.

* * *

They are going to pretty up the chapel of St. Thomas' parish, New York. The Rev. Richard Doubs is the vicar there. Polychroming of the nave roof and beams for one thing, and then new memorials are to be dedicated before Easter.

* * *

The Very Rev. Robert S. Chalmers, dean of St. Matthew's Cathedral, Dallas, Texas, has accepted a call as rector of Grace and St. Peter's, Baltimore, succeeding the Rev. H. P. Almon Abbott, now the Bishop of Lexington.

* * *

Here is a letter from the Rev. W. H. Watts of Clifton, N. J. He says that it is all right to talk about raising a budget by collecting 10c a week from the million and more communicants of the Church, but as a matter of fact there are thousands of adult confirmed members who never contribute and seldom if ever communicate. They are the "wedding and funeral" Episcopalians, who call on the church for ministrations on a few rare occasions but are lost the greater part of their lives. Mr. Watts feels that something ought to be done about it; that some sort of disciplinary measures should be handed out. He concludes:

"Of course the individual rector and parish can do little or nothing to remedy this situation; action is required from somewhere 'higher up'. Certainly it is wrong to allow people that receive from the Church all that the Church has to give in time of need to evade completely

A CORRECTION

By

BISHOP JOHNSON

I HAVE learned from authentic sources that the wedding held in an Episcopal Church by a Congregational minister at the invitation of the Bishop of Long Island was purely an act of courtesy. He permitted members of the Congregational Church to have a wedding in our church in a town where there was no Congregational edifice. The permission was granted long in advance of the incidents connected with St. George's, New York, and while the newspapers played it up in connection with the other controversy, it really had no connection with it. While we felt keenly the embarrassment that it caused the Bishop of New York, yet we regret that we made any reference to it in these columns, since it was in no sense related to the purpose of committing the Church to a theory of Church unity.

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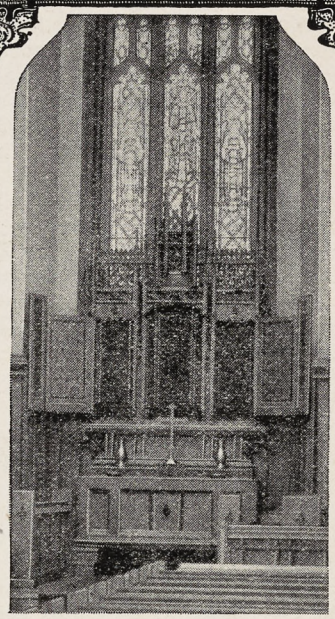

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their solemn obligations. Some way should be found and used to put upon such people a part of the pressure that falls upon and is patiently borne by the faithful and real 'communicants' of the Church. Whether or not such disciplinary measures would be effective, it seems to me that the Church is obligated to use them."

* * *

Six copper and brass doors at the main entrance of St. James' Church, Danbury, Connecticut, were dedicated recently by the rector, the Rev. H. H. Kellogg.

* * *

Elliott D. Marston was ordained deacon by Bishop McElwain on December 21st at St. Paul's Church, St. Paul. Donald Cecil Means was ordained deacon on the 23rd at Gethsemane, Minneapolis. Both men are continuing their studies at Nashotah.

* * *

The many friends in this country of the Rev. Horace Fort will rejoice to know that he has been appointed rector of Holy Trinity, Ship-street, Brighton, England, succeeding the internationally famous Dr. Campbell. It was in this parish that the Rev. F. W. Robertson ministered for so many years. Mr. Fort is a graduate of Trinity College, Hartford, Connecticut and of the Berkeley Divinity School, and served for several years on the Berkeley faculty. The clipping from an English newspaper containing the announcement contains one interesting paragraph that I must pass on to you. It says that:

"Mr. Fort is an American—though that fact is not at all obvious in conversation. One gets an impression of the generous enthusiasms of an American, but those enthusiasms are tempered by long association with the more conservative-minded people of this country. Those who go to Holy Trinity Church not knowing that Mr. Fort is an American may never guess it—unless he reveals the fact in his sermons. Mr. Fort carries with him a sense of vigour, both intellectual and physical."

One wonders if the writer means that Americans are generally lacking in intellectual and physical vigor.

* * *

Two ordinations in the diocese of Harrisburg; Frederick Vernon Holmes was ordained deacon recently by Bishop Darlington at St. Paul's, Bloomsburg, Pa. He was formerly a Methodist minister. And at St. Paul's, Harrisburg, Bishop Darlington ordained the Rev. Orrin Francis Judd to the priesthood. He was pre-

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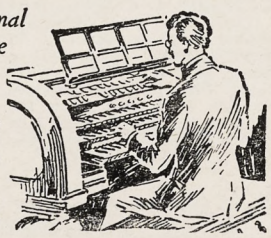

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sented by his father, the Rev. Archibald M. Judd.

* * *

The value of liturgical worship was the matter discussed at the young people's forum of Trinity Church, Boston, last Sunday evening.

* * *

Miss Catherine Cole of Dedham, Mass., told the people of All Souls Church, Lowell, of her experiences as a volunteer worker with the Grenfell mission in Labrador.

Miss Cole spent last summer among the whites, Esquimaux and Indians served by the most northerly station of the Grenfell Mission, Indian Harbor. She returned to this country to work in Harvard Medical School. First aid to injured fishermen, nutrition clinics, recreation supervisor, and school seven days a week are some of the duties of the college students and graduates who go to the coasts of Newfoundland and Labrador under the Grenfell Mission. Miss Cole will have pictures to show of icebergs, Eskimo school children and the newest hospital built by Sir Wilfred Grenfell and his staff.

* * *

The clergy of Connecticut held a quiet day last Friday at Trinity Church, Norwich—and by clergy I mean of all denominations. The star attraction was Dr. Elwood Worcester who spoke on the ministry of healing.

* * *

Sixteen new clerestory windows were recently dedicated at St. Matthew's Church, Worcester, Mass.

* * *

St. John's, Sandy Hook, Conn., was totally destroyed by fire on December 21st, with an estimated loss of over $50,000.

* * *

Rev. J. A. Racioppi, assistant at St. Paul's, Fairfield, Conn., has become the rector of Trinity Church, Bridgeport, Connecticut.

* * *

Here is a new one; at a church in Honolulu the organ console is in the midst of the congregation, sunk 18 inches below floor level so as not to be too conspicuous. The idea behind it is that the organist will be in a better position to judge the tonal qualities of his playing and also better direct the choir and apprise their singing.

* * *

The Rev. Carroll M. Davis, domestic secretary of the department of Missions, is to be a leader at the convocation of the district of North Texas which is to meet at Amarillo on the 19th. Rev. Harris Masterson, Jr., student pastor at the University of Texas, is also to be a leader during the meetings.

* * *

Bishop Paul Jones recently preached at Wilberforce University, near Xenia, Ohio, for colored students. Due, no doubt, to the fact that there is a colored Methodist Bishop, and also to the fact that the average reporter could not understand why anyone *not* a colored man would want to be preaching there, the following appeared in The Evening Gazette (Xenia):

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"Bishop Paul Jones, formerly of New Orleans, newly-appointed Episcopal Bishop of the colored Ohio Diocese, will speak before the student body of Wilberforce University in Galloway Hall at 7 o'clock Wednesday night.

"Bishop Jones, one of the two colored Episcopal Bishops in the United States, is the first of a number of prominent speakers to be presented to the student body in a series of lectures and inter-collegiate relations."

* * *

The Rev. Leigh R. Urban, rector at Southbridge, Mass., was elected dean of the Worcester Convocation at a meeting held at Fitchburg.

* * *

"Religious service is most acceptably done in the ordinary channels of living," the Rev. F. W. Crowder, rector of St. James', New York, said. "Many people are anxious to have their religion full of the striking, sparkling with the fireworks of spiritual wonders. Christianity is mingled with the commonplace and for our practical needs at least is more a matter of earth than of heaven."

* * *

Here are a few remarks about the Bible by the Rev. Raymond Knox, the chaplain of Columbia University that may interest you:

Modern scholarship and trained teachers can restore the Bible to its former place. How to make the Bible more thoroughly and more generally known is one of the urgent educational and religious problems of our time. That the Bible is but little known today is everywhere apparent.

We do not believe that the "younger generation" is more reckless and irresponsible than in former times. They have many excellent qualities, and those who know them intimately in our schools and colleges cannot fail to see in them an alertness of mind and a seriousness of purpose which are full of promise.

But, as they freely admit, a knowledge of the Bible is not a characteristic. Teachers of literature state that even allusions to the Bible are often not recognized. But what opportunity have they had to learn? Their parents may be equally unfamiliar. Bible reading in the home has all but disappeared. Instruction in Sunday School is not always adequate.

When the late Lord Bryce retired as ambassador from England to this country he said that a decline in an acquaintance with the Bible was one of the things which he had observed in the period of his residence. "Looking at it only from the educational side," he commented, "the loss of a knowledge of the Bible and of all that the Bible means would be incalculable to the life of the country."

What can be done to meet this situation and need? The first essential step is to have teachers who are fully trained. They themselves must know the Bible. Every successful teacher of any subject must, in

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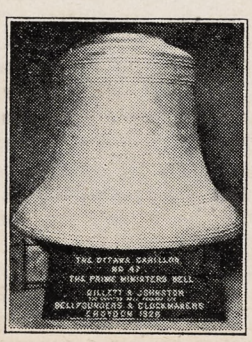

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* * *

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"One simple fact, however, invalidates that promise—man, if left to himself, always falls into despair. This is because he has a conscience. He knows that there is a distinction

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between right and wrong and he sees the higher course and approves of it, but somehow follows the lower; he cannot leave unsolved the insistent problems concerned with his nature, the purpose of life and his eternal destiny. Man cannot live like an animal. He knows that he is an exile and that he has lost something. He is far away from his true home. That is why paganism always has ended in despair."

Dr. Delany said there is a distinction between the paganism of today and that of the ancient world to which Christ came. Christ was new to the ancient pagans, he declared, but, as soon as they became acquainted with Him, they forthwith realized that His gospel offered the solution of all their problems. But the pagans of today have known Christ; yet they have rejected him and have fallen into apostasy.

"Another difference is that the old paganism recognized the danger of despair, but attempted to avoid it through the pursuit of beauty or the Stoic cultivation of courage; while the new paganism accepts despair as the foundation of its philosophy," the preacher continued. This cult of despair has become one of the most familiar notes of recent literature; the atmosphere of disillusionment has fallen upon all human interests and activities. The old enthusiasms for art, science, love and humanity have waned. This intellectual despair has run so deep that even the intellect itself is regarded with scorn and the principles of sound reasoning are despised.

"Esthetic despair is responsible for all sorts of monstrosities in architecture, painting and writing. And, on every side of us we witness the signs of ethical despair—in the letting down of traditional restraints and the dissolution of all moral standards. It is not surprising that the utter gloom and despondency which are spread abroad by the teachings of the advocates of this new cult should result in a persistent harvest of suicides among the young."

* * *

The Tellers appointed to count the votes of the Alumni of the General Theological Seminary, for three Trustees of the Seminary, to fill vacancies caused by expiration of terms on December 31st, reported that The Right Reverend Paul Matthews, D.D., The Reverend Murray Bartlett, D.D., Dr. Ralph Adams Cram, were duly elected as such Trustees to succeed themselves and to serve from January 1st.

What is believed to be an all-time record for the parish and one that few other parishes have equalled in a similar length of time has been established at St. James' Church, Danbury, Conn., where the Rector, the Rev. Hamilton H. Kellogg, has officiated at 108 baptisms within the past 11 months.

MEMORIAL

At Philadelphia, on December 5th, 1929, the Honble. Marguerite Fairfax, beloved wife of Joseph Buffington, Senior United States Circuit Judge, Third Circuit.

"None knew thee but to love thee;
None named thee but to praise."

She, too, cried out against the bitter cup—
But not for long—then, patiently,
She dragged the Cross, hour after weary hour,
Up the hard road to Calvary.

Now she has hung thereon, just as her Lord—
Even as the Christ she loved—The skies
Are clear; the darksome night is past, she stands
Loved of her Lord, in Paradise.

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THE WITNESS

6140 Cottage Grove Avenue **Chicago**

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The WITNESS

CHICAGO, ILL., JANUARY 16, 1930

The American Heresy

By

DEAN MILO H. GATES

IF THERE is a heresy in American Christianity, I think it is the error of casualness. It is not alone of American religious life. It is throughout all American life. We are a casual people, but when you bring casualness into religious life, it is a great deal more serious than it is in ordinary life. The old theory was that if the spirit happened to touch you, you were converted and saved. The modern theory is that if you happen to feel like going to church you should go, and if you happen to be attracted by a certain eloquent preacher, you should go. This is a dangerous error. Attendance at church, listening to sermons or listening in on sermons, sharing in so-called "church work" can never take the place and can never do for you what you can do for yourself. You must accept your responsibility and by accepting it regularly and faithfully take your place in the fine army of those who come, week by week, Sunday by Sunday, to assist in the Holy Eucharist.

THE MESSAGE OF THE WEEK

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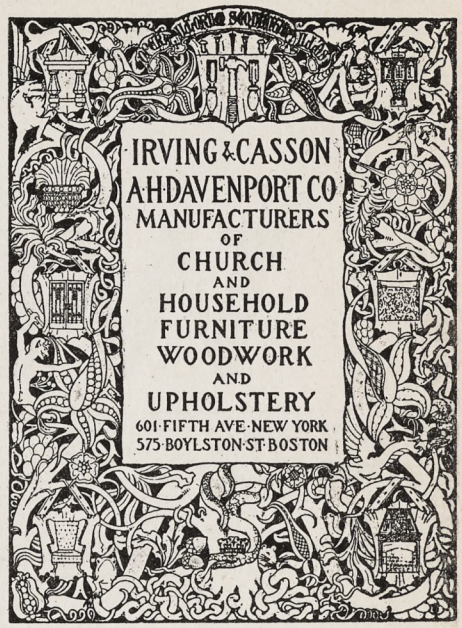


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THE WITNESS

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WHAT'S WRONG WITH THE CHURCH?

By

BISHOP JOHNSON

IF I were to suggest a resolution which might help through the year it would be to stop criticizing that which is outside of me and to specialize for a year on self-examination and my own personal conduct. One is fed up with things that are wrong with the Church. In the first place one group of self-constituted censors think we ought to scrap our traditions and accept modern experiments, while the other group are equally sure that such action would be culpable. It results in each group applying epithets to the other which the difference in their respective abilities in no wise justifies. After all to measure another man's dimensions accurately your own measuring instrument must be superior to his, and as a rule it isn't.

The Real Trouble

The probability is that nothing is wrong with the Church but with the human beings whom the Lord is trying to use to promote fellowship. They are fussing with one another instead.

It is like asking what is wrong with golf as a recreation. The answer is "Nothing." It is my own game that is off. When I improve that I will have more respect for the pastime.

There is a group of people in every age and clime who think that if they can smash existing institutions that they can cure the evils of humanity. All that they are apt to do is to inaugurate a reign of terror and bewilderment.

Institution Necessary

In order to do corporate work we must have an institution through which human nature can function. It is evident that any and every institution known to man has produced some fine characters and that no institution has ever succeeded in turning out an innumerable company of perfect specimens.

Some people think that if we all obeyed the Pope we would have the millenium. Well, the Papacy has had an excellent opportunity to demonstrate that in several countries and the result is not inspiring.

Protestants thought if they could eliminate the Pope that they had a panacea for all ills, but it has failed to cure the body politic.

Now we have those who advocate substituting a pantheon of interdenominationalism for either Pope or Presbytery in order that we might exercise the glorious liberties of the sons of God. What we would probably get would be a fog which would be so uninspiring that selfishness would run riot.

Emery Wheels

It has dawned upon some of us that small groups who resent any authority; who claim absolute finality and who despise all who disagree with themselves, are invariably wrong and merely produce confusion worse confounded. I suppose that zealous reformers are as necessary as emery wheels, but emery wheels are not dynamos and are incapable of producing light, heat or energy. They are useful mainly in brightening up the instruments of those who are doing the work.

The Critic and the Artist

It is much easier to be a critic than it is to be an artist, since the critic has the advantage of never doing anything which the artist can criticize except the criticism of the artist himself. This places the artist at a great disadvantage because he knows that his work is imperfect and that there is no inspiration in defense.

Those who attack always have the sympathy of the crowd who do not want to work themselves, but delight in pointing out the mistakes of those who are working. As a matter of fact one workman is worth a dozen critics.

Perverted Conscience

Our conscience was given us to audit our own accounts, but it can easily be perverted into a machine that points out the weakness of other people. It then becomes worthless for doing that which it was given us to do.

In answer to the question "What Is Wrong with the Church?" the answer probably is that I am.

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And just in proportion as I try to cure that malady the Church becomes more and more a garden of delight.

One is unfortunate who sees nothing in the garden but the weeds, even though the weeds are in evidence. They are incidental for the real purpose of the garden is to produce a harvest. You might eliminate all the weeds and still have nothing to show for your labors.

Those Martyrs

By
BISHOP WILSON

THE newspapers are telling us of "the solemn beatification of 136 English martyrs who were hanged between the reigns of King Henry VIII and Charles II for their adherence to the Catholic faith" and of the attendant ceremonies conducted by the Pope at Rome. The list of names has not yet been published, so one can only speak of the group as a whole.

It seems a bit unfortunate that the acerbities of a former day should thus be revived and we trust that the Anglican Church will not feel impelled to retaliate by paying excessive honors to those of the Church of England who suffered a similar fate in the reign of Bloody Mary.

As a matter of fact the Anglican Church has a much better case to offer for its martyrs. Most of the Roman Catholics who lost their lives during this period were executed in the reigns of Henry VIII and Elizabeth. To say that they were destroyed "for their adherence to the Catholic faith" is exercising a good deal of historic latitude. Henry never confined himself to the persecution of Roman Catholics. Right and left he coolly disposed of people who failed to support his personal policies, irrespective of their religious convictions. Some of them were Roman Catholics and many of them were something else.

And when it comes to Elizabeth, the situation was even more so. The stability of Elizabeth's throne was constantly in peril during a large part of her reign. For very practical reasons she found it necessary to defend herself against plots and conspiracies involving her government and her life. Her defensive measures were by no means gentle but, then, those were rough days. She executed a lot of Roman Catholics and she executed also a lot of Puritans. It was not done because of their religion but because of their political activities.

Take the case of Mary Stuart (Mary, Queen of Scots) who is most likely in the number of the 136 martyrs. She was a devoted Roman Catholic—though not so devoted as to restrain her amatory impulses in the manipulation of her several husbands. She had a claim to the throne of England and had, at times, a dangerously large following. Elizabeth imprisoned her and finally had her executed, not because of her religious faith but because she was the storm center of political intrigue. This, of course, has often been denied but it is difficult to draw any other conclusion in view of her last letter written to the Pope just before her death, urging him to instigate an invasion of England for the purpose of dethroning Elizabeth. The manuscript of this letter was carefully kept in the Vatican for some three hundred years before it was allowed to be published. Moreover the Catholic Encyclopedia tells us that in 1578 and 1579, while Mary was in prison, the Pope himself sent two military expeditions against England to dethrone Elizabeth.

When it comes to martyrs, the Anglican Cranmer, Latimer, and Ridley who were burned by Bloody Mary, the Roman Catholic Queen preceding Elizabeth, have far better claims to honors because the only thing against them was their religious conviction. It was all a horrid mess, with atrocities in all directions and blame to be distributed on all sides. Nevertheless, it were better not to make Christian martyrs out of political agitators.

Is the Church a Washout?

By
THE REV. J. MERRIN

"IS THE Church a wash-out?" The "outsider" scornfully says that it is, and there are many more who act as if they believed it. "What is the good of the Church?" they say. "Here we are in the twentieth century, and the world is not converted. The Church has been in existence for many centuries, yet to-day eighty per cent of the population are out of touch with all the churches. Bishops are mere figureheads with no real leadership; the clergy are at loggerheads over church services, and are divided into parties and opposing camps. The Bible is discredited; no longer looked upon as inspired. The churches are half empty; the services are dull and unattractive and bore most people stiff; while the clergy—with few exceptions—are but a poor lot; and so on. . ."

Why Not Close the Churches?

Well, it must be admitted that in the matter of drawing the crowd the church does not amount to much. Speed trials easily beat it, or great boxing contests, or the football game. No doubt but that sport on Saturdays interests many more than the church does on Sundays. Obviously many people would rather be without a Bible than a radio; while it is equally certain that the Sunday paper is much more read, and with closer attention, than the sacred scriptures.

But if the church is a "wash-out" why not close all the churches? Would our country be a better place to live in then? Thank God the church is not the only place where Christ is preached. A thousand auxiliary pulpits exist—the press, the libraries, and the employment of radio. God has His witnesses everywhere. And it is true to say that the country stands or falls as Christ does, or does not, dominate it.

The Church is, no doubt, considered a "wash-out"

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to those who don't believe in God. Religious services do not interest wordly-minded people to-day, any more than they have done in centuries past. Most people are out "for a good time," and they find it to their own satisfaction along the broad way. The current of the stream is strong and they have little or no will to struggle against it. To such as these, Sunday provides many counter-attractions, and church attendance is irksome. So, perhaps, is the path of duty. These are practically pagans living without God—and in their way—apparently happy enough. But it is not life; they are not living to the full; they lack soul. Where can nobler living be found than among the followers of "The Prince of Life?"

No, the Church has not converted the world. Has it then been proved a failure? The Church has never claimed to be a magical agency. Man is a free agent. The Church cannot force him into compulsory membership; she can only help those who are willing to be helped. It might as well be asked: Why did not God write His message of salvation upon the skies? Why send His only begotten Son to suffer and to die? "Whosoever will may come." Even the Almighty cannot save or change a man against his will.

The Church Is Human

And if all the churches were closed, what would take their place? This is a materialistic age; how is a Christian civilization to be maintained apart from the message and inspiration of the Church?

There are many depressing "signs of the times." The universal love of money; the inordinate love of pleasure; the discounting of the most sacred things in life; ceaseless and restless movement; the general permeation of the commercial spirit amongst all classes; the prevalence of selfish and cut-throat competition; a disastrous slump of morals; the decline of modesty and of character; the pre-eminence of mediocrity, and on behalf of most Church people, abysmal ignorance of the Bible, and a monotonous dead level of indifference to Church history and doctrine.

What then does the Church stand for? To begin with: it is not a department of heaven; its bishops are not archangels, nor its clergy angels; its members are like other human beings, and therefore lack perfection. In a word, the church is a human institution, and like others, possesses all the weaknesses common to all human societies. In a higher sense, the Church is His Body, and is animated by His Spirit. Were it not so, it must have long since perished from the evils inherent in all earthly things.

But whatever its shortcomings may be, the Church stands for the most glorious things we know. For God and His Sovereignty; for Christ as Saviour and King; for the life-giving Spirit and His transforming power. It is the Church's office to bring all mankind into touch with Christ; to point the way out of sin into righteousness and peace; to make this human life radiant with joy and hope; to bring about a new world. All this is a precious deposit handed on century by century, and generation by generation, through the guardianship of this greatest of all societies, the most redemptive agency in the world.

The Witness of Love

Finally, what is the remedy? There is only one way of meeting this reproach. We must get back to the living Christ. That is the only path of renewal. Get back to the vital source of quickening power. If salvation be His, Dominion must be His also. We shall only be good churchmen if we be faithful Christians first.

The truth which the Church exists to proclaim is vital to the welfare of the community. A world without Christ is too appalling to contemplate; and, equally so, a Christ without a Church is inconceivable. Let us see in the Church the guardian of the highest good, the keeper on earth of the Divine treasure, the chosen promoter of the Spirit of Christ. If the Church represents Christ and His Gospel, then she is the witness of Love, the mother of Charity, the protector of sound learning, and the herald of redemption. Her record in these directions is one of which she need not be ashamed.

Reality can only come from personal contact with the Lord of Life, and enthusiasm from reality. Lip service results only in a flippant formalism. Spiritual fervour springs from a soul aflame with love for the Master. Where Jesus possesses the heart, He is seated on the throne of the will. The soul throbbing with the reality of fellowship with Him finds His service perfect freedom, and the impossible possible.

Cheerful Confidences

By
GEORGE PARKIN ATWATER

Who Is Holding Out?

CHEER up, parishes! The good news is coming from "281" that you are not the "basic villains" in the plot to create a deficit for the National Council.

In full page advertisements in the Church papers we are told the Church as a whole gave four and one-half cents *for others,* in 1928, while giving sixty-eight and one-fourth cents *for ourselves.* That means what we give for others is about 6.5% of what we give for ourselves.

I got out my lead pencil, took a glance at an old arithmetic, spread out the figures and arrived at the conclusion that if we gave 7% for others then the others would have $230,000 more per year than at present. If we gave 7.5% then "the others" would have enough to make a rebate.

So the question arises. Do the parishes pay at least as much as 7.5% for others? Or to state it again. Is the amount paid by parishes for others equal to at least 7.5% of what they pay for themselves?

This required more figuring with total disregard of electric light bills. I searched the records of the Dio-

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cese of Long Island for 1928, to see what share of the deficit fell upon us.

The Archdeaconry of Brooklyn, with 51 churches reporting had total current expenses of $375,831. They spent for total Parochial purposes $201,000. Total $576,831.

For others these Churches gave $82,901.

The latter sum is 14% of the former sum. So this Archdeaconry has come off with flying colors, and the Church must look somewhere else to find who is holding out.

The Archdeaconry of Queens and Nassau gave nearly 20%.

An examination of the Journal of the Diocese of Ohio, shows that the Churches gave $180,950.10 "for others," which is 20% of what the Churches expended for themselves.

No doubt further examination would show that countless parishes are giving more than the 7.5% which would carry our load "for others."

So cheer up parishes, and get out your dark lanterns and help search for the culprits. Who is holding out? Not the parishes in general. We need more light on this subject.

When the returns are all in, I believe that we shall find that the National Council records as spent "for others" only what passes through their hands. But every rector knows that what the parish does not spend on itself, it gives "for others."

Also we shall probably discover that the vast sums spent for building projects, for stained glass windows, and for cathedrals, will account for the bulk of the money credited "to ourselves." But I hope that some more competent persons will review the figures and give us an opinion.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

ON READING THE BIBLE

IN APPROACHING the Scriptures, we need to remember that the Bible is a collection of writings, rather than a book, though not losing sight of the fact of Christ in all the Scriptures.

The Old Testament may be said to be the literature of a nation, and the history of a religion leading to a revelation, and that revelation finds its culmination in a historical person, Jesus Christ our Lord. Around that Person is formed a community which has borne its witness to, and offered its understandings of that Person in the New Testament; and throughout, the Holy Spirit was at work.

As Scholars of the Spirit, we need to recall that the portions of the Book were written at different times by very different people, and of enormously divergent character; so that we find history and poetry, narrative, legislation, drama, letters, mysticism, proverbial sayings—almost every kind of literature. Within the covers of this Book can be found that which accords with man's need and mood.

In guiding our young people back to the Scriptures, we need to make clear that the ideal way is *not* to read every word from cover to cover, but to help them in their earlier acquaintance with the Writings, to use wise selection.

Dr. Streeter, in offering his book "Reality," to the reading public, says in his preface that chapters 1, 2, 4 and 5 of his book may be somewhat difficult for the average reader, but if they will begin with chapter 6, and later come back to the earlier chapters, there may be some degree of understanding.

Similarly, we ought not to compel these scholars of Sacred Learning in the Parish, to wade through the sanitary enactments of the Old Testament. Though these are of historic interest, yet that is not where we need begin.

Even in considering the great utterances of the Prophets, we have to keep in mind that these were the utterances and writings of a particular person at a special moment and usually for a special audience; though not overlooking the fact that much of what they wrote is of permanent value.

Our reading of the Four Gospels is helped as we recall the groups for whom the Records were primarily written. There were four representative groups in that day—Jews, Romans, Greeks, and out of these was gathered the fourth group—the Beloved Community, the Church of Jesus Christ.

The Jew and Jewish convert required to know how far this One who claimed to be the Messiah had fulfilled that which the Prophets had predicted of the Messiah. He would want to know about our Lord's genealogy, and he would be profoundy interested in His teaching and its relation with the ancient Law; and the First Gospel seems to be compiled to meet that need.

The Romans would not be so interested in the fulfilment of Hebrew prophecies, but they would desire a record describing our Lord's deeds and the kind of life He lived on earth; and our Masters in the School of Sacred Learning tell us that St. Mark's Gospel was written for these Romans; the third Gospel for the Greeks, and the fourth for the Church of the New Age.

We ought to help our people, too, to know for whom the Epistles were intended: but let us be very positive in our conviction, that all Scripture is given of God and is profitable—that there *is* such a thing as inspiration; that the writers were in very truth guided by God's Holy Spirit.

This does not mean a flawless record, and the preface to St. Luke's Gospel insists upon the need of taking care and of examining things. But from the beginning to the end, the purpose of the Bible is, to be our Guide, to take us by the hand and lead us into the very Presence of our Lord Jesus Christ, and to leave us there face to face with Him.

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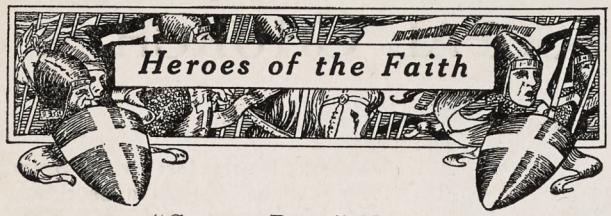

"Golden Rule" Nash

ARTHUR NASH, some years ago took over in payment for a debt, a clothing factory in Cincinnati. He discovered at once that the conditions under which the people worked were indecent, wages low, hours long. He therefore cleaned up the building, reduced the hours of labor and raised the wages. He expected that he would be forced out of business in a short time but, as a Christian, he preferred business failure to exploitation of fellow human-beings. However much to his surprise the business prospered under the new conditions. He therefore still further reduced hours and paid still higher wages. He also set up a council of workers to confer with him over the management of the business. In a few short years this small factory grew to be one of the largest clothing factories in the United States. Experts in the field of management and industrial relations visited his plant to study his work. Many of them were critical of his paternalism, and told him that his workers should be encouraged to join the Amalgamated Clothing Workers, the union of the clothing industry. Arthur Nash was finally persuaded that this was true. He called a meeting of his employees and urged them, out of love and loyalty to him, to become members of the union. This they agreed to do. He then notified the union officials to enroll them, and to set up within his factory the "impartial machinery" for settling labor disputes which has made the Amalgamated famous among students of labor conditions. Mr. Nash soon became a most enthusiastic advocate of the union's policies and spend much of his time, when away from his factory, in lecturing before Church and college groups on the merits of unionism. He died suddenly several years ago while on a lecture tour. Mr. Nash contended always that he was motivated in all that he did by the Gospel and by the Teachings of the Sermon on the Mount. He was an Apostle to the business world of America.

QUESTIONS AND ANSWERS
BY CLEMENT ROGERS

WHY does God allow War?

It is part of a larger question—the question of Free Will. God has given men free will, and with it the power of doing what is wrong. He has also made man such that he can join with others in doing what is right or what is wrong, and when men so join the good or evil becomes enormously increased. He might have made us machines, but He didn't. A man with free will, even if He misuses it, is a higher thing than a machine that can only work in one way. A wise father allows his son liberty even if he misuses it. Otherwise he will never learn.

Why does God allow pain and suffering?

For many reasons. Pain warns us when things are going wrong. A toothache tells us it is time to go to the dentist. Pain educates us; we learn by the things we suffer. We don't always see this at the time, but often can recognize it if we look back in our past lives. Pain purifies us and takes away guilt; if we accept our punishment it sets us straight again. Pain teaches us to know God, and is often chosen as the higher way. Suffering is not necessarily an evil, as Hedonists assume. It may be made to unite us to God, who (we Christians believe) Himself suffered as man on the Cross.

Why does God allow sin?

Because He has given us free will, and that implies His allowing us to do wrong if we choose to. He stands aside, as it were, and lets us do as we choose, because He wants us to do what is right of our own choice, and not because we are forced to.

If God gave me free will isn't He responsible for all I do?

Surely not. If he had *not* given you free will He would have been responsible. You can only say that He is responsible for making you a free agent. He is not to be blamed for the use you make of His gift. And surely you do not blame Him for not making you a machine or a stone.

But if I give my child a knife, and he cuts his finger, am I not to blame?

That entirely depends on the age of your child and how far you explain to him what a knife is for. Sooner or later he must have one. So God has ordered it that while we are children, and long after, we can be guided by the experience of others, and He has given us ample explanation of what our wills are for. Sooner or later a man must learn to cut his way through his difficulties for himself.

ROADS to the CITY OF GOD

by

BASIL MATHEWS

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NEWS OF THE EPISCOPAL CHURCH

By

WILLIAM B. SPOFFORD

THE Rev. Charles N. Lathrop, executive secretary of the department of Christian Social Service of the National Council, in an interview, says that he is determined to organize, in parishes throughout the country, clinics to deal with problems of marriage and sex relations. So far however he says he has been hindered in getting them under way because of the ignorance of the clergy on questions of marriage, divorce and family relationships generally.

Dr. Lathrop has divided critical points of married life into four "rocks" which lurk on the sea of matrimony for most couples and are the causes for most marital difficulties. These are, domestic finances, biology of the family, the father, mother and child relationship and the spiritual nature of the family.

"A great many homes, especially those among moderate-income people and younger married people whose income is still low, break on the point of domestic finances," he said. "There is very real tension in the first year of married life as to the handling of the family budget. Any social worker knows how many families begin their breakup with monetary disagreements between the husband and wife.

"Regarding biology, maladjustment, the misunderstanding of the purpose of the family, selfishness and self-indulgence are, perhaps, the commonest causes for divorce in this country. According to the Cincinnati Family Relation Court, almost 80 per cent of all divorces have one of these causes as a background.

"There are a great number of books on the subject of father, mother and child relationship which may be easily obtained, but it still remains true that if the family is to continue as the nursery for spiritual and mental hygiene values our people must be prepared to demonstrate that a Christian home is the best place for bringing up the child and that in a Christian home a child may reach a well balanced adulthood more easily than in any other type of home.

"Here again is a point of tension between the father and mother. In many homes there is an impatience with the ignorance or the selfish demands of the other parent on the child which leads to disputes, often resulting in the break-up of the home.

"If matrimony is holy, as the Church has always maintained, then it has a spiritual content quite different from the 'contact relationship' of marriage as maintained by the state, or as maintained by certain modern philosophers. The family is a spiritual entity, and because of this is in its very nature unbreakable. Unless the man and woman entering into the marriage relation do so with a full knowledge of the spiritual possibility of the relation, and are helped to see these possibilities, the distinctive characteristic of holy matrimony is lost."

All of which raises several rather thorny points for Dr. Lathrop to file down so that the rest of us may sit on them with some degree of comfort. For instance, I should like to put to our executive secretary this case: the father of a family of five children, ages eight years to six months, is a good Episcopalian earning $20 a week with little prospect of earning much more. He is thirty years of age: his wife, still attractive, is twenty-seven. As the pastor of the family this father comes to me for Christian light on the general subject of "family relationships." Because of the general ignorance of the clergy on the subject I am unable to give him sound advice. I therefore, very properly, turn to the executive secretary of our department of Christian Social Service who will tell me just what information I, as a priest of the Church, should give my parishioner. I hope soon to be able to pass on to you the information that I secure.



BISHOP ABBOTT
Goes in for Missions

* * *

This by the Rev. Caleb R. Stetson, rector of Trinity Church, New York, preaching January 5th at the Intercession:

"Many are shipwrecked in their pursuit of God because they have refused to follow the method which gives faith. Don't let us think we can do everything ourselves apart from Christ and His Church. This Church was handed down from our forefathers. Do not consider it as something which we have built and furnished. Rather think of it as an old family homestead come down to us through the ages, with Christ as its head and ruler."

The preacher urged his listeners not to give way to that potent sense of insignificance and unimportance which the complex life of today tends to breed in us. No matter how small and trivial our individual life may seem, it really becomes important when used to carry out the great plan of Christ. "Great mergers, large banks, big business organizations and immense buildings tend to dwarf the importance of the individual. But remember no great movement in the world's history was ever started by a committee or by an organization, but always by an individual man or woman trying to realize the materialization of a great dream."

* * *

For some weeks past the air of the Church Missions house has been fairly blue with plots to surprise Dr. Wood with a gala celebration on January 2nd, which was the thirtieth anniversary of his coming to Church Missions House. Bishop Lloyd, who also began work at the Missions House in January, 1900, came for a celebration of the Holy Communion at eleven, when the chapel was filled with the staff and many old friends. After the service, Bishop Lloyd presented Dr. Wood a watch, the gift of the staff. With Dr. Gray as arch-conspirator, Dr. Wood's mail and cablegrams had been censored, and a great pile that were congratulations were held up until the day arrived. The January Spirit of Missions, with Dr. Wood's picture as

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frontispiece, was withheld from circulation in the building until after the event.

* * *

At a Parish Meeting held Sunday, December 29th, St. John's Church, New Haven, elected the Rev. C. Leslie Glenn of New York, as Rector, to succeed the Rev. C. Clark Kennedy who has accepted a position as secretary of the Anglo Catholic Congress. Mr. Glenn has also been invited by Dean Ladd to become lecturer in Religious Education in the Berkeley Divinity School. St. John's Church is located near the Divinity School, and will afford an opportunity for practical training for seminarians.

Mr. Glenn has rendered conspicuous service to the Church in his position as secretary for College Work in the department of Religious Education of the National Council, and, if he accepts the New Haven position, he will add strength to the teaching staff of Berkeley, and no doubt do very effective work in recruiting for the Ministry.

The large student body of Yale University with approximately five thousand under-graduates, one thousand of whom are reported to be Episcopalians, offers a large field for student work. Already the Rev. Grant Noble is working among the churchmen at Yale under the auspices of the Diocese of Connecticut, and the student Pastor of the University, the Rev. Elmore M. McKee, is also a churchman. There is, however, need for additional student workers, and Mr. Glenn has proved himself unusually qualified for this type of work.

Mr. Kennedy's resignation takes effect March first. It is hoped that if Mr. Glenn sees his way clear to accept this position he will begin his duties in New Haven at that time.

* * *

Bishop John C. Farthing of Montreal, an authority on Christian work among the Jews, is to be the guest speaker at the annual meeting of Holy Comforter Mission, Brooklyn, New York, to be held on the 24th at Holy Trinity Church. Holy Comforter is an interesting and unusual bit of work carried on among the Jewish people of Long Island, under the direction of the Rev. Harry G. Greenberg.

* * *

The service of lights was held last Sunday at St. Ann's, Brooklyn. The service begins with a single lighted candle, representing the birth of Jesus. To this light, at the altar, come three young men bearing gifts, as the Three Kings of the Orient. They light their candles from the first. Twelve representing the Apostles next light candles. From one of these the Bishop lights his and then holds the center of the chancel, and from him the clergy take their lights and distribute them through the church, until all have lights. A procession follows in a church unlighted except by these candles.



DEAN FOSBROKE
Returns from Abroad

* * *

Bishop Shipman of the diocese of New York gave an address last week over the radio on the work among colored people in the diocese. Those of you who have read "Religion Lends a Hand" by James Myers will recall his chapter about St. Philip's Church, in Harlem. He says, after a pretty thorough investigation that "no church, white or colored, presents a more balanced program of work and worship." Then Dr. Johnston Ross in a book, "The Worship of the Future" says that St. Philip's has one of the most impressive services in New York. Some one of these days I hope that we may have a real article about the unusual work that is done there.

* * *

The Maryland Clericus brought to a close a very interesting year under the presidency of the Rev. Roger A. Walke, with a meeting at Emmanuel Church in December, when the speaker was the Rt. Rev. Henry St. George Tucker of Virginia. Bishop Tucker's subject was "Dealing with Individuals" and he drew his illustrations from his rich experience on the mission field in Japan. His address was the third of a series on the same general subject, the two previous ones being delivered by the Rev. Samuel Shoemaker, rector of Calvary Church, New York, and the Rev. Frank L. Vernon, rector of St. Mark's Church, Philadelphia. The clergy of Maryland have thus had the opportunity of hearing this vital subject treated from three very different points of view.

* * *

A memorial window was dedicated recently at Christ Church, Hornell, N. Y., the gift of Mrs. Olive Buisch, who has also pledged $3,000 to the endowment fund of the parish.

* * *

Bishop Abbott of Lexington is another bishop who is going in for preaching missions rather extensively. He has just concluded a most successful one at Christ Church, Lexington, which lasted through eight days, with a celebration each morning and a mission service and question hour each evening. The Rev. Charles E. Craik, Jr., is the acting rector of the parish.

* * *

Representatives of the faculties of seven of our seminaries attended a conference at the College of Preachers, Washington, under the direction of the Foreign-Born Americans Division of the National Council, December 27-30. There were lectures by Church leaders among the various races, the purpose of the sessions being to impress upon the faculty folks the need of preparing men in the seminaries to serve the foreign born.

* * *

Lady Clare Annesley, a member of Parliament for the Labor Party, and a devoted Church woman, addressed a meeting in Boston on January nine on the subject of "What the Labor Party Is Doing for Peace," The meeting was held under the joint auspices of the Fellowship of Reconciliation and the Church League for Industrial Democracy.

* * *

Rev. H. S. Sidener, Tiffin, Ohio, has accepted a call to St. Alban's, Cleveland, Ohio.

* * *

The Seamen's Church Institute of New York is part of the history of New York because it has played a definite part in its waterfront life. Reviewing his experiences since he took up the leadership of this wonderful shore home for merchant seamen, Dr. Archibald R. Mansfield, who celebrated his 59th birthday on January 3rd, said that he had witnessed a "complete transformation of the New York waterfront life from the days of the low East Side 'Sailor Town' to the present." He agreed with the Bishop of London who,

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when preaching in Trinity Church, New York City, described the New York waterfront of years ago as "the worst in the whole world."

In those early days boarding houses and dives of every description thrived. Seamen were slaves and victims of combinations and conditions over which they had no control. Under his competent direction the work has progressed, from the old Pike Street Mission 34 years ago to the present thirteen-story building, with its new Annex almost half a city block in area. Clean living quarters, recreation and reading rooms, a beautiful Chapel—successor to the old Floating Church which plied the New York harbor in its efforts to protect seamen from the "crimps," an employment bureau, marine school, service of every character through the religious and social service department, all under one roof—what a contrast this is to that faraway past!

* * *

Something new in the history of the Eastern Orthodox Churches is to take place next Easter, when representatives of the various churches making up that great division of Christendom are to meet at the monastery on Mount Athos, Greece. Most of us tend to think of the Orthodox body as a single unit, almost as centralized as Roman Catholicism, but as a matter of fact it is made up of no fewer than twenty-two autonomous churches, all in fellowship with the Ecumenical Patriarch at Constantinople, yet all self-governing and bound together only by spiritual ties. Among the chief sees of the various national groupings of Orthodoxy are Greece, Russia, Roumania, Albania, Jugo Slavia, Jerusalem, Alexandria, Antioch, Cyprus, and Sinai. According to the census of 1926, there are over 250,000 adherents of the Orthodox faith in the United States.

The purpose of the forthcoming conference on Mount Athos is "to examine the condition of the Orthodox world and to prepare in all ways possible for the assembling of a general council at some future and speedy date." In general, the gathering is regarded as indicative of a growing desire for closer cooperation and fellowship among the several Orthodox groups.

If the plan of church union proposed for South India should be consummated, it would be the first union combining churches that emphasize the tradition of the undivided Church with churches that emphasize the heritage of the Reformation. To state the situation more precisely, the South India proposal contemplates a union between the Anglican Church, on the one hand, and the Methodist, Presbyterian and Congregational groups, on the other.

The path for such an epoch-making union was prepared more than twenty years ago by the formation (in 1908) of the South India United Church, itself a union of the Presbyterian, Reformed and Congregational bodies in that area, growing out of American, English and Scottish missions. The new plan would provide for the merger of this United Church of South India with the Church of England in India and Ceylon and the Provincial Synod of the Wesleyan Methodist Church.

The "proposed Scheme of Union," originating at an informal meeting ten years ago, took form at a meeting of a joint committee, representing all the interested churches, in March, 1929, and is now before the

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official governing bodies of the respective ecclesiastical groups for their approval or disapproval.

The essential points in the plan are as follows:

(1) The Holy Scriptures, the Apostles' Creed and the Nicence Creed constitute the basis of faith.

(2) The historical episcopate in a constitutional form is accepted; that is, bishops will be elected by the Church and their powers defined in a written constitution. It is agreed that there is no intent "to imply, or to express a judgment on, any *theory* concerning episcopacy."

(3) It is the "intention and expectation" of the uniting churches that eventually all ministers will be episcopally ordained; but for a period of thirty years all ministers ordained in any one of the churches shall be "received as ministers of the United Church," if they accept the basis of union; with the understanding, however, that a minister not episcopally ordained shall not be transferred to, or minister temporarily in, a congregation accustomed to an episcopally ordained ministry, without the unanimous consent of its communicant members.

(4) Bishops will be episcopally ordained, but at the first service of consecration (at which the union will be inaugurated) the Anglican bishops and the ministers of the South India United Church and of the Wesleyan Church shall lay hands on the heads of the new bishops, "thus conserving for the United Church the traditions held by each of the uniting bodies," and expressing a mutual recognition of the equality of the ministry of the several churches.

The union, if ratified, would bring into the one church over 448,000 baptized Christians, with additional adherents bringing the total constituency up to nearly 740,000.

* * *

A Call to Prayer has been issued over the signatures of presiding officers of a dozen or two churches, including our own, since the name "Charles P. Anderson, Presiding Bishop," is attached. The idea is that a conference on naval armaments is being held in London. So you are asked to pray that mankind may be delivered from war and from the burdens of war preparation.

* * *

Error! Error! I said that the Rev. John W. Chapman had been in Alaska for something like forty years. Now a note arrives from one in authority which reads: "Forty, forty—longer than Bishop Rowe. Don't be so conservative."

* * *

Here are a few wise remarks by the Rev. Henry Darlington, rector of the Heavenly Rest, New York:

"It is no exaggeration to say that fear is the greatest enemy of mankind, collectively and individually. Unless we can overcome fear it will overcome us for it will prevent us from doing the things that we ought to do. The tragedy of it all is that this great enemy is nothing but a ghost, the child of our imagination. It is contagious, as has been illustrated in the Wall Street panic and in the Paisley tragedy, where there was no real cause for fear.

"The way to overcome fear is to have faith. As soon as we have faith we acquire courage, the most fundamental of the virtues. This is what is needed in our collective as well as in our individual living. It is needed in the two international conferences."

* * *

Believe it or not, one of the most essential qualifications for a person called to fill the pulpit of a large church, is the proper voice. So the newspaper men were out in force

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on January 5th to see if Dr. Milo Gates was to fill the bill in this regard at the Cathedral of St. John the Divine. Here is the findings: "Dr. Gates' voice seems ideally suited to the capacious cathedral, every word of his sermon being heard in all parts." His installation was an impressive affair, with all sorts of folks present as the official representatives of important organizations.

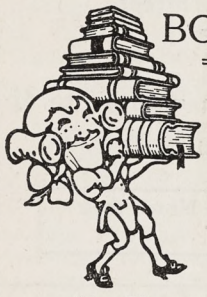
* * *

Two years ago a bashful Mexican boy in blue overalls was presented to Bishop Creighton by the Rev. Samuel Salinas, for confirmation. Today that boy, Abel Cruz, is the acting mayor of the municipality of Chapantongo, which includes five large Indian villages. Another young man of our Church was mayor during the troublous times of two years ago. Abel Cruz and another staunch friend, Romulo Guerrero, meet the bishop with horses at the end of the railroad and accompany him on long rides of fifty miles and more when he goes visiting the remote Indian missions. "Visits of this kind, by our people from one part of the field to another," the Bishop says, "give inspiration and courage to our little flocks who must at times feel very much cut off and alone."

On this last occasion they went to San Bartolo. "Our little church, an oratory, two hundred years old, was freshly whitewashed and spick and span. A new stone wall had been built and the property, in excellent condition, evinced the care which the people are giving it." At the service of the Holy Communion, eleven were confirmed, the Rev. Samuel Salinas preached, the Bishop made an address, and Mr. Salinas also read Bishop Anderson's first message, translated into Spanish.

* * *

St. George's, Dundalk, Maryland, was recently dedicated, a class being presented for confirmation at the



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same time. The church is a very handsome one, strategically located in a fast growing industrial centre.

* * *

Bishop Strider of West Virginia recently conducted a most successful mission at the Holy Nativity, Baltimore. No effort was made for numbers yet it is an interesting fact that there was a total attendance of 2500 at 12 services, and this in spite of bad weather. Rev. Hugh W. S. Powers is the rector of this steadily growing parish.

* * *

Dr. Albert Schweitzer, great theologian, organist and medical missionary, has returned to Africa after a short visit in his native Germany. He is one of the modern Heroes of the Faith.

* * *

Bishop Acheson of Connecticut has given $500 toward the fund being raised for the completion of Immanuel Church, Ansonia, Connecticut, which will cost, completed, about $200,000.

* * *

Rev. Norman B. Nash, Cambridge Theological Seminary, is lecturing each Sunday afternoon during this month on the Apocrypha. Commencing the first Sunday in February and continuing through March Dean Sturges is to lecture on "The Foundations of Our Faith."

* * *

Rev. Roma C. Furtune, a deaf mute, was recently ordained a priest by Bishop Cheshire of North Carolina, after having done exceptionally fine work for ten years as a deacon. A church for the deaf is planned for Durham.

* * *

During the first two weeks of December, from the first to the fifteenth inclusive, a mission conducted by two members of the Church Army, was held in all Saints' Mission Field, Wilmington, Ohio. The first week was devoted to house to house visiting and to getting acquainted. In that period Capt. W. F. E. Bugg, Cadet Nowell Cochrane, and the Rev. Donald C. Ellwood, Vicar of All Saints', addressed noon day gatherings in four factories and one city laundry; spoke to student bodies in two high schools and Wilmington College, a co-educational Quaker institution with 325 in its student body; and did some street preaching. Capt. Bugg also explained the work of the Church Army to a large congregation in the Wilmington Friends Church. Afternoon services for the children and evening services for all were held during the second week.

* * *

Splashdam is the satisfying name of a mining camp in Virginia. It is the home of a girl of nineteen in whom the Church Periodical Club of Western New York is interested. Her parents are dead and she has all the care of eight or nine small brothers.

* * *

A great missionary pageant is given by the S. P. G. in the year when the Lambeth Conference takes place, as it does next July. Lacking nothing in ambition, the theme for the next one is the New Jerusalem, based on the Revelation to St. John. It is to be given in Albert Hall. A call has already gone out for two thousand volunteers to take part.

* * *

"Well, well, so you're a missionary," said the nice old lady, to the missionary speaker just home from China. "You look fresh enough. I thought they were all shriveled up."

* * *

An outburst of mingled grief, affection and pride has come from South Africa, caused by the resignation of William Marlborough Carter, Bishop of Capetown and Archbishop of the Province of South



Carved Panel, The Ascension, in Reredos, St. Joseph's Episcopal Church, Detroit, Mich.
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Africa. He has spent thirty-eight years in South Africa, loved by English, African and Dutch. Bishop Carey says that to have him go is like moving out from under the shadow of an oak.

* * *

The Bulletin of the Church of the Good Shepherd, Scranton, Pa., offers a prize of a year's subscription to any member of the parish who gets his or her name printed in the bulletin. The editor must have been thinking about that old play in which the stern father says his daughter's suitor hasn't even enough ability to get his name in the newspapers.

* * *

St. Anthony's Church (Italian), at Hackensack, N. J., used to be a Roman parish, then was for a time independent, and now is entirely a part of the Episcopal Church. Its dramatic club was recently invited to participate in a festival given for the benefit of a Roman Catholic hospital, and did so, receiving appreciation from the hospital authorities.

* * *

The Episcopal Church city missionary in Milwaukee is juvenile court representative for all boys who are neither Roman nor Lutheran, these two groups having their own representatives.

* * *

Due to the fact that Maryland has never seen fit to enact a state enforcement law under the Volstead act, and two of its leading newspapers are avowedly anti-Prohibitionist and anti "legalistic-Protestantism," the state is often the scene of wordy but bloodless battles. The latest polemical scrimmage was brought about by the Lord's Day Alliance when several of its members advanced in skirmish formation on Governor Ritchie, urging that the state look into the matter of the use of its armories for basketball games on Sunday afternoons on the grounds that the state law was being violated by the sale of score cards. The "Evening Sun" counter attacked with a very vehement editorial entitled: "In the Name of Religion", castigating the skirmish party for thus interfering with the recreation of youth. The Methodist Church South advanced along the whole front with resolutions at its clerical gatherings and with an editorial in the Baltimore "Southern Methodist", holding up the "Evening Sun" editorial as typical of that paper's methods of attack. Meanwhile the Attorney-General handed down the opinion that no state law had been violated, so both armies withdrew from the field and the basketball teams ad-

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vanced again for their regular Sunday recreation. No date has yet been set for the next battle but it can safely be predicted that the percussions of this last combat will be heard in the newspaper forums for some weeks to come.

* * *

The Bishop Tuttle Training School, Raleigh, N. C., for colored women who wish to train for social work, is full this year, with fifteen students. Two are occupying the guest room, and the school faces the question of finishing the third floor which has been waiting until enrollment demanded its use. The nine graduates of the school are in good positions, and excellent reports of their work are received.

* * *

A new altar, erected to the memory of the late Father Thomas L. Hines, first Rector of the Church of the Good Shepherd, East Chicago, Indiana, was blessed by the Bishop of the Diocese on Sunday, December 22nd, at the time of his annual visitation to East Chicago. The altar is of beautiful light oak matching the rest of the Sanctuary furnishings and its beauty is enhanced by the richness of a red velvet dosal, a gift of the Woman's Guild.

The Bishop also blessed the new choir stalls placed in the Church as a memorial to the late Mrs. Jennie Meade, who was for years one of the strongest workers in the parish and diocese, her last service to the diocese being the completion and oversubscription of the Corporate Gift of which she was chairman. The new choir stalls are given by her son, Mr. William Meade in conjunction with the Vestry, and are a fitting memorial to her.

* * *

A fire originating in the furnace room of the heating plant of St. James Church, Baton Rouge, caused a damage of some $1,500.00. The interior of the church has been hurt by the smoke and water and can be repaired, but services cannot for the present be held there so the congregation is using the Jewish Temple kindly tendered them as the chapel of the Student's Centre.

* * *

The Twentieth anniversary of the ordination to the priesthood of the Rev. Harvey B. Marks, rector of St. Philip's Church, Compton, R. I., fell on the same day that Bishop Perry visited the parish and confirmed a class of nine adults.

* * *

The Bishop of Virginia writes to all his clergy: "If in any church the pledges made in the Every Member Canvass are not sufficient to enable the whole quota to be subscribed, let that fact be reported back to the congregation. Thus an opportunity will be given to those who are interested and who are able to do more than they have pledged, to contribute towards making up the deficiency."

Thanking his clergy for their cooperation in the effort to arouse renewed interest in the missionary work of the Church, the Bishop adds: "May the love of Him who gave His Son that we might be saved fill our hearts. If this work is God's will, let us undertake it in the belief that we can do all things through Christ which strengtheneth us."

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Daily, 7:15, 12 and 4:45.

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York
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St. John's, Waterbury
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Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis
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4th Ave. South at 9th St.
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Wed., Thurs., Fri., and Holy Days.

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Holy Days and Tuesdays, 9:30.
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Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
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Gamma Kappa Delta: 6 P. M.
Holy days: 10 A. M.

St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
Daily, 7:30, 9, and 6.
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Trinity Cathedral, Cleveland
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Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago
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Sundays: 6:45, 11:00 and 7:45.

St. Paul's, Chicago
Rev. George H. Thomas
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Holy Days at 10 A. M.

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Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas
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11:00 A. M., Christ Church, Millwood.
8:00 P. M., Emmanuel Chapel, Boyce.
Rural Churches on the Highway between North and South

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FAITH AND KNOWLEDGE by Bishop Johnson

The WITNESS

CHICAGO, ILL., JANUARY 23, 1930



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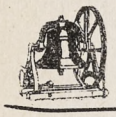

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FAITH AND KNOWLEDGE

By
BISHOP JOHNSON

THERE seems to be a wide-spread impression that because the Church does not correct all the evils of this world, the Church is, therefore, ineffective. There is no more reason for expecting such a result than to expect that our educational institutions would give us a high degree of universal culture. The Lord knows that we have enough churches and schools to accomplish these results. As a friend of mine said, "When I was a boy it was generally supposed that crime was the product of ignorance and superstitution. Now we have universal education and a society that denies the supernatural and we have more crime and less real culture than ever before."

What becomes of the theory of our youth? We might as well recognize three cardinal principles that seem to be inherent in creation. First there are certain human values that are as much dependent upon man's response as they are upon God's beneficence. He gives us the raw material only. The final product in ultimate values is due to man's use of that material. The world went without electrical appliances for centuries until men developed the capacity to appropriate this hidden treasure.

"Verily thou art a God that hidest thyself." God does not donate an appreciation of the true, the beautiful and the good until men seek and strive to acquire it.

Second, this attainment of high intellectual and spiritual talents is the result of the faith and courage of a very small percentage of mankind, supplemented by personal effort and very seldom has been honored by contemporaries. It has to overcome inertia and suspicion in mass formation.

Third, this or any other aspiration cannot hope to secure results that it is not honestly striving for, at any cost. Is the mind of our people set upon righteousness? Is that what our intelligence is really working for? Do these mechanistic, behaviorist and humanistic theories spring from a hunger for righteousness or are they the alibi for selfishness and self-indulgence? Is the eye that is in them full of light or is it blurred by the desire to accommodate righteousness to human conduct?

In other words, are these theories the product of unbiased search for goodness or are they an effort to harmonize God and Mammon? Of course, when they make God in man's image, they do not make a loveable God whom anyone really wants to worship or a self-respecting God who has any control over the creatures whom He has made.

Do these philosophies have any power to create an atmosphere of peace and good will among men? Do they in any way promote kindliness and self-sacrifice? Have they a salutary effect upon the great mass of the population who merely accept their findings without any ability to evaluate their arguments? Would these apostles of the God-of-Things-as-They-Are have had any desire or any power to lift our savage ancestors to any higher plane than they already had reached?

Humanism in all its forms is the product of the civilization in which it originates, but this civilization could not have been the product of humanism, for that has no ideals beyond what is already demonstrable to the intelligence of the period in which it flourishes. It has no power of reproduction as a seed; rather it is merely clinging to something already existing, like a parasite. It is a cistern and not a well. Claiming to be scientific, it is most unscientific, for it refuses to use hypothesis or faith as the basis of future development.

In the ascent of life from the amoeba to man, there has always been the principle inherent in the organism that the seed may rise to a higher species through power inherent in itself. The real and vital question is not that the ape became a man, but how and why? Surely not by following the lead of anthropoid behaviorists. They would have told their disciples to

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enjoy life as they found it, and that it was the height of folly to become something that had never been before.

The truth of the matter is that the development was not the product of human philosophy but the unfolding of qualities within the organism itself. It is really puerile to compare living organisms to machines. You cannot plant a Ford and in the process of time exhume a Rolls Royce; neither can you plant a Buick and gather several hundred Buicks in the harvest; neither can you procure a Cadillac and have it a bigger and better Cadillac by cultivation. An organism in no way resembles a machine. They represent utterly different processes. In producing grain the Creator puts together a few simple elements, endows them with a power utterly unknown to man, called life, and lo! the seed becomes a granary. A machine is a human contrivance. Its creation is a very laborious and complicated process, but after it has been once made, you buy it and lo, it goes eventually to the junk pile.

Living things have unfolded successive qualities from an internal power. Growth, reproduction, sensation, motivation, consciousness, intelligence, abstract reasoning, benevolence, religious aspiration, worship. Then man comes to study this miraculous organism, and he says, "If you will allow me to ignore this mysterious power and to treat it as a machine, I will tell you all about it." But that is just what he can't and doesn't do. He leaves out the most interesting factor; deals with the chassis and the wheels and then dogmatizes about the power.

He objects seriously to anything Christ may have said about life, because it is not scientific. Yet it has this advantage over his theories. If Christ is not scientific, neither is he, but somehow what Christ said has enlightened a dark world and warmed human hearts, and motivated human action, while his theories have remained a dud, giving out no light, or heat, or energy.

Nobody knows what electricity is, but some men have shown us what it could do. I must be pardoned if I am more keenly interested in the inventions of these ignorant men than I am in the academic theories of some learned professor as to electricity.

When man is unable to analyze a product of the Creator, he is still justified in believing in it and going ahead to see what it will do.

For the life of me I cannot see what the humanists and behaviorists have done but encourage discord in the home to the blighting of children's lives, discontent in society and justification for any behavior that suits the individual. In a world that has been evidently created, they ignore the Creator by hypothecating a miracle. They believe that inanimate electrons produced human personality. My credulity isn't equal to their assumptions—it seems far more reasonable to believe that in the beginning God created the Heavens and the earth and if He did then He is still at least a silent partner in the enterprise. The same insatiable thirst which led men to discover treasures on earth is leading men to seek God if haply they may find Him.

I prefer to believe that the instinct which animates us is just as much the work of the Creator as the treasures that have been and are still hidden in the universe for men to find. I agree that it is faith and not knowledge, but it is a choice of beliefs, for the other is not knowledge either, since you cannot solve this equation when you have eliminated the most potent factor, which is human personality, which craves not merely self-expression but also new adventure.

Negro Education

By

GEORGE FOSTER PEABODY

MAY I call to the attention of men and women and their lawyers, who are drawing wills, to an oversight which I cannot but believe is in very many cases due to a lack of knowledge of actual conditions respecting most worthy and, even more so, most needy subjects for wise consideration in the matter of bequests.

I have noticed for a long time now, in reading the reports of wills probated and the distribution of estates, that very few of the decedents leave anything for Negro education and, alas, the few who do, leave so small sums that it seems evident to me that there has been no realization, on the part of those making the will, of the vital importance to the United States as a whole of the education of the ten per cent of our population sharply assigned by custom and law to the Negro Race.

We may recall Booker Washington's notable saying that the "Negroes were the only people who came to the United States with a *most urgent invitation* that they were not free to decline." Following this, their condition of slavery of both body and mind practically meant their being set free in the midst of a devastated land wherein the dominant White Race was but slightly better off materially than they. Apart from the ownership of the land and even as to that usually "land poor" and certainly equally poverty-stricken by the deadly incubus which the ownership of slaves puts upon mind, conscience and heart.

It is the fact that today the vast majority of the White population in our Southern States is poor in wordly goods and, therefore, poor in educational opportunities. Alas they are not helped by this, to be "poor in spirit." This possession of power by the Ignorant who are dominated by its vigorous child Prejudice is, of course, equally dangerous to those having it and subject to it. Therefore, it restricts the educational opportunities for both the dominant and the unprivileged population.

As thirty per cent in round figures of the population of the United States resides in these Southern States and of that thirty per cent nearly one-third are of the Negro Race, the relation of this Negro citizenship to the future of the country is one of immeasurable importance because they, in effect, dominate

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through a White Primary all the political activities of these sections and largely eliminate all fundamental political issues from consideration by the voters. Only in the instance of sumptuary legislation is there manifest a definite consideration of issues from election to elections.

I think readers of this will realize that money wisely left for aid to the education of Negroes serves not only the beneficent impulses but also greatly serves the future welfare of our country. There are, of course, many efforts for educational assistance that are not wise because of the uncertainties of continuance. Therefore, aid that reaches unto the strengthening of the noble and ever more widely spreading efforts of the materially poor Southern people in the education of the Negro is of largest benefit and eliminates the risk of waste most surely.

The Rosenwald Fund, Jeanes Fund, Slater Fund, Phelps-Stokes Fund, American Church Institute for Negroes, the many Baptist, Methodist, Presbyterian colleges and other Church schools that cooperate with the state and local educational officials afford a wide selection for the lover of his country and humanity to provide for this, I believe, most needy and most important subject of beneficence—the education of the Negro ten per cent of the population of the United States.

For sixty years I have had the privilege of active relationship with many education boards and, therefore, have personal knowledge which I believe justifies my urging the consideration of this subject by all of those who are making wills and very particularly those who are privileged to draw the wills for their clients.

Let's Know

By
BISHOP WILSON

Crusades

THE so-called de-bunking activities of the pseudo-historians and biographers continue to go merrily on. It must be a strange state of mind that can find delight in unearthing only the detestable things of past history and presenting them as a complete story. Such writers are no more accurate than the chronic white-washers and far less wholesome.

I have been nauseated once again by reading a book on the Crusades by Konrad Bercovici in which he does this very thing. If we are to believe him, the Middle Ages were an unrelieved welter of universal corruption, the Crusades were meaningless adventure of total depravity, and every Crusader was a spiritual degenerate.

Now, it is quite true that the Crusades represent one of the most puzzling episodes in Christian history—a confusing admixture of chivalrous idealism and lofty purpose together with jealousy, treachery, and bitter cruelty. It is one of those scenes from which one may select only glorious adventure or disgusting intrigue without departing from the record, but of which neither one by itself gives anything like a true picture. In this case the writer is too violent to be convincing. In his desire to blacken the Templars, he accuses them of perfidy in the first Crusade which was twenty years before the Order of the Temple was organized. In his effort to obliterate all Christian purpose, he tells how multitudes of former Christians turned Moslem out of disgust with the crusaders and formed their sons into the shock troops of the Saracens known as Janizaries, when as a matter of fact the Janizaries were not organized until two centuries later and consisted of levies of Christian boys taken by force from their Christian parents. Indeed, he says on one page that the crusaders, learning a bitter lesson from their defeats, had become expert in military organization and commissariat and then five pages later says that "everywhere, at every point, there was waste, carelessness, and criminal thoughtlessness." Apparently any stick will do to beat the crusaders.

The opening section of this book presumes to give a general sketch of the first thousand years of Christian history, as introductory to the crusading period. Everything in it is dirty, depraved, vicious and thoroughly pagan. Up to the time of the Norman conquest, says the author, Saxon England was not even nominally Christian. Evidently he never heard of King Alfred or St. Dunstan. He seems quite ignorant of St. Ambrose, of the fine Christian martyrs in Spain during the Moorish invasion, of St. Boniface and St. Anskar; he has no word for the invaluable and imperishable work of the monastic orders before the period of their demoralization. Some people will read this book and believe it who would swell with indignation over a picture of American life in which nothing appeared but crazy jazz, unlimited boot-legging, and desperate gunmen. The parallel is fairly close.

At the end of the book the author gives a list of authorities which he describes as "only a small quota of what I have read before I embarked upon my work and which I tried hard to forget while moving the oars that brought me to shore." Certainly he succeeded in forgetting many things.

Cheerful Confidences

By
GEORGE PARKIN ATWATER

Tim

TIM was the Village cobbler. He had a little shop down by the post-office and worked near the window so that the passerby could see his handicraft. Tim often whistled or hummed as he slipped a delapidated boot over the last, and pegged away. The shop was redolent of the odor of leather, but that did not deter Tim's friends from entering to exchange a little gossip.

Tim was very useful in his community and among his parishioners. He not only made heavy boots for the farmers, but a good grade of shoes for the business men along the street. But for the kiddies Tim was a

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godsend. He patched up shoes whose only possible future seemed to be to adorn the village hack when a bride and groom drove away from the parson's to catch the 2:57 train to the city. In the Fall Tim put cleats on shoes for the boys so that they might play football. He stretched a tight new pair so that a boy in school could give an untormented attention both to the geography of New Guinea, and to the girl with the red hair ribbon. Tim patched up footballs, sewed up baseballs, and made long whips and sketchy sets of harness. The whole community leaned on Tim, and he was happy and useful and contented.

As an avocation Tim learned to play a fiddle, and he did it well enough to satisfy the cravings of his own soul.

Then with the growth of the countryside, and the development of other communities nearby, the passion for community uplift and concerted effort to do something, no matter what, siezed the unimaginative, and affairs of various sorts were arranged. Someone got the idea that it would be fine to have a chance to see what a good cobbler could do in a strange community, where he didn't know the feet. So Tim was asked over to cobble, as a demonstration, in a section known as Saints Rest. He went and did his best, and the people looked on, and said pleasant things, and "Thank you," and "It was very kind of you to come."

Tim was pleased to visit Saints Rest and enjoyed the experience. But soon a perfect epidemic of demonstrations sprang up. Tim found that after a hard day's work with his flock he had to eat a hasty supper and spend part of the evening doing what he had been doing all day.

After a while this got on Tim's nerves. He realized that to do any one thing to excess demoralized one's enjoyment of it. He grew impatient. He faced his day's work growling instead of whistling. He grew thin and irritable. He began to dislike his work and to envy the blacksmith across the street.

The old village Squire noticed this change in Tim and looked into it. Being a sagacious old chap he soon discovered what was the matter. He realized that Tim was working too much at one kind of thing. So he quietly began a reformation. He arranged that an invitation should be sent to Tim to go to Saints Rest, and bring his fiddle, not his cobbler's tools. Tim went with alacrity.

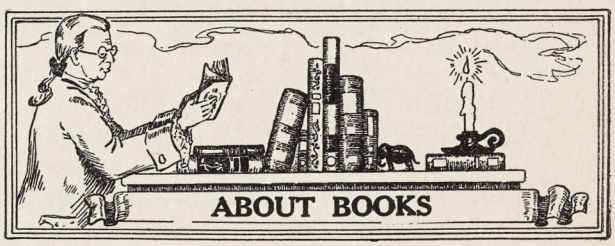
It was a joyous occasion. Tim unburdened his soul in "Turkey in the Straw," "O Susanna, Don't You Cry for Me," "Waltz Me Around Again, Willie," and "After the Ball Is Over." One cynic said that Tim was stimulating the people to dance, so that they would wear out their shoes more rapidly.

The next day Tim felt better. The kiddies began to come in with more confidence. Then Tim stopped demonstrations, and went only where he could play his fiddle and refresh his soul. And taking a box of tacks he outlined a motto on the wall of his shop. It was Tim's philosophy, set forth in a crude but telling phrase.

MORE THAN ENOUGH IS TOO MUCH.

Now don't go and get mad, old chap. Tim never in his life gave a thought to parsons and Lent.

But when the local parson came in to have his shoes repaired, Tim noticed that he was pale and nervous. The parson admitted that he had been concentrating too much on one thing. It appeared to Tim to be a case of excessive cobbling. So Tim advised the parson to get a fiddle. The parson understood. He did not try a fiddle, but he developed an avocation (referred to in lighter moments as a hobby) and realized the value of not trying to live on one kind of diet.



THE NEW AMERICAN PRAYER BOOK, ITS HISTORY AND CONTENTS. *By Rev. E. Clowes Chorley; The Macmillan Company;* $1.50.

There are two men who might write this book. One is Bishop Slattery, who was chairman of the revision committee. The other is Dr. Chorley who, as historiographer of the Church, certainly is the man of authority to do the job. This is a brief book of hardly more than one hundred pages, but it does answer, clearly and simply, the questions which the average Churchman will ask about the changes that have been made. It would be a fine book to use in study groups during Lent, except that $1.50 a copy knocks it out for most parishes. Perhaps the publisher will hustle out a special paper-covered edition—especially to serve this trade. But don't wait for it. Buy this if you are interested in the subject, for it isn't probable that anyone will do a better job. *W. B. S.*

* * *

RELIGION IN SOVIET RUSSIA. *By W. C. Emhardt; Morehouse Publishing Company, Milwaukee,* 1929; $4.00.

The jacket blurb declares that "this book is a thorough study of religious conditions in Russia . . . based largely on official documents." Morehouse publicity thereby anticipates the reviewer's function. Could religion in medieval Europe be described by a collation of papal bulls? Or the French Restoration by the broadsides of a Paris parliamente? Obviously not. Mr. Emhardt has approached his subject with the intention of showing that the "workers" government is anti-Christ; his book is history with a purpose. Commisariat and Sobor proclamations, almost always issued with a double and triple purpose beyond controlling ecclesiastical affairs, are marshalled side by side, to prove that the Soviet aimed at a "reign of Godlessness." Social history seems a thing beyond the author's ken. A book of this kind does very little good, either as history or anti-Soviet propaganda. Its

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only real value is that of a reference, since the author has been indefatiguable in gathering together the official government, Orthodox or Living Church pronouncements since 1917. The appendix is an interesting, though antagonistic, essay on the Living Church by Professor Sergius Troitsky, Master of theology at Kief. *Joseph F. Fletcher.*

Notes on Worship

By
IRWIN ST. JOHN TUCKER

THE FLAG IN THE CHURCH

MOST churches have a national flag, which is carried in procession on national holidays. All churches offer prayers for the country as part of regular worship. If the flag is used to illustrate the prayers, a profounder meaning is lent to both.

In school, the children are taught to salute the flag, repeating the pledge of allegiance. But in church the flag itself is brought for judgment before the altar of God. It is not enough to salute the flag; the flag—that is, the nation which the flag represents—must be worthy of our allegiance.

The Prayer for the President and all in authority is more than a prayer for their well-being. It says: "Replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way. . . . Grant them wisdom and strength to know and to do thy will. . . . That they, knowing whose ministers they are, may above all things seek thy honor and glory."

In the Versicles, we say, "O Lord, save the state (it should be "the nation"); and mercifully hear us when we call upon thee."

In the Litany: "That it may please thee to bless and preserve all Christian rulers and magistrates, giving them grace to execute justice and to maintain truth."

In the Prayer for the whole state of Christ's Church: "Direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue."

These prayers imply more than mere loyalty to the government. They imply that the government must be kept loyal. To impress this obligation, the following is the custom of the Order of the Sangreal, on national occasions:

After the personal prayers, the collects for peace and grace, the congregation rises and sings one or more verses of a national hymn. Meanwhile the flag is brought to the foot of the altar, on the epistle side, either by an acolyte or by one of the young men of the congregation, accompanied by a guard of honor, which may be composed of a boy and a girl. The priest, standing facing the altar, offers the prayer for the President and all in authority.

Then a hymn of the church is sung. The processional cross is carried to the foot of the altar on the gospel side in like manner, and held there while the prayer for the church is offered.

On Thanksgiving Day and the Fourth of July the flag is laid upon the altar, and a prayer of blessing on the nation is offered.

Care should be taken to impress upon the congregation that our respect for the flag is not idolatrous. The flag itself must be kept clean, and presented before the throne of God for judgment.

QUESTIONS AND ANSWERS
BY CLEMENT ROGERS

WHAT is meant by Determinism?

Determinism is the belief that all we do is determined by what has gone before. It says that everything is the effect of a cause and that that cause is only the effect of another one before it. It denies that there are in us any originating or first causes. The definition in the Oxford Dictionary is, "The theory that human action is not free but determined by motives regarded as external forces acting on the will."

How do you reconcile God's foreknowledge with our free will? Surely, if He knows all things beforehand, He makes them happen.

If by "reconciling" you mean understanding, in my mind I can't reconcile the two. But knowing that a thing will happen and making it happen are two quite different things. It is an essential part of our idea of God that He knows all, and it is an essential part of our idea of man that he has free will. We must be content to leave it at that. As all philosophers know, we often have to leave apparent contradictions unresolved. As Dr. Johnson said, "All theory is against the freedom of the will; all experience for it."

Doesn't it say that God hardened Pharaoh's heart?

Yes; and perhaps the writer meant that God made Pharaoh act as he did to get the opportuninty of showing greater works and leading the Israelites altogether out of Egypt. Others have interpreted it as meaning that God works by general laws, one of which is, that if a man persists in sin he grows callous, so that God may be said, in a sense, to harden his heart. But more likely it was merely the Jewish way of speaking. The Jews, with their strong sense of a living God, spoke of everything as due to His direct action; but obviously the writer did not mean that Pharaoh was really compelled, or he would not have blamed him for what he did.

Doesn't man depend on the Grace of God?

Yes, certainly. All comes from God, including our power of willing; but man has to accept God's gifts. Just as it takes two to make a quarrel, so it takes two for the giving of a gift. God gives, but we must accept.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

A PARSON who has twice been elected Bishop, and who might have been elected again to the Episcopate in the not far distant future, has been elected vicar of the Chapel of the Intercession, New York—the Rev. Frederic S. Fleming, rector of St. Stephen's Church, Providence, Rhode Island, known affectionately to many as "Fritz" Fleming. Dr. Fleming entered the Church after a successful business career with a nationally known concern. He was the rector of the Atonement, Chicago, for a number of years and developed it into one of the strongest parishes in the country. It was while here that he was elected, in one week, to the bishoprics of the dioceses of Northern Indiana and Olympia, both of which he declined. About three years ago he was called to be the rector of St. Stephen's, Providence, where he has carried on a most successful work, endearing himself to Churchmen of all schools. Dr. Fleming is greatly in demand as a Lenten preacher, being heard each year in St. Louis; the Epiphany, Washington; Cincinnati; Rochester; Buffalo; St. Paul's, Baltimore, and New York. This coming Lent he is to be a Lenten preacher at Trinity, New York. He is also well known for his work at summer conferences, having been on the faculty of the Wellesley, Gambier, Blue Mountain and Racine Conferences. He is closely associated with the College of Preachers in Washington, and is frequently called upon to teach there.

Dr. Fleming is a member of the Standing Committee of the diocese of Rhode Island and has been a deputy to two General Conventions. He holds a doctorate from Western Theological Seminary, from which he graduated, and has also studied at Oxford University.

Trinity Parish and the Chapel of the Intercession are to be congratulated in selecting such an eminent Churchman to fill the hard place left vacant by his distinguished predecessor, Dean Milo Gates of the Cathedral of St. John the Divine. I ought to add that Dr. Fleming has accepted the call and will be at the Intercession before Easter.

* * *

It was alumni day last Tuesday at the General Theological Seminary. Dean Fosbroke was welcomed home again, the other speakers at the dinner in the evening being Dean Gates and the Rev. John Rathbone Oliver, priest, psychiatrist, professor, and lots of other things. Dr. Oliver had just completed a busy week-end at the Cathedral in Garden City where he preached twice on Sunday and held innumerable conferences. But to get back to the General, there was a pow-wow all day long, papers being read by the Rev. Professor Donald F. Forrester and the Rev. Professor Howard C. Robbins.

* * *

As I suggested here last week the clinics on Family Relations, which our department of Christian Social Service is advocating, is sooner or later going to get us to the thorny subject of birth control. So I thought I would hurry to that question by putting to Dr. Lathrop, executive secretary, a hypothetical case. I rather had an idea that he might duck the question. After all it is not one that a person in an official position such as his likes to answer. Most of us, I rather imagine, would dodge it somehow or other were we sitting behind his particular rolltop desk. But not so Dean Lathrop. He answered my first letter in full. Then when I put to him, in a second letter, a straight question back came a straight answer—bing—just like that.

Well here is what it is all about; I wrote Dean Lathrop about a father of five children, ages eight years to six months. He is earning $20 a week. He is thirty. His wife is twenty-seven. He wants, as a good Episcopalian, sound Christian teaching on the subject of "family relationships." I asked Dean Lathrop just how the man's rector should handle this case. This is his answer:

"1. I take it for granted that he is connected with some parish. The rector of that parish with some of his good women ought properly to be behind him, with delicate and considerate and sympathetic backing. For instance, they ought to see that this family is properly clothed. My father, when I was a boy was in a somewhat parallel situation. A large family who were wealthy used regularly to give my mother the clothes their children had outgrown.

"2. There should be also if necessary money help. It ought to be possible to make plain to this man that when he is receiving help, he is receiving it because he has the possibility of making through his children, a great contribution to the Church. I once met a parallel situation in my own parish, where I had the opportunity to explain to the father that his inability to do much in money gifts to missions, etc., was far more than balanced by the possibilities of contributing through his children in a greater way than money could ever contribute, for the power and advancement of Christ's Kingdom. The situation is parallel here.

"3. The rector, and through him members of the parish ought to be stirred to make some effort to find this man a more lucrative position.

"4. As he and his wife need instruction and suggestions in connection with the care of the children and their own relations the rector ought to know enough to direct them to proper books or people from whom they can receive such instructions.

"5. The situation in which he finds himself is a social injustice, and there could be a very useful project study from his situation, by which members of the parish could be brought to appreciate the iniquities and failures of our present system.

"A brotherhood that should exist throughout society is certainly of obligation in the Church. If he has no anchor, as is too often the case, and therefore no deep associations in a local parish, then it devolves upon you as a priest in the Church to endeavor to accept the responsibility and to arrange a means by which the end can be accomplished. I should be glad to be of every possible help in making such an arrangement."

This is a full and complete letter, but it did not seem to get at the particular point I wished cleared up so I wrote Dean Lathrop again to ask whether this man and wife, as good Church people, have a right to practice birth control. "If the Church gives them the right will the Church also give them the necessary information? Of if the Church cannot give them the necessary information, because it may be illegal to do so, will the Church cooperate in an effort to change the law so that such information can be given? If, on the other hand, the Church tells them that birth control should not be practiced, is the Church prepared to assume the responsibilities for the proper care and upbringing of the family."

His reply to this inquiry was as follows: "I am busy now trying to get up a statement on my position on birth control. I am then going to ask a priest who is a close friend of mine to answer what I present. Our positions are diametrically op-

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posed. I believe that birth control is morally wrong. I believe this is the teaching of the Church. He believes that it is morally right. Yes, I think the Church ought to accept the responsibility of doing its part for the proper care and upbringing of any family. It is not the business of the Church to give people information about birth control. Neither is it the business of the Church to cooperate in an effort to change the law. It seems to me distinctly the duty of the Church to face facts. Birth control is an important fact in the lives of people. As a matter of fact, the whole subject of marriage has been neglected to an extraordinary degree in the Church. We have no literature and we have no positions. We are finding already the reluctance of our clergy to face the problems. I have a letter from a clergyman who feels that the matters of marriage are so delicate and personal that the Church should not intrude. Shortly I hope to have ready for publication a more detailed statement of my position."

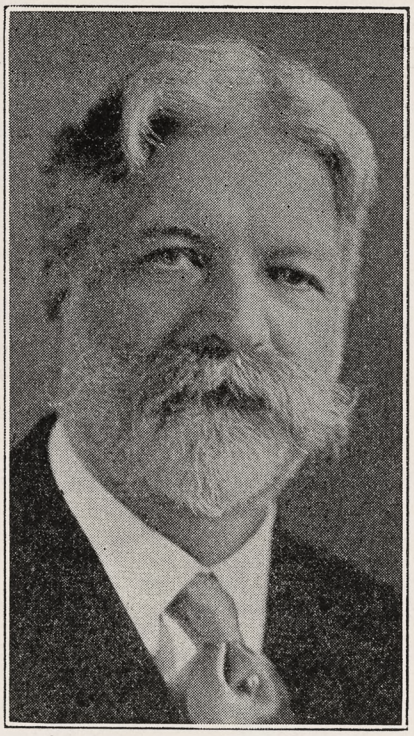
Fair enough, what? Disagree as much as you like, but we must admit that there is no dodging there. We await the more detailed statement.

* * *

Elections to bishoprics and to large and desirable vacant parishes are the real sporting events of the Church. If they were held more frequently it would be possible to devote a page to them, with comments, box scores and all. It would compensate in some degree for that sporting page which a Church weekly so badly needs. It comes to mind just at the moment since Chicago is agog over the election of a Bishop Coadjutor the first of next month. Already I have received several letters informing me just who is to be elected, written with all the heat and enthusiasm of the letters I see in the daily papers about whether or not Babe Ruth is worth $100,000 a year to the Yankees. Too bad they can't be printed —very frequently the most interesting stuff that comes to my desk can't be. For example I have been told by one very well informed person that one priest already has forty votes pledged to him. Another gentleman, perhaps even better informed, tells me that it will be a three cornered ballot, and he names the men who will be in the corners. But his guess is that it will all result in a deadlock and that a fourth will finally be elected. Well we shall see what we shall see.

* * *

The Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, said last Sunday that the falling away in Church attendance began with the so-called Liberal Churches.



GEORGE FOSTER PEABODY
Pleads for the Negroes

"The liberal churches declared that prayer was just as efficacious outside of a church," declared Dr. Melish, "so many walked out of the door never to return."

Although prayer might be said in solitude, Dr. Melish stated, it was essentially a social act. "We must get away from individualism to a social conception of Christianity. God is the sum-total of all."

* * *

Bishop Creighton of Mexico, preaching at his former parish, St. Ann's, Brooklyn, declared that the Church simply was not doing its job if it neglected missions.

Bishop Creighton delivered an earnest plea for a Catholic type of Christianity to include all races and nations and urged Christians in civilized and metropolitan communities to interest themselves in the lives, hopes and aspirations of those who live under less favorable conditions.

* * *

Just another word or two about Marion, North Carolina. I do not want to ride this subject to death, but what is a fellow going to do when he receives almost every day telegrams and letters from responsible folks saying "Please help." For instance this very morning I received a telegram from the Rev. James Myers, industrial secretary of the Federal Council of Churches, who has again returned to Marion. It reads: "I am visiting Marion and find conditions distressing. Funds for but one week of relief with nine hundred men, women and children dependent for daily food upon the Quakers who are doing splendid relief and nursing work. Will appreciate quick and substantial assistance." I haven't anything substantial to send quick. If you have please send it to Mr. Myers at 105 East 22nd Street, New York City.

Then when the mail man drops around he hands me a letter from Bill Ross, the representative of the union in Marion. He tells me of Roy Price, who is the local head of the union. I spent an afternoon with Price when I was down there. A fine fellow, devoted to his mountain people who honored him by making him president of their little local union. Price came out of the mountains a number of years ago, a typical mountain product. He worked in the mill on that twelve hour shift for a few dollars a week. He told me that he had weighed 175 pounds when he first started. He hardly weighed 100 pounds when I saw him a couple of months ago. I remember asking him myself if he had seen a doctor—he looked bad and he has a nasty cough, "Yes, I saw one some time ago. He said my blood pressure was low and that I needed rest and good food." Then he laughed. He knew how silly it was for a doctor to tell him to get rest and good food. Now this letter from Ross in which he says: "Roy Price is in bad physical condition. I had him examined by a doctor who said that one of his lungs is in very bad shape. He said that he ought to get away somewhere for a rest and proper food. I wonder if you know where I could get the money. He has none of course. He lost every cent during the strike, his wife died, and now he is trying to manage for his two little kiddies. I don't know how much it would cost but with $100 assured he could get a start."

Well, there it is. A young man about 25, without a cent, wife gone, two children to care for, with an infected lung. It is not easy to write down there that he can't have a chance to get well because $100 can't be found. If you want to help make the check payable to Roy Price and I shall see that he gets it in a hurry. My address is 931 Tribune Building, New York City.

* * *

Bishop Manning, the Hon. George Wharton Pepper and the Hon. George W. Wickersham are to be the speakers at the annual dinner of the Church Club of New York, to

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be held at the Hotel Biltmore on the thirtieth.

* * *

The Rev. Elmer P. Miller, beloved rector of the Church of the Beloved Physician, Saranac Lake, New York, died in St. Luke's Hospital, New York City, on January 5th.

* * *

The adolescent boy's psychology, the development of his personality, the responsibility of the Church toward growing boys, were discussed by leaders and authorities in boys' work, at a conference of the Brotherhood of St. Andrew especially for leaders in boys' work, meeting at Church Missions House, New York, on January 9 and 10. The methods and resources of the Brotherhood, especially the Junior Brotherhood, filled the latter half of the session.

Prof. Erdman Harris, psychologist on the staff of Union Theological Seminary, Henry Wade Hough of the Scientific American, Capt. Richard H. Ranger, engineer and inventor, now of the Radio Corporation of America, A. J. Gregg of the national Y. M. C. A., were among the speakers, together with Bishop Thomson, a number of clergy, lay workers in religious education, officers of the Brotherhood, diocesan and national, with the national president, H. Lawrence Choate of Washington, D. C.

Next month in Indianapolis a similar conference is to be held, and a third some time in March, in Los Angeles.

* * *

St. Peter's Helena, Montana, where the Rev. Henry Daniels is rector, has purchased a centrally located lot upon which they hope to build a splendid new church.

* * *

Archdeacon Everett W. Couper of Minnesota died very suddenly at his home in Minneapolis on January 6th. He was the dean of the Cathedral at Duluth from 1918 to 1923, when he was chosen Archdeacon to organize the rural work of the diocese. He was president for two years of the National Organization of Rural Clergy.

* * *

Oh yes, I was going to write a nice story about the Church in 1929, but I just didn't get at it. It would require a great deal of help. For instance what one individual did the most for the Church during last year? Maybe it isn't too late for that article at that, so send in your nomination. What was the most important event of 1929? The funniest Church event? The most impressive event? The most ridiculous? I suppose most of us would want to name Bishop Brent as being the one who did the most for the Church. Certainly if we were to name the one who had done the most during the last decade it would have to be this great Bishop-Statesman. Then of course Bishop Murray immediately comes to mind. But I do not want to write the story until I have your ideas on the subject. Send them along.

* * *

The Rev. Samuel Harrington Littell is to be consecrated Bishop of Honolulu at St. Andrew's Cathedral, Honolulu, February 27th. He will be consecrated by Bishop Burleson, with Bishop McKim of North Tokyo and Bishop Restarick, retired, acting as co-consecrators.

* * *

Last week we had a paragraph about a crusade launched in Baltimore by a lot of reformers against the playing of baseball on Sunday afternoon. As a result of this attack by the Lord's Day Alliance, or some such bunch, several of the parsons of Baltimore used their pulpits to tell their folks that morals cannot be enforced by legislation. Among those to speak on the subject was the Rev. Charles E. McAllister, pastor of St. Michael's and All Angels, who said that "the present crime wave is indicative of a general disregard of law which has grown rapidly since the effort to enforce pseudo righteousness by legislative methods. The prohibition law and other enactments of the same type have become the football of politicians, bringing the really sincere supporters of prohibition in disrepute.

"I have no sympathy with persons who take advantage of the present situation to debauch morals, especially of the younger generation; but I have even less sympathy for those who assert that it is in Christ's name that methods are employed which are essentially un-Christian."

* * *

An eminent Roman Catholic clergyman said that the censoring of books by societies like the Watch and Ward Society of Boston, and the Society for the Suppression of Vice did more harm than good. Righto. But what, Father, about your Index?

* * *

Believe it or not, Miss Marion Oaks of Trinity Church, Oshkosh, Wisconsin, the Rev. Joseph Barnett, rector, has had a perfect Sunday School attendance for twenty-five years. She was honored at a special service a Sunday or so ago. Then there is little Jane Dickmann in the same parish. Jane is but eleven years old but she has a perfect record covering nine years. Imagine that.

* * *

Over a hundred people attended a recent "Houseparty" of the First Century Christian Fellowship, held at Briarcliff, N. Y. under the direction of Frank N. D. Buchman. A service of the Holy Communion was the first service, held at All Saints, the Rev. Henry A. Dexter, rector, celebrating, assisted by Archdeacon Harris of Durban, Natal, South Africa.

* * *

Thousands heard an address on January 5th by Bishop Gailor, delivered in the Auditorium, Memphis, Tennessee. His subject was "Universal Peace." Mayor Overton of Memphis shared the program with the Bishop, the music being by the massed choirs of the city, under the direction of Ernest F. Hawke of St. Mary's Cathedral.

* * *

The Rev. E. D. Tibbits, the founder of Hoosac School, Hoosick, N. Y., died unexpectedly on January 9th while on a vacation at Atlantic City. He was seventy years of age.

* * *

Rev. Cameron J. Davis is to be consecrated Bishop Coadjutor of Western New York on January 23rd at Trinity Church, Buffalo. Bishop Anderson is to be the consecrator and Bishop Fiske of Central New York the preacher.

* * *

The Rev. William H. Wolfe of the diocese of Eau Claire went to the Philippines to be associated with the Rev. E. A. Sibley at Bontoc. He writes home that he got the shock of his life the first Sunday at Bontoc—a congregation too big for the church. "The church was full and the village people were kneeling on the steps and away out in the yard in the blazing hot sun."

* * *

Bishop Anderson recently confirmed a class of 68 at St. Augustine's, Wilmette, Illinois, the second or possibly the third largest class ever to be presented in the diocese. Since December, 1928, this fast growing parish has added 125 persons by confirmation alone. The parish also has one of the finest Church schools in the diocese. The Rev. Hubert Carleton is the rector.

* * *

The Book of Genesis is the subject of six lectures to be given by the Rev. Henry Scott Miller of Trinity Chapel, New York City, on Sunday afternoons beginning January 19th, in Trinity Chapel. The lectures follow Evening Prayer and begin at a quarter to five.

* * *

A new and larger railroad station has been built at Auburndale, in the eastern part of Flushing. This item would have no place in

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a church newspaper, but for the fact that the old station, which is still a sound structure, is to be moved and made over into a chapel for St. Mary's mission, an off-shoot of St. John's Church, Flushing. The congregation of St. Mary's has been using a vacant store until now, and it is believed the old station will make a useful chapel.

* * *

The Brooklyn City Mission Society recently celebrated the one-hundredth anniversary by a special service at St. Ann's Church. This was particularly appropriate since the society was founded in St. Ann's, by the Rev. C. P. McIlvaine, rector, afterwards Bishop of Ohio. The Hon. Wm. C. Redfield, a vestryman of St. Ann's, is now president of the society.

* * *

If I were really on my job I would have reported something about the Lay Reader's League of the diocese of Newark long ago, for I was told about it weeks ago by a clerical gentleman during a golf game—that gives you an idea of how long ago it was. Anyhow there is a thriving League over there in Newark, and they had their annual meeting in December, with the Bishop of the diocese and the Rev. Warfield Hobbs, editor of The Spirit of Missions for the speakers. Now they are having courses of lectures on Church History, the meetings being held in the three districts on the same evenings. The lecturers are the Rev. W. O. Kinsolving of Summit, Rev. G. W. Dawson of West Orange, Archdeacon Ladd of Rutherford, Archdeacon Elmendolf of Hackensack, Rev. John E. Bailey of Glen Rock and Rev. C. S. Armstrong of Ridgewood.

* * *

Mr. George W. Wickersham, speaking in Grace Church, New York, last Sunday declared that the peace of the world was dependent on the honor of nations.

"We must rid ourselves of the idea that it is cowardly to avoid war. We must cease thinking our wealth and power is such that we can dare to fight. The last war showed that even the winners of wars are losers in an economic sense.

"This document is based on sound economic and moral foundations. We must develop the will for peace among all peoples."

Mr. Wickersham declared that with the realization that controversies arising out of the struggle for markets would lead to world-wide wars the necessary mechanics for preserving peace must be perfected.

"The more highly perfected, the better chances this mechanism has of adjusting the controversies," he said. "Fundamentally, the most successful method is conference in the League of Nations. There the adjustments can be made before the questions reach the stage of controversy."

While attaching considerable importance to conciliation by commissions set up by the league, to the processes of arbitration, and to the World Court, Mr. Wickersham said the peace pact had "revolutionized the thought of the world on these problems."

* * *

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pastor of City Temple, London, was the preacher last Sunday at St. Paul's Cathedral, Boston.

* * *

What is believed to be a record for the parish, and one that few other parishes have equaled in a similar period, has been established in St. James' Church, Danbury. Conn., where Rev. Hamilton H. Kellog, the rector, has officiated at 108 baptisms during the past eleven months.

* * *

The Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York, and a leader in the First Century Christian Fellowship, (Buchmanites), is to be married to Miss Helen D. Smith of Princeton, New Jersey. Miss Smith for the past two years has been a volunteer worker at Calvary.

* * *

Did you ever figure out your favorite Bible passage, if any? Some enterprising soul went to the trouble of asking all sorts of notables the question with rather interesting results. Here are some of them.

The most general choice is the Twenty-third Psalm, named by seventeen persons. Among them are Dr. W. J. Mayo, Secretary James J. Davis, Gov. Roland A. Hartley of Washington, Dr. Nicholas Murray Butler. The Beatitudes were named by eleven as among their favorites, while the Sermon on the Mount is designated in whole or in part a total of twenty-five times by such men as Henry Ford, Booth Tarkington, and Col. Edward M. House. These three chapters, Matthew 5, 6, and 7, may therefore be taken as the most universally appreciated of the longer passages.

Thirteen persons found their verses in the Gospel according to St. John, and six of these from the beginning of the fourteenth chapter: "Let not your heart be troubled."

Four Governors quote the Golden Rule as their favorite verse: Gov. Clyde M. Reed of Kansas, Gov. R. C. Dillon of New Mexico, Gov. William Tudor Gardiner of Maine, and Gov. Harvey Parnell of Arkansas. "The Golden Rule," Gov. Parnell comments, "fits admirably into the life of every one almost every moment of every day. The very fundamentals of our social and business standards are based with a psychological effect upon the true meaning and intent of this wonderful passage."

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I. Corinthians 13, is quoted by "Pussyfoot" Johnson, prohibition lecturer; Zona Gale, novelist; U. S. Senator Arthur R. Robinson, of Indiana; and Roger Babson.

Besides these few general favorites, the verses chosen show surprisingly little duplication. Many choices are highly individual. Some are colored by a man's profession, by his hobby, or by some personal recollection. A famous woodsman likes best the verses with an outdoor setting. A juvenile court judge refers to this verse as an inspiration to him in his work: "I delivered the poor that cried and the fatherless, and him that had none to help him." A leading woman psychologist recalls that, when she was thirteen years old, the bishop preached her confirmation sermon from the text: "Thy shoes shall be of iron and brass, and as thy days, so shall thy strength be." All her life, she writes, this verse has been her guide.

"Choosing a favorite passage from the Bible," writes James J. Corbett, "is almost like looking for something better than the best. The Bible is a marvelous history of the times and has never been duplicated or excelled. Every passage carries a thorough moral lesson." Of course anyone who would say that shows pretty clearly that he hasn't read it, but we'll let that go. "Gentleman Jim" ought to have found plenty of Old Testament passages that would suit one of his profession.

"Every time I pick up the Bible, and I pick it up frequently in the course of a busy life," writes William Allen White, editor of the Emporia Gazette, "I find some new quotation which I use until I pick it up again. The Bible is to me an eternal spring of wisdom and joy. Its English is beautiful and helpful and its philosophy is comforting."

As one who often has to speak in public, Mrs. John F. Sippel, president of the General Federation of Women's Clubs, says she is thankful that a part of her early education was the memorizing of many portions of the Bible.

Hamlin Garland is one of numerous writers who acknowledge their debt to the Bible. He says, "Without doubt the noble simplicity of its English has been of very great help to me as a writer, for as a boy I heard it almost daily uttered eloquently by my two grandsires, the one a Methodist, the other an Adventist. Both loved the poetry of its psalms and the splendor of its prophecies. Grandfather McClintock rejoiced in the wisdom of John and Grandfather Garland in the lamentations of Job!"

"I don't see how any one can be called educated who is not profoundly read in the Bible, both the Old and the New Testaments," writes Mary Austin. A similar conviction is voiced by Dan Beard, scouting expert and writer: "I could get along better without a dictionary than I could without the Bible, but of course its greatest value to humanity is its spiritual quality."

Well I guess that will be about all. Only stop for a moment and recall what is your favorite passage. I am sure that mine is "Thy Kingdom come on earth."

* * *

Mr. Samuel A. McPhetres of St. John's College, Greeley, Colorado, was ordained deacon in Christ Church, Canon City, by Bishop Ingley on January 5th. He was presented by the rector of the parish, the Rev. L. A. Crittenton, and the sermon was preached by the Rev. A. H. Lindsay of the St. John's faculty.

* * *

The presentation of a missal to a church is hardly news. But when the missal is presented by a group of seven men who had been in a Sunday School class together back in 1896 it certainly deserves mention. It happened at Grace Church, Galesburg, Illinois, where the Rev. R. Y. Barber is the rector. They have also just started a branch of the Guild of St. Barnabas there also, with every nurse in the local hospital a member.

* * *

Visiting Sagada and its outstations in November, Bishop Mosher confirmed 52 at Sagada, 45 at Suyo, 100 at Tanulong, 96 at Bagnen, 73 at Bila, and 18 at St. Anne's, Besao.

At Suyo, 200 in all were confirmed during the year, and this is an outstation where the Church has no building at all. Instructions and services are held under a mango tree. At Bila, the village elders begged for a school and a teacher, but unless some one can undertake the whole cost for three or four years, the Bishop has no money for it, although there are good reasons why it is particularly needed there.

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* * *

In a small mountain town in the Philippines the people decided not long ago that they must have a school, but instead of requesting one from the priest in charge or the governor, they did the whole thing themselves, procuring and paying the teacher. The teacher they chose was a boy from one of the mission schools. He has been giving instruction in the Christian faith, and so eager are the people to learn that one of the chief men came to the Rev. Lee Rose at Sagada and asked him to come and baptize the whole town. Almost every week the teacher brings in some of his pupils to be baptized.

* * *

Fighter, peace-maker, statesman, philosopher, Jan Christiaan Smuts, visiting America for the tenth anniversary of the League of Nations, has been winning friends for himself and Africa — not to mention the League—by his genuineness. Newspapers and radio have carried his speeches far and wide, while men and women within reach of him during this, his first visit, have crowded to see him. Scarcely another living man is so great a world hero both in war and in peace,—general in the Boer War, commander of the allied forces in east and west Africa during the World War, Prime Minister of the South African Union, with Woodrow Wilson and Lord Cecil one of the foremost leaders in drafting the League of Nations Covenant, creator of the mandate system.

"The Christian missionary has done a work of untold good in Africa," said General Smuts to the twelve hundred men and women who came to hear him at a Foreign Policy Association luncheon in New York on January 10th. He was not discussing missions, more than to say that Africa had hitherto been left largely to them, and the present rapid development of the great continent demanded larger resources than the missionaries could command, larger, even, than any single government could command.

Africa, with its population of perhaps a hundred and thirty to a hundred and fifty million, in mineral resources richest among continents, a land of entrancing beauty, bears within itself "one of the greatest problems in human contacts which

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history has ever seen." It presents the urgent necessity of guiding the development of the African people along their own native lines, not making Europeans of them, not making western individualists, but preserving and developing all that is good in their tribal ways, their fundamentally social life. Side by side with the native life, great centers of white civilization are growing up. General Smuts urges the people of the United States to do their part with the rest of the world in meeting the problems presented by these "immense situations."

* * *

The new prayer book of the Episcopal Church in Scotland has been published, completing the partial revision made in 1912. Leaders of the church feel great satisfaction in the new book and believe that the revision is being used as a model for changes in many places throughout the Episcopal world. Says Canon Wilkinson of the new book: "The Scottish Communion office is the source of the liturgy of the church in America; it has penetrated into the wilds of Borneo and Sarawak, of which an Aberdeen graduate, Dr. Logie Danson, is bishop; the new (or comparatively new) Canadian prayer book gives many evidences of the last Scottish revision; and it has been said with a degree of truth that had there been no Scottish office, the Communion service in the alternative English book would have never been possible." In the new book the word "obey" is omitted from the marriage service; prayers for the departed are made quite definite; provision is made in the office for the visitation of the sick for "anointing and the laying on of hands"; reservation of the Communion for the sick is permitted; and the thirty-nine articles are relegated to a place in another publication—the new code of canons. A large number of new prayers and thanksgivings combine to enrich the liturgical value of the book. The Episcopal Church in Scotland is not established and therefore does not have to depend upon the sanction of a Parliament which is largely Nonconformist in making any changes desired.

Rev. Nelson B. Gildersleeve, Locum tenens of St. Judes Church, Brooklyn, expects to take up the duties of rectorship of St. Agnes Church, East Orange, N. J. about February 1st. He was formerly rector of St. Michael's Church, Auburn, Maine, from 1924 to 1928.

MEMORIAL

Louise Foster Cutter McClure, wife of the Rev. Alfred J. P. McClure, died January 2nd, 1930 at her residence in Ventnor, N. J. The interment was in the family plot in the cemetery at Princeton, N. J.

Mrs. McClure was a sufferer for a great many years with a very agonizing facial ailment but she lived to celebrate the Fiftieth Anniversary of her wedding.

She was a woman of great sweetness of character and beloved by many friends who admired her courage and fortitude in the midst of much pain.

She was born in Calais, Maine, in 1850 and therefore was eighty years of age when she died.

She left two sons, a daughter, six grandchildren and her husband who was formerly well known and beloved throughout the church for his work as Secretary and Treasurer of the old General Clergy Relief Fund.

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Church School: 9:45 A. M.

Grace Church, New York
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Broadway at 10th St.
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St. John's, Waterbury
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Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis
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Holy Days and Thursdays, 10.

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Grace Church, Chicago
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St. Paul's, Chicago
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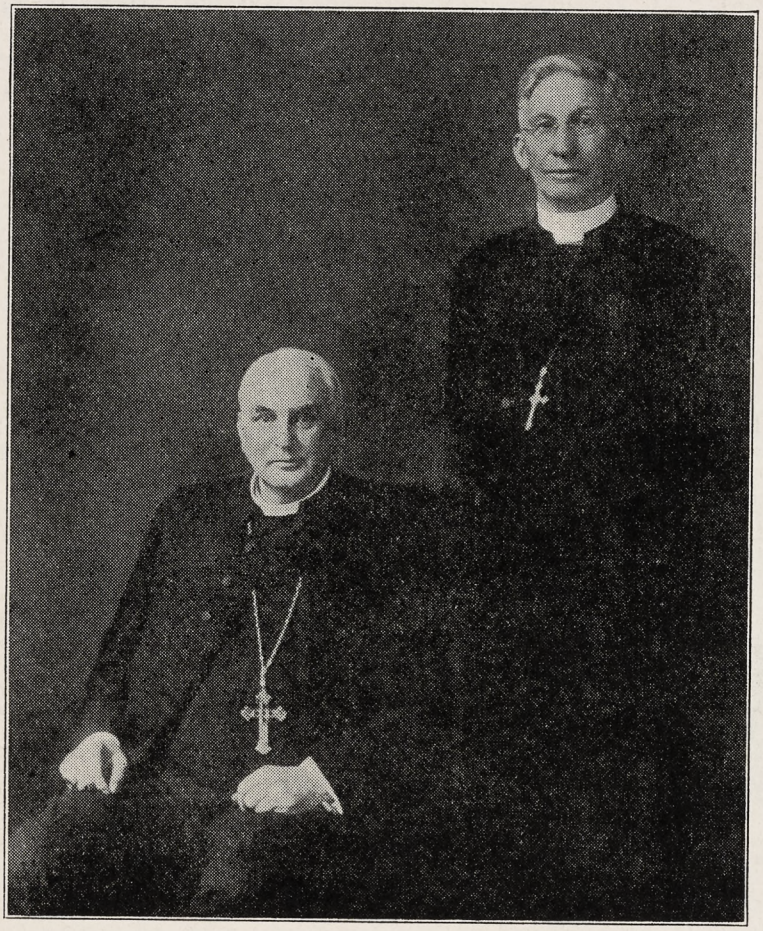
The WITNESS

CHICAGO, ILL., JANUARY 30, 1930



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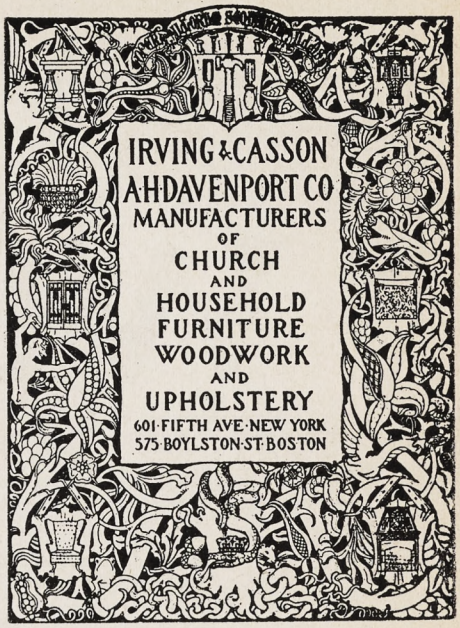


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THE WITNESS

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CHRIST AND HIS DETRACTORS

By
BISHOP JOHNSON

IF ONE is going to explore the mysteries of nature he will procede along the line of hypothesis, experiment, observation, analysis and demonstration. He must learn the symbols which science utilizes and he must have the technique which science rigorously demands.

If however one seeks to be a musical composer he pursues a somewhat different course. He uses different symbols and observes a different technique. He must cultivate an ear for music and catch the spirit that pervades its domain. It is not enough to observe, analyze and prove one's technique but one must cultivate the mysterious thing called genius without which the musician is merely a mechanic. You cannot evaluate music in a formula, and the greatest scientist may be baffled at the interpretation of a symphony.

There is still a different phase of human research, which is the essential element in religion. Jesus calls it love. He tells us that God is love and that the first and great commandment of religion is "Thou Shalt Love."

Now the lover does not attempt to reduce his sensations to a formula nor is he content to express them in a song. Love is a matter of personal relationship. There are elements in it which can be the basis of a science and other elements related to art, but neither science nor art can satisfy its requirements. There is in it a common property of the race which expresses itself in a sense of personal unworthiness, of a desire to serve, of a willingness to sacrifice, of a joy in pursuit which is quite different from the zeal of the scientist and of the artist.

Religion is a department of human relations. One might as well attempt to evaluate a mother's love in a chemical laboratory as to approach, understand or appreciate the love of God through the exercise of intellectual curiosity. Religion, like love, is the adventure of a human soul in exploring a Paradise that is constantly visualized but never quite attained. Its justification is not a matter of proof but of experience. It can no more be judged by a mathematician or a musician than chemistry can be appraised by one because he is a saint.

The argument that love is unreasonable makes little impression on the lover because he never made any claim that it was one of the sciences. It is something toward which he is impelled, without which he is miserable, and yet in which pain and joy are inextricably mixed. The lover is engaged in a business in which he resents intrusion.

Why men love can be explained only on the theory that man, not having created himself, may not thoroughly understand himself. He persists in loving when his logic tells him that he would be gayer if he didn't.

Man loves because he is made that way.

By the same token, the barking of all detractors of religion makes no impression upon the ears of those who have tasted the experience of loving God and striving for righteousness.

If I am fond of golf and someone informs me that the game is foolish I am disposed to ask him if he has ever played the game; if not, I really do not think he is competent to pass judgment on my folly. Moreover, I do not see why he intrudes into my personal pleasures.

It is strange how much interest people who are non-religious manifest in the affairs of those who are enjoying their religion.

For instance the expedition of Commander Byrd to the south pole is an exploit beyond the wildest flights of my fancy. To me it is dangerous, futile and unprofitable. It would never occur to me however to enter upon a crusade to stop him. Reputable scientists tell me that he is doing it in the interests of science, so I keep quiet, although it would not interest me a particle to accompany him.

If I believe in the Kingdom of Heaven and desire to seek it, because I believe that God is my father and

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has an ultimate purpose for me, I can understand why the non-religious should be uninterested in my experiment but it would seem that they were in no position to judge its value to me. And for them to go out of their way to attack me is rather an immodest claim that they are tremendously superior to me in intelligence.

Really there are no supermen except in certain specialties and their superiority ends within the limits of their special training. If I listen to their theories, as I frequently do, I am still impressed with the fact that Christ knew more of what was in man than the most modern of them have yet indicated. It is one thing to break windows and another thing to put them in again. The modern world does not impress me with its constructive ideas of life.

It still seems to me that Christ knew more about guiding the human race than all of them combined, in an age when self-satisfied culture has no apparent effect upon moral conduct.

Of course it is an easy way out to say that there are no morals, but I have never yet seen the man who would censure the thief who cheated him out of money regardless of his theories about morals.

If this is a moral world then I find in Christ that which I am seeking, even though through my own weakness I may fail to attain it. He has demonstrated a power which the intelligensia of today painfully lack. Indeed I am disposed to follow Christ more because of the futility of His detractors than because of the impressiveness of his followers. It is more wonderful to have leavened society for nineteen centuries than it is merely to have upset all moral standards in a decade.

Until modernism has something definite to say besides negations it has not yet risen from the intelligence of the rabble.

Immortality

By

SAMUEL M. SHOEMAKER, JR.

ON THE whole, we adopt one of two attitudes towards death, neither of which is adequate. We either fear it and feel a cold dread at the mention or thought of it; or else we deliberately ignore it, and say that it is a bridge which may be crossed when we come to it. Now one is glad that the Christian world has moved up out of the gloomy conception of death which held sway through the Victorian era, and came out in doleful hymns and the garments of heaviness. But we need to take care that we do not try to make death merely unimportant. Death is a problem, as life is a problem.

The craving for personal survival is one of the greatest cravings in our human make-up. Why we have it, and why we have it almost universally, I do not know; but I am bound to say that I am inclined to believe in immortality partly through the persistence and sharpness of our desire for it. Nowhere else in our life is there such an aching appetite without something outside to correspond to it and satisfy it. There are those today who have thrown overboard as superstitious everything that they cannot see and prove, and who boast that they have no use for immortality and are quite content with an existence which is bounded by birth and physical dissolution. One wants to remind them of Pascal's great words: "It is not a foreign or a petty interest which is in dispute; ourselves and our all are at stake. . . . The immortality of the soul is a thing which so deeply, so infinitely concerns us that we must have utterly lost all feeling to be cold and indifferent about it." The world has moved many a long mile in its thinking about this world since Pascal wrote those words; but we still stand in the presence of an inevitable mystery into which one day, in the solitude of utter loneliness, you and I will be plunged.

When we find ourselves not alone in our desire for immortality, but in the company of most ordinary human beings, we wonder why such a longing should be there if it has no basis whatever in the objective world. But chiefly, I suppose, we believe in immortality through the life and death and the continued activity after physical death, of Jesus of Nazareth. There is not space to go into all the arguments for belief in the Resurrection of Jesus; but there is the standing argument that when His followers had scattered, saying "We trusted that it had been he which should have redeemed Israel," and temporarily given up the cause because the Leader was dead, they came back again into the unity of a continuing experience of Him and they planted the church all over the known world because they believed that He was alive. We almost all feel that there is something beside sentiment and hope, that there is a kind of noble logic, in His words, "Because I live ye shall live also."

But in the long run, I, for one, am not so much convinced by any of these outward arguments for immortality. I think they enter into the question, but I do not think they tip the scales. They are more likely to be rationalizations for one of those deep, intuitive, inward convictions which we hold because we literally cannot help it. But this is not an intuition without a foundation. In this case it has a very good argument, which proceeds along this line: that in a conditioned religious experience, in the growing life of God within the soul, something forms within this mortal body which is indestructible, a life begins whose very existence would be denied by saying that mere physical death could destroy it, a soul-life, as it were, feeding for a time upon the natural body, becomes finally independent of it, and at its dissolution separates from it, and lives its own existence without physical hindrance. I find in the Christian religion a definition of it which seems to be good sense, and that is this, "This is eternal life, that they should believe on Thee, the only true God, and Jesus Christ Whom Thou hast sent." That means that immortality is not something which starts with death, but something that starts with faith; not something which begins when we die, but something which begins when we let the life of God into our souls. Faith in immortality seems to me to be an outgrowth of

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religious experience; and therefore the place for you to begin if you find it difficult or impossible to believe in immortality is not with reasons for that faith, but with such religious experience as is open to us all, prayer, self-surrender to God, and the light which comes from obedience.

Any man or woman seems to me a fool who does not make their choice here and make it the right way. What some of them are doing, drifting down the lanes of time like children running towards a precipice, I cannot imagine. You tell me not to preach fear to people; my friends, there are some things that deserve our fear, and godless, atheistic, unrepentant death is one of them. I want you all to think about death, and I want you to ask yourselves the pointed question: "How much of my life could Almighty God possibly wish to preserve forever?"

If it is eternal life here to believe in God and Jesus Christ and to serve Him, then it will still be eternal life to believe in Him there and to serve Him. Heaven therefore is not a place, but a relationship. And eternity is the time which is necessary for our finite minds to approach nearer and nearer to the Infinite Mind, for our eyes to grow accustomed to the Beatific Vision of the Eternal, for our whole selves to realize the majesty and the glory of God! The deepest meaning that I know of our life here is relationships, with one another and with God. I can imagine, I can with enthusiasm believe in a heaven of ever-deepening and everlasting relationships, with one another and with the Father of our spirits.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD
Head of the American Church Army

AMONG the many books available for use in the endeavor to go to the heart of the New Testament, is a recent one by Canon Deane of England, entitled "How to Understand the Gospels." I think Canon Deane would probably call himself a Traditionalist. Be that as it may, his devotional treatment of the subject certainly warmed my own spirit anew. It sort of pulls one up with a bump to be called to imagine ourselves *deprived of the Four Gospels.* The loss would indeed be great. From other parts of the New Testament we could learn that our Lord has been betrayed, and that on the night in which He was betrayed He instituted the Holy Communion, was crucified, rose from the dead and was seen of many witnesses. Only a few fragments would tell of the Ascension, but, deprived of the first four, we should *not* gather much of the work of Christ or His Words, or of His Character. This view alone ought to make us value more highly the Gospel Stories. The Church at Pentecost and later, had neither churches nor new literature. We need to remember that the first Christians were not separated from the Jewish Religion and the Jewish Religious Community. Like other Jews they frequented the Temple, and the Old Testament for a long time continued to be their only devotional literature. The Temple Services were supplemented by private meetings. See, for instance, Acts 2.46. It was long after this that any document of the Church of Jesus Christ was in existence. Possibly St. Paul's first letter to Thessalonians is one of the earliest. Paul urges readiness for the Appearing, which he and others conceived to be imminent, and thus there was no immediate need for *written* Records of their Master's life on earth, as knowledge about It was passed on orally in the Christian Society. But as the Church grew, and the Lord did not return, and as Eye-Witnesses of His life and works died, there must have arisen the likelihood of the Great Facts being forgotten or lost. St. Luke tells of "many" writers attempting to supply this need.

St. Peter, who had had close contact with Jesus in the Days of His Flesh, had as his companion and friend John Mark, whom he refers to in his first Epistle as "Mark, my son." John Mark compiled a manuscript from what he often heard Peter tell, and this earliest Gospel is probably, more or less, Peter's reminiscences.

The Call of Simon Peter to discipleship is made almost the starting point. In this Gospel we learn of Peter's home, of his Mother-in-law, and in chapter one and verse thirty-six, the disciples are described as, *"Simon,* and they that were with him."

Though Peter was forward and impulsive in his earlier days, yet his post-Pentecost character shows more humility, and this may account for the suppression of praise towards himself in this particular Gospel. Compare Christ's benediction in Matthew sixteen verse seventeen with Mark eight verse twenty-nine—and yet Mark includes Christ's scathing rebuke of Peter, in the thirty-third verse.

Though Mark has to record the *years* of the ministry of Christ, yet he assigns more than one-third of his total space to describing the events of one week, the week of the Passion. For this part of the Gospel, Mark may have been able to draw upon his own personal knowledge, for he may have been the young enthusiast who fled the Garden. Mark 14.51.

This earliest Gospel was intended for non-Jewish readers and Mark seems to have been anxious to record what Jesus *did,* rather than what He said.

There is no Sermon on the Mount here, and no such discourses as the Fourth Gospel gives. There are only eight parables in Mark as contrasted with something like twenty in Matthew and nearly thirty in Luke.

Mark's is a Gospel of action and one cannot help noticing the frequency with which he uses such words as "Forthwith," "Immediately," and "Straightway"—this last word more than forty times.

Won't you fold up your copy of THE WITNESS, —and put it away and reach for your New Testament, and quietly read the whole of Mark's Gospel, *at one sitting?*

Do—and something new will be born in your experience.

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Let's Know

By

BISHOP WILSON

LANGUAGE

THE man who eats nothing but plum pudding could never really enjoy a Christmas dinner. In fact, the time would soon come when he would not be capable of enjoying any dinner by reason of dyspepsia. Too rich a diet, taken habitually, ruins one's relish for any kind of food.

That is why I am beginning to think that the movies are corrupting the English language. It is not so much the movies themselves as it is the advertisements of coming attractions. "This Mighty Picture," "Myriads of Magnificent Marvels," "Love in Its Most Glorious Setting," "Glittering Glimpses of Barbaric Beauty," "A Blood-stirring Romance of Fiery Passion," "The Greatest Galaxy of Stars Ever Seen in One Production," and so on and on. Whereupon you purchase a ticket and see a very ordinary picture. After a while the alluring alliteration of these periodic pronouncements leaves you with a coldness around the heart and a cynical smile upon the lips. You simply don't believe any of them. The power of language has been destroyed by the persistent use of superlatives.

Therein lies the practical value of the Christian Year with its feasts and its fasts, its high-lights and shadows, its praise and its penitence. You join the angelic host in its Glory to God for the gift of His Son at the Christmas season and you join with your next-door neighbor in confessing your sins on Ash Wednesday. The superlatives of worship are reserved for the great festivals so that once every year the major facts of the Christian faith stand out before you in bold relief and with compelling significance.

I once sat in a Ministers' meeting when we were discussing certain plans for the observance of Good Friday. A Baptist minister finally arose and proclaimed that he saw no necessity for making any special observance of Good Friday anyhow; the crucifixion of Christ ought to be remembered the whole year round and not merely on one selected day. It seemed to me very much like saying that you ought not to eat turkey on Thanksgiving Day because hamburger steak was very nourishing at any season of the year. No one would dispute the latter assertion but it still remains true that hamburger steak is much more appetizing after an occasional taste of the American bird.

So the Prayer Book provides us with a well-rounded expression of Christian experience, year in and year out as the seasons roll by. In Advent we pray for grace to "cast away the works of darkness" in preparation for the coming of Christ and at Christmas we "joyfully receive Him for our Redeemer." In Epiphany we ask God to help us "know Thee now by faith, that after this life we may have the fruition of Thy glorious Godhead." In Lent we offer to God our "contrite hearts" so that at Easter we may reasonably anticipate living with Him "in the joy of His resurrection." And so on.

Language is an expression of thought. Life is an experience of contrasts. If we always think the same thoughts the effect of the contrasts is lost and we lapse into monotony. Exaggerated language is both futile and tiresome. The movie announcements are endangering our plum pudding, our Good Friday, and the pleasing variety of life.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

CAMPAIGNS

NO ALERT person can be unaware of the fact that many churches are facing financial difficulties. Furious appeals, or persistent solicitations do not seem to secure the desired results. There is a growing aversion to constant requests for money at the services of the church. The whole subject of the financial support of the churches challenges our attention.

The Episcopal Church has pressing financial problems. Yet our members have enormous wealth. Mr. George Foster Peabody, of New York, has made this statement in a published letter: "I assume that it would be within reason to say that the wealth entrusted to the congregations and membership of the Episcopal Church, is at least ten per cent of the entire wealth of the United States." Yet we have serious financial problems.

The struggle of our churches to secure funds has prompted me to a serious study of our financial methods. Because of my recent articles concerning Church endowments, I have had many letters requesting suggestions as to the best method of securing money to pay debts, or to erect buildings.

Consequently, I have given the question of campaigns considerable attention.

There are many parishes who are not prepared to undertake a campaign for a large amount. Yet they forsee the day when some considerable sum of money will be needed for a specific purpose.

Or there are other parishes burdened with a debt. It is difficult to create any particular interest in that debt. The Vestry struggles with interest payments, and possibly small installments on the principal.

I believe that for many a parish there is a sound way to increase the giving of the people toward definite objectives of this sort, without affecting their budgets.

We fail to secure all the resources open to a parish, because we do not open the proper channel, and because we do not take into account the method that will arouse most interest in a parish.

We fail because we neglect the cumulative results of many small gifts.

For parishes with limited resources, and with pressing needs, there is a method that will be effective, and will achieve the result in the most certain way. More of this next week.

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QUESTIONS AND ANSWERS
BY CLEMENT ROGERS

ARE not all our actions conditioned by what has gone before?

Conditioned, yes; but not determined. Influenced, certainly, but not fixed. When I speak in Hyde Park I have to speak in a particular way—in short sentences, in simple words, in a loud voice. In the pulpit I can vary my style and modulate my sentences. In the classroom, where men are students and must come to a course of lectures, and must sit out the hour, I can use technical words and deal with matters slowly and thoroughly. In all three cases I am limited and conditioned by circumstances, but no one will persuade me that I am not responsible for what I say.

Isn't man the creature of circumstances?

If by that you mean, isn't a man's calling in life, like his capacities, his character, largely the outcome of heredity and environment—yes. Our birth, our nationality, our education, our natural gifts and defects are largely due to matters over which we have no control. These form the conditions of our lives, and our wills work under limitations. But we can change our state of life. We can enlarge our capacities. We can develop our characters. And it is by our wills working under, and on, the limitations of our lives that we do this.

Do not circumstances often overcome our free will?

They may prevent success, or force to failure, but they need never overcome the will. Edith Cavell was shot, but her will was not overcome. "'Tis not what man does which exalts him, but what man would do."

What is the difference, then, between Determinism and Predestination?

Predestination, as taught by popular Calvinism, is a form of determinism held by believers in God who hold that He has fixed all beforehand. In the ancient world the common form was that of belief in fate, and was especially bound up with astrology. Men believed that the stars fixed the fortunes of men. The more common form today teaches that our thoughts and actions are the results of purely mechanical movements of the brain, and that our sense of freedom is a delusion.

Doesn't Science teach Determinism?

By "Science" I expect you mean Natural Science. It is true that many students of Natural Science are determinists and that an exclusive study of physical Nature may make men inclined to deny free will. But Science means ordered knowledge. Economics, the science of the production of wealth; Politics, the science of Government; Psychology, the science of human nature; Ethics, the science of conduct; Theology, the science of God, all are sciences. These higher sciences not only do not teach determinism, but become meaningless if it is true.

THE WITNESS
FEATURES FOR LENT



JESUS THE PROPHET
His Message for the World Today

By

REV. G. A. STUDDERT-KENNEDY

This series by this great writer starts in the issue of February 27th and will run continuously thru Lent. Ideal for Study Groups with questions for class discussion with each article.

John Rathbone Oliver
is contributing three articles during Lent on the subject of

SILENCE



An article by Bishop Francis McConnell on the significance of the Jerusalem Conference.

Articles Regularly by The Witness Staff

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

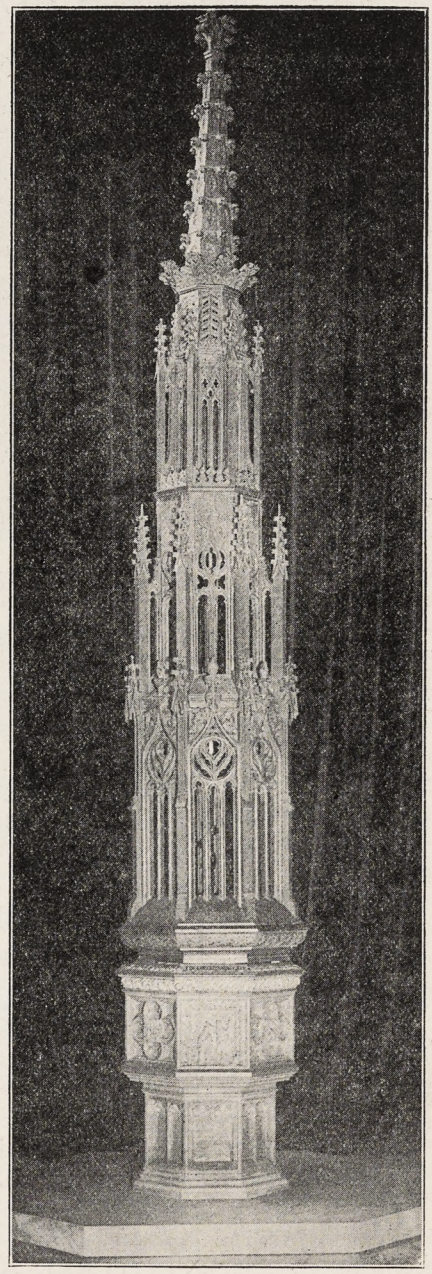
MISSIONARY Work of the Church at home and abroad in 1930 is threatened with reductions amounting to $250,000 because estimated revenues, based on promises from the Dioceses, failed to meet actual maintenance needs by that amount. This is the situation which will confront the National Council when it convenes on February 12th next unless aggressive measures, now being directed by the Presiding Bishop, succeed in their purpose, secure additional pledges and thus prevent the sacrifice of vital work.

A formal statement, issued by the Presiding Bishop, in the name of the National Council, appeared as a full page advertisement in last week's issue of THE WITNESS. The statement suggests that this real crisis can be avoided only by generous gifts from individuals over and above their usual contributions to the parish quota and asks that these gifts be sent to the Bishops of the dioceses, and be reported by them to the Council before February 12th. The Council itself is helpless in the matter because of the action of the General Convention of 1925, ordering the National Council not to spend more money than its expected income in any one year. To prevent reductions amounting as indicated in the statement to a quarter of a million dollars, the dioceses must give definite assurance within the period named of payments in excess of their present estimates of missionary giving by them for work to be done in 1930.

In an official statement, Bishop Anderson says:

"The general missionary work of the Church is splendidly successful. The prayers and offerings of our people and the devoted labors of the missionary Bishops and all their workers have resulted in more candidates for the Ministry in the Mission fields, more children coming to our schools for Christian education, and more encouragement in every direction. But unless we can secure for 1930 about $250,000 more than is at present in sight, we must reduce appropriations made necessary by the success of the work.

"I have just had a talk with Bishop Creighton of Mexico who is almost panic-stricken at the very thought of cutting and chilling the work. What it would mean to him, it would mean to thirty-four other missionary Bishops. I cannot believe that if the devoted, intelligent laymen of the Church knew the situation they would approve of the fatal policy of dealing such a blow to the work."



NEW MEMORIAL FONT
At St. Luke's, Evanston

Dr. Lewis B. Franklin, Treasurer of the National Council in a statement, stresses the significant fact that the people of the Church are not giving less now than heretofore to the missionary cause, and finds an explanation of current difficulties in the penalty of increased expenditures imposed by our success.

Dr. Franklin says: "The income of our National Council for the last four years when compared with expected income for 1930 shows little variation. Some loss in payments on General Church quotas from the high record reached in 1926 is made up by increases in other income. The difficulty is that our work has succeeded and therefore has grown. The 1930 Budget as approved by General Convention is actually less than that approved for 1923, and yet during this interval there has been constant growth in almost every mission field. As an example the number of native clergy in China has increased from 84 to 114, and the native workers in Brazil, clergy and lay, from 21 to 34. During this period a Bishop has been consecrated for Haiti, and he now has the assistance of five American missionaries in addition to some twenty native workers. Seven years ago there was only one American missionary in Haiti, an increase which necessarily affects the missionary Budget.

"In school work, including the training of candidates for the Ministry the record shows the same steady growth here, that is to say success in this field of missionary activity has brought about an increase in the annual appropriations from $19,360 to $31,945. The work of the American Church Institute for Negroes in its nine schools has shown steady enlargement necessitating an increase in its appropriation from $130,000 allowed by the National Council in 1923 to $195,000 in 1930.

"These increased needs have been cared for by a reduction in appropriations for work outside the mission field but there is today no room for further reduction without sacrifice of vital work."

* * *

The picture on the opposite page is of St Luke's Church, Evanston, Illinois, where a carved oak ceiling has recently been installed, the gift of Mr. and Mrs. E. J. White of that parish. It was designed by Thomas E. Tallmadge, architect for the church. The rich polychroming was done by the Linden Company of Chicago from designs made by Mrs. P. J. Myall, a parishioner. The Hanging Rood shown in the picture also was recently completed and is said to be one of the finest bits of wood carving in this country. The Great East Window, shown in the picture,

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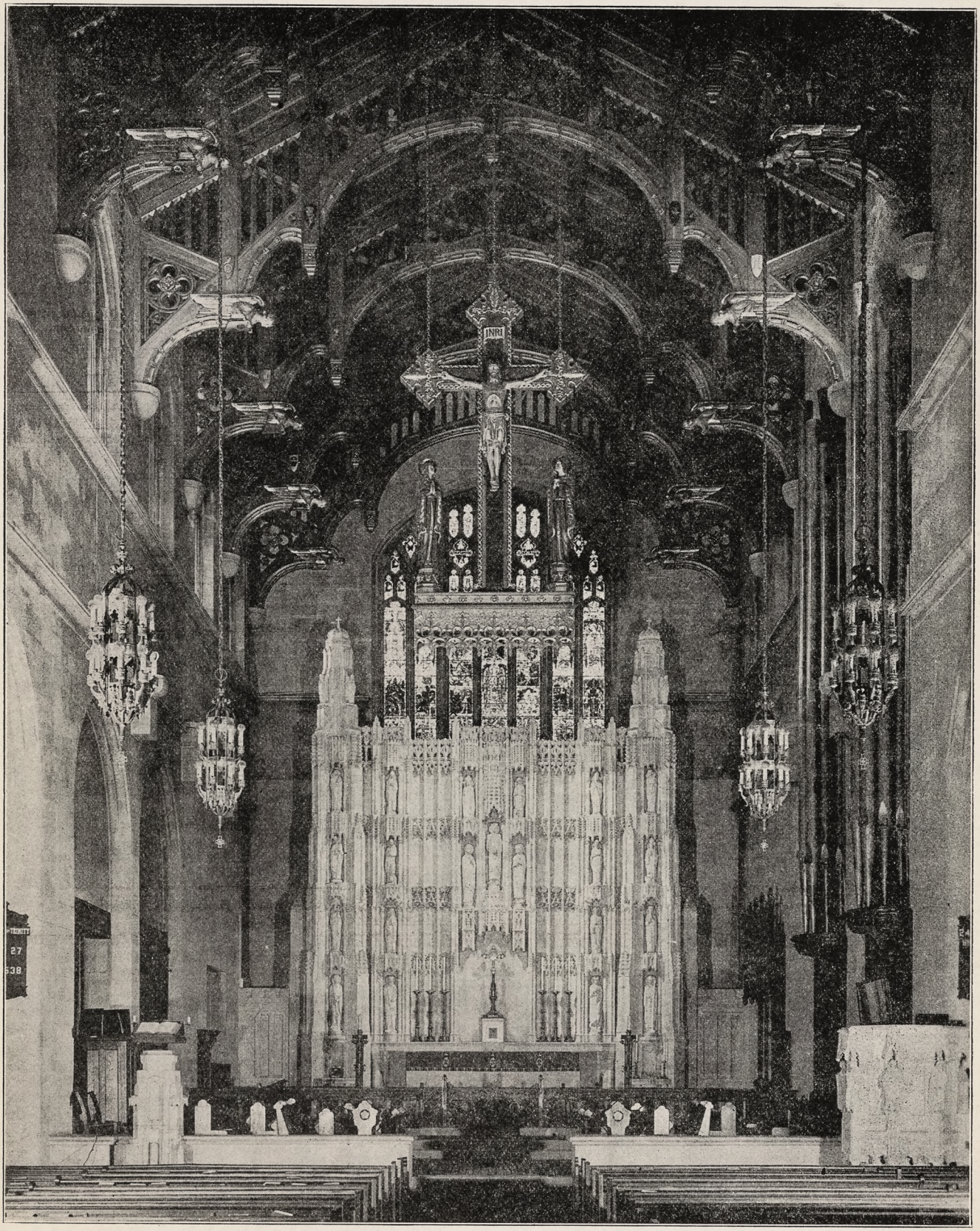

THE BEAUTIFUL CHANCEL
OF
ST. LUKE'S, EVANSTON

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is the work of James Powell and Sons of London, represented in this country by Mr. Adrian A. Buck of New York.

The beautiful font and cover of rich Gothic design, pictured in this number, is also in St. Luke's, Evanston, the gift of Mrs. Charles F. Marlow. It was likewise designed by Thomas E. Tallmadge, the carving having been done by Ossit Brothers of Milwaukee.

* * *

While I am at this job of calling your attention to advertisements, let me ask you to glance over the announcement of Lenten features found elsewhere. This series on the teachings of Jesus is the last of Studdert-Kennedy's writings—the work he had done on a book which was left incomplete when he was taken a year ago by death. Certainly it would be difficult to find better material for a Lenten Study Group. Add to this the three Lenten articles on "Silence" by Dr. Oliver, the article (or perhaps articles) by Bishop McConnell on the Jerusalem Conference, and the regular contributions by our editors, and I do not believe you are cheating your people in asking them for a nickel a copy for the paper. Try the Bundle Plan during Lent. And please get your order in as soon as possible. Thanks.

* * *

Sam Shoemaker, rector of Calvary Church, New York, and the leader of the First Century Christian Fellowship, was the leader at a clergy conference held at St. John's, Jacksonville, Florida last Wednesday. He was accompanied by some of those associated with him in the work of the Fellowship. There was a mass meeting in the evening. The Daughters of the King met the same day at the Good Shepherd. The following day the annual council of the diocese and the annual meeting of the Auxiliary was opened, continuing through the 24th. Mr. Shoemaker addressed both conventions and also spoke at a mass meeting again on the evening of the 23rd. One of the most interesting addresses at the meeting of the Auxiliary was that delivered by Miss Florence Drinker, a missionary serving in the mountains of North Carolina.

* * *

Rev. Henry Sloan Coffin, president of the Union Seminary, about whom you have doubtless heard before, was the preacher last Sunday at Trinity Church, Boston.

* * *

At the time of going to press on Monday morning the diocesan headquarters in Chicago reported that Bishop Anderson is still in a critical condition. He was taken with a heart attack on Thursday last upon returning to Chicago from the Church Missions House, New York, and was ordered to bed at once by his physicians.

* * *

Bishop Slattery is to confirm a class of 110 on February 9th at Grace Church, Lawrence, Mass.

* * *

Rev. Endicott Peabody gave an address last Wednesday evening at Trinity Church, Boston, on his experiences as the first missionary to Arizona.

* * *

On Saturday last Bishop Manning consecrated the Church of the Holy Cross, Kingston, N. Y. and that afternoon laid the cornerstone of the new Community House of the parish of the Ascension, West Park.

* * *

In spite of all the pessimists here comes the diocese of Long Island with a report that 95 parishes paid their quotas in full last year and that the diocese sent $110,000 to the National Council; which is $10,000 more than was promised a year ago.

* * *

The Church Mission of Help of New York met on January 21st, with a speech by Bishop Manning and a report by Mrs. John Glenn on the fine work the society has accomplished during the past year. The society in the diocese of Long Island had their meeting on the 27th, also with fine reports.

* * *

Reception the other evening for the Rev. Richard M. Trelease and Mrs. Trelease, the new rector and Mrs. Rector of St. Paul's, Kansas City, Missouri. Zero weather and yet three hundred folks were there. The Lord Bishop of Aberdeen and Oakney was one of the guests.

* * *

Bishop Babcock of Massachusetts was seriously injured on Jan. 13 when he was struck by an automobile.

* * *

Returns on their quotas for the Church's Program from the parishes and missions of the diocese of West Missouri show a substantial increase over former pledges and give assurance of continued development of

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diocesan work. Thirteen of the diocese's forty congregations, including its largest, pledged one hundred per cent of their quotas.

* * *

The district of North Texas lost a distinguished Churchman recently in the death of James Bruce McClelland. For a number of years he had been the missionary treasurer of the district and represented the district at several Conventions.

* * *

The Paddock Lectures are being delivered this year at the General Seminary by the Rev. William Crosby Bell of the Virginia Seminary, his subject being, "The Making and Saving of Life."

* * *

There was a meeting of the committee on cooperation with clergymen of the American Eugenics Society the other day in New York. The speaker was the president, Dr. Clarence G. Campbell, who said that the leaders of society arose with the greatest frequency from the progeny of the clergy. He therefore suggested that it might be a good idea to pay the parsons a little more so that these potential leaders might be reared properly. A compliment to the parsons certainly, and a suggestion which, I dare say, will meet with their approval.

* * *

Bishop Weller of Fond du Lac was the preacher on a recent Sunday at St. John's, Jacksonville, Florida. His father, the Rev. R. H. Weller, was rector of the parish from 1869 to 1888.

* * *

Sunday, February 9th, is Race Relations Sunday for all those who are willing to observe it. One of the favorite ways of observing it in an increasing number of localities is to exchange pulpits with a clergyman of some other race. If not that, then a sermon on the subject of race relations.

* * *

Convocation of the Archdeaconry of Troy met at the Ascension, Troy, N. Y., January 14 and 15. Preacher, the Rev. F. H. Chambers of Greenwich, N. Y.; conference on diocesan missions led by Archdeacon Purdy; paper on the South India Problem read by Rev. N. L. Ward of Troy. The Ven. J. Hugh Hooper of Hudson Falls was reelected Archdeacon.

* * *

An effort is to be made in the diocese of Albany to secure special gifts for the missionary work of the diocese, irrespective of the quota. This action was taken at the meeting of the diocesan council held in Albany on January 14th.

* * *

A splendid recreation hall has been added to St. Luke's Church, Live Oak, Florida.

* * *

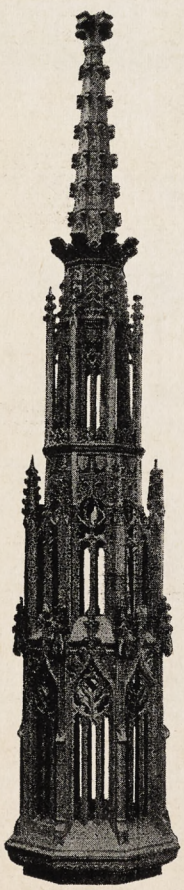
The Right Rev. Walter Henry Overs, retired Bishop of Liberia, has been elected rector of Grace Church, Hastings on Hudson, diocese of New York, has accepted and expects to start work there on February 1. For the past year or two he has been assisting Bishop Ferris in Western New York.

* * *

The dedication of the new organ at St. Paul's Chapel, Trinity Parish, New York, took place on Tuesday, Jan. 21. It is a Skinner organ, and considered one of the finest in the country, remarkable for its tonal qualities throughout. The splendid old mahogany case, with its fine carving, a reduced replica of the one in Gloucester Cathedral, installed in 1802, when St. Paul's was 36 years old, has been preserved.

* * *

Dean Washburn of the Episcopal Theological School in Cambridge was



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the visiting lecturer during the week of January 12th at the Cathedral College of Preachers, Washington, D. C., where he delivered a series of addresses on the "Preacher and Church History."

Professor Nash, also of the School Faculty, will conduct, with Bishop Dallas, a Conference on Problems of the Family at the College of Preachers February 3rd to 8th.

* * *

Church work among college students has been helped forward by the completion of a new rectory for the Church of the Good Samaritan, Corvallis, Oregon, whose rector, the Rev. Vincent Gray, is chaplain to 160 Church students in Oregon State College. The new house replaces an old outworn frame building. It is hoped that the new church will follow, the chancel to be built in a year or so, and after that a parish house.

* * *

The Rev. Thomas J. Lacey, rector of the Redeemer, Brooklyn, was the guest of honor and speaker at a meeting of the Church Club of Long Island on January 27th. He has just returned from Florida where he attended the celebration of the Epiphany on the part of the Greek Orthodox Church, Dr. Lacey having worked for many years for a better understanding between our Church and the Greek Church. Here are just a few paragraph about the celebration, taken from the daily paper of Tarpon Springs, where it was held:

"Thousands streamed through the little white, wooden St. Nicholas church here today and lined the green shores of Spring bayou for the annual celebration of Epiphany, or Greek cross day, by the Greek community with a picturesque old world festival.

"From dawn until noon the visitors worshiped with the Greek communicants beneath lighted tapers in the church, made a carnival along the flag bedecked streets and cheered as five lithe divers from the sponge fleet went down into the bayou waters for the traditional gold cross.

"The diving for the cross was a symbol of the baptism of Christ by John the Baptist. As the golden emblem was tossed into the bayou, by Archbishop Radostolon Alexander, head of the Hellenic orthodox church in the two Americas, a white dove was released and went fluttering away over the crowd.

"Five eager divers went after the cross, but none retrieved it. It was lost in a spring in the deepest part of the bayou.

"Just before the ceremony, the arch-bishop chanted the Epiphany service in Greek, surrounded by other high churchmen in brilliant red and gold bejeweled vestments. Dr. Thomas J. Lacey, of the Episcopal Church of the Redeemer, at Brooklyn, read the service in English."

* * *

Miss Beecher, daughter of the bishop of Western Nebraska, is at work in the district of Nevada where she is to remain for three months, loaned by the field department of the Woman's Auxiliary.

* * *

The Rev. Bayard H. Jones of Watsonville, California, has accepted a call to be the dean of the Cathedral at Reno, Nevada.

* * *

Dr. William S. Keller, the leader and founder of the social service summer school for theological students, which meets each year in Cincinnati, has just completed a tour of the seminaries, recruiting men for this coming summer.

* * *

Ray Humphrey has been the senior

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warden of Christ Church, West Haven, Connecticut, for a long time; been vestryman for 43 years. So they had a party and gave him a loving cup. A. L. Hall has completed 25 years as clerk of the parish. He was given a set of resolutions and reelected for another term.

* * *

The new home of the Seaman's Church Institute at Newport, R. I., was dedicated yesterday by Bishop Perry.

* * *

There is a class at St. Margaret's, New York, the Rev. Lyman P. Powell, rector, composed entirely of Chinese. There are about thirty in the class, the success of which is due largely to the efforts of Mrs. York Hon Chu, who was formerly the president of the Auxiliary of the Chinese Church of St. Peter in Honolulu.

* * *

Here is a new way of raising money that was recently tried out with great success at Trinity Church, Mt. Vernon, N. Y.

Instead of relying upon the annual fair, which usually netted about $1,500, the parishioners were divided into thirty groups, each of which was asked to be responsible for securing $100. The captains of these groups made their reports at a largely attended parish meeting—result $3,600. Grand idea. But how did they get the money?

* * *

The Rev. Henry Darlington welcomed the delegates for three or four score of Patriotic Societies to the Church of the Heavenly Rest last Sunday. It was the 12th annual service of the National Society of Colonial Dames, this society inviting the representatives of the many others. And the rector told them rather plainly, as is his habit, that "if your eyes are set on the past and your thoughts dwell only upon what has been done, patriotic societies may then prove to be one of the most pernicious evils that a forward-looking America may have to contend with." He pleaded for world-peace, and was rather severe in his criticism of the prohibition amendment.

* * *

Belief that all knowledge is demonstrable is a modern superstition fostered by some present-day opponents of religion, Dr. Bernard I. Bell, warden of St. Stephen's College, declared in a sermon at the Chapel of the Intercession, New York:

"Religion is preposterous nonsense if the only true knowledge is sensuous and scientific," he said. "But happily the belief that knowledge is so limited is undemonstrable, a mere assumption, a modern superstition. Not even its most violent artisans dare even to try to prove it. A man, to be intelligent and modern, is not at all compelled to limit knowledge to the things of sense or to deny the validity of his loves, his aspirations and his prayers. The gentlemen who tell him that he must, should be reminded plainly that their assumption of infallibility is offensive."

* * *

Dr. L. W. Glazebrook, evangelist, is holding meeting in the diocese of Olympia from February 6th to the 14th.

* * *

At Saint James Church, New York, they place the hundreds of pledge cards on the altar and bless them, the rector, the Rev. Frank Warfield Crowder, offering a special prayer dedicating them to the work of the Church.

* * *

Certainly one of the best sermons preached in New York last Sunday was that delivered by Dr. Nathan L. Krass, rabbi of Temple Emanu-El. "No one," he said, "has the right to say that morality and spirituality in human beings does not exist because he does not find it in a test tube.

"Freud calls religion a substitute satisfaction. But those are merely words. What does it matter what it is called? To millions religion is

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a reality. It is a human experience which they can feel, and therefore it is real.

"We undeniably have evils—evils of poverty, war and family strife. We have not the courage to be different or to be modest. We rush and bustle, but we know not what for. The more success we obtain, it seems the more failure we have. But all this failure is no reason for despair. Man must rise on the stepping stone of pain and disillusionment to higher and nobler things. Religion asks us simply to live the life which is resplendent in the outgrowth of our faith."

* * *

And the rector of St. Mary the Virgin preached in defense of cynicism, asserting that it called attention to "two things that greatly need emphasizing in American life today, reality and the development of the individual.

"No one could deny that the tone of our social life would be greatly improved by the substitution of reality for sentimentalism and sham," he said. "There is no better place to begin this work of substitution than in our religious life. There is too much vague and sloppy talk about conversion and about accepting Christ as our Saviour. Most of the lingo of evangelical Protestantism is simply mushy sentimentalism which never ruffles the gray matter of the brain. It never gets any further than the excitation of some glandular process which causes a thrill in the spinal column.

"Take, for instance, the ordinary subjective evangelical hymns which so many Christians love to sing—'Nearer, My God, to Thee,' 'Rock of Ages,' 'Jesus, Lover of My Soul,' 'I Need Thee Every Hour'—it is all sickly sentimentalism. Ninety-nine out of a hundred do not mean anything by the words which they roar so lustily. Why say you need Jesus every hour when you never give Him a thought from morning to night?

"To take such words on one's lips is positively harmful to the soul. Could anything be more repulsive than to see healthy young people singing 'Jesus, lover of my soul, let me to Thy bosom fly,' when that is the last thing they have any intention of doing?'

* * *

The biennial award in recognition of constructive service for better race relations, offered by the Harmon Foundation has been accorded to Robert R. Moton, principal of Tuskegee Institute. Dr. Moton is the first colored man to receive this distinction. His latest contribution to the cause of better racial understanding is his book, "What the

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Negro Thinks." The award in race relations consists of a gold medal and one thousand dollars. The last award went to Rev. Will W. Alexander, of Atlanta, Executive Secretary of the Commission on Interracial Cooperation.

In the field of music, Harry T. Burleigh, the soloist at St. George's Church, New York, well known for his arrangements of Negro spirituals, and Harry Lawrence Freeman, the composer of the first Negro grand opera, were given the chief awards.

* * *

Over 30,000 college students in the United States are members of the Episcopal Church. This Lent, for the third time, they are raising a special student Lenten offering. In 1928, it was in charge of Princeton students and the total amount, $300, was given for student work at Arizona State University. In 1929, led by Iowa students, it amounted to $1,000 and was used for student work in South Dakota.

This year, with students of Hobart College, Geneva, N. Y., in charge, Martin Firth, chairman, and the Texas Student Council assuming special responsibility for the Southwest, the objective is some much needed assistance for St. John's Medical School, Shanghai. The students hope to secure $5,000 which of course would not place a great burden on any one student if the whole 30,000 could be reached.

* * *

Church day schools in the diocese of Shanghai have been re-opened on an organized basis after a lapse of more than two years. There are now eleven aided by the diocese and a twelfth locally supported, where there were formerly thirty. The reduction in number is an advantage in several ways, permitting better inspection and better financial support. In the eleven schools there are 502 pupils. Of these, seventy-nine are Christians. All but one of the thirty teachers are Christians. Government school salaries are higher than those of the mission. In all the schools but one, religion is a subject in the curriculum. All the schools have chapel exercises at the beginning of the day, with all children present.

* * *

The long awaited rest house for the missionary staff in Porto Rico is finished and in use, beautifully situated, high in the mountains with a far view of mountain and sea. It is called Quinta Tranquila, quinta meaning country house. Occasional rest here in the quiet, away from the crowded towns, will contribute much to the health of the staff in that tropical island.

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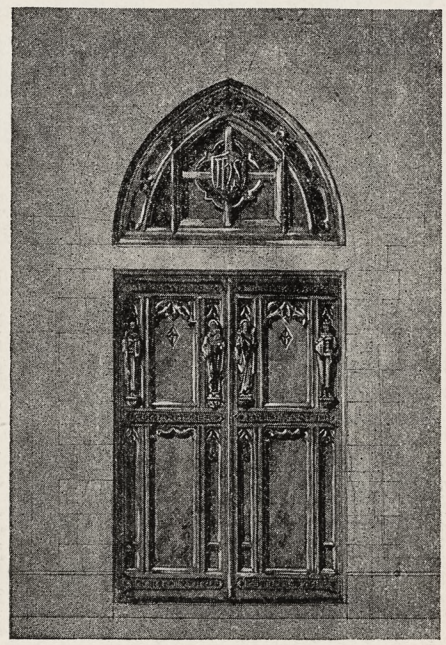

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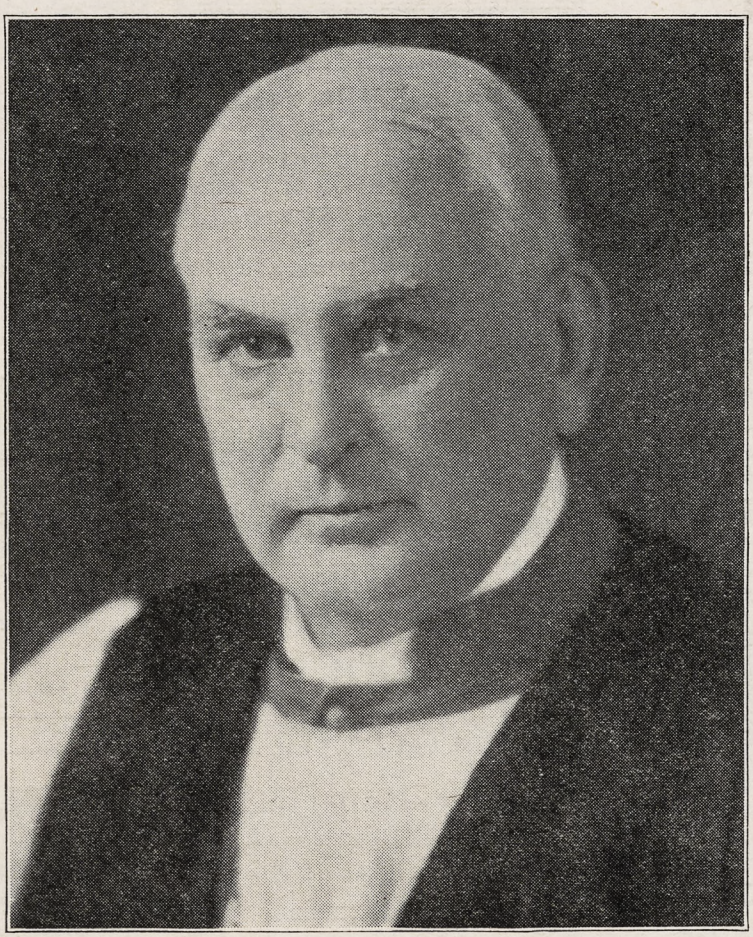

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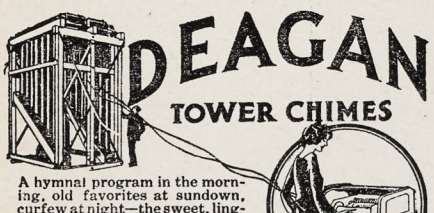
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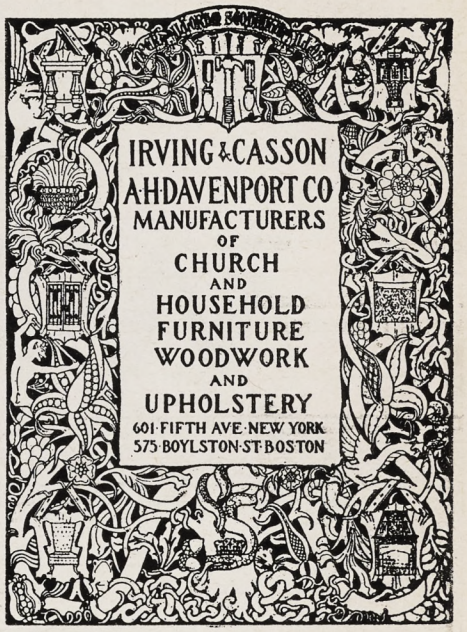
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THE WITNESS

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A YOUNG PRIEST SPEAKS OUT

By

C. AVERY MASON

St. Agnes' Chapel, Trinity Parish, New York

YOUNG people are interested in religion but they are not interested in the hazy expressions of faith so frequently found in our churches. The Church and religion ought of necessity to be interwoven so closely that the one could not be discerned from the other. That is not the case today. The Church has come to the point where it concerns itself more with being Methodist, Roman Catholic, or Anglican, than it does with being Christian. It is small wonder then that we find old folks in church pews, and not young.

We all agree that youth is interested in life; it wants to live. In former years the Church could say with little fear of dispute—"Come to me and I shall teach you to live." Today the opposite might be said to be true. The so-called secular world bids the college man come to him and learn of life. It can offer him social reforms, a high plane of living, a clean wholesome life, a charity to the poor and downcast, a God not bound by sectarianism, a creed which is not apologetic, a life full of vigor. All these things are being offered to youth by the secular world.

Meanwhile the Church seems to offer little and to possess no standards which she feels impelled to maintain. What, for instance, are the requirements for Church membership? The answer is startling—NOTHING. All one has to do is say "yes I should like to join the Church." Thereupon with a few rites, antiquated because we have not held up the standard, the candidate is made a "child of God, and an inheritor of the Kingdom of Heaven." Obviously nothing in particular has happened, he continues his life as he sees fit, gives whatever he has to spare, and does whatever Christian work suits the whim of the moment. He is not changed for he was a "child of God" before he joined, and if he continued to lead a decent life would probably become "an inheritor of the Kingdom of Heaven." I can hardly conceive of a person so shallow and conceited as to desire the Church to be a College of Saints, but, I am heartily in accord with the person who sees the Church as a school for sinners working out their salvation. If the Church of the future is to be the powerful force it ought to be, there can be but one road to advance; raise the standards, insist upon definite goals being attained, face the problems of social unrest—sex, war, race equality, etc.—take a Christian stand and stay there until the battle is won.

The former sacredness of Church membership has become merely a cold ash, it has lost all the color of life and has taken on the pallor of an unpainted undertaker's specimen. The question of who is at fault needs no discussion. Who can remedy the situation needs stating. The Clergy, that sweet and gentle body of men of which I am a member, have much to say. We pose as leaders of Christian endeavor and yet we are so fearful of offending the pride of our people that we shrink from making Christianity vital.

A young person with an honest desire to do Christ's will, enters the Church. He looks about him in daily life and sees all manner of evil which, so far as he is concerned, the Church is doing nothing about. Crooked politicians are elected to office, laborers are killed in battles at a strike. Men are put in jail, in this free country of ours, for objecting to war. Leaders in the Church are barred from carrying on their work because they preach the Gospel of Jesus Christ. Economic conditions force late marriages and yet, according to law, means of limiting families to meet the economic pressure are banned from circulation. The great nations of the world spend six hundred times as much money for war as they do to support the League of Nations. And yet, with all this to face, the Church, as a united body, has offered no statement of belief—has pursued no definite course of action. True it is that here and there individual Church groups are working on this or that problem, but taken as a whole the

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Church of Christ has made no definite stand. The honest young churchman, facing the problems as they are, finds himself in the sad position of wanting to help build the Kingdom but having no comrades to aid; he finds himself in a fellowship that has no purpose. We cannot long continue to ask young people to join this body, the members of which haven't the slightest idea why they themselves belong.

I repeat, there is but one road of advance; raise the standards; face toward the Kingdom, and stay in the fight until the battle is won. Youth will be attracted by such a program.

Bishop Anderson

CERTAINLY it would be diffcult to name a year when the Church has suffered greater losses than in the past twelve months—Bishop Brent, one of the notable figures of modern Christendom; Bishop Murray, beloved Presiding Bishop, and now his successor, Charles P. Anderson, Bishop of Chicago and Presiding Bishop of the Church. Elected less than three months ago he has already given to the Church a leadership which is reflected in the statement by Dr. Franklin which appears elsewhere in this issue.

He was a prophet, as all who heard or read his General Convention address of 1928 know well; a Churchman, who was one of those rare individuals who held strongly to his own convictions while showing a deep regard for the convictions of others; above all a sympathetic friend and leader.

His loss will be felt most keenly in Chicago where he was not only the Bishop but the leading citizen. The theatre could not be found to take care of the throngs who sought to hear his Holy Week addresses each year. And in the brief days that he served as our Presiding Bishop he so left his mark upon us all that Churchmen throughout the world know that they have lost a friend.

May he rest in peace.

W. B. S.

God's Secret Service

By
BISHOP JOHNSON

IT IS difficult for men who are selected for high office to carry out the injunction of the Master that whatever we do, it should be for the glory of God and not for men's approbation. Possibly it was for this reason that St. Chrysostom wondered if bishops would be saved. It is profitable for us to turn aside occasionally from the seats of the mighty and to turn our attention to the isolated places where men labor unheralded and unseen.

I am going to ask you to go with me to the Wind River Reservation, about thirty miles from the terminus of the Northwestern Railroad in central Wyoming, where the Rev. John Roberts began his labors among the Shoshones in 1883. Ordained in Litchfield Cathedral by Bishop Selwyn, he immediately offered himself to our Board of Missions for work. He was assigned to Bishop Spaulding of Colorado, who sent him to labor among the Indians at Wind River. On the trip in, the thermometer registered about sixty below. The stage driver perished and one passenger died from exposure, on the trip which took eight days. It was a wild west in those days and the Shoshones were not a very tractable group to interest in spiritual things. Yet Mr. Roberts, reared in aristocratic circles, has remained there for forty-seven years, ministering to these native people, by whom he has been loved and trusted as no other white man has been in that region.

His Indian name means "Elder Brother," and he is the honored custodian of the sacred pipe of the tribe. He is now retired from active service but is held in the highest esteem by those who know him. He brought his bride to the reservation in 1884, and she now carries on the work at the mission. He has translated a Catechism for the Shoshones and composed a Venite for their worship. He has gone on day after day, for all these years, bearing witness to the great truth that the love of Christ knows no distinction of race and shuns no hardship in serving those of another culture than our own. If his life is spared he will soon round out fifty years in the service of his Master, doing that to which he was sent; refusing translation to any other field, and giving his life for his brethren. It was Dr. Roberts who located the grave of Sacajawea, the Indian woman who guided Lewis and Clark on their famous expedition and recovered trace of her for future history.

It is not any particular act of Dr. Roberts' however which demands recognition, so much as the facts that he has borne his witness with patience and perseverance all these years. In one sense it is a pity to publish it at all, as things done in secret have their own reward, but in another sense, it is good for those who orientate their religion to their comfort, to know of those who reverse this process.

The work at Wind River still goes on; not only the work that Dr. Roberts carried on with the Shoshones but also the work carried on by the Reverend Abbott Hastings and his wife on the adjacent reservation for the Arapahoes. Mr. Hastings was a layman in Long Island who offered himself to Bishop Thomas and he has found great joy in serving his Arapahoes. He did not encounter the hardship of Dr. Roberts but he is doing the same kind of a thing in an unostentatious way. He too is making reparation for some of the sins which the white man has committed against the Indian.

It would be a good plan for some of my readers to take their summer vacation at Wind River and not only see the Indian in his home, but also encourage the missionaries by their presence. It has been so arranged that the same service given to visitors by the dude ranches of Wyoming can be secured by applying to Mr. Hastings, whose post office is Ethete, Wyoming. It was the pleasure of the writer to spend several days

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on this reservation and he can heartily commend it as worth while. If these men are willing to give all their time to this work, they are entitled to our interest and support.

This mission among the Indians has been financed for many years by the National Council. People ask where all their money goes. Why not go and see where some of it goes? It will stimulate your interest in such things as well as contribute to a very pleasant summer outing.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

THE CONTINUOUS UNIT CAMPAIGN

LAST week I wrote of the need of many parishes for raising specific sums for debts or for improvements.

I suggested that there is an easy, equitable, and effective method for securing sums usually raised by a campaign. But the usual campaign is often difficult and impracticable.

To illustrate the method let us take a specific instance.

A small parish has a debt of $2,000. The Vestry looks at it with uncomfortable eyes. Someone suggests that Mr. X. could pay half of it and Mr. Y. a fourth of it, if each cared to do so. But it is feared that Mr. X. and Mr. Y. would not care to do so. And it might affect their future support of the Church. It is hard enough to meet the budget now.

Here is the method: Divide the $2,000 into units of $200 each.

Ask every member for a gift toward this unit. Each gift would be relatively modest. Persons who would hesitate to offer a dollar to a campaign should be urged to give a dollar to the unit. Get the entire unit covered in an equitable manner with every possible person participating. Even the children could give twenty-five cents apiece.

This initial distribution of one small unit, is the hardest part of the method.

When the $200 is raised, have some sort of celebration and announce that the second unit is open, and that each one is requested to give a similar amount to the second unit. Do not set any time limit. Also notify every giver by mail of the fact that the first unit is raised, and that the second unit is open. Also state plainly that no one giving to the second unit will be asked to give further until the entire second unit is raised. Proceed in similar manner from unit to unit. In time the entire amount will be raised.

There are many advantages in this plan.

(1) It secures continuous results from each person.

(2) It is fair. The large giver recognizes that his gift does not stand alone, but that many others are participating.

(3) It avoids pledges.

(4) It gives the small giver a chance to participate in an attractive way.

(5) It avoids the embarrassments of a campaign, and there are no arrearages.

(6) It gives frequent occasions to mark with festivities the reaching of another goal, toward the final result. This interests the people. They enjoy a series of victories as they march along.

The above sketch is but a meager presentation of the plan. It is applicable to large parishes, or small parishes, and for sums in any amount.

I have a printed pamphlet setting forth the plan in detail. I shall be glad to send a copy, gratis, to any rector who wishes to examine the plan. Please send your request to me at 29 Grace Court, Brooklyn, N. Y.

Hearts and Spades

By

CAPTAIN MOUNTFORD

Head of the American Church Army

ST. MATTHEW'S GOSPEL

ON THE title page of a 1609 Bible was inscribed *"You shall draw waters in joy out of the Saviour's fountaines."*

If the Old Testament contained our Lord's fountains, the New Testament is our chief devotional library.

The Master asked "Have ye not read?" with regard to Genesis, (Matt. 19.4); Exodus, (Matt. 22.31); Leviticus and Numbers, (Matt. 12.5); 1 Samuel, (Matt. 12.3); the Psalms, (Matt. 21.16), and we ought to have at any rate such a working knowledge of the N. T., as to be able to find at any time what we need in its pages.

"Search the Scriptures . . . which bear witness of Me," said Jesus. "Search and see." *John* 5.39 *and* 7.52. "Examining the Scriptures daily." *Acts* 17.11.

"And he read therein . . . from morning until midday" *Nehem* 8.3. "Sitting in his chariot he read" *Acts* 8.28.

John Chrysostom urged, "Take the Bible in your hands. Read the whole story, and bearing in mind the things which are clear, peruse again and again those which are dark and difficult. And if after frequent reading ye find not the sense of a passage, go to a brother more learned than yourselves. And should no man open to you that which ye seek, God Himself will surely reveal it unto you."

All that is being attempted in these present articles is to create appetite for Bible Study.

And so to-day, we take a peep into the Gospel called Matthew, composed to meet the needs of Jews, and showing Jesus as their King and Messiah. Christ here is shown to be of the line of David; the Gospel shows how He upheld the Law, taught as a Rabbi, and gives

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His teaching on Prayer, Almsgiving and Fasting, Matthew emphasizes the Jewish aspect of Christianity—"I was not sent but unto the lost sheep of the *House of Israel.*" This is the Gospel of the Discourses, and it is illuminating to read the Five at one sitting. They are (1) The Sermon on the Mount, (Matt. 5.6. and 7); (2) the Address on Discipleship, (10.5 to end); (3) the Collection of Parables, (13.3 to 53); (4) Lessons on Humility, Renunciation and Forgiveness, (chap. 18); and the Apocalyptic Discourses (24.4 to end of 25), and the chronicler rounds off each discourse with the same formula—"When He had finished . . ."

The book emphasizes the *Kingship* of Jesus. Note the Genealogy—the Story of the Magi, which is homage to a King; the Ten Parables (given only in Matthew) are all parables of a Divine Kingdom, and the closing words are kindly—"All authority is given unto Me, in heaven and in earth."

The book is preeminently the Gospel of the Kingdom, but let us not be mere "dippers," but really readers of the whole narrative. I supposed I knew my Bible, reading piecemeal, hit or miss, now a bit of John or Matthew, now a snatch of Genesis, certain chapters of Isaiah, certain Psalms (the twenty-third), twelfth of Romans, First of Proverbs—Yes, I thought I knew the Word! but I found that thorough reading was a different thing to do, and the way was unfamiliar when I read the Bible through. You who like to play at Bible, dip and dabble, here and there, just before you kneel aweary, and yawn through a hurried prayer; you who treat the Crown of Writings as you treat no other book—just a paragraph disjointed, just a crude impatient look. Try a worthier procedure, try a board and steady view; you will kneel in very rapture, when you read the Bible through.

Robert Louis Stevenson said of St. Matthew's Gospel, "I believe it would startle and move any one if they could make a certain effort of imagination and read it freshly like a book, not droningly and dully like a portion of the Bible."

Money, Money, Money!

By

REV. ERNEST FREMONT TITTLE

THE love of money is undeniably the root of all kinds of evil, "which some reaching after have been lead astray from the faith, and have pierced themselves through with many sorrows." But money itself —consider what that is. Here is a child who has developed rickets as a result of underfeeding. You place in the hands of his mother a certain amount of green currency, and lo, the weak and twisted limbs become straight and strong.

Here is a woman who has developed tuberculosis as a result of overwork and improper diet. Her physician tells you that if she remains where she is, she is doomed. You provide a few hundred dollars with which to transport her to a well-equipped sanitarium where all the conditions are in her favor, and she recovers.

What is money? Money is an Aladdin's lamp; it is a fairy wand; it is a form of power. With money you may build churches, and you cannot build or maintain them without it—churches, the very humblest of which will suggest to all who pass by that beyond the world that reveals itself to the senses is a world of spirit to which they may turn in hours of need and find courage and comfort and peace.

With money you can establish schools and colleges, and you cannot establish or maintain them without it—circles of light, centers of culture, fostering mothers of the intellectual and spiritual life. With money you may go to the ends of the earth with the illuminating, uplifting Gospel of Christ, or send a representative who will help lift a whole people out of superstition and selfishness into fuller life. Without it you can do neither one of these things.

We talk about adventure. Some of us confess to an insatiable thirst for it. Ought it not sometimes to occur to us that one of the finest opportunities for adventure that is offered us is the giving of money?

We talk about sacrifice. We like to imagine ourselves doing something really fine and heroic, saying with Luther, "Here I stand, I cannot do otherwise, God help me"; or with Bishop Hannington, "I have purchased the road to Urganda with my life"; or with David Livingstone, "May God's richest blessing come down on any man, American, English, Turk, who helps to heal this open sore of the world." Ought it not sometimes occur to us that an immediate opportunity to do something fine and heroic is always offered us in the giving of money? We may never have a chance to lay down our lives for Africa. We do have a chance to share the passion of men whose deeds have enriched forever the memory of mankind.

But paradoxical as it may sound, the one sure way to raise money for work at home is to raise money for work abroad. Once upon a time I became pastor of a church whose building was badly in need of repair, whose coal bill for two years past had remained unpaid, whose salary was hardly sufficient for its minister to live on, whose benevolent contributions had dwindled almost to the vanishing point, and whose congregation was conspicuous by its absence.

After being there a few months I came to the conclusion that what that church needed above everything else was a world vision. So I preached a sermon on foreign missions, and pleaded with the little handful of people who were present that morning to increase their missionary giving five-fold. Consternation was not only visible but audible. An appeal for the support of foreign missions when the church needed painting and the carpet needed repairing and there wasn't enough coal in the basement to last the winter months! It was madness—sheer madness.

But once and again in human history this kind of madness has removed obstacles which sheer sanity was unable to budge, and became a driving, conquering

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power which the gates of hell could not withstand. In this instance, too, it wrought a miracle. That little, discouraged congregation, the moment they lost sight of their own troubles and got under the burden of the world's trouble, discovered that their own troubles had disappeared.

Why? Seeking to save their life, they had lost it, but daring to lose their life for Christ's sake, they had found it.

Let's Know

By

BISHOP WILSON

SERMONS

BACK in the thirteenth centuring preaching had fallen largely into decay. There were churches in Europe wherein the Gospel was scarcely ever expounded for the benefit of the faithful. Perhaps it was partly because of ignorance on the part of the great body of the clergy and it was also due to a spirit of negligence. At that very time there were several sects known by the general name of Cathari (another form of the word "Puritan") who resorted to many strange and extravagant religious practices and who were making active inroads especially among the Christian people of southern France. For the particular purpose of counteracting these heresies St. Dominic assembled his Order of Preachers who were eventually nick-named Dominicans, tho that is not their official title even today. Their special business was to preach.

Back in the eighteenth century a fog of lassitude settled on the Church of England. Those were the days of the fox-hunting parsons when enthusiasm was considered to be a spiritual misdemeanor. Services were read in perfunctory fashion while preaching was scandalously neglected. Into this deadly atmosphere came John Wesley with his bands of itinerant preachers. Wesley was, of course, a priest of the Church and died in that office. His purpose was to stir the spiritual lethargy of the Church of England by earnest and persistent preaching.

Can it be that preaching is facing another critical condition today, tho of a different kind? It is not that the Church is sleepy and inactive for I thoroly believe the contrary to be the case. But I sometimes wonder if we are being talked to death. Maybe we are suffering from an excess of that which troubled the Church by its absence at other times. It is not only that preachers are preaching with diligent regularity, but it is also that secular socities are multiplying at an enormous rate and they all want speakers at their numerous meetings. A lot of people seem to think that the clergy are possessed of inexhaustible resources of eloquence and they are continually being asked to address a luncheon club here and a public meeting there—often on subjects they know nothing about and concerning which they cannot possibly have anything constructive to offer. Yet they are expected to make speeches and my brethren of the clergy will agree with me that a large part of the speeches are pure drivel—yet it is hard to refuse.

Now come some enterprising gentlemen who realize that the clergy are often put to it to meet these endless demands and still carry on their normal work. There is one concern in this country which periodically circularizes us with high-sounding advertisements of ready-to-preach sermons at a cost of so much each. Talk all you want to and avoid the mental strain of preparation. Moreover, if you are called on for an address for a special occasion for which they have not canned material ready for you, just let them know and they will make up a special one for you at a little higher cost. In a recent mail I received more of such come-on literature from staid old London. It tells me of six fine sermons called "God's Gramaphone or Our Master's Voice," and another group under the alluring title of "Photos on the Films of Time—ten wide-awake and live-wire sermons." There's a laugh in it, isn't there? For some of us there is also a heart-ache.

How One Parish Does It

An Unsolicited Item of News

"FOR two years now the Church of the Advent, Chicago, has taken 45 copies of THE WITNESS each week on the bundle plan. Mr. John Addison, the faithful sexton, stands at the church door before and after service with THE WITNESS, charging 5c per copy. Every few Sundays the Rector, the Rev. Gerald G. Moore, calls special attention to some article of great interest. Consequently Mr. Addison is sold out almost every Sunday and often cannot supply the demand. The congregations are reading church papers as they never did before. Furthermore, the Church has made $40.00 a year for the Organ Fund by this plan. Each quarter when the bill has been paid there has been over $10.00 surplus which has been applied to the Organ Fund. We commend this plan to other parishes."

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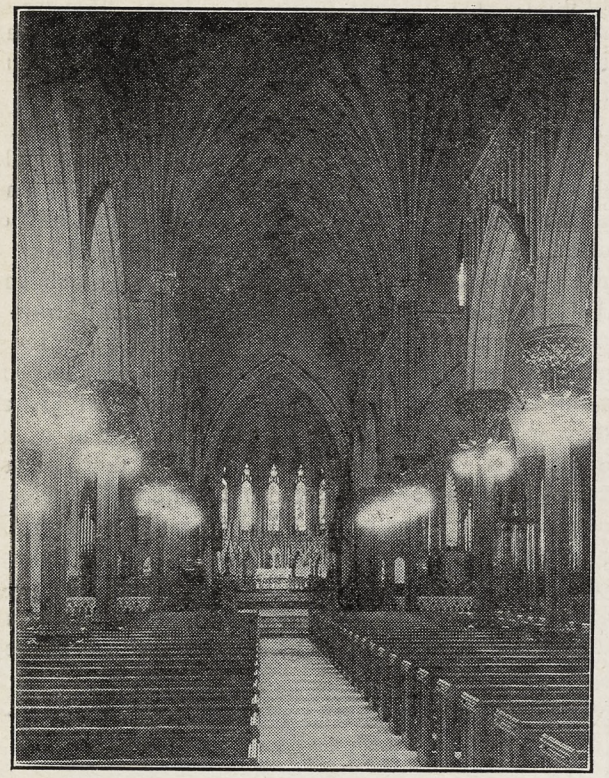

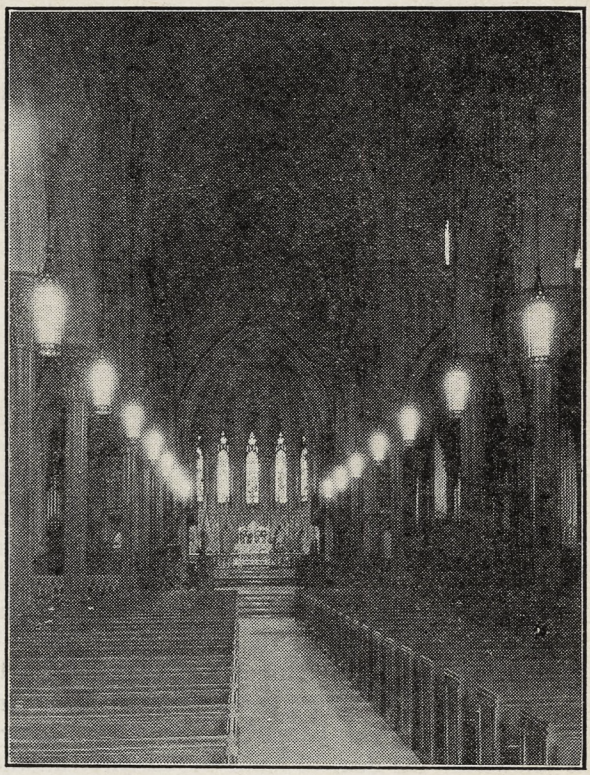

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

SILLY, you may say at first, to show you two pictures of the Cathedral of the Incarnation at Garden City, Long Island, presided over by Bishop Stires and Dean Paul Sargent. But a second glance will show you that there is really a very great difference in the two pictures. Whether you quite realize it or not the proper use of electric light is important in churches; so important that architects and lighting specialists have done a good deal of experimenting in recent years. The installation must harmonize with the architecture, the fixtures must be designed scientifically, and the illumination must meet the requirements of the services of the church.

In the picture on the left you see the old fashioned brass fixtures, mounted on columns and thus interfering with the architecture of the church, and also causing a decided glare. When these fixtures were installed the lamps available were of low candle power and gave a faint light. Hence many hundred units were required to light the church—"Coney Island" style. The result was a glaring and inefficient light, as well as an architectural liability.

The new installation, shown in the second picture, comprises a scheme of lanterns hung in two parallel rows on long chains from the main ceiling. It was found that the extreme regularity and orderliness of this method gave a quiet note to the interior. Two rows of fixtures, evenly spaced, run right across the transepts. The perspective lines pointing to the sanctuary thus created have a tendency to counteract the distracting influence which the transepts often have on the congregation.

The design of the fixtures has been so handled that there is a minimum amount of ornamental metal which obstructs the passage of light. At the same time the lantern presents a pleasing silhouette from all angles. The most novel part of this lantern is, however, in the distribution of light. While the lantern itself is perfectly symmetrical, it emits more light on the side facing the sanctuary than on the side facing the congregation. Consequently, the glass surfaces facing the people emit a very soft and pleasant light, while the light thrown towards the sanctuary is of ample strength to give a perfect reading light. In other words, the congregation looks with the light and, therefore, enjoys extreme eye comfort.

The advantage of looking with the light has been appreciated by military and naval leaders from time immemorial—the same principle is being used in art galleries, theatres and modern store windows. Even in our homes we more or less unconsciously apply this principle of illumination when we read by the light from a bridge lamp.

When one has seen this method of lighting in use in the cathedral and enjoyed the mellow atmosphere permeating the interior, one wonders why these simple means have not been used in our churches before. The only answer which suggests itself is that in this case local conditions have, perhaps, been ideal for the birth of a new idea, and that due to close cooperation between clergy, architects and engineers, the idea finally crystallized into an installation of outstanding merit.

Mayers, Murray and Phillip, architects of New York, had charge of the work, and the fixtures were made and installed by the Rambusch Decorating Company of New York. The entire installation was donated by Marie Smith in memory of her husband, Herbert Ludlam Smith.

* * *

They sure did have a diocesan convention down in Tennessee; all as a result of this quota business. The

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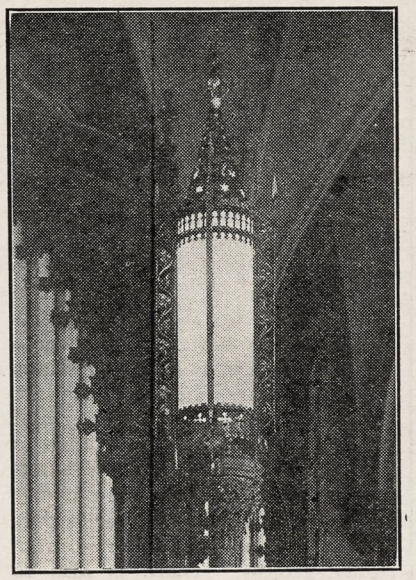
diocese, it seems, was $9,100 in debt on its 1929 payments to the National Council. Mr. Douglas Wright, treasurer of the diocese, was reading his report, when Bishop Maxon arose and suggested that Mr. Wright "tell the whole story." The treasurer then explained to the brethren that $8,000 of the $9,100 due the National Council he has paid to certain clergymen in the diocese whose salaries otherwise would have been unpaid. "If I had it to do over again," said Mr. Wright, "I would do the same."

Well sir, they spent the best part of two days trying to figure out a way to pay the National Council that $9,100 and not at the same time cripple the work in the diocese. First of all Bishop Gailor made a motion that the diocese borrow $10,000. Defeated. Then there was a motion that they close four churches and thus save cash. Defeated. Mr. W. B. Kyser, layman of Memphis, moved that apportionments be increased 15%. Overwhelmingly defeated. Then the Rev. Charles T. Wright of Memphis moved that all the clergy agree to a cut in their salaries. Bishop Gailor opposed this. Defeated. Then Mr. Wright suggested that they raise the money by subscriptions and started off with $100 himself. One or two others said they would give $100 if the motion was carried. But that motion was not put to a vote that first convention day—after all delegates have to eat and sleep.

Overnight apparently some of the folks did some figuring for in the morning the authorities said that it was possible to save some on work within the diocese and thus reduce the deficit. Bishop Gailor made a speech in which he said that the work of the diocese should go on unhampered, that the National Council should be paid in full, and that a campaign should be staged immediately in the diocese to raise the cash. Hurrah, it carried. So a committee was appointed and plans are now under way for the raising of the funds.

Well it was a lot of fun and excitement while it lasted, with several snappy debates. Bishop Maxon, for example, used the word "embezzlement" in referring to Mr. Wrights action in paying diocesan clergy instead of sending money to the National Council. As a result the daily papers headlined "Bishop Maxon Accuses Aide as Embezzler." A committee had to be appointed to draw up a statement to put the newspapers straight on this—all done jestingly it seems.

Then Dean Noe jumped on the Rev. Walter Whitaker of Knoxville who had made a motion that the diocesan pledge to the National Council be reduced from $29,000 to $5,000. Said



THE LANTERNS
In Garden City Cathedral

the Dean: "Dr. Whitaker was a delegate to the last General Convention and voted to accept this increased apportionment. Now he comes back to us and asks us to repudiate it." But the Knoxville rector was soon on his feet to explain that he had always opposed the quota imposed on Tennessee as being too high. Well, it all came out right, ending with a prayer meeting and a meal. Only at the meal several of the members of the women's guild who were the waitresses objected very much to waiting upon a priest whose skin was a different shade than their own. But even this little rumpus was settled peacefully when a clergyman's wife said that if two Bishops could eat with the colored man she did not in the least mind serving him—and she did. It ought to be said that the woman who objected most to serving the negro priest was a New Yorker.

* * *

Will you please read the request printed in the box on the tenth page? Thank you.

* * *

While the diocese of Tennessee is figuring on ways and means of raising several thousand dollars for the National Council, the department of Christian Social Service is spending a considerable chunk by bringing to Washington eighteen working men for the purpose of discussing the relationship of the Church to industry. There were miners there, and carpenters, printers, machinists, textile workers, engineers, hosiery workers, railroad men and painters, brought together by Dean Lathrop from several states. They discussed their problems all day on Sunday, the 26th, formed an organization which they call the Industrial Fellowship of the Episcopal Church, and issued a statement in which they say that industry must be the concern of Churchmen, that the displacement of men by machines is something to be concerned about, that there is a lot of unemployment, that the rapid industrialization of the South is a problem. They go on to say that labor cannot solve these problems alone; neither can employers, but if both get together, as Christians, everything will soon be all right. The chairman of the meeting was Mr. Spencer Miller, Jr., part time consultant on industrial matters to the National Council.

* * *

The Church and Modern Morals is the interesting subject to be discussed at the tenth annual institute of the Church Mission of Help, to be held at Grace Church, Utica, N. Y. The speakers include Bishop Fiske, Bishop Coley, Dean Lathrop, Benson Y. Landis, secretary of the Country Life Association, Dr. Richard H. Hutchings, Utica State Hospital, Dean Richardson of the Albany Cathedral, and Dr. Charles H. Johnson, director of social welfare for the state. Other subjects of course are to be discussed also, including the rural situation, the purpose and practice of the CHM, dealing particularly with its psychiatric and its spiritual approach.

* * *

Bishop Manning consecrated St. Mary's Church, Mohegan Lake, N. Y., on February first.

* * *

The diocese of Alabama met in convention January 22-23, with Bishop McDowell and the Rev. David R. Covell, new field secretary of the National Council headlining. The diocese not only lived within its income in 1929, said a report, but entirely wiped out a standing deficit. The diocese is also planning to erect a church centre at Montecallo, the home of the state women's college, already having completed the church plant at Auburn, the seat of the Polytechnic Institute. The work of the various church organizations was presented both to the convention and to the Woman's Auxiliary. A banquet was served at the Advent at the opening of the convention, with the Rev. Charles Clingman as toastmaster, and addressed by the Bishop, the Rev. R. A. Kirchhoffer of Mobile, and the Rev. Bland Mitchell of Birmingham. An informal conference of the clergy, led by the Bishop, was held the day before the convention.

* * *

Here is a short article, written by Mr. Lewis B. Franklin, treasurer of the National Council, which may cheer you up a bit:

"For loyalty, energy, devotion and sacrifice the record made by the

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Episcopal Church in the closing days of 1929 cannot easily be equalled. We notified you on December 5th that there was due in the final month of the year, on the amounts the dioceses told us to expect, the enormous sum of $895,263, or more than thirty per cent of the yearly total. The Church collected and sent to us every cent of the $895,263, and $10,853 over for good measure. For the first time under the "Pay-as-you-go Plan," we have had a 100 per cent collection record. This was the Church's magnificent response in the face of financial difficulties and business depression, an affirmative answer to our Lord's command, "Seek ye first the Kingdom of Heaven." Out of 98 dioceses and districts to which quotas were allotted, 38 paid 100 per cent or more of the quota and 80 paid all or more than they told us to expect. The deficiencies of the other 18 were more than made up by the fine overpayments of many. As a result of this glorious achievement our books for 1929 will be closed with all bills paid and a substantial balance carried over into 1930 to help prevent any cut in appropriations to the mission fields."

* * *

The Rev. Henry Wise Hobson, rector of All Saints' Church, Worcester, Mass., was elected Bishop Coadjutor of Southern Ohio on January 29th.

* * *

The Rev. Carrol M. Davis of "281" was the preacher at the Convention of the Missionary District of West Texas, held at Saint Andrew's, Amarillo. The reports of the various diocesan departments and of Bishop Seaman showed the church in the district to be in a gratifying condition.

* * *

Will you help introduce THE WITNESS to a lot of new people this Lent by taking a Bundle, if you are a rector, or urging your rector to do so if you are a Layman or Laywoman. The box on this page tells you more about it. We will greatly appreciate your help. The series by Studdert-Kennedy, I assure you, deserves your co-operation.

* * *

The diocese of Kansas has lost one of its most distinguished clergymen in the death, on January 15th, of the Rev. Otis E. Gray, rector of St. James, Wichita. Ordained in 1907 he served for a year in New York and then went to Vancouver, Washington, where he remained until 1912 when he was called to Trinity, Atchison, Kansas. In 1918 he enlisted as a chaplain, was in the offensive of the Argonne, and was there gassed, which eventually resulted in his death. He became the rector of St. James in 1920, then a tiny parish with a few loyal parishioners. Today it is one of the strongest parishes in the diocese, with an annual budget of $20,000, housed in a beautiful Indiana limestone church and parish house. The funeral service was conducted by Bishop Wise with the assistance of seven clergymen.

A REQUEST

THE management of THE WITNESS will greatly appreciate it if those planning to take a Bundle during Lent place their orders at once. The feature articles are to be a series, commencing in the issue of February 27th, called "Jesus the Prophet, His Message for the World Today". The author: the Rev. G. A. Studdert-Kennedy, whose work is known to all our readers, and to Christians the world over. These are the last articles from this great writer and we feel fortunate in being able to present the series to WITNESS readers. Questions accompany each article, making the series particularly appropriate for Lenten Study groups. There is also to be a series of three articles on "Silence", written by Dr. John Rathbone Oliver, and the regular contributions of our editors. The price for Bundles for Lent: ten copies for each of the eight Lenten Numbers, $3.20; twenty-five copies, $8.00; fifty copies, $15.00, with ten per cent reduction on these prices for cash with order. It will be a great help if we can have your order by the 15th.

* * *

Bishop Moore of Dallas and Dr. Cameron Davis of the National Council were the guest speakers at the convention of Oklahoma, held January 22 and 23 at Oklahoma City.

* * *

Rev. Robert F. Lau, secretary for foreign born, addressed the Newark, N. J., clericus on the work of that department at a meeting held at Grace Church, Jersey City, January 27th.

* * *

Bishop Rowe of Alaska is a headliner at the Convention of the diocese of Colorado to be held in Denver, February 11-13. Others who will address the convention are Bishop Deane of Scotland, Miss Edna Eastwood, who is a worker for the National Council among isolated church people, and the Rev. F. L. Burrows, student pastor extraordinary of the State University of Iowa.

* * *

St. Peter's, Westfield, New York, celebrated its 100th anniversary on January 18-20th. There was a banquet with Bishop Ferris, Bishop Overs and the rector, the Rev. H. D. Baldy. Then on Sunday there was a large confirmation class presented to the Bishop and an inspiring address by the Bishop of Erie, Dr. Ward, who urged his listeners to apply the principles of their religion to all life, economic and international no less than personal.

It was in this parish that William H. Seward, secretary of state under President Lincoln, served as a vestryman.

Several fine memorials were dedicated during the anniversary celebration.

* * *

St. James Church, New York, had a triple anniversary last Sunday; the 120th anniversary of the founding of the parish; the 31st anniversary of the consecration of the present edifice, and the 5th anniversary of the rededication of the present reconstructed church. Bishop Freeman of Washington was the preacher in the morning and Bishop Larned of Long Island in the afternoon.

* * *

The Brotherhood of St. Andrew is holding regional conferences in different parts of the country, one being scheduled for this week in Indianapolis. The chairman is Mr. Irwin C. Johnson of Detroit, director of Boy's work in the diocese of Michigan. Others on the program: Bishop Gray, Bishop Abbott, Rev. Philips Osgood, Rev. H. H. Lumkin, Rev. Herman R. Page, Rev. Humphrey Dixon, Rev. Otis Jackson, Mr. George C. Kubitz, Mr. Leon Palmer and Mr. H. Lawrence Choate, who is the president of the organization.

* * *

Some weeks ago, you recall, the Rev. Charles Stanley Mook, set up in the chancel of Trinity, Seattle, a reproduction of a small Alaskan Mission. It was Alaska night and he thus brought the subject home to his people. Last Sunday it was the Philippines, so in front of the south transept was a large and striking reproduction of a native thatched dwelling, lighted as though by brilliant sunlight. The choir was composed of young men from the Philippines, and the address was given by a gentleman who had formerly resided there.

* * *

Bundle Orders for Lent should be in THE WITNESS office by February fifteenth. Won't you place your order now, please.

* * *

The convention of the diocese of Maryland was held at the Church of the Prince of Peace, Baltimore, January 22-23. There was a memorial

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service to Bishop Murray, the Rev. Arthur C. Powell and Mr. Edward Guest, speakers. At the Wednesday evening session Dr. Arthur B. Kinsolving spoke on missions, the Rev. S. T. Steele on Social Service and the Rev. B. B. Lovett on Religious Education.

* * *

Fire destroyed the new dormitory of St. Mark's School for Indian children at Nenana, Alaska, January 23. The building was less than a year old, and is covered by insurance.

* * *

The late Mrs. Annie Honan of La Grande, Oregon, whose gifts made the fine church and parish house in that town possible, willed the sum of $50,000 to the parish for its maintenance. She also willed $35,000 to the Roman Catholic Bishop for the erection of a hospital in La Grande.

* * *

The council of the diocese of Texas was held in Beaumont, January 17-21—conventions are real events in that part of the country, spreading over several days. Connected with it were conventions of the Woman's Auxiliary, Young People's Convention (they have a real life Service League in that diocese), and the Daughters of the King. In addition to Bishop Quin, who always supplies the chief inspiration at these diocesan affairs, there were a number of visitors from outside the diocese; Rev. John Hart of the University of Pennsylvania, Miss Edna Eastwood of the National Council staff, and the Rev. Harry L. Virden of Oklahoma.

* * *

The diocese of Rhode Island has a functioning social service committee. Among other things they maintain an employment bureau to which church men and women, out of employment, can turn for aid.

* * *

Mrs. Harper Sibley was a speaker at the annual meeting of the Woman's Auxiliary in Rhode Island, which met on January 16th at All Saints, Providence. She spoke on the Jerusalem Conference which she attended. Incidentally an article is to appear in THE WITNESS shortly on the Significance of the Jerusalem Conference, written by Bishop McConnell, who with Mr. Tawney, was an outstanding leader at this great conference.

* * *

Bishop Strider of West Virginia recently conducted a preaching mission at Grace and Holy Trinity Church, Richmond, Va.

* * *

The Rev. Lloyd S. Charters, rector of Emmanuel Church, Norwich, N. Y., was the official representative of the Episcopal Church at a number of conferences on evangelism, held during January in several New England cities.

* * *

A memorial service for the late Bishop Sessums of Louisiana was held at Christ Church Cathedral, New Orleans, on January 26th, the preacher being Bishop Gailor of Tennessee.

* * *

Our country owes a debt of gratitude to Judge Warren B. Burrows of New Haven for stating with accuracy and perfect charity the issue that the recent denials of citi-

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zenship to conscientious objectors against war have raised.

Judge Burrows was ruling upon the application for citizenship of Douglas Clyde Macintosh, Dwight Professor of Theology at Yale University who on June 24, 1929, stated to the U. S. District Court that his allegiance was first to the will of God and that he would bear arms only in a war which his conscience justified. The Federal examiner John F. Davis advised against granting citizenship. Judge Burrows on January 9, 1930, rendered a decision supporting the recommendations of John F. Davis and stating in unmistakable language that because Douglas Clyde Macintosh considers "his allegiance to be first to the will of God," he is "not attached to the principles of the constitution of the United States" and can not become a citizen.

We do not believe that Secretary Davis's method of selecting American citizens is representative of the spirit of our country or of its institutions. The entire world will watch the progress of the Macintosh case clarified as it is by the decision of Judge Burrows until the Supreme Court has ruled whether a United States citizen may put the will of God first or no. Where God is not first, He is not God. Can it be that the United States Government will follow Russia in declaring for atheism?

* * *

According to the Moscow correspondent of the United Press, the observance of Christmas in Russia (which fell on January 6 according to the Julian Calendar) was marked by amazing contrasts. In spite of the anti-religious campaign carried on by the government, including the taking over of many churches for secular uses, millions of worshipers are reported to have gathered in the churches on Christmas Eve, in accordance with the custom of many generations. Outside many of the churches, thousands of other Russians were making anti-religious demonstrations and even setting off fireworks at the doors of the churches.

On Christmas Day, according to an Associated Press correspondent at Moscow, thousands of atheists marched through the streets in a procession headed by a black hearse carrying the "corpse" of religion. Miniature models of churches and synagogues were also carried through the streets and burned at a special ceremony.

* * *

The Rev. John McGann, missioner, was the preacher at a service for acolytes from parishes throughout New England, which was held at the Advent, Boston, last Sunday.

* * *

In all the churches of England prayers were offered last Sunday for the success of the London Naval Arms Conference following an appeal by the Archbishop of Canterbury and the Free Church leaders. The prayers for peace will continue in the churches as long as the conference is in session.

A solemn warning to the statesmen of all the naval powers was uttered from the historic pulpit of Westminster Abbey by Dr. E. A. Burroughs, Bishop of Ripon.

"If after the signing of the Pact of Paris the great naval powers, with every motive for reducing their expenditure on armaments and knowing what their effects in the past had been, yet find themselves unable to do so, it will obviously mean only one thing: they may as well proclaim the pact to be the scrap of paper which the cynics always say it is," he declared.

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triumph of skepticism just when in every direction what this age needs is a return of faith. After such a confession of mutual suspicion and the insecurity which suspicion breeds, every subsequent effort at disarmament will be handicapped and secretly, if not avowedly, we shall drift back to the only alternative policy—one which the late war so exploded—that of keeping peace by preparing for war.

"And then, when the war we shall have asked for comes, it will mean the end of what men call European civilization, not so much because of its intrinsic horribleness but because the nations will go into it disillusioned, despairing and secretly ashamed."

* * *

Almost every parish in the Church has within its borders foreign-born people or their children. To help the young men now in seminaries to understand these people, many of whom find the Episcopal Church their spiritual home in this country, faculty members from seven seminaries went to a four-day conference in Washington, late in December, where they met with leaders belonging to foreign Churches, including two Greek clergy, now doing graduate work in two of our seminaries, our own Church leader in Scandinavian work, Dr. Hammarsköld, a distinguished Russian Churchman, formerly in the Russian army, one of our Italian clergy, and a Christian Jew, head of a Lutheran Mission. The conference officially endorsed the National Council's Foreign-Born Americans Division for its "skilful aid" in all this work, "its thorough knowledge and wise leadership."

* * *

Several rectors of Long Island have signed a circular letter calling the attention of their brothers in the diocese to the fact that the prayers and services contained in the "Gray Book" have been authorized for occasional services in the diocese. The Gray Book had its origin at Liverpool Cathedral, and is the work of a number of distinguished English clergymen, including Canon Dwelly, who recently lectured in this country under the auspices of Berkeley Divinity School. "We believe", say the signers of the letter, "that this book expresses a fresh and vital spirit in Christianity today." It is published by the Oxford University Press, England, and may be purchased in quantity for 26c a copy postpaid. The letter was signed by The Rev. J. Howard Melish, Rev. George P. Taylor, Rev. Robert A. Brown, and Rev. C. Lawson Willard.

* * *

The Committee appointed by General Convention to determine the amount of the Advance Work Program of the Church for the triennium 1929 to 1931 inclusive, allotted to the American Church Institute for Negroes $405,000 of the total sum. This action on the part of the Committee of General Convention was afterwards approved by the National Council.

After careful consideration the Board of Trustees of the Institute distributed the $405,000 among the following schools:

The Voorhees Normal and Industrial School, Denmark, South Carolina....	$200,000
Hoffman-St. Marys School, Mason, Tennessee	125,000
Bishop Payne Divinity School, Petersburg, Va...	40,000
St. Paul Normal and Industrial School, Lawrenceville, Va.	40,000
Total	$405,000

Following the inspiring example set by the Dioceses of Chicago, Ohio, North Carolina and Virginia in the last triennium, the Diocese of Massachusetts has accepted $50,000 as its share in the Building and Equipment Program at the Voorhees Normal and Industrial School, Denmark, S. C. The three Virginia Dioceses have duplicated the example set by Virginia last triennium by taking $20,000 towards the Building and Equipment Program at the Bishop Payne Divinity School, Petersburg, Virginia. Other Dioceses, including Rhode Island, East Carolina, Washington, and several others, are now considering taking a building or a part of a building, or the equipment, in one of the schools above mentioned.

Says Spencer Miller, consultant on Industrial Relations of the National Council: "The first thing to remember in discussing the problem of industrialization of the South today is that the southern problem is not localized and sectionized. It is an American problem. It is the concern of all the people. It is upon the hearts and the consciences of all of us. It is not the sole responsibility of any geographical section of our country; it is our problem."

* * *

Sailors visiting Newport, R. I., from now on will be heard in praise of the beautiful new building of the Seamen's Church Institute, dedicated late in January, the gift of the Misses Edith and Maude Wetmore in memory of their father. The sailors will find, in the name of the Church, a real home to enjoy between their perilous journeys on the cold and stormy seas, for that port receives many fishermen, lighthouse and lightship keepers, coast guards and others who know the rougher side



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of sea life. The Rev. Roy Magoun is superintendent, which official term does not describe his manifold and fatherly activities.

* * *

One of the largest dry goods stores in Ottawa, Kansas, has been using its windows over the week-end to display the work of the various local churches. Grace Church, when its turn came, had a fine display, including historical pictures of the early Church in this country, and of General Convention, Bibles and Prayer Books, Kansas Bishops, diocesan institutions, and many present-day aspects of Church Life.

* * *

Mrs. Edgar H. Williamson, active churchwoman of Pennsylvania, has gone to Oklahoma as visitor and teacher in the field of religious education.

* * *

Rev. Thomas Worrall of Lewistown, Pa., and Rev. A. G. van Elden of Sunbury, Pa., have been appointed examining chaplains of the diocese or Harrisburg. Others are the Rev. Edward M. Frear of State College and Rev. Harry D. Viets of Carlisle, the chairman.

* * *

Social service in the parish is promoted by special committee in at least eight parishes in the Diocese of Newark. They are working on a program suggested by the diocesan Social Service Department, and what they have accomplished in quiet ways takes too much space to tell, chiefly in spreading sound information about social problems and co-operating with community social agencies.

Dr. Patton, director of the Institute, says, "We trust that the Dioceses which take part in the Advance Work Program of the Institute for this triennium will give the name of their Diocese to the building they select. We now have the Ohio Building at Fort Valley School, Bishop Cheshire Building at St. Augustine's College, the Chicago Building at St. Paul's School, and the Academic Building at the Voorhees School will be known as the Massachusetts Building.

"We hope to have a Rhode Island Building, a Long Island Building, a Washington Building and an East Carolina Building, and that all of the great dioceses at least will be so memorialized as the work goes forward.

"The whole Church will be pleased to know that the General Education Board (Rockerfeller Foundation) has again come to our assistance in the program for this triennium by pledging $66,666.67 towards the $200,000 Building and Equipment Program at the Voorhees School."

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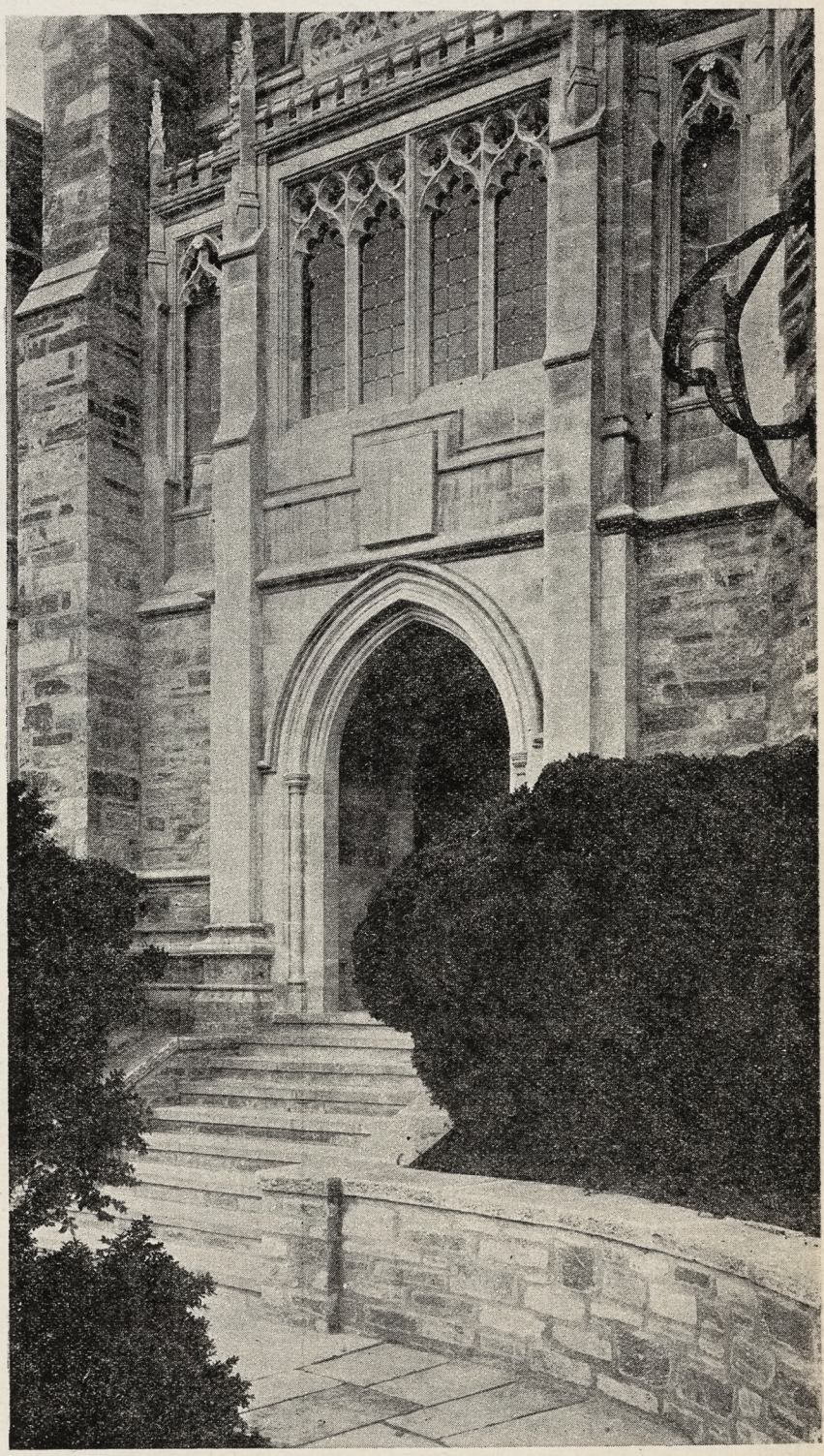

Front entrance, College of Preachers, Washington Cathedral. The carved stone of the entrance is Indiana Limestone.

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The WITNESS

CHICAGO, ILL., FEBRUARY 13, 1930

AN URGENT REQUEST

from the

WITNESS MANAGEMENT

THERE has been mailed to each clergyman of the Church, not already taking a Bundle, an announcement of articles that are to feature the eight Lenten numbers of this paper. We start with the issue of February 27 a series by G. A. Studdert-Kennedy, "Jesus the Prophet, His Message for the World Today" which will run continuously through Lent. This unusual series has been adapted to study groups. There will be three articles on "Silence" by Dr. John Rathbone Oliver; an article on the "Significance of the Jerusalem Conference" by Bishop Francis McConnell; and articles regularly by Bishop Johnson and the rest of our staff. A prepaid postal was enclosed with the announcement. If you have not already done so will you please mail that card at once? Have THE WITNESS on sale at the church door at all Lenten services: use the series by Studdert-Kennedy in discussion groups.

THE MESSAGE OF THE WEEK

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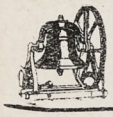

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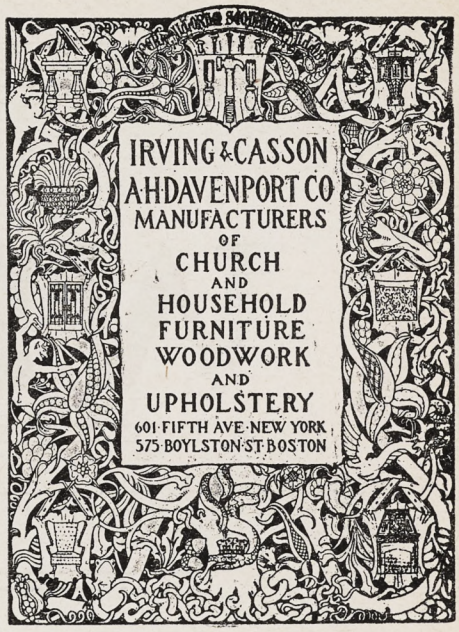



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THE WITNESS

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THE SILVER GOBLET

A Brief Story for Children

By

LEWIS DUTTON

HURRIED footsteps came clattering up the winding stone stairway, then the door of the turret room burst open, and a boy entered.

"Great news, Cyril!" he cried breathlessly. "Earl Cedric has now chosen the knights who will sail with him when he goes to the Holy Land."

Cyril, who was mixing colours for illuminating the leaves of a Bible that lay on the table in front of him, looked up from his task.

"And what then?" he asked, seeing by his friend's excitement that something lay behind this piece of news.

"He has chosen me—yes, *me*—to be his squire!" replied Derek, drawing his sturdy young figure up proudly.

"I wish he'd take me too!" cried Cyril, longingly.

"*You*!" exclaimed Derek, with a laugh. "Why, you're much too weak and ailing to stand the hardships of the journey, let alone fight the Saracen when we get to the Holy Land."

Cyril did not reply, but went on mixing his colours in silence for a few moments; then, "I don't seem to be much use in the world at all," he said bitterly.

"Oh, yes, you are," replied Derek, with a rough attempt at consolation, seeing the look of disappointment that swept across his companion's delicate face. "Friar John says you do this illuminating better than he can now."

"But that isn't doing anything for Earl Cedric," objected Cyril. "I want to do some service for *him;* and I'm sure I could if only he'd let me join the Crusade."

"No, Cyril, this work is more suitable for you than fighting battles," said Derek, looking with admiration at the beautiful design that his friend had begun to trace on one of the pages of the Bible.

But Cyril's heart was sore, and when Derek had left the room, he impetuously pushed his work away, and turned his thoughts to the forthcoming Crusade. "If only I could ask Earl Cedric himself, he might let me go," he muttered to himself, and then added hopelessly, "but I'm not likely to get the chance to ask him."

Cyril's chance, however, came that very night when he stood beside his master's chair at supper time. His thoughts were still busily occupied with the all-absorbing subject of the journey to the Holy Land, and he quite forgot to fill the silver goblet from which Earl Cedric drank.

"Methinks I shall have to go thirsty all night, Sir Page, if those thoughts of yours wander away much further," cried his master.

Cyril hurriedly filled up the goblet.

"What were you dreaming about, boy?" asked Earl Cedric.

"The Crusade, sire," replied Cyril; then seeing his master in such a kindly mood, he added quickly, "Let me go with you to the Holy Land, sire."

"And what should I do with a weakling like you?" asked Earl Cedric.

"I can be your page in the Holy Land just the same as I am here in England, sire," replied Cyril eagerly.

"No, boy, it needs a sturdier body than yours to fight the Saracen. You must be content to stay at home and help Friar John to mix those wonderful colours he uses."

"But, sire, I want to do some service for *you,* not Friar John," persisted Cyril.

Earl Cedric smiled as he looked at Cyril's earnest face, then he pointed to the silver goblet. "See, my cup is dull—it must have been polished by lazy hands, so now I will give it into your care to keep bright for me."

Cyril turned away in disappointment. To be given such a small task as merely polishing a silver goblet, when all the time he was longing to do some great service for the master whom he loved and admired with a boyish ardour. But in spite of his disappointment, he put his best efforts into the task; and never before had the goblet shone so brightly as it did under his care.

Now among Earl Cedric's retainers were some who had false hearts; and they plotted to kill their master, and seize the castle for themselves.

"To-night, at supper, I will stand behind Earl Cedric's

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chair; and when he raises his goblet to drink, I will stab him in the back," said Manfred, the ringleader of the plot.

So that night, when the feasting was at its height, and everybody too busy talking about the approaching journey to the Holy Land to notice him, Manfred slipped quietly behind his master's chair. To his guilty mind, the minutes seemed to pass very slowly, but at last Earl Cedric raised the silver goblet to drink. Instantly Manfred's dagger flashed into the air, but before it could descend, his master sprang up, and turning swiftly, seized the traitor's wrist and wrenched the weapon away.

When Manfred and his followers had been led away prisoners, Earl Cedric turned to the loyal knights who had risen from the table and rallied round him when they saw his danger. "My friends," he cried, "it is to the youngest of my pages that I owe my life this night."

"But, sire, 'twas you yourself who caught Manfred's wrist and prevented his dagger striking home," exclaimed one of the knights.

"Yes; but still it is my little page here who has saved my life." The earl laid his hand on Cyril's shoulder, and continued: "When I asked you to keep my silver goblet bright and polished, you were disappointed that I had given you no greater task—weren't you, boy?"

"Yes, sire," Cyril admitted. "It seemed such a small service to do for you."

"And yet, in doing it conscientiously, you have rendered me the greatest service in all the whole world, for it was in the polished surface of the goblet, when I lifted it to my lips to drink, that I saw the reflection of Manfred raising his dagger. If you had been lazy over your task, and the goblet had been too dull to show a reflection, that dagger would now be in my heart."

* * *

To each one God gives some task to do for Him. To Mary, it may be the task of helping mother when school is over—to Bob, it may be just the task of giving up a bit of his play-time to help father dig over the garden ready for seed time; or it may be a real difficult task. But whatever it is, whether great or small, do it willingly and cheerfully, with your very best effort, remembering always that it is not the measure of the service itself, but the way you *do* it that matters most in God's sight.

Bishop Anderson

An Editorial by

BISHOP JOHNSON

"GREATER love hath no man than this, that a man lay down his life for the brethren."

Bishop Anderson was well aware of his physical condition when his brethren asked him to accept the primacy of the Church. Many of those who voted for him had grave misgivings as to his ability to stand the strain, and yet were anxious that he be tendered the honor. Under ordinary circumstances he could have accepted the honor of an election and declined the responsibility of acceptance, but his election came at a time when it seemed doubtful whether any bishop could receive the constitutional majority required. His election was the spontaneous recognition of his ability, his character and his fitness for the place. Under these circumstances he did not falter nor question that his election was the will of God.

He entered upon his duties cheerfully and with enthusiasm. He felt that the duties were great, but that he could rely upon the support of his brethren. And such was the case. It was a great relief to him that Bishop Burleson was willing to carry the burden at headquarters and that he found a sympathetic attitude and willingness to help on the part of all the heads of departments.

But the insidious disease had progressed further than any of us imagined. He died at his post, and in his delirium carried on his mind and his heart the responsibilities which he so keenly felt.

He was like an officer of the army sent into a place of great danger to life; accepting the burden regardless of his physical health and giving to it all that he had to give.

It was said at the time of his election by those who knew him best, that we ought not to have imposed this burden upon him. Possibly not. Especially those of us who were only too well aware of his condition. Perhaps the enthusiasm of the hour blinded some of us to the ultimate consequences of the act. No one knows just how far the added duties may have hastened the end. But in the last analysis there are spiritual values in sacrifices which cannot be determined by the dictates of worldly prudence. Life and death are not the same thing to a Christian that they are to men of the world. We believe that these things are in God's hands and that if God wills to call his shepherds home, His will be done.

I knew the Bishop of Chicago, admired and loved him. I think that I knew his mind and heart well enough to know that no considerations of personal safety would hold him back from the course of action that his conscience had approved. He believed in the sacrificial character of religion. He would have offered himself, his soul and body to be a willing sacrifice, if it were to have ended at the stake.

A true sacrifice is that which costs us much to give and which has a real value in the eyes of Him to whom it is given.

Who can tell the spiritual value of this sacrifice to the Church which he loved and to the Master whom he served.

Somehow, now that the drama is ended, how could one wish it otherwise. As between years of helpless invalidism and weeks of joyous service I am sure, were the soul of Bishop Anderson to speak, it would be in exultant tones that he has been permitted to reach the highest peak of honor and affection from the homage of those who loved Him, and that he had been called

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by his dear Master to this conspicuous finale of faithful service.

May he rest in peace and may those who knew and loved and trusted him find their consolation in the fact that he fought a good fight, that he finished his course, that he kept the faith, and that he has won the crown of righteousness which the Lord, the righteous judge, has it in His power to give.

In the loss of Bishop Brent, Bishop Murray, Bishop Tucker, Bishop Sessums, Bishop Morrison and now Bishop Anderson, we are indeed bereaved. But we are also thankful to our Heavenly Father for the services that they have rendered us.

Surely a Church which can produce such men is not devoid of God's heavenly grace.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

AUCTION BRIDGE

BRIDGE is a truly fine game. The factor of skill is predominant. There is an element of luck, or chance, in the original distribution of the cards, but that is inevitable. Chess and checkers are the only games that come to my mind in which the element of chance is eliminated, and all depends upon the skill of the player. But in bridge there is an intellectual pastime of a high order.

Bridge, however, is a pastime, not an occupation. When it becomes a pursuit, it has its dangers, as in all other pastimes.

There has arisen an epidemic of "benefit bridges." You know the procedure. Your mail brings you an invitation to take a table at a benefit bridge for the purpose of providing left-handed monkey wrenches for impecunious ambidextrous mechanics. Four tickets are inclosed, and a return envelope. You have two alternatives. You may send a check, or else you may offend the person to whom last year you appealed for a donation to provide ear-muffs for jazz-hating diners in restaurants.

Now bridge as a social pastime, and bridge, which is a combination of Work and Jessie James, are two different matters. And the Church is exposed to this infection, and may suffer some injury thereby.

I am not opposed to a "benefit bridge" for a benefit charity when the price of the ticket is equivalent to the responsibility of the participant toward that charity. It is rather pleasant to have so many charitably disposed people spend an afternoon together, each doing his full duty. It is good discipline too. It requires concentration to play a good hand when "dummy" at the table on the left is describing the new styles, and "dummy" at the table on the right is rehearsing what Mrs. A. heard at Mrs. B.'s, who brought the news from a beauty parlor.

When it comes to having "benefit bridges" for the major objects and purposes of the Church, I am absolutely opposed to it.

My first reason is that it is lacking in dignity. I should not like to visit New Haven to see the historic Yard, and to find a peanut stand operating there, with the sign, "For the benefit of Yale University."

I am opposed to "benefit bridges" for major Church responsibilities, because they levy toll upon persons who have no possible interest in the object for which they are given.

I am opposed to them because they weaken the sense of responsibility in the persons who are urged to participate. Our missions and our churches are a primary responsibility and demand our thought, service and money. If we give the impression that they can be supported by devices and pastimes, instead of by effort, sacrifice and generous stewardship, we shall fail to upbuild the only proper attitude toward missions and churches.

I am opposed to them because they heighten the impression that missions and churches are the concern of women only. We are doing scant justice to men unless we recognize that they are willing to share generously in maintaining the major obligations of Churches. But man must be shown the value of the work. I believe that a man would rather give ten dollars directly toward a purpose in which he had been intelligently informed, than to buy a fifty cent ticket to a benefit for no other reason than that it was embarrassing to refuse the request.

I will admit that there are minor needs, in churches in which all members have an equal responsibility, which may enjoyably be met by socials, and bazaars and other affairs of the sort. These occasions promote friendliness, and brighten up our work.

But the major needs must be met by the generous and intelligent responsibility of the people, or in the end the church will suffer.

Reflections

By

ROSS R. CALVIN

TO THE Crib in Bethlehem the Magi came, and they went away satisfied; and the shepherds came, and they went away satisfied. Now the Magi were the intelligence—though probably not the intelligentsia—of the time; the shepherds were the "hill-billies." The Magi no doubt dreaded in secret the opinion of their sophisticated colleagues; yet they dreaded still more the infinite, weary sterility of their blasé world. "Life," said intelligence, "is but a poor medley of tears and laughter, comic when not too sad, but at best meaningless, without justice or any discoverable destination." Intelligence—unaided—always talks so. It is impotent, and it knows its impotency; and that knowledge leads straight to despair. Being without the leaven of faith, it ends in that somber view of life which we learned in war-time to call "defeatism."

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The peasant type of mind—what is it? Perhaps it can best be understood by its slogan, "Everyone for himself." Suppose, for instance, that Lindbergh, instead of devoting himself to the advancement of man's mastery of the air, had elected to "get his" by cashing in his movie contracts. That would have been the instinct of a peasant mind, the triumph of what is ordinary over what is magnanimous, magnificent. Says the peasant, "He that loseth his life—loseth it." To the skeptic's mind, existence is a mournful disillusionment from which one at length turns willingly away; to the churl's mind, it is a scramble of beasts at the feeding trough.

In some glorious way there at the Crib, unaided intelligence and unaided instinct received the inspiration of Faith. "Peace, good will to men!" The sublime thought gave to both intelligence and instinct a purposeful direction, a new dynamic. God's peace to men—here was a goal to work for, one which could cure the cold sterility of the skeptic, and soften the inhumanity of the churl. Already implied in that injunction to good will was the long, slow labor of developing a system of just law by which men could dwell side by side in a society becoming increasingly humane; a system of just government which would forever abolish tyranny, and give to the governed equality of opportunity, a commonwealth of the nations in which each could pursue in a warless world its own material and spiritual destiny. Though the Magi and the shepherds could not foresee the multiform unfoldings of the divine plan through future ages, they were conscious that the labor for God's peace among men would henceforth fill their lives. And they went away satisfied.

And still that labor can fill men's lives—and it alone.

Let's Know

By

BISHOP WILSON

PERSONAL

FROM my High School days I grew up under Bishop Anderson. When I decided to study for Holy Orders I went to consult him as my bishop. He did not give me much encouragement, but told me all the difficulties and obstacles I might expect. His theory was that if a young man could be frightened out by the difficulties, it was proof enough that he did not belong in the ministry. Then when I was ordained Deacon I went again to consult him about my first assignment. He said—"I am giving you the best place in the diocese; it is an opportunity." The place was Chicago Heights and at that time it was not much more than an opportunity.

He ordained me to the priesthood. One day I had occasion to see him in his old home on Prairie Avenue. When I arrived he was wrestling with a cranky vestryman in an adjoining room and I could not help overhearing some of the conversation. Said the vestryman, "No, the rector is not a bad man, but how can you expect me to go to church when I simply despise him?" "How will you get along," countered the Bishop, "in case you both go to heaven?"

In the summer of 1917 he wrote me asking me to take a leave of absence from my parish and go under his appointment to Camp Grant to represent the Church. He came to visit me in the Camp, ate at our mess, and confirmed some of my soldier candidates. He couldn't get over the good-natured banter among the officers about the serious business in which they were engaged. The casualty lists that day had shown a high rate of mortality among captains and the lieutenants were making much capital out of it. I explained to him that the jokes would be reversed the next day in all probability and that by making light of it was the only way they could stand the strain. His own son had just gone overseas as an aviator and the Bishop was taking it very seriously.

Later, when I was in France, he wrote me that his son had gone out on a flight in the St. Mihiel drive and had not returned. They could get no definite word about him and the Bishop asked me to help find out something if I could. Just after the armistice was signed I was in Paris and went to the Red Cross headquarters to make inquiries. Prisoners were being released from German prison camps and were under instructions to report at once to the Red Cross with any information they could give about their comrades. I was going thru the files with a girl on one side of the room and she had just remarked that there was nothing under his name when I heard something said about Anderson at another desk across the way. I went over at once and asked if it was Pat Anderson of Chicago they were talking about. It was an aviator turning in his report. He had been in the same flight at St. Mihiel and had been forced down in German territory and held as a prisoner of war. He was reporting at that moment how he had seen Pat Anderson go down just before his own plane was disabled. It was sad news I had to write back to my Bishop. Of course he measured up to it like the Christian that he was.

He was one of the presenters at my consecration. His first official act after becoming Presiding Bishop was to officiate at my marriage. I owe him much besides my love and respect. May our Blessed Lord give him rest, peace, and eternal refreshment.

Authority in Religion

By

SAMUEL M. SHOEMAKER, JR.

I BELIEVE that Jesus Christ has won His way across the greater portion of our world, not only because He is so loving and compelling a Personality, but because dimly we espy in Him what we believe God is like. There have been other holy men, other men who in some degree certainly spoke for the Eternal and the Absolute, and held in themselves something which made

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men think of God. But I believe that I speak, not only as a Christian partisan, but as an honest spectator of the course of human history, when I say that Jesus was the best that the world ever saw. I believe that vast numbers of people who pay no attention to organized religion, and even many who belong to non-Christain faiths, think the same thing. Think of the pride, the waywardness and the spiritual folly which is implied when we run counter to this tremendous opinion, and go off in a fit of independence to form "our own religion."

Now authority in the spiritual realm can have validity for us only through its power to conserve truth. Authority in religion seems to me to be like the discovered and collected facts of science, which a man appropriates to himself and begins to use at the outset. The first time I walked into a chemistry laboratory, I did not begin to rediscover all the things that chemists had discovered all down through human history. I found these things neatly written down in a book. I tested some of them out, but I began with the predisposition to accept the testimony of the people that knew. It would have been, not only intellectually an impossibility, but it would have been a futile waste of time to discard all those experiments and discoveries, and say, "Well, the chemical profession is full of a lot of dogmatists. I am going to find out these things for myself." Now life is a good deal more serious, and a good deal more complex, than chemistry. I recommend a great deal less mere acceptance of other people's formulae, and a great deal more personal experimentation and verification of supposed facts. But I still recommend the predisposition to accept the testimony of the men who know, and to begin with that, rather than with the prevalent modern attitude which begins with the proposition that they were probably wrong. Authority, in chemistry or in religion, is only useful insofar as it puts you next to the truth.

I believe fundamentally in the authority of the religion of Jesus Christ because of the income which I am deriving in my own life from my investments in it. I see people all about me caught in the trap of life, mashed by its tragedy, baffled by its perplexity, headlong in their search for all they can get out of it; and then I know some people to whom life brings just about the same difficulties, but there is no rebellion, no permanent perplexity, and no desire to scavenge the world for all they can amass. They are the convinced followers of Jesus Christ, and they are the best adjusted and happiest and most useful people I know.

In the long run, a man cannot get round the authority of his own experience. He cannot really deny to himself the things that have happened to him. If you will come within range of the influence of Jesus Christ, your life will have the same heightened faculties, the same consciousness of being in touch with reality, the same quiet, abounding joy that mine has, and that hundreds of people have to whom I can introduce you if you want to see them. When a way of taking life goes on yielding more and more satisfactory returns, I am pragmatist enough to think that life is based right.

QUESTIONS AND ANSWERS
BY CLEMENT ROGERS

HOW do you prove that our wills are free?

We know it by direct knowledge, just as we know that we exist and feel. You may make out a case of determinism by argument, but nothing will convince me that when I raise my hand I do not do so because I choose. Nor will it convince you. When argument and experience go against one another, experience always wins the day. As Dr. Johnson said, "We know our wills are free, and there's an end on't."

Is not Determinism more rational?

If determinism is true, there is no such thing as right and wrong. At most there is good and bad, as there is ugly and beautiful. There is no place for praise or blame, no justification for anger, no scope for purpose, no meaning in deliberation, no cause for gratitude. Remorse is a mistake. Repentance is meaningless. All that gives interest to novels, to the plays of Shakespere, to the highest poetry, to human life, to deeds of heroism or stories of self-sacrifice, is delusion. It is difficult to believe that reason requires us to empty life of nearly all its meaning.

Why are so many learned men Determinists?

I am not so sure that very many are, and the trend of thought today is rather the other way. Still, a good many are. I should put it down in some cases to exclusive study of Natural Science to the neglect of the higher sciences, and in others to the fact that people often hold theories as a matter of argument which they contradict in their practice, and even in their conversation when they forget their theories. Sometimes, too, people who want to insist that nothing happens by chance, call self-determinism "determinism," where I should call it free will. So much confusion arises from people using the same word in different senses.

Do you think that Determinists are bad people, then?

Not necessarily. Though I think they are mistaken. Most people are better than their creed, and many determinists show by their actions that they do not really believe the theory that they profess. At the same time, the teaching that man is not really responsible for his actions finds a ready response among many who want an excuse for the lives they are leading, and determinism comes in as an excuse for vice and sin.

Can a man lose his free will?

Everything we do tends to become a habit, and habits tend to become fixed. The drunkard loses his power of resistance. The bad-tempered man who never tries to control his temper becames its slave. It is possible, perhaps, for a man to become so entirely enslaved as to lose all power of resistance. That is the idea underlying much of the old teaching about hell. But I can't help feeling that even the worst man has some remnant of freedom left which may help him to win back much at least of what he has lost.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

A GENTLEMAN has recently arisen to protest against the noise being made by the Federal Council of Churches and the Quakers over conditions in Marion, North Carolina. The Rev. William S. Blackshear of Brooklyn, who first put himself on the front pages because of his attitude toward Negro members of his congregation, calls us carpet-baggers and scalawags who are interfering in an affair that is none of our business. He then points out that working people in the South can live very comfortably on $18 *a month*, and says that everything would be all dandy if Bolshevik and Communist agitators had kept away from Marion. I have no business to speak either for the Federal Council or for the Quakers. But I can speak for myself. I was in Marion. And there I saw God-loving human beings who were slaves; living in shacks, working more than twelve hours each day in ill-ventilated, roaring mills, and eating food that was nauseating to look at, let alone eat, simply because they were not paid enough in wages to buy anything better. I also went into the stores of Marion to price commodities and found them no cheaper than in New York, and as a matter of fact a bit higher in some stores, due I understand, to a state tax on chain stores. Mr. Blackshear blames the trouble upon Bolsheviks and Communists. A very easy thing to do. Others have done the same. I wish Mr. Blackshear would take the time to give me the name and address of a single Bolshevik or Communist agitator who has been in Marion, N. C., since last July, when all this trouble started. And while he is at it perhaps he will send along his definition of a Bolshevik agitator. It is barely possible that he would so label any person who protested against conditions as they are in Marion. If so he can find the names of a good many, I am glad to say, in the Living Church Annual, including a considerable number of Bishops. As for myself, as long as there are gentlemen who feel that $18 a month is sufficient for a family of working people I am glad that there are church people willing to be called "Bolsheviks" or expressing a different opinion.

* * *

The diocese of Chicago had a most interesting program for their diocesan convention last week. There was a conference of the Church Mission of Help, presided over by Mrs. T. W. Robinson of Evanston; a Brotherhood conference, led by Mr. Elmer E. Winans, diocesan president; Church Extension, with pictures of the missionary work of the diocese and of the work done among the Indians of Wyoming; Religious Education, with addresses by Vera Noyes, diocesan secretary, Evelyn Spickard of the Atonement, Deaconess King of St. Mark's, Evanston, Rev. Hubert Carleton of Wilmette and Ernest E. Piper of the diocese of Michigan; Social Service, with Dean Duncan Browne and Belle D. Boyson of the University of Cincinnati. The Woman's Auxiliary was in session during the two days of the convention, also having sectional conferences, and the Girls' Friendly Society also had a meeting, with an address by Mrs. Robert B. Gregory, national vice-president.



MARY VAN KLEECK
To Address Church Group

* * *

Bishop Leonard was on the way to the West Indies when informed by Bishop Burleson, assessor, of the death of Bishop Anderson. He, as senior bishop, immediately appointed Bishop Burleson as assessor, and authorized the calling of a meeting of the House of Bishops to elect a Presiding Bishop. It will be held in Chicago on March 26th.

* * *

The Laymen's League of the diocese of Pittsburgh, oldest of the Church, had an annual dinner at St. Peter's, Pittsburgh, on January 14th. The League conducted 148 services in the diocese last year.

* * *

Bishop Colmore of Porto Rico was announcing to a Sunday congregation the death of the Presiding Bishop. As he was doing so Bishop Leonard walked into the church. Recognizing him Bishop Colmore said: "It is now my pleasure to introduce to this congregation the present head of the House of Bishops."

* * *

Bishop Manning and the Hon. Charles H. Tuttle, district attorney, are to address a meeting of the Brotherhood of St. Andrew to be held in the Synod House, New York, on Washington's Birthday. Mr. Tuttle is to speak on Youth and the Church. The meeting is to be preceded by a celebration in the Cathedral, followed by a breakfast in the undercroft.

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The Bishop of Utah, Dr. Moulton, addressing his convention on January 24th, urged an interest in efforts being made toward world peace and church unity, asked for the honoring of the prohibition amendment, and urged generous support of the national work of the Church.

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Mary Van Kleeck, director of Industrial studies of the Russell Sage Foundation, and Harry Russell, New England representative of the Workers Education Bureau, are to be the speakers at the annual Washington's Birthday luncheon of the Church League for Industrial Democracy. The subject of their addresses is to be "The Place of the Church in Industrial Society." There will also be an address by Vida D. Scudder on the School for Christian Social Ethics which is to be a part of the Wellesley Conference this year, and a report from the secretary on the work of the League. The luncheon is to be held in New Haven and tickets may be secured from the chairman of the local committee, Mrs. William P. Ladd, the Deanery, Berkeley Divinity School, New Haven.

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With the Rev. E. Ciutron, once a Roman Catholic priest of Porto Rico, in charge, a congregation of Spanish speaking people has been started in New York. It is sponsored by Bishop

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Manning and St. Andrew's Church, with the assistance of Trinity parish and other congregations. A house has been leased, the ground floor for a chapel, the upper floors for living quarters.

* * *

The Rev. Francis R. Godolphin, one of the most distinguished clergymen of the diocese of Illinois, the rector of Grace Church, Oak Park, which is one of the strongest parishes in the Middle West, has resigned to accept the rectorship of St. Andrew's, Richmond, Staten Island, New York.

* * *

The Rev. C. Leslie Glenn has been elected rector of Christ Church, Cambridge, Mass., and has accepted.

* * *

Bishop Griswold, Suffragan Bishop of Chicago, was elected Bishop of the Diocese last Wednesday. In his address of acceptance Bishop Griswold declared that his first official act after being installed would be to call for the election of a Coadjutor.

* * *

The Rev. James E. Wolfe, formerly pastor of the West Congregational Church, Akron, Ohio, was confirmed on January 22nd by Bishop Rogers at Trinity Cathedral, Cleveland. He has been accepted as a postulant and is to be the assistant at the Church of Our Saviour, Akron, Rev. B. Z. Stambaugh, rector, while preparing for orders.

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Of the million dollars that the women's transept of the Cathedral of St. John the Divine will cost but $113,000 remains to be raised.

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There was a diocesan-wide family relations institute for the diocese of Erie held the last two weeks of January. All day sessions were held in eight parishes to which were invited people of importance. There were lectures on sex relationships and upon domestic life.

* * *

It was decided at the convention of the diocese of Duluth to hold a special convention in June for the election of a Coadjutor, at Bishop Bennett's request. Bishop Bennett gave a stirring address dealing with current civil and ecclesiastic events, and also preached a sermon of great power and appeal at a mass meeting on one of the evenings of the Convention.

* * *

Personal evangelism was the keynote of the convention of the diocese of Florida held at Jacksonville, with the Rev. Samuel M. Shoemaker, Jr., of Calvary Church, New York, as the leader, assisted by Rev. and Mrs. Ray Purdy, the Rev. Norman Schwab and Miss Helen Smith. A clinic on personal religion was held the day before the convention. Bishop Juhan in his report to the convention stressed the fine work being done in the diocese among college students, and of the strong financial condition of the diocese at the present time. He also appealed strongly to the laity that they should consider themselves evangelists quite as much as the clergy.

* * *

Bishop Wing reported that all of the church property destroyed by storm in 1928 in the diocese of South Florida had been restored, thanks to generous people both within and without the diocese. The convention, held at Sanford, was well attended. Mr. Morehouse of the Living Church, was a guest of the convention and gave an address on ideals of church unity.

* * *

Rev. Edward G. Mullen, assistant at St. Paul's Waco, Texas, was ordained to the priesthood on January 25 by Bishop Quin. The sermon was preached by the Rev. F. P. Goddard of Marlin, Texas, and the candidate was presented by the Rev. S. M. Bird of Brenham.

* * *

Bishop Stevens of Los Angeles is to be one of the leaders at a conference of the Brotherhood of St. Andrew to be held at St. Paul's Cathedral, Los Angeles, this Friday and Saturday. Others to speak are Dr. Bruce R. Baxter of the University of Southern California, Rev. B. M. Hause of Covina, Calif., Merton A. Albee, member of the National Council of the Brotherhood and Leon C. Palmer, general secretary. The attendance is being drawn from the 8th Province, with some also from the 6th and 7th.

* * *

Internationalism was the keynote of all the addresses at a banquet of the Girls' Friendly Society in Pennsylvania on January 25th. And how many do you think attended—915—a record of some sort, certainly.

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The Church Mission of Help of Long Island spent $15,000 last year, helped 409 girls and cared for 190 babies.

* * *

Bishop Moreland celebrated the completion of 31 years of the Episcopate on January 25th. During all this time the Bishop has not lost an engagement from illness, and he still visits the remote and snowy regions of his diocese of Sacramento.

* * *

A very large crowd attended the service at Holy Trinity, Brooklyn, to observe the 7th anniversary of the House of the Holy Comforter, mission for Jews, and the only one, so I am told, in Greater New York. Bishop Farthing of Montreal gave the address of the evening, centered around the thought that the experience and equipment of Christendom is incomplete until the Hebrew brings his contribution of thought and life into the fellowship. Bishop Stires gave an enthusiastic endorsement of the work done at the Holy Comforter.

* * *

The Menorah Lights, presented by Mr. A. S. Ochs, owner of the New York Times, were used for the first time last Sunday at the Cathedral of St. John the Divine, New York. The Menorah Lights were used in Solomon's Temple and are in use in every Jewish Synagogue in the world. This is the first time that they have been received as a gift for use in a Christian Cathedral.

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The engagement has been announced of Mrs. William S. Patten of Boston to Bishop Thomas F. Davies of Springfield.

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The Rev. Caleb R. Stetson, rector of Trinity, New York, was the preacher at the great service at St. Paul's, Flatbush, Long Island, observing the patronal festival of the parish. All the organizations of the parish with two vested choirs, marched in the procession, to the number of more than four hundred. Two hundred others were in the church. Bishop White of Springfield visited the parish on February 3rd and received the parish gift of $2,500 for a portable church.

* * *

Bishop Woodcock, addressing his diocesan convention in Louisville, Ky., announced that the $100,000 sought as an Episcopal endowment fund had been exceeded. He called upon the diocese to support an effort being made to establish three missions in rapidly growing sections of Louisville. A dinner was given Bishop Woodcock during the convention and he was presented with a check for $5,000 as a personal gift.

* * *

The tenth anniversary of the Anglo-Catholic Congress movement in this country was celebrated in New Haven on January 22nd. There were addresses by Rev. Shirley Hughson, O.H.C., Rev. Charles C. Edmunds, editor of the American Church Monthly, Dean W. P. Ladd of the Berkeley Divinity School, and Rev. W. P. McCune, rector of St. Ignatius', New York.

* * *

The fifth Catholic Congress is to be held in Buffalo, October 28-30.

* * *

Addresses on the practical work of the ministry are being given this year at the theological seminary of the University of the South. Among the lecturers are Bishop Mikell, Bishop

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Juhan, Bishop Penick, Professor Crosby Bell, Rev. C. Leslie Glenn, Bishop Roberts, Rev. O. J. Hart, Rev. E. L. Haines, Mr. Coleman Jennings.

* * *

A conference on the ministry for high school boys is to be held at St. Paul's School, Concord, N. H., in June. There were 130 young men at the conference for college men recently.

* * *

One of the finest Men's Clubs in the country is at St. Paul's, Paterson, N. J. They had their annual feast lately, with 250 men listening to splendid addresses by the rector, the Rev. D. Stuart Hamilton, and the bishop of the diocese, Dr. Stearly.

* * *

A conference, preparatory for Lent, was held at the diocesan house, Boston, February 8th. The leaders were Mildred Hewitt, secretary of school administration, Erna Blaydow, director of education at Grace Church, Salem, and Rev. W. M. Bradner, secretary of religious education in the diocese.

* * *

A day of devotion under the auspices of the Priests Fellowship of Long Island is being held on Lincoln's Birthday at St. James, Brooklyn: conductor, the Rev. W. V. Hoffman, S.S.J.E.

* * *

Here is a new way of increasing evening attendance—put a bit of competition into it. It has worked very well at St. Thomas', Brooklyn. On the first Sunday in each month the women of the parish are not merely to make special effort to attend themselves, but also are to be missionaries and bring their friends. On the second Sunday the men are responsible for similar effort; on the third Sunday the young people; and the fourth Sunday the children of the church school and their parents.

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The provision for a $17,500 life insurance policy for the benefit of the wife and daughter of Bishop Mikell was included in the budget at the twenty-third annual council of the diocese, which met at All Saints' Church, Atlanta, Janaury 22nd and 23rd. The diocese, realizing that sufficient provision is not yet made for the dependents of the clregy, is endeavoring in this way to provide for the dependents of its bishop; and by group insurance to protect its clergy.

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The Rev. Vernon A. Weaver of the diocese of Vermont has accepted an appointment as curate at Trinity Church, Waterbury, Connecticut.

* * *

St. Paul's Church, Selma, Alabama, has just recovered $5,680 from the United States Government for damages incurred sixty-five years ago. At the very end of the Civil War, April, 1865, St. Paul's was burned by Union soldiers. The people took the loss of their property as only a part of the price that southern people were required to pay, and started to build a new Church as soon as circumstances would permit. In 1903, claim for recovery was filed against the government. After dragging for twenty-seven years the bill has finally been settled by the unanimous approval of the Senate Claims Committee.

The Parish House of St. Paul's has only been recently built. It was constructed of bricks which were taken from the ruins of the first state capitol building at Cahaba, Alabama. Cahaba, once a thriving center and the seat of the first state government, is now an almost forgotten village.

* * *

A guild for intercession and healing has been organized at St. Michael and All Angels', Savannah, as a result of services held in the city under the joint auspices of the Society of the Nazarene and the Divine Healing Fellowship, and organization of the English Church. The services were held at St. John's.

* * *

Canada has a new grievance. It appears that the Dominion government has coined a 5-cent piece of a size so large that, when dropped into the contribution plate at church, it makes a noise like a quarter. According to an Ottawa churchman, collections are dropping off because of this fact.

* * *

St. Stephen's, Pittsfield, Mass., the Rev. George H. Hyde, rector, has been redecorated and relighted, the work of Irving & Casson-A. H. Davenport Company of Boston and New York. This is part of the program for getting the church into ship-shape for the 100th anniversary which is to be celebrated in June.

* * *

Beginning to get publicity material already on Church summer conferences; for instance the treasurer of the National Council, Dr. Franklin, is to be at Racine, the Rev. John Suter, Jr., is to be at Gambier and the Rev. Dr. John Rathbone Oliver and the Rev. Auguste Demant of England are to be headliners at Wellesley. More about all these conferences later.

* * *

It is estimated that an average of 1,000 persons daily ascend Mount Saint Alban, the eminence upon which Washington Cathedral is rising, throughout the year. An accurate tabulation reveals that 313,714 persons were actually welcomed to the Bethlehem Chapel, the beautiful little English Gothic sanctuary in the crypt of the edifice. This is an increase of 33,914 over the numbers who made pilgrimages to this portion of the Cathedral during the previous 12 months.

President Hoover, Vice-President Curtis, members of the cabinet, senators, congressmen, and diplomatic representatives were included in the throngs that journeyed to the Cathedral hillside during 1929. These visitors came to participate in Cathedral service, to view construction activities, to pay tribute at the tombs of noted Americans and to attend religious conferences and other significant gatherings sponsored by the Cathedral and its associated institutions.

Many citizens of foreign countries devote portions of their Washington sojourns to inspections of this witness for Christian ideals at the seat of the Republic. Notable among these was the Right Honorable J. Ramsay



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McDonald, Prime Minister of Great Britain.

* * *

For Lent: twenty-five thousand copies a week. Too ambitious? Not if each rector now reading the paper will co-operate by ordering a Bundle. Urge your rector to do so. Thanks.

* * *

Miss Matilda Gray has resigned as the head of St. Agnes School, Albany, N. Y., and Miss Blanche Pittman of Sioux Falls, S. D., has been appointed to fill the vacancy.

* * *

Some elderly churches in the diocese of Long Island are doing up-to-date things in a decidedly youthful way. St. Luke's Church, Clinton Avenue, Brooklyn, one of the city's historic parishes, has an energetic young rector who believes in social service and religious education. He is the Rev. Rush R. Sloane, a member of the Diocesan Social Service Commission. At present the church kitchen is loaned one afternoon in the week to the Brooklyn Bureau of Charities for a dietetics class to which throng the undernourished children of the neighborhood, taxing its space to capacity.

In the Church School each Sunday morning the "Gospel for the Day" is presented in living reality, not merely read. Week by week various classes are assigned coming passages, which they study and present in dramatic or symbolic form. Two of the teachers devised some truly remarkable background in perspective from manilla wrapping paper, one a street scene, the other a "Temple" interior. On the second Sunday after Epiphany a boys' class gave a sympathetic, reverent and moving depiction of the story of John Baptist.

In place of the usual Sunday evening service on Septuagesima, Februar 16, the School will present "Treasures for the King," a new Epiphany pageant and dedication of the Mite Boxes. This has been prepared by the parish worker, Miss Marjorie Martin, who is a specialist in educational work, on the Wellesley Conference faculty, and editor of "The Teachers' Fellowship Exchange."

* * *

This has nothing whatever to do with either the Church or religion but it did strike me funny, so I pass it on to you. Recently a lot of Harvard boys went to see a performance of the thriller "Dracula." Those of you who saw that hair-raiser will recall the many tense moments. In the middle of the play, and during one of the most exciting moments, a Harvard student arose and asked calmly, "Is there a doctor in the house?" The play stopped at once, the actors and audience alike showing their anxiety. Somewhere in the back of the house a little man arose and piped up, "I am a doctor."

"Oh, hello, Doc," said the student, "I just wanted to ask you how you like the show."

* * *

The Rev. Walcott Cutler is the rector of St. John's, Charlestown, Mass., a peppy individual who is alive to social movements in this world. So he writes in to say that he isn't so strong for the slogan, "Morals cannot be enforced by legislation" which is a popular one with certain parsons. Says he: "I am so utterly tired of hearing this catch-phrase applied to a particular law against a particular social evil that I foam at the mouth whenever I hear the words. The whole question of what to legislate against is one not of personal morality or mass salvation, but of where to draw the line between the important and the unimportant dangers to social welfare. To drive under the influence of alcohol may to the preacher seem horribly immoral; to the legislator, however, it is viewed only as a dangerous social practice which all agree we may wisely prohibit. So of laws protecting women against night work or long hours; it is not morality that primarily interests the Christian legislator but human health and human welfare.

"If I believe that selling alcohol in saloons or elsewhere has a more serious effect on the next generation than night work for women I have a perfect right to support legislation like the Volstead Act without being accused of wanting to enforce morals by legislation. Similarly with laws relating to military training in the schools, race-discrimination in public buildings and conveyances, or even with professionalized sports on Sun-

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day. My opponents have no right, just because I happen to be a Christian and a clergyman, to say 'All you want is to make people pious by police power.' Fiddlesticks. What I want is to provide people with as healthy an environment and as wholesome social habits as is practicable, that they may not be seriously handicapped in their freedom to grow in spiritual grace."

* * *

Preaching at the opening session of the winter meeting of the Archdeaconry of Harrisburg, the Rev. Clifford G. Twombly, rector of St. James' Parish, Lancaster, Pa., said: "There ought to be a law and order society of men and women in every community, and a strong and active law enforcement committee in every Christian church. I challenge the churchgoers and decent adult population of Harrisburg to stop doing nothing. This is a critical time. The way conditions are dealt with now will determine to a large extent whether our Country is going up or down. Police alone cannot enforce the law. They need evidence, they must have respectable witnesses, they must have citizen helpers in their fights." Disorderly houses, liquor, salacious magazines, and immoral motion pictures were included in vices mentioned as prominent in the city of Harrisburg. Dr. Twombly urged his hearers to form a nucleus for a civic organization whose purpose would be a general clean-up by arousing public indignation. Telling of his experiences while walking along certain streets in the city, the speaker said: "No one can pass that district without being solicited. When passing through the district you see young men of adolescent age answering the beckonings and window tappings of rouged and painted girls. Christianity has been defined as 'The creation of wholesome men in wholesome surroundings.' It is the duty of the Church to do away with vice. If truly religious persons do nothing, it is certain that no one else will. Christianity cannot succeed if it does nothing more than it is now doing to clean up unwholesome conditions." The meeting was attended by clergymen of all denominations.

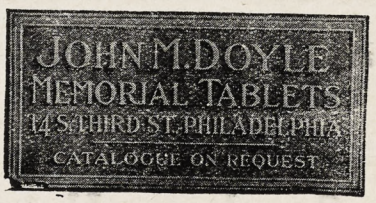
* * *

According to Bishop Seaman the poetry of Dean Robbins is good for ptomaine poisoning. At least he says in his Bishop's diary: "Spent a couple of days getting over the effects of an encounter with a ham sandwich which seemed to bear a grudge against me for having kept it waiting in a restaurant too long before tackling it. A volume of Dean Robbins poems, sent me by the author, helped win the fight."

* * *

Here is a little story, with a moral, which I lift from the parish weekly of St. Mary's-on-the-Hill, Buffalo, the Rev. James C. Crosson, rector:

A negro evangelist was preaching concerning the horrors of hell. In front of him was a coffin piled high with flowers. Newspapers had announced that it was to be the funeral of a neighbor. There was no word of praise from the preacher's mouth. "Breth'n an' sistahs," he shouted, "ouah deceased friend heah done committed eve'y sin in de catalog. He wasn't ready when de trumpet of de angel called him. He was unprepa'ed. He was wicked, an' had to face judgment in his wickedness." At the end of the sermon every member of the congregation was eager to crowd forward and view the "remains." Solemnly they filed past the



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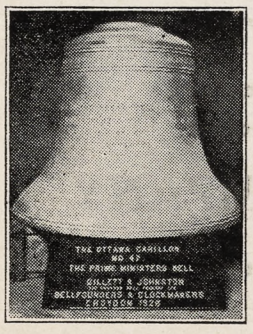

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coffin. It was empty, but in the bottom was a mirror that reflected the face of every "mourner" who looked in.

* * *

The Bishop of Birmingham is determined that unauthorized services shall not be held in his diocese. It seems that the conflict between the Bishop and some of his Anglo Catholic clergy has come to a head in the parish of St. Aidan's. The trustees of this parish have nominated a certain clergyman to be the vicar. The Bishop wrote to this nominee, Rev. G. D. Simmonds, asking him to sign a declaration not to practise reservation or to use services to which the Bishop objected. This Mr. Simmonds has declined to do, and the Bishop refuses to institute him to the living. The trustees there have issued a writ against the Bishop of Birmingham to request that their nominee, Rev. G. D. Simmonds, shall be inducted to the parish. The Bishop refuses to appear in the courts on the ground that this is not a matter for a legal decision, but a moral and spiritual one. Since one of the trustees of St. Aidan's is Dr. Frere, Bishop of Truro, there is the interesting situation of one Bishop taking out a writ against another. If the courts decide that the trustees are within their legal rights, and Dr. Barnes refuses still to institute the proposed vicar, then it will look as if there is room for an action against the Bishop of Birmingham for contempt of court. There have been many such examples from time to time in ecclesiastical disputes, but there has not arisen a situation in which a Bishop may be found guilty of contempt of court, and presumably liable to imprisonment. There will not be wanting many to sympathize with him if such were his lot.

Canon Raven of Liverpool has pointed out how very much more sympathetic the laity of the Church of England, as a whole, are towards the Bishop of Birmingham, than would be imagined from the attitude towards him of other leaders in the Church.

* * *

Many of those who were present at Bishop Wilson's consecration last May will remember how the Presiding Bishop, in his address at the luncheon following the consecration, expresssed a wish that he might share in the opening of Wisconsin's trout-fishing season. All the arrangements were made accordingly and Bishop Murray bought a fishing license. Then, as it turned out, he was unable to go.

The Rev. Warfield Hobbs, who was acting as chaplain to the Presiding Bishop at the time of his sudden death in Atlantic City last October, adds the following paragraph to a recent letter to Bishop Wilson:

"You will be interested personally in this. It was my sad responsibility to gather up Bishop Murray's coat, overcoat, and hat in St. James Church and to get them safely home. In the band of the hat was the fishing license which I got for him in Eau Claire on the day preceding your consecration as part of that plan you and he had to see whether the trout were biting. It carried my mind back to that day and to you, and revealed that very human, delightful side of Bishop Murray which could fling off all of his vast responsibility, don some old clothes, and be a happy fisherman when the opportunity offered. I was glad he had attached importance to that little cardboard."

* * *

Bishop John T. Dallas of New Hampshire, speaking before the Ministers' Association at Manchester, related as evidence that people are still interested in religion the facts that they still look to the church for its blessing upon marriage, its comfort in time of sorrow, and its training of their children in religion. During one week's count of the religious news matter in the five daily papers coming to his office there was found to be a total of 130 columns of such material. Since people do look to the church for such service the bishop feels that the ministers should see to it that they find in the ministry the element of reality. To this end he suggested the necessity of the minister cultivating his own religious life. He told of the experiment which he and some of his associates in the clergy are carrying out in which they are spending daily thirty minutes in the early morning in meditation and prayer, a total of six hours a week in study, and a constant attempt to lead a sacrificial life. He feels that great good is coming from this undertaking. He said: "If we are to make our ministry more than a matter of formal routine, we must adopt a Christ-like attitude in all things."

* * *

The Commission on Interracial Cooperation is doing a remarkable work in the South. After the World War, when everywhere interracial suspicion, distrust, and hostility were found in some degree, the commission successfully acted as mediator in many crises and disputes. It has in definite ways promoted co-operation and better understanding between the negroes and the white people of the South.

The commission aims to handle crises which have already come to pass and to prevent any more in the future. It gets the best representatives of both races together, encourages frankness and a detailed study of all aspects of race problems.

With this policy educational projects involving millions of dollars have been aided. Health campaigns have been conducted, clinics and hospitals established. Lynchings have been reduced in number. Legal aid has been proffered to otherwise helpless and friendless negroes. Sewers, street paving, water, lights, library facilities, rest rooms, and other civic privileges have been secured for negro communities. Parks, playgrounds, and pools in many cases have been provided for negroes.

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A press service covering 2000 newspapers which reach a total of 20,000,000 people and which aims to further mutual understanding and good will between the races, has been established. Courses and seminars in race relations have been conducted in hundreds of colleges. A study of the negro's part in American history is being offered as optional work in hundreds of high schools. All of this work is kept in close touch with the churches.

A South-wide committee of one hundred men and women has general charge of the work, and there are also State committees. None of the work is on a creedal or restricted basis, and there is no emphasis on organization. But a beginning is being made toward the solution of a grave social problem in the United States.

* * *

Said Bishop Helfenstein of Maryland, addressing his diocesan convention: "The Prayer Book is a part of that doctrine, discipline and worship to which we solemnly promised conformity at our ordination. It should command our loyal acceptance and conscientious use without forbidden omissions or unlawful additions. It is the only legal standard of worship for use in this church. So convinced am I that it marks for me such a standard of obligation that I affectionately ask that at least at all my visitations, and on all occasions Diocesan, its services alone shall be used."

An effort was made to change the canons of the diocese so that members of the Council would be elected by convention rather than appointed by the Bishop, but the motion was defeated. The convention not only voted to support the budget of the diocese as presented by the Council, but also authorized the Bishop to accept the quota to the National Council in full: a significant decision in view of difficulties in raising funds during the past year.

* * *

Rev. C. W. Silk, priest and physician, has been placed in charge of the Karok Indians at Orleans, diocese of Sacramento. Mrs. Silk is a trained nurse.

* * *

Rev. Norman Nash of Cambridge Theological Seminary, Leslie Glenn of "281" and Samuel Shoemaker, Jr., of New York, are among the preachers this Lent at Williams College.

* * *

These, according to Bishop Henson of Durham, England, are the great

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issues now before the Church, all so important that they cannot be longer neglected: the place of religion in public education, the Anglican attitude toward Church reunion, relation of Church and State in England, restoration of discipline in the Church, the limits of Modernism, the legitimacy of attempts to revise the sexual code. Says he: "When the bishops meet at Lambeth next July the traditional policy of 'calculated ambiguity' will have to be abandoned. As a Church we have come to the cross roads. We are not infallible but we are responsible and the Church has a right to expect leadership."

* * *

Bishop Oldham of Albany is to give the opening address at the conference on the church and world peace to be held in Evanston, Illinois, February 25-27. Representatives of about forty denominations are to be present at the conference.

* * *

A mission made up mostly of Church of England coal miners is St. Andrew's, Virden, Illinois, a little town twenty-five miles south of Springfield. The mission has for

A RESOLUTION

A MINUTE, unanimously adopted by the Bishop, Clergy and Lay Officials of the Diocese of Iowa, at a meeting in the Cathedral Parish House, following the burial of the Right Reverend Theodore Nevin Morrison, D.D., LL. D., third Bishop of Iowa, Tuesday, December 31, 1929.

"He went in and out among us for lo, these many years: Thirty! He was become part of our life's landscape: a venerable figure, walking our streets; visiting our homes and our churches; preaching the Word with insight and with power; ministering at our Altars. A good neighbor, a friend, a citizen-statesman, a man, priest, preacher, a Bishop in the Church of God. None crossed his path but to remember him and honor him.

"This practical mystic, this spiritualized intelligence, because he believed in God, believed also in men and honored them with his service. He lived as a successor of the poor fishermen of Galilee and walked in the steps of their divine Master and his.

"Nurtured in the bosom of the Church, he knew and loved her ways and was jealous of her good name. And though he came to a place of power, his episcopate was a manifestation of growth in the wisdom of love, and his ministry among us was a symbol visible of direct loyalty to the redemptive Personality of the Incarnate God, whom he apprehended with his mind, adored in his soul, and served with intelligence and humility all the days of his earthly ministry.

"Courtly in deportment, in speech gentle; tender of heart and full of forgiving grace, his sympathy was redemptive, his attitude of soul and mind winsome and persuasive. The sweep of his mind was alien to no human interest. The insistence of his kindliness subdued men to his will, and his transparent humility won men's affection and lasting devotion.

"Some will think of him as a Bishop in the Church of God; others will see in him the leader of a Diocese full of exacting duties and fatiguing errands. Some will think of him as an able, practical administrator of Diocesan institutions. He was all of these, and more. For us he will remain what at the core of his soul he was, a sensitive, firm, gentle man, full of daring kindliness, who turned not his face from those who needed him.

"Those who were enriched by his fellowship, and were privileged to share the precious gift of his friendship, began to build their little worlds firmly on those foundations. His sudden passing has rudely shaken those worlds and left us a bit desolate. We who knew him in this life know all the better for that experience the significance of Christian character and the implications of faith in God. Full of years, in his tragic death he leaves us poorer on earth, but makes the life to come more attractive and the great adventure a more wistful and exhilarating anticipation.

"As he approaches the nearer presence of God

'All the way attended
By the vision splendid'

we know he will hear the music of his favorite text:

'Eye hath not seen, earth hath not heard,
nor hath it entered the heart of man
to conceive what good things the Lord
hath prepared for them that love Him.'

"We know that for him faith has become sight, and that his portion is assuredly in heavenly places in Christ Jesus.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

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The Incarnation
Madison Avenue and 35th Street
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, and 11 A. M., 4 P. M.
Daily: 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 7:30, 9, 11, and 8:30.
Daily: 7:15, 12 and 4:45.

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

St. John's, Waterbury
Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

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Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 6:45, 11:00 and 7:45.

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Luke's, Evanston
Rev. George C. Stewart, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City
Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays: 7:30, 10:30, 12 and 8.
Daily: 7:30 and 10:30.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 7:45 P. M.
Holy Days: Holy Communion, 10 A. M.

St. Matthew's Cathedral, Dallas
Very Rev. R. S. Chalmers, Dean
Rev. Edward C. Lewis
Sundays: 8, 9:30, 11:00 and 7:45.
Week Days: 7 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Clarke County, Virginia
Sunday Services
11:00 A. M., Christ Church, Millwood.
8:00 P. M., Emmanuel Chapel, Boyce.
Rural Churches on the Highway between North and South

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many years had its services in the second floor over a hardware shop, just about as rigidly homely a building as American small towns can produce, and if any of the miners come from English cathedral towns, they must at least realize that the Episcopal Church is as comprehensive in its use of buildings as in its faith. Here, as in other Springfield diocesan missions, the bishop hopes to secure land and a simple church and parish house combined.

At St. Thomas' Church, Whitemarsh, Pa., the rector is interesting his people to work especially for these Illinois missions.

* * *

Rev. A. J. Mockford has been appointed missionary in Sacramento. He will seek the isolated church families; have charge of chapels and suburban church schools.

* * *

St. Paul's, Chestnut Hill, and Holy Trinity, Philadelphia, were each left $10,000 under the will of the late Samuel T. Rotan.

* * *

The Sunday School teacher was having her class recite the names of the books of the Old Testament and they had got as far as Amos. "What comes after Amos?" asked the teacher.

"Oh, I know," exclaimed one excited little girl—"Andy."—Check and Double Check.

* * *

The first of the Church's young people in the district of North Texas to go out as a missionary is Miss Carlotta Cheney, who is to teach in Hooker School, Mexico City. She grew up in St. Andrew's Parish, Amarillo, Texas, is a graduate of the University of Arizona, and has been teaching Spanish in the Amarillo high school.

* * *

Leaders in nearly all denominations who are concerned to make the city church more effective in meeting the sweeping changes taking place in the modern city will come together for three days, February 17-19, at the Statler Hotel, Detroit. The agenda will cover three main topics: first, the work of the local church itself; second, the work of the denominational city society; third, the work of the city council or federation of churches.

The conditions which the program committee has analyzed as requiring the most intensive study are: the transciency and anonymity of the city population, the suburban trend, the rooming and apartment house situation, changing immigration, the incoming of Negroes and the industrial developments. How the resulting problems are being met by the downtown church, the "old family church," the "new family church," the suburban church and the downtown church will be examined, together with a discussion of wise procedures for the future.

* * *

Miss Alice Van Doren, of India, pointed out at a recent missionary conference the five principal needs of Christian service in India: rural uplift, especially among the 93 per cent of Indian Christians who live in the villages; industrial need, especially an effort to counteract those industrial evils that the West had in early factory days and which are accentuated today in the East because of ignorance—the evils of poor housing, low wages, long hours, child labor, women labor; religious education—"learning to repeat by heart the ten commandments does not make for their belief"; race relationships—"the solution of the race problem in the United States is to educate India the acid test of Christianity"; co-operation and friendliness of individual Christians and groups of Christians with individual Indians and groups of Indians "for their own sake."



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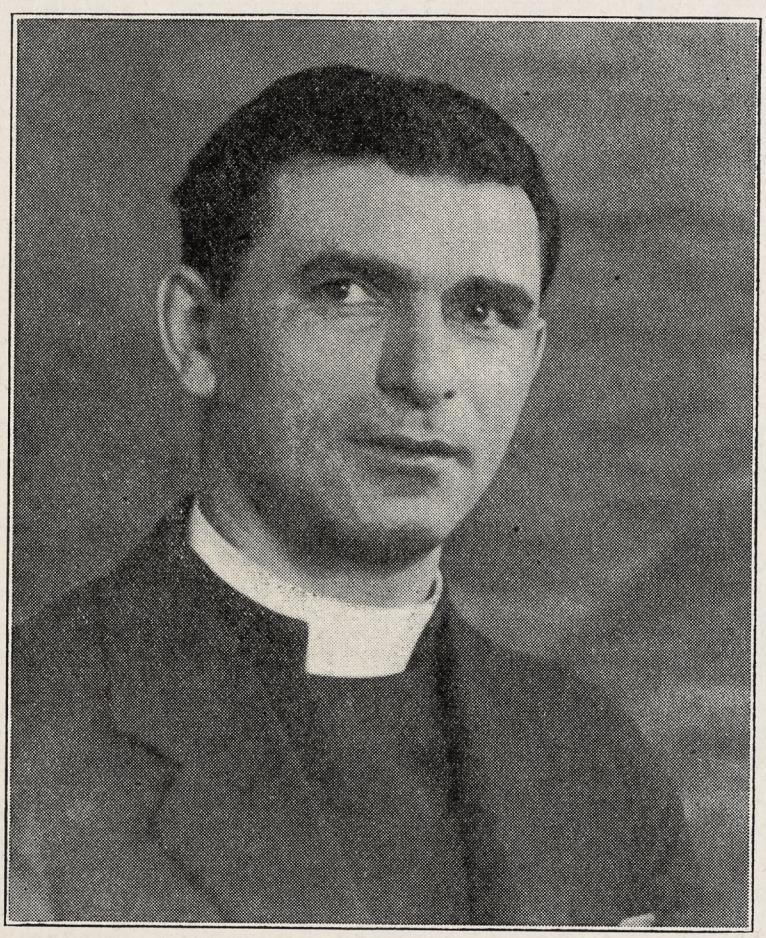
NEXT WEEK: FIRST LENTEN NUMBER

The WITNESS

CHICAGO, ILL., FEBRUARY 20, 1930



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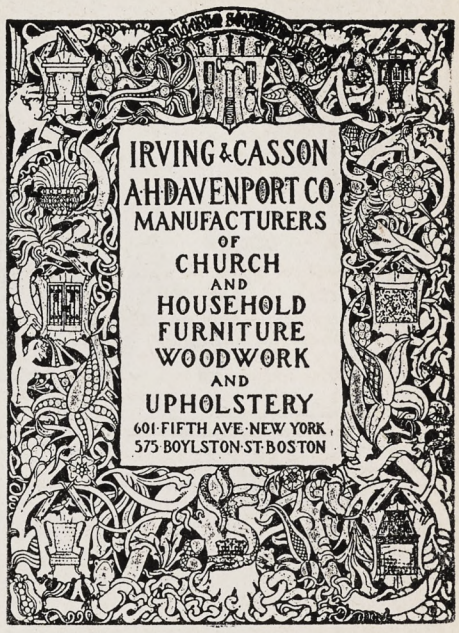



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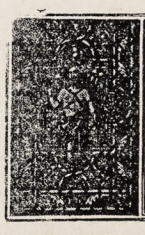

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A PRE-LENTEN MEDITATION

By

IRWIN ST. JOHN TUCKER

BY THE acts and words of Daily Prayer is drawn for us a picture of the divinity we worship. We join in acts and words which proclaim, unmistakably and strongly, the doctrine of the presence of the Almighty and most merciful Father; of the eternal Son who took human form for us; and of the active life-giving principle known as the Holy Spirit, there among His worshippers.

The bare words and gestures of the liturgy are in actual practice made tenfold more powerful and moving by the manner in which worship is conducted. There is the reverent silence of all in the church; there is the altar, with everything else subordinated, standing aside and on a lower level; there is the cross upon the altar, continually repeated in the hangings, on pew-ends, on prayer-books. There are candles, representing the stars in their courses. Mingled with them are flowers, fairest children of the soil, testifying our actual homage to the creator of Heaven and Earth. There is soft music, and soft light. The choir is vested in white and black, signifying penitence and forgiveness. The clergy wear silken stoles, emblem of the yoke of Christ.

Finding ourselves thus proclaiming the worship of a Being in whose presence we stand, into whose being we desire to be absorbed so that He dwells in us and we in Him—what is the picture our worship presents of ourselves?

Here is the answer to a question frequently raised. Why does the Prayer Book require us so continually to refer to ourselves as "miserable sinners?" It is not just because we like to call ourselves names. It is because in entering the church and joining in this spiritual drama of worship we see ourselves against the white radiance of the all-enfolding Personality before whom we bow.

Let us examine the spiritual attitude of the Confessions in the light of the Scripture. The Prayer Book is the Bible in action. Read the vision of Isaiah, in chapter 6, verse 1:

I saw the Lord, high and lifted up, and his train filled the temple . . . and I said Woe is me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, and mine eyes have seen the King, the Lord of Hosts.

This is the natural reaction of anybody who really believes in the Presence of God among his worshippers.

The Scripture moveth us in many places to acknowledge and confess our manifold sins and wickedness;—

There is a difference between acknowledging and confessing. To acknowledge is to enter a general plea of guilty. To confess is to recite the faults of which we are guilty.

And that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father;—

The words contain a picture, vivid and unmistakable. Who was it who tried to dissemble and cloak before the face of Almighty God? Why, Adam and Eve. The shrinking, cringing pair, dissembling their fault one on another, and trying to cloak themselves with fig leaves, is called before our eyes.

But confess them with an humble, lowly, penitent and obedient heart;

Confess, not with arrogance of boastful vice: "Look what I've done!" as in early days the converts used to vie with one another as to which could confess the most lurid sins—a habit that recurs in some rescue missions today. Not thus, but like the Publican who would not so much as lift up his eyes unto heaven, but smote upon his breast saying "God be merciful to me a sinner!" St. John warns us, calmly but pointedly: "If we say that we have no sin, we deceive ourselves"—only ourselves; certainly not God, certainly not our neighbors.

This act of confession is a definite cleansing. It is like the washing of faces and hands before children are allowed to come to the table. Of course, if we have

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merely come together to enjoy the singing, or to listen to a lecture, there is no point in confessing sins. The whole point of it lies in the words:

Accompany me with a pure heart and humble voice unto the throne of the heavenly grace.

If we mean this, confession and absolution are not only natural, but necessary. Not with unclean lips may we praise the Lord who dwells within this temple. But having once made the confession and received the absolution, we get through with it. Not again in Daily Prayer do we refer to ourselves in slighting terms, except in the General Thanksgiving, where we remark that we are "unworthy servants." This, however, is in obedience to a command: "When ye have done all that is commanded you, say 'We are unprofitable servants'."

In the Holy Communion, this act of penitence is drawn out longer, and repeated more often. But each time there is a definite purpose in the confession. It is not to call ourselves names. It is like the extra careful washing given a small boy before a banquet. It is reasonable, psychologically following naturally upon the one prime article of belief; the presence of the Almighty One in the temple, among His worshippers; whenever two or three are gathered together in His name, He is present in the midst of them.

PRIEST AND PROPHET

By

BISHOP JOHNSON

IT IS interesting to note how zealously reformers in all ages have striven to find a Church institution in which there were no blemishes and, when they have failed, how self confidently they have set out to create such a faultless society. It has inevitably happened however that in a few generations the substitute that they have constructed has developed exactly the same weaknesses of which their founders complained. This would seem to demonstrate that man cannot achieve that which Christ Himself was unable to do.

This effort to substitute something for the existing Church has gone on from ancient times. In Jewry the prophets were constantly protesting against the priesthood. Incense was an abomination to Isaiah; Micah complains that the "priests teach for hire" and adds regretfully that "the prophets divine for money," indicating that both priest and prophet had fallen down.

And this condition has frequently been repeated in the history of religion. Of course the man who has rejected God advances the argument that the Church has failed to practice what it preaches and therefore religion is a piece of hypocrisy. In the same strain one might canvas the college graduates and assert with equal finality that universities do not educate. And certainly since the radio has been exploited one is deluged with so much awful music that even a savage would cease to be charmed thereby.

The answer seems to be that in man's effort to seek the true, the beautiful and the good, he must expect to find much that is grotesque and perverse in the human instruments who are the medium of these things. The Church will suffer from the misrepresentation of its representatives and the seeker after righteousness must accept this human frailty as part of the cost of effort. The zealot who scathingly denounces the Church as an institution must himself be beyond reproach and even then his substitute for the Church will inevitably fall into the same imperfections.

One looks in vain for any extraordinary virtues in the followers of Luther, Calvin or Wesley as distinguished from the morals of Roman Catholics or Anglicans, no matter how superior their founders may have been to the clergy of their day.

The truth is that there are two leaders in the Church, known as priests and prophets, each of whom has a different function to perform and each of whom is liable to the sins of his order.

Need of Conviction

There are three things necessary if your religion is to be a vital factor in your life. I would say that the first of these essentials is conviction. I would like to send some of these modern liberals, whose message consists largely of what they do not believe, as missionaries to the savages and see what they would accomplish with their vacuum pump.

It is the business of the prophet to proclaim revealed truth rather than personal opinion. The liberal usually occupies a pulpit that was erected by people of convictions and he addresses a constituency who owe what faith they have to the traditions of their fathers. If he hasn't anything to do but to pump out whatever is in the cistern he will run out of usefulness in a very short time.

Discipline

I think that the second essential in the cultural ascent of man is discipline, whether he is striving to be a scientist, an artist, or a saint. And discipline does not consist in heckling the athletes in the arena, but exercising some development of one's own supply of charity. It is so easy to be a bleacher athlete. And so futile. Discipline is a matter of submitting yourself to the rules of the game and training yourself in the practice of charity.

Worship

And the third ingredient of a Christian life is worship, which does not consist in watching some one pray

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for you but in participating in doing that which a Christian has been commanded to do.

Now in the history of religion the priest has been the custodian of the faith, the teacher of discipline and the leader in worship. The prophet has been the one to point out abuses, to rebuke sin and to emphasize righteousness. The prophet has always had the greater popularity because he is eloquent and energetic and stimulating. He tells you what to think and does not demand any personal sacrifice as a continuous obligation. Like the spectators at the games you can look on and applaud without serious effort.

The priest's task is more exacting. He is there demanding that you do something. That is irritating to all. The philosopher or the preacher says think so and so and you will be right. Well, maybe you do and maybe you don't, but in either case it soothes you to think how much the other fellow needs this advice. But the priest says, "Thus saith the Lord," "This is the faith," "Confess your sins," "Do this." Only those who have the mind to work welcome these obligations.

Need for Both

Of course in a popular appeal it is easy to see who will be heard by the populace. And yet each of these offices had a place in the Jewish church, were blended in our Lord and were passed on by Him to those whom He commissioned to carry on His work. The Church therefore has the difficult task of securing ministers who will hold these sacred offices in a balanced proportion. It is just this sense of proportion that zealous people lack. When you have a ministry composed merely of priests who dominate their flocks, religion becomes formal and unattractive. When you have a ministry composed solely of prophets religion becomes sentimental and hazy.

If we think that the Roman Catholic Church is priest ridden we can at least bear testimony to the fact that these misguided folk do something as a result of their belief. They constitute the poorer section of our community but they maintain asylums, hospitals, schools and churches on a scale that would frighten our more opulent Protestants. From whatever motive they act, at least they do what they undertake. If others have better motives they ought to do better work.

If you think that Protestantism is divine, one may concede that it produces many fine characters, but as a system it is sadly lacking in convictions, discipline or divine worship. Granting that both systems are defective in glaring ways it is not surprising that in the Episcopal Church, where the clergy must be both priests and prophets, some should prefer Rome with its priesthood and some should prefer Pan-protestantism with its preachers. It is hard to expect that the same man who is a priest should also be a prophet. Naturally he will over-emphasize one of these two offices. But just as some of us object to be carried over to Rome by the one group, so some of us object to being carried over to the assurances of Pan-protestantism by the other.

Of course both of these groups are full of assurances that they are guiding us out of darkness into light, but there still remains a large element in the Church who believe that the balance kept between priest and prophet in the Church is the intention of the Master, who was especially desirous of our keeping the faith and also of making men righteous.

The Anglican Church

The Anglican Church may fail because she is wrong in this emphasis, and she may fail because this generation is unequal to the ideal which this Church maintains.

Until one is convinced that the ideal is fallacious he should not be turned aside by the clamour of mere priests or of mere preachers, each of whom has only half the truth.

As Bishop Gore said some twenty years ago, whenever the Anglican Church officially recognizes the right of any one to exercise the priestly office who was not ordained thereto in the traditional way, he will divide the Church. This is inevitably so, because the very nature of the priesthood is that of an office divinely commissioned through a continuous succession, whereas a prophet is one who may be directly commissioned from God.

There is no point therefore in those who do not believe in a priesthood asking for a participation in that which they reject. They merely assume that they are right and are asking that we acknowledge that we are wrong. But if I believe in a commissioned priesthood as the method by which Christ conserved the faith and sacraments, why should I be asked to nullify such belief because some one else, who does not believe it, admits his superiority?

Neither do I discredit the value of prophets because I do not acknowledge that they are priests, especially when they would repudiate the office in the sense in which I believe in it.

The urge for moral improvement is the work of the prophet; but the insistence upon the essentials of the faith is the duty of the priest. It is this which our liturgy conserves. Our clergy may preach this or that in their zeal and they may do it sincerely, but the Prayer Book reveals in its liturgy the faith which does not alter. The latter will remain long after the fiery words from the pulpit are forgotten.

The prophet affects his contemporaries. The liturgy carries on to posterity. We need a synthesis of the two if we are to be witnesses unto Christ and not purveyors of our own opinions.

Christian Marriage

By

BISHOP F. F. REESE

I AM sure that all thoughtful people are seriously concerned about the appalling increase of divorces and of the consequent broken family life which characterizes our country. It is said that in the United States, one marriage in five ends in the divorce court.

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The causes and remedies for this condition are complex and numerous. Reliable knowledge of them can only be secured by a thorough, scientific study of the facts in a large number of individual cases.

Our Lord in His teaching lays down the principle that marriage is a lifelong and indestructible union—"they two shall become one flesh." And in accordance with His teaching, the Church in its marriage office requires both parties to pledge to the other their fidelity "till death do us part." It also prohibits its clergy from officiating at a marriage of any persons, one of whom has a partner still living, from whom he or she has been divorced for any cause, with one exception, arising after marriage.

The ideal of a Christian marriage, therefore, as taught by our Lord and the Church, is a life-long union between a man and a woman and to be persisted in in spite of the many difficulties and conflicts of two personalities which are almost certain to arise in many marriages and to some extent in all marriages. To enter into such a marriage is a very serious matter, far more serious than it is feared many young people realize, or than parents usually endeavor to impress upon their children.

Marriages thus entered into call for a love, which is something deeper than sexual impulse or physical attraction, however incident to marriage such may be. Such true love calls for patience, forbearance, self-control, self-sacrifice on the part of both man and wife. Such virtues and graces of character are absolutely necessary to knit two personalities into such a close spiritual fellowship as to produce in them the consciousness of one soul, one heart, and one common life, and to cause it to result in the blessedness and beauty of "holy matrimony"—as St. Paul says, "marriage in the Lord."

How can such a spiritual consummation of marriage be attained? Hasn't religion got a great deal to do with it? Is it likely that children reared in homes where faith, reverence, and loyalty to God are absent or but feebly felt and expressed in the family life will develop the characteristics of reverence and loyalty either toward God or in their human relations? Can men and women who lack religious feeling and loyalty cultivate in themselves or in their children the primary virtues of reverence and loyalty to one another? This is a large question and a convincing answer can only be given based upon an extended study of the lives of those whose marriages have ended in shipwreck. A limited investigation made a year or more ago by a religious social agency discovered, however, "that in not one of the cases of family disorganization did they find that religion was a vital thing in the lives of both husband and wife." It is doubtless true that there are numerous happy marriages among people not conspicuously religious. But it is a question whether there has been any disrupted family life ending in divorce where religion has had any vital influence over husband or wife.

Young people of the Church should consider seriously and prayerfully the significance and meaning of Christian marriage before they enter into that holy estate; fathers and mothers should instruct and guide their children into such knowledge, not only of the spiritual, but the physical aspects of marriage, the sex relationship as well as the spiritual relationship; the clergy should instruct their people, especially their young people, as to the meaning and purpose of Christian marriage.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

THE WITNESS VOL. 1 NO. 1

IN RUMMAGING through an old bundle of papers, I ran across a copy of the very first issue of THE WITNESS. The date of the paper is January 6, 1917. So its Advent was on Epiphany. Its Lent continued for many years, and its Easter did not come until Bill Spofford got hold of it.

How did THE WITNESS get its start? In this way. At the General Convention in St. Louis in 1916, Dr. Irving P. Johnson, Bishop-elect of Colorado, gathered a few delegates for a conference, and fired them with the idea of the need for a Church paper that would be cheap, newsy, non-partisan, and addicted to very brief articles.

Dr. Johnson is a man whose mental capacity is even much in excess of his physical global tonnage, and he persuaded the group to undertake to publish such a paper. By some method which I do not remember, probably by vote of the group, he became Editor-in-chief, and Rev. John C. Sage became managing Editor. A board of eight men was chosen and we agreed to contribute articles, and if possible secure subscribers.

The first issue was, as I have stated, on January 6, 1917. It is a news-sheet of eight pages, on poor paper, and twice the page-size of our present paper.

Of its forty columns there appears to be only about two inches of paid advertising. There is a little budget of news, and much matter clipped from exchanges. Various members of the Board of Editors contributed articles. I think I dare say that the issue was crude, heavy, and of little promise.

An editorial stated its hopes that we should publish a paper of human interests, instructive and devotional, and not controversial, and for a dollar a year.

THE WITNESS struggled along for many years, always on the verge of financial disaster. The contributing editors have never received a penny for their articles or services. Finally, Bill Spofford loomed on the horizon. He had been asked by Bishop Johnson to take charge of the paper for a week or two, in an emergency, and he did the job so well that he was left with the paper on his door step. Bishop Johnson, who has an address in Denver, but who spends much of his time along the Lincoln Highway and adjoining roads, could

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not remain in Chicago just to read proof, and send out papers. So Mr. Spofford either had to care for the paper, or chuck it into the Chicago river. He took it under his care.

Much as THE WITNESS owes to Bishop Johnson, it owes fully as much, if not more, to Mr. Spofford.

Slowly THE WITNESS improved in its news-value, in its articles, in its appearance, and in its subscription price. Today it has a larger circulation than any other Church paper, and it has the promise of a very useful future, if the Church will support it.

Every clergyman and layman in the Church who wants THE WITNESS to continue, should bestir himself and get a few subscribers. There are many people who would be glad to subscribe if given the proper chance.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

ST. LUKE'S GOSPEL

IF WE had to be deprived of all but one Gospel which among them would be our choice? As folk get older the Fourth makes an increasing appeal but the Third also is a great prize and there are many who endorse Renan's statement that St. Luke's Gospel is the most beautiful book ever written.

Here we find the Christmas Story of Herald Angels and of Shepherds at the Manger; the Benedictus, the Magnificat, and the Nunc Dimittius. But for Luke we should have no parables of the Good Samaritan or of the Prodigal Son or particulars of the pardoned dying thief and no picture of the Emmaus Walk.

His opening words suggest that he is trying to write accurate history. He wanted Theophilus and every other *Lover of God,* to be re-assured about the historical basis of Christianity. Luke was a catholic-minded Evangelist and both in his Gospel and in the Acts of the Apostles he is at pains to show that Christianity was a message to Jew and Gentile alike.

Dr. Howard Kelly of John Hopkins Hospital, Baltimore—a devout Christian doctor, some time ago wrote a choice article on "Doctor Luke," drawing attention to the Evangelist's keen eye for the miraculous, as he records something like twenty miracles. Not only so but there is the touch of the Doctor seen throughout the Gospel. He it is who describes the ailment of Peter's wife's mother-in-law as being "a *great* fever" 4.38, and of a man "*full* of leprosy" 5.12, and that it was the *right* hand was withered 6.6. whereas Mark would simply record a "withered hand." Similarly St. Luke notes that it was the *right* ear which Peter removed 22.50, an incident of which another writer merely says, "cut off his ear" *Mark* 14.27. And there are many other similar indications of the careful enquiry of Doctor Luke.

He too, is the Evangelist who makes such repeated use of the word "certain." A Certain priest—a certain Pharisee, a certain woman; until he has used the word nearly forty times. Luke's is the Catholic gospel, and his "certain" folk, stand for *Any man, Every man. Everywhere.* Luke glories in the universal gospel.

Probably a man of prayer himself, he carefully shows our Lord as the Man of Prayer, and an intent reading of the Gospel will reveal somewhere near thirty references to prayer.

Woman is given an exalted place in the Christian Community and nigh forty times does he mention women.

Attention has already been drawn to certain parables recorded by Luke alone. We shall find some eighteen in all, not mentioned in the other Gospels.

Let Luke lead us better to know the character of Jesus. *Voluntary poverty* was a thing which appealed to this Evangelist, and the Jesus of this Gospel has for the poor, His tenderest words and sweetest promises. The Mother of Jesus offers the purification which poor folk were wont to offer.

Almost the first incident of the Ministry which Luke records is Christ's application of an Isaiah prophecy towards Himself, "The Spirit of the Lord . . . hath anointed Me to preach the gospel to the *poor,*" 1.18. In the first sentence of his version of the Sermon on the Mount, Luke gives Jesus as saying "Blessed be ye *poor.*" And there is much else along this line which makes this to be pre-eminently the Gospel of the Evangelist and Social Service Worker. It is the Gospel of the *home,* the Gospel of *childhood,* the Gospel of *pity,* and of *healing,* and of *prayer,* and joy and thanksgiving and even the stones will shout when Jesus comes to His own. *Luke* 3.8. These are some of the things which make Bible study such a joy.



How are you to tell if a man has used his free will against circumstances?

You cannot—except in yourself. That is why it is such a useless thing to judge others. You may judge their *acts,* but you cannot judge *them.* You cannot get inside them and see how much they tried. You remember what Burns said:—

> "What's done we partly may compute,
> But know not what's resisted."

Has God got free will?

The word "free" is used in two different senses. Sometimes it means the power to do just what you like, and sometimes it means not forced by any power outside yourself. A baby at the piano is free in the first sense, and it makes all sorts of noises. The perfect player is free in the second. The notes present no difficulty to him, he is master of his instrument and can play a piece in one way—the best. God has free will in the second sense. He can only do what is right.

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NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

PARISH history, I presume, is considered interesting only to those immediately connected with the parish. Yet one can find a real thrill in reading the history of any parish which dates back fifty years or longer. The Church of St. John the Baptist, for example, in Brooklyn, had its beginning as "St. John's of Greenfield", being located in the village of Greenfield, the church being incorporated in 1859. The services were first held in the public school and were conducted by clergymen "who came out from the city". It was then a part of the diocese of New York. The Rev. Dr. Van Kleeck, of honored memory, the rector of St. Paul's, Flatbush, took charge, and was assisted by his son, a lay reader. The parish was represented at the first convention of the diocese of Long Island and helped to elect Bishop Littlejohn. By 1886 the church had property, including furnishings, which were valued at $5000.

Well it has been a long day from then until now. The diocese of Long Island has become one of the strongest of the Church; "St. John's of Greenfield" became "St. John's of Parkville", and eventually, when Parkville was swallowed by Brooklyn, and Brooklyn was swallowed by New York, it became the Church of St. John the Baptist, Brooklyn.

All of this is preliminary to the news that they have a very beautiful church property there now, well located on the corner of Ocean Parkway and Webster Avenue. The picture above will give you an idea of the simple but beautiful interior. The plant comprises the church, parish house and rectory, all under one room. The total cost was approximately $200,000, and the church is entirely free of debt. The church is built of brick, decorated with Indiana Limestone. There are a number of very beautiful stained glass windows, a large chancel window, and three aisle windows, with others to be placed later. Those already placed were designed in the studio of John E. Tarbox, a rising young stained glass artist and decorator. There is a fine new Austin Organ, and ornamental iron work of unusual beauty done by Julius Mock and Sons. The lighting, shown in the picture, is the work of the Werther Company of New York, while the tile work was done by Morris G. Williams and Company. The general contractor was Richard Vom Lehn Sons of Brooklyn. The rector of the parish, who has served since 1924, and who is responsible largely for the fine condition of the parish at the present time, is the Rev. John Lewis Zacker, whose picture is on the cover of this issue.

* * *

A conference on the mystical element in the Christian Faith is to be held on Monday next at St. Thomas', New York, under the auspices of the Confraternity of the Mystical Life. Among the speakers are Bishop Stires; the Rev. Herbert Parrish, lecturer at Trinity College; Mr. Monell Sayre of the Church Pension Fund; Rev. Roscoe Thornton Foust of Cranford, New Jersey; Mrs. Ada Cox Fisher of New York; Mrs. Alice Ann Bailey of New York and Professor E. Allison Peers of the University of Liverpool.

* * *

Parsons gathered in New York the other day to discuss church publicity. One gentleman said that the way to attract a crowd was to appeal to people's curiosity. So he advertises

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in the newspapers sermon topics like these: "A Kiss in the Dark", "The Runaway Couple", "The Preacher and the Dancing Girl", "The Long Haired Man and the Bobbed Haired Girl". The sermons turned out innocently enough; the first was about Judas, the second about Adam and Eve, John the Baptist was the topic discussed for the third and Samson and Delilah for the fourth. He said that a lot of people, out of curiosity, came to hear him preach. A lot of people, I presume, go to the movies for the same reason, but it is rather too bad to read of the church stooping to movie methods.

* * *

The Church and clergy have allowed themselves to be exploited by vulgar "exhibition" and "flower show" marriage ceremonies, including airplane weddings, and are no longer effective to prevent the disruption of the home or to stem the rising tide of divorces, the Rev. Caleb R. Stetson, rector of Trinity, New York, says in a report submitted by his subcommittee to the commission on marriage and divorce of the Church.

To solve these problems the Church should restrict the marriage service to members of the Church and relieve the clergymen of their present duties as civil agents of the state in making marriage compacts. Dr. Stetson said.

"Marriage, to a great many people in this country, is just an interesting experience which, like many other experiences, is worth trying at least once," Dr. Stetson said. "There are few, indeed, who seem to realize that marriage is not merely a personal matter, but entails responsibilities to society at large and to the children who may be born, as well as to each other.

"In this country at the present time conditions with regard to marriage and divorce are admittedly bad. I think there rests upon the churches some responsibility for the present chaotic conditions and for the prevailing lack of reverence and respect for Christian marriage. There seems to be a carelessness among many ministers who consent to marry young people on short notice, without careful inquiry as to suitable age, consent of parents, or previous marriages.

"Another factor which tends to degrade marriage and to make people think lightly of it is the 'exhibition marriage ceremony': marriages, performed often by a minister of some church, at public exhibitions, in swimming pools, on ferris wheels, on the stages of theaters, at church fairs, in a lion's cage, in airplanes, etc. It is unreasonable to expect persons who engage in such vulgar exploitations to have any respect for marriage. A minister who consents to take part in them can not have much regard for himself, his church, or marriage.

"All too often people who have no connection with a church, and probably no intention of becoming members of any church, come to a minister of religion to be married and insist upon being married in a church. The church is used by them because conventions of their particular social set require a church wedding. The bride, or the bride's mother, often selects a particular church because its center aisle is conveniently wide for the wedding procession, or because the pulpit or sanctuary can be expensively and elaborately decorated.

"Often certain churches are chosen because they are known as 'fashionable' churches. What are called 'fashionable' weddings are often vulgar displays of wealth. The church is so decorated with palms and trees and flowers that it resembles a flower show more than a church, and it is made difficult to realize that it is the House of God or that a religous service is taking place there."

Dr. Stetson advocates two distinct ceremonies, the wedding before a civil officer and the religious service in the church performed by a minister of religion. The civil marriage would be "necessary in all cases, the religious ceremony for those who wish it and are prepared for its blessing."

* * *

Last Call

In order that you may receive your first Lenten Bundle it will be necessary for us to have your order not later than Monday morning, February 24th. This is the dead line. If you cannot reach us with a letter or postal by that time you had better send a wire telling us how many copies we should send to you during Lent. The first of the series by Studdert-Kennedy, "Jesus, the Prophet: His Message for the World Today" will appear in the issue for next week and will run continuously for eight issues. There will be, during Lent, three articles on "Silence" by Dr. John Rathbone Oliver, an article on the Jerusalem Conference by Bishop Francis McConnell (the subject being studied by Church groups throughout the country), and articles regularly by THE WITNESS editorial staff. The paper next week will also contain several lists of books, recommended for Lenten reading. Write or wire at once please.

The National Council of the Church is in session as these lines are written. There will be a full report of the Council meeting, and the meeting of the various departments in the issue for next week.

* * *

A new wing has just been completed at the Church of the Ascension, Bloomfield, New Jersey, a memorial to the Rev. William T. Lipton, former rector. The present rector is the Rev. John Thomas.

* * *

Bishop Strider of West Virginia, missioner, has just completed a successful mission at Grace and Holy Trinity, Richmond, Virginia. The parish also reports that a system of rotation of vestrymen has recently been adopted.

* * *

A Pre-Lenten Conference for the clergy of Connecticut is to be held on Friday of this week at the Berkeley Divinity School, New Haven. The Rev. Father Sill of Kent School is to lead the devotions; the Rev. Professor Howard C. Robbins is to lecture; Bishop Acheson is to give the closing address.

* * *

Your order for a Lenten Bundle is in I hope. Being on the New York end of the sheet of course I do not know yet how many extra thousand copies we are going to have to print during the next eight weeks —I hope a good many. Several orders were sent to us in New York, and if all those that come in are of the same size, we will keep the presses turning I can assure you. Here is one now from Colorado Springs for 100 copies, and a cordial note from the rector, Paul Roberts, saying that he proposes to induce his people to do some reading this coming Lent. There is a message for you in the boxed space on this page, which I hope you will act upon if you are a rector. If not a rector, call it to your rector's attention please.

* * *

Things are going so well in the diocese of Olympia that they have promised the National Council $1500 more for 1930 than was paid in 1929. They are also adding to the budget for the work done at the University of Washington. The Convention was held at Tacoma, February 4 and 5. Plans have been definitely made for a campaign for $100,000 for an Episcopal Endowment, and $50,000 for church extension work in the diocese. Things were equally rosy at the meeting of the Auxiliary; more money in 1929 than

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in 1928, and still more expected in 1930. Bishop Huston urged the women to raise $60,000 to erect a Japanese Church and rectory in Seattle and a parish house in the White River Valley.

* * *

The net increase in Brotherhood Chapters last year was (with the single exception of 1928) the greatest of any year for ten years past.

* * *

Special campaigns of Brotherhood organization during the next two months are being planned in several dioceses, including Mississippi, Lexington, Sacramento, South Dakota and West Texas.

* * *

Under the direction of the Rev. Robert P. Frazier the Advance Work Program of the National Council has been launched. It includes approximately 170 separate and definite projects, ranging from an item of $70,000 for new buildings and equipment for St. Luke's Hospital, Shanghai, down to $200 for land and outstations among the Tirurai, at Upi in the Philippines. The total amount sought for this *new* work—mind, it has nothing whatever to do with the annual budget—is $1,530,000, of which $399,100 is for work in domestic dioceses and missionary districts, $548,900 for the American Church Institute for Negroes and extra-continental districts, and $582,000 for new work in foreign fields. This Advance Work Program is the result of deliberations and action taken at General Convention of 1928.

* * *

About 150 young people representing churches in Worcester, Webster, Athol, Fitchburg, Wilkinsonville, Leominster and Clinton, gathered, Sunday last, in All Saints' Church, Worcester, for a convocation. An offering was taken for a scholarship fund to aid some young man in the diocese of western Massachusetts in study for the ministry. Rev. W. Brooke Stabler, assistant rector of the host church, conducted the opening service at 5:15. Robert Curry, Fitchburg, president of the Young People's Fellowship of the diocese, presided at a business meeting and spoke on the diocesan convention to be held in Fitchburg in May. Other speakers were Rev. Henry W. Hobson, rector of the host church, and Rev. Richard E. McEvoy of the Cathedral Church of St. Paul, Boston.

* * *

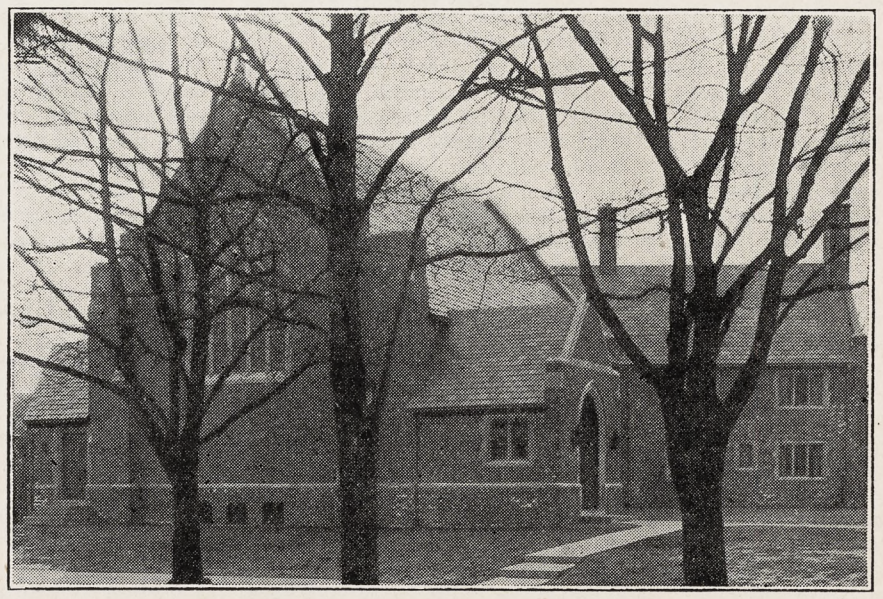
Missionary programs have been the thing recently at the Good Shepherd, Augusta, Ga. On the 20th of January Mrs. Agnes R. Richardson, on leave from China, gave an illustrated talk on that country. The afternoon of February 3rd Mr. John Alexander Clarke, in Africa for thirty years, told of life on that continent.

* * *

The Rev. A. W. Foreman, secretary of rural work of the National Council, Miss Anna Clark, rural work secretary of the Y. W. C. A., Rev. S. M. Brisco, secretary of the archdeaconery of the Hudson, Deaconess Williams of Virginia—these experts gathered around a table with a lot of other folks at Girls' Friendly headquarters the other day to discuss the rural problem. The discussion centered around the needs of country girls, how those needs are being met and what the Girls' Friendly has done and can do to meet them.

* * *

A thousand Christian people gathered in Grace Cathedral, Topeka, Kansas, February 2nd, to hear a sermon on internationalism by the Rt. Rev. G. Ashton Oldham, Bishop of Albany. He spoke on the futility and idiocrasy of war and the necessity of Christian people taking their religion seriously when considering this important world problem. On



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Monday Bishop Oldham conducted a quiet day for the men of the diocese in the cathedral chapel. That evening a diocesan dinner was held in the guild hall; speakers: Bishop Oldham; Rev. Carrol M. Davis, secretary of domestic missions; Ester Fifield, G. F. S. secretary, and Bishop Wise, diocesan. The diocesan convention got to business the next day; diocesan reports indicated that everything was in a healthy condition. They asked Dean Day to send a letter to President Hoover telling him about the enthusiastic peace meeting and assuring him of support in his efforts to eliminate war. Preceding the convention there was a joint meeting of the Girls' Friendly and the Young People with the Rev. W. Aimison Jonnard, rector of St. Paul's, Manhattan, Kansas, as the speaker.

* * *

The women of the diocese of Florida have completed a fund of $10,000 for the furnishing of the chapel that is soon to be built at the University of Florida in honor of the late Bishop Weed. They are now collecting silver and gold with which to purchase a communion service for the chapel.

* * *

The attendance was large at a parochial mission held recently at the Church of the Resurrection, Richmond Hill, N. Y. The conductor was the Rev. Walter E. Bentley, priest and former Shakespearian actor. Mr. Bentley is now on his way to New Zealand where he is to have a preaching mission. He then goes to Australia and South Africa on a preaching tour, coming home next summer by way of London.

* * *

Leon C. Palmer, general secretary of the Brotherhood of St. Andrew is making a three weeks' tour of midwestern and Pacific Coast dioceses. New Brotherhood chapters are being organized.

* * *

Companionate marriage was rapped. Old-fashioned marriage and the single standard of morals was applauded. So went the open forum at the Y. M. C. A., Memphis, last Thursday, presided over as usual by Dean Noe of the Cathedral. The subject under discussion was: "Companionate Marriage, social purity and the single standard."

"Monogamy," said the Dean, "is a Christian ideal—something to be attained. And no one can attain it except with the help of religion. Too many today are running away from the discipline of marriage. We need to learn that true marriage is indissoluble.

"The essentials of a successful and permanent marriage," he continued, "are romantic love, mental 'en rapport' and spiritual love or union of souls."

He upheld the single standard as a Christian ideal, and declared that the only kind of birth control the church can sanction is that which comes through self control. He predicted that a new social order with Christ as the absolute ideal will come.

* * *

The central committee on social service of the five dioceses of Pennsylvania met recently in Philadelphia, the Ven. Paul S. Atkins, chairman. Plans were made for joint activities.

* * *

It was decided at the convention of the diocese of Indianapolis to raise a fund of $250,000 to endow the Episcopate. A committee reported that statistics showed that there had been a consistent growth of all missionary activities in the diocese during the past ten years.

* * *

Bishop Stevens of Los Angeles asked his diocese to provide him with a Suffragan Bishop, suggesting that he be also placed in charge of religious education, social service and

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the Church Program. That is he is to be, in addition to a Bishop, a diocesan executive secretary. The election will be held the 11th of March. Two interesting addresses were made by visitors; Bishop Rowe on the work in his district of Alaska, and Dr. Paul F. Cadman, formerly dean of men at the University of California, on social service. Courtney Barber of Chicago was the guest speaker at a dinner of the Brotherhood of St. Andrew held during the convention.

* * *

More than two hundred acolytes took part in the annual service of the Guild of St. Vincent, held at the Advent, Boston, where the Guild originated fifteen years ago. The service was read by the rector, the Rev. Julian D. Hamlin, and the sermon was by the Rev. John C. McGann.

* * *

Bishop Babcock of Massachusetts, reported seriously injured a number of weeks ago, continues to improve. It is expected that he will be able to leave the hospital shortly. He was run down by an automobile.

* * *

The Rev. Henry W. Hobson of Worcester, Mass., has accepted his election as Bishop Coadjutor of Southern Ohio, the Very Rev. William Scarlett has accepted his election as Coadjutor of Missouri. He will continue for a time at least serving as Dean of the Cathedral. Bishop Johnson has stated that he will resign as diocesan in four years. And the Rev. H. S. Ablewhite, dean of the cathedral at Marquette, Michigan, has accepted his election as Bishop of Western Michigan.

* * *

The Diocese of Long Island has for the past three years pledged $100,000 annually towards its quota of $135,000, and has always overpaid its promise.

In view, however, of the present crisis which confronts the National Council the Bishop of Long Island has undertaken to obtain personal subscriptions which will enable the diocese to meet its quota in full for 1930.

The Bishop feels that the parishes and missions of the diocese are at present doing their utmost toward the quota, but he believes that there are thoughtful and generous laymen in the diocese who will share with him and the general Church the responsibility which at present rests upon the National Council.

* * *

Methodist Bishop McConnell, famed leader at the Jerusalem Conference, in addressing a Y. W. C. A. group the other day, said that there were not near enough radicals in the world. Said he: "Encourage the person who speaks out and speaks out radically on the question of the obligations of society to industrialism," he declared. "The old school of those who believe that the church is only a place to worship is a thing of the past. Trouble cannot be avoided, so just see how much trouble you can stand and then go ahead. I regret to say that there has been too much impatience in America with industrial radicalism, and as these prophets occur but two or three times in a generation don't discourage them, give them their chance. We need them even more in the church than you do in your organization.



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"Remember one thing and that is that these people who champion the individual in the field of industry are not those who would make a great social success in a drawing-room. They must have a tough skin and cannot be sensitive, for such people never make good agitators. If Amos were to appear now seeking an appointment before Methodist Bishops they would say 'he's a little rough,' that he offends the best people in Jerusalem and so, instead of a heresy trial, we would give him a year's leave of absence.

"The church has ceased to be a social pioneer and we must often look to outsiders like ourselves for much of this work, and even sometimes to a minister who may have been crowded out in a polite way because he was considered too progressive and too radical. Live questions are often raised outside the church, not inside."

* * *

Owing to the recent death of Dr. William R. Arnold, Professor of Hebrew in Harvard University, part of his work in Hebrew and the Old Testament Introduction is being conducted by the Rev. Charles L. Taylor, Jr., instructor in the Old Testament in the Episcopal Theological School at Cambridge. Mr. Taylor has just returned from six months of study in Germany and Palestine.

* * *

Bishop Rowe addresses some plain remarks to his own missionary staff on the subject of the quota. "May I suggest," he says, "that in the coming year, 1930, you will please make it a matter of conscience to raise your offering for the quota as early in the year as possible.

"If your people are made acquainted with the quota and what it means, I feel that they will gladly respond. It is a matter of education, a challenge to come to the help of the Lord. Delinquency towards such an object is a crime. There is no place here for indifference or selfishness, as there is no place for discouragement or despair."

Alaska more than met its quota of $1,500 last year, as in the years past.

* * *

The interesting question is raised by the Rev. Walter C. Whitaker, rector of St. John's, Knoxville, Tennessee, as to whether this matter of parish apportionments is really a voluntary matter or not. Delegates from his parish, at the recent stormy diocesan convention, promised to the quota for 1930 only the amount of money that they had actually received in pledges as a result of their every member canvass. This sum, $2410, they promised to the Church Program for 1930, and said that they would unquestionably exceed it. But since the parish was expected to give $5235, there were delegates from other quarters on their feet to give their opinions of St. John's Church and the rector of St. John's Church. All of which leads the rector, Mr. Whitaker, to raise this pertinent question in his parish leaflet. Says he:

"Out of the whole unpleasant episode a large question emerges: Is a parish's acceptance of the Apportionment really voluntary, or is it obligatory? Is a parish free to determine how much it is able to give, or must it abide by the determination of others?

"If it is free, others may deplore failure to do as much as was expected but they have no warrant to express caustic criticism. If it is not free, the Apportionment should be imposed by the outside authority and the parish be plainly told that it has no greater liberty in the matter of the Apportionment than it has in that of the Assessment.

"If we can no longer deal with the Apportionment on the assumption that parishes are acting in good faith, whatever their action is, and therefore are not to be hauled over the coals whenever they fall short, then it is high time to put teeth in the Apportionment, to fix the amount, without asking for acceptance, and

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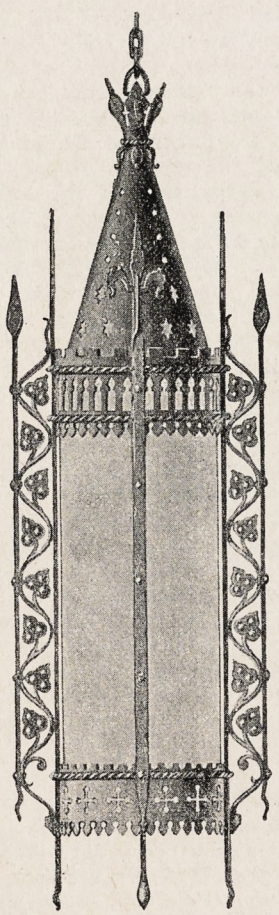

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* * *

It is a matter of real consequence so that if any of you have ideas on the subject that you would like to pass on there is room for them here.

* * *

Dr. James A. Muller, Professor of Modern Church History in the Episcopal Theological School at Cambridge, now on sabbatical leave, has recently left England for a tour of India. During the summer and autumn he was engaged in London and at the University of Cambridge in completing the editing of two volumes of the Letters of Stephen Gardiner—the Tudor prelate whose biography by Professor Muller appeared in 1926.

* * *

Are you interested in Bernard Shaw? Here is an opinion of him by John Haynes Holmes, New York preacher:

"Bernard Shaw's rule of life is the rule of asceticism," says Mr. Holmes. "It seems curious to think of Shaw as a Puritan. Here is the greatest and most popular dramatist of modern times, the darling of the younger generation, the prophet of the radicals, the high priest of the sophisticates, yet he is the typical champion of the disciplined, the sacrificial, the ascetic, the highly spiritualized life. What the intelligentsia are laughing at and sneering at today, this philosopher and dramatist is commending, as a medieval saint might commend the straight and narrow way to Heaven.

"Shaw believes in self-assertion and self-expression. Life extended and intensified is what he wants. But life, to Shaw, is the life of intellect and spirit, especially well organized, disciplined and directed to the highest goal. Bernard Shaw will have nothing to do with sensuality, or sensual indulgence. He scorns ease, pleasure and loose living. The life force is given us, he says, to use, not to spend or even enjoy."

* * *

They do things in a big spectacular way over on the other side. As a protest against the use of portions of the 1928 Prayer-book in Exeter Cathedral, a copy of the Book was publicly burnt outside the Cathedral on Saturday by representatives of the League of Loyal Churchmen and the Protestant Alliance. There had been a public meeting of protest on Friday. On Saturday there was a procession of sympathizers from a memorial to Protestant martyrs through the streets to the cathedral to present the resolution of protest

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SARA McDOWELL GAITHER, A. B.

Principal

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to the dean. Outside the cathedral a copy of the new Prayer-book, saturated in oil, was lighted, and the blazing book was held up on a spit.

By the way, after all the rumpus we had over here on the subject of the Thirty-nine Articles, has anybody looked to see if they are in the new Prayer Book?

* * *

The local police in Zangzok, China, had orders from Nanking, shortly before Christmas, to supply a number of coolies for the army, so every day they were out impressing country people and farmers.

"Some very distressing scenes took place on the streets, with the police grabbing these poor fellows, tying them up and herding them off, to be sent to Nanking," writes the Rev. Hollis S. Smith. "Once grabbed, there was no chance given to notify relatives or friends, and it made no difference whether a man had a family dependent on him for food or not. There is some mighty bitter feeling among the farmer class because of this. But absolutely no redress. They are promised food and wages, but experience shows that although they do get fed, they get no money. And their family can starve for all anybody cares. The attitude of the city people is curious. Absolutely apathetic so long as they are not bothered. It's no wonder to me that these farmers are ready for any sort of a program, radical or otherwise, that is preached to them by anti-government agents or red agents.

"I had to send hasty word to our country people not to come to the city, and just a fraction of the usual number came for the Christmas services, a great disappointment to them and to us."

* * *

The diocesan chairman of social service in Georgia, the Rev. Harry S. Cobey, reports that social service Sunday was generally observed throughout the diocese.

* * *

It is reported that in the city of Los Angeles a deaconess organized a Sunday school class for lonely girls. They took as their motto, "Jesus, Our Companion." This was abbreviated to J. O. C. These letters aroused curiosity and similar Bible classes were started in other schools. Now there are J. O. C. classes in many parts of the United States and in other lands. A union has been formed, J. O. C. badges and insignia have been adopted and a bi-monthly paper is published. The classes are composed of women and girls only.

* * *

A communication also comes from "281" to the effect that there is a great need for workers for foreign fields. Nurses, evangelistic workers, teachers, physical educationalist. If you have a person to recommend send your letter to the Rev. A. B. Parson, Church Missions House, New York.

* * *

"It is a poor kind of religious belief which is afraid of changing its expression," said the Rev. Russell Bowie, rector of Grace Church, New York.

"This majestic and indomitable city of New York is full of change. It is always tearing down old buildings to build loftier ones in their places. It is certain of its future and of the rock foundation on which it can rely. Certainty in religion should be like that—a certainty which builds high and higher expressions of the meaning of God on the rock of foundation of a personal experience of God's reality through Jesus Christ.

"It is this sort of certainty which sometimes is not evident among us. There are men and women in every Christian congregation whose interest is made up of convention or custom or vague instincts inherited from pious ancestry. They are drawn to church, not by any living sense of God, but by God knows what."

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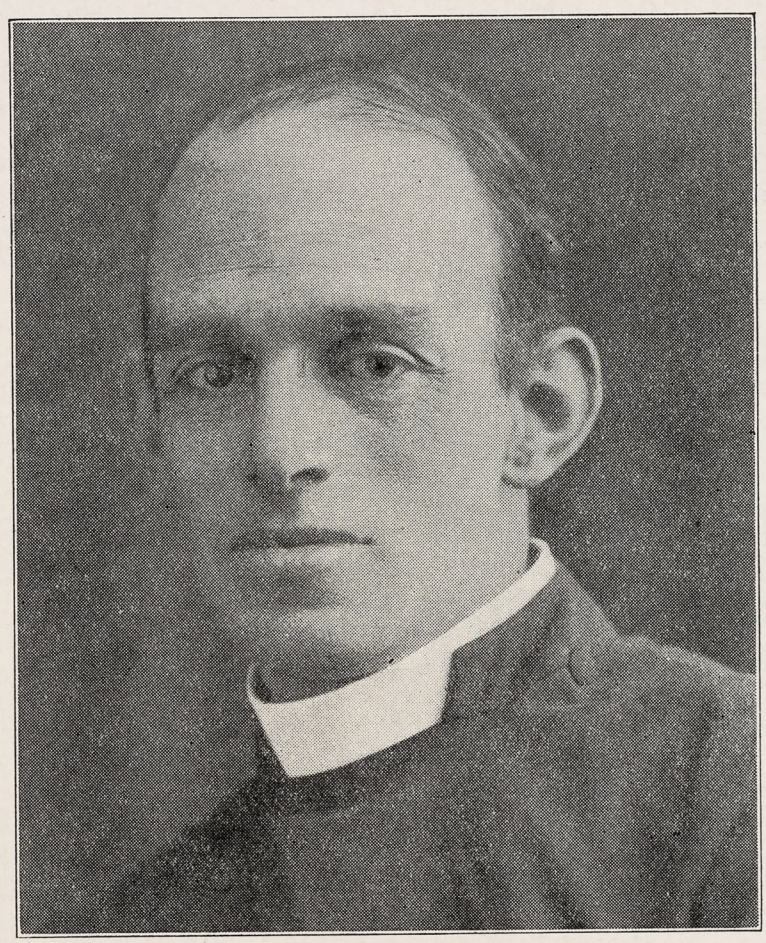
The WITNESS

CHICAGO, ILL., FEBRUARY 27, 1930



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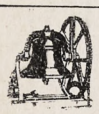

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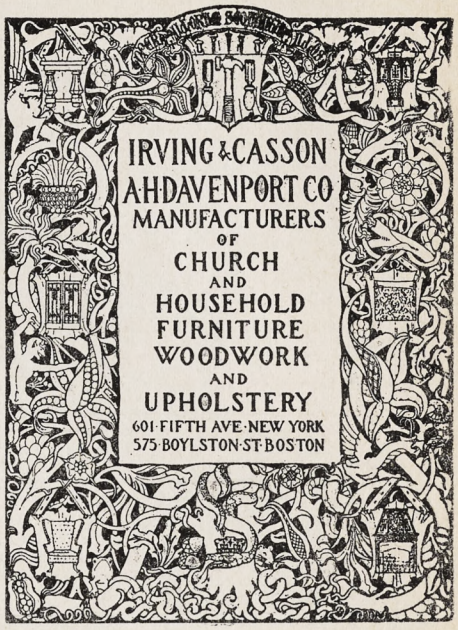



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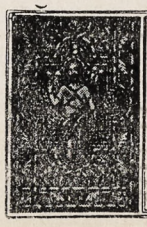

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JESUS THE PROPHET

His Message for the World Today

By

REV. G. A. STUDDERT-KENNEDY

BEFORE Christ blew the trumpet he had planned out His campaign. He practised what He preached and as He Himself once said: "What king sets out to fight another king without first sitting down to deliberate whether, with ten thousand men, he can encounter the king who is attacking him with twenty thousand?"

In their desire to do the heart of Jesus honour, many of His most faithful followers underrate His head. We do not understand Him unless we constantly remember that He was a thinker, the deepest and clearest thinker that the world has ever known. He may have been—I believe He was—more than a genius, but He certainly was a genius—an intellectual as well as a moral and religious genius.

When He went out to face the world, He had thought out what He was going to do and how He was going to do it. We do not know, and have no means of knowing, exactly what passed through His mind as He did the work of a carpenter, and watched the world in Nazareth.

He Knew Man

Do not imagine, however, that Nazareth was a peaceful, secluded village out of the way of the world. It was nothing of the kind. It was a busy place where great roads met, and there was a constant coming and going of caravans and travelling traders in its streets. Eastern merchants jostled Roman soldiers in its crowded market-place, for the Roman legions passed and repassed through it on their journeys south and north.

In and out amongst them as boy and man went the Carpenter of Nazareth, wide-eyed, observant, wondering. As one of His closest friends has said: "He knew man and did not need anyone to tell Him what was in Man." He was under no delusions. He knew the blindness and brutality He was up against. He knew that He would have a job to make these Jew folk see the truth as He saw it.

The world through the windows of Nazareth did not look like the Kingdom of God. The flesh and the devil were hot and strong. The prostitute with her painted face was there, and the rough-tongued burly Roman soldiers crowded round her. The proud and pious pharisee, like a ship in full sail, came strutting down the street to prayer and did not see the large-eyed child that whimpered cries for bread.

There was the clerk to the synagogue in his long robes. He owned a neighbour's house, and when the husband died, and the widow could not pay the rent, he turned her out, and piously read the lesson on the Sabbath day. Such men as he devoured widows' houses and grew fat and were much respected.

Stirring Times

The Carpenter looked on and wondered at it all, and often His heart was hot within Him.

There had been, we know, an attempted revolution in His time. He had heard the wild speeches of the leaders, and seen the ragged mob swarm after them with broken swords and pruning hooks. Then came the legions marching like a great machine. There were cries and bloodshed in the streets, and the trembling people saw their leaders flogged and tied to the horses' tails on their way to crucifixion. He had lived through stirring times, and His keen brain and observant eyes missed nothing of what they had to tell.

Christ's Baptism

He read the Jewish scriptures and the history of His people. He knew and loved their poetry and learned by heart their poems. He wandered off by himself to the hills where He could catch a glimpse of the

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sea and watch great ships go by. And all the time He was thinking . . . thinking.

At last He felt that His time had come and He must act. He went down south to hear His cousin, John the Baptist, preach on the banks of the River Jordan. The preaching stirred Him deeply, and He sat with the crowd and watched the rugged prophet's face as he poured forth his denunciation of their sins, and his call to true repentance. He took His place with the rest in the queue to be baptised in the blue waters of the Jordan. His cousin knew Him, and was troubled.

As He came down the bank into the water, the Baptist whispered: "This is not for you." But Jesus insisted.

"Yours is a call from God," He said, "and I answer, like the rest."

A Great Experience

It was just after His baptism that there came one of the great experiences of His life. Always during those years at Nazareth He has been conscious of the presence of God and the conviction that He was called to some great and special work for God had been growing upon Him. He had His hours of doubt and bewilderment, but the certainty and the urgency of the call increased. It was that which had driven Him from home, and brought Him here to the river side. But now as He sprang, naked and glowing, from the water, He had an inner experience impossible to put into words.

We have memories of His own description of it preserved in the records. It was as though a great light shone round about Him, and a voice within Him cried: "You are My Son and the joy of My heart." At the same time, He was conscious of a new power, as though the Spirit of God moved over His soul as it moved over the face of the waters on the birthday of the world.

To read the description of this experience literally, and suppose that there was a human voice that spoke out of the sky, or a feathered dove that floated down, is to read poetry as prose, and to rob the record of its manifest reality and power. It was an inner experience which constituted a turning point in the greatest and most epoch-making life that has ever been lived on earth. In that, and not in its apparently miraculous form, lies its importance to the history of man.

Never Alone

The effect of the experience on Jesus was to make Him feel that the time for action had arrived. The certainty that he was called to do a unique work and was endowed with unique powers burned now like a fire within Him. He hurried away from the Jordan to the lonely and desolate region that lies beyond it. In the graphic language of the records: "He was led by the Spirit into the wilderness to be tempted by the devil." Once more you deprive the Gospel account of its reality and power if you take it literally, and imagine the temptation of Christ by a plain and obvious devil.

Jesus was alone—or as utterly alone as a man can be. Had you passed that way you would have seen nothing but a solitary, pale-faced, majestic Jew sitting on a rock, or pacing up and down some rugged path lost in thought. But He was not lonely. Loneliness is a feeling, not a fact. The lonely man may say: "I am alone," but God and His fellow men are all about him, his loneliness is in himself.

Jesus was fully alive and awake, and therefore He was never alone; God and the world were always with Him. He carried them both together in His heart and in His head. We all can carry God and the world in our hearts and heads to a certain extent, and the greater our power of doing that, the more universal our sympathy and thought is, the greater we are as men and women. But he who carries God and the world in his heart and head must suffer. There must inevitably arise within him a conflict, because the world is partly ugly and evil, while God is wholly good and beautiful.

How Open Their Eyes

It was that inward conflict which was tearing the soul of Jesus as He sat alone. Just because He loved God and the world, He was up against the ugliness and evil in the world. He was quite certain that in reality the world was the Kingdom of God, and that if men could see it as it really is, if they could be awakened out of the sleep of the animal life, and look around them with open eyes and open ears, then the ugliness and evil would pass away as a hideous dream disappears at the touch of love's awakening.

But how were their eyes and their ears to be opened?

QUESTIONS FOR CLASS DISCUSSION.

1. Have a member of the class tell of the life of the author of this series of articles; his war record; his work since the war; his visits to America; his books. The rector might be asked to speak briefly on the subject.
2. Discuss the Nazareth of Jesus' day. Compare the life of that day with the life in America today.
3. The author speaks of revolution. What caused these outbreaks? Against what authority were they rebelling?
4. Discuss the social and economic life of that day.
5. Discuss the religious life of Jesus' day.
6. What was the significance of Jesus' Baptism?
7. Discuss the Temptations, first reading aloud in class the Gospel accounts.
8. Just what does the author mean when he says that there is always a conflict in the soul of him who carried both God and the world in his heart? Thoroughly discuss the point.
9. Make a list of ugly and evil things which you think a thoroughly Christian world would abolish.

These articles, to run continuously through Lent, are reprinted, by arrangement, from THE TORCH, organ of the Industrial Christian Fellowship of England, of which the author was a secretary.

Training Children

By

SAMUEL M. SHOEMAKER, JR.

THE average child today is getting more of its ideals for living, more of its character-training, outside the home than inside. Parents are more indefinite in their convictions, more slip-shod in discipline and spiritual training. It puts almost everything up to the day-schools and the Sunday schools. I certainly do not defend this state of things: I speak of it only as a fact. This means two things: the need for the very best teaching possible in week-day religious education

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and in Church Schools; and second, that you send your children where they may be grounded in faith in God and righteous ideals. Some of you are disinclined to force your children, as you say, to go to Sunday school. Did you leave it to his own best judgment whether he should go to ordinary school, did you wait to let him make up his own mind about brushing his teeth, or learning the multiplication table, or whether good manners were desirable? Do not fear: you cannot force your child to be religious, though you send him to a hundred church schools, any more than you can force him to love you. But you can surround him with an atmosphere where faith and ideals are encouraged. The old adage is true, You can lead a horse to water but you cannot make him drink: but as one of our American philosophers, Dr. Hocking, has pointed out, "force may develop into seduction. . .: and no educational theory can safely neglect the fact that many a horse, driven unwillingly to water, finds that it *wants to drink*." Many a small boy and girl has come reluctantly to church school at the first, and then pleaded with the superintendent that the school should not be closed through the summer.

You hardly know what a tragic thing it is for a minister to see the old parishioners drop off one by one when they come to the end of their journey: one misses them for themselves, but also one asks, Who will succeed these people who were so steadily in their places of a Sunday for half a century? We are not developing systematic Christians, and while your religion is purely haphazard on its outward responsibilities, it is still insecure in its inward foundations. The older generation took religion too much for granted, in one sense: but they at least made a habit of attending to it. The best way to develop Christians who have an engagement with their church on Sunday mornings is to get them in the habit of going to Church School when they are children.

THE ADVENTURE OF LENT

By

BISHOP JOHNSON

THAT which determines your attitude toward Lent is your own desire in life. What are you seeking? Pleasure? Then Lent is a season that is apt to irritate you. It interferes with that which you regard as your highest good.

And yet, if you stop to think, pleasure is a disappointing mistress who leads you on inevitably to boredom and forsakes you as soon as you are no longer able to dance to her music. She is a fickle jade for she lays up no provision for her devotees after the ball is over. She supplies great zest to youth, moderate satisfaction to the prime of life and has no favors for maturity. As the eye grows dim, the ear is dulled and the whole physical nature has let down, one becomes blasè and the days come when there is no pleasure in them.

Neither can the soul return to the religious enthusiasms of youth or create the atmosphere of spiritual devotion.

Yet pleasure has its place in life as a means to an end. Without laughter and entertainment the soul loses its winsomeness. Therefore the Church puts no ban on recreation, but merely suggests that her children do not become engrossed thereby.

She sets aside a season when she asks that we consider other things that are more vital to our joy.

Money Making

Or are you engrossed in making money. So busy that you have not time to worship God! As some one has wisely said, "Then you are too busy."

Money is an instrument which will bring great adventure to him who uses it wisely and untold grief to the souls of those who live for it.

The Master had a keen sense of business values. About one-third of His parables dealt with talents and business sagacity. Yet he knew the danger for He said that those who were rich would have a hard time in serving God.

Again the Church sets aside a season in which the emphasis is on how to use your money rather than how to make it. It is a wise man who is more anxious to spend his money rightly than to increase it unduly. Otherwise the time comes when you neither enjoy its use or are able to expend it joyously. There is nothing deader than an old person having more money than he can possibly use and no urge in his heart to use it lovingly.

Intellectual Life

Are you engrossed in scientific pursuits or enamoured of literary works?

Again you are fortunate to have a mind, but foolish to let intellectual curiosity absorb all your faculties. There is a sadness in the conclusions of Herbert Spencer or Charles Darwin. They seemed to have missed the solution of their problems and to have sacrificed the joy that they had as children.

If you have an intellect, Lent is the season in which to give greater thought to spiritual things. The Bible has proved its ability to satisfy the mind and heart of man, for greater minds have failed to exhaust its treasures. And yet if one's sole knowledge of Holy Scrip-

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ture is derived from reading criticisms and attacks it is not surprising that it is barren of satisfaction. It is only as you work in the laboratory that you can appreciate its values. To the casual inspector it is apt to be merely a dirty, smelly place in which nothing much is ever finished.

Surely the Church has been the patron of learning and the arts, but not as ends in themselves. Whatever religious bodies outside of our Church may have done to ban pleasure, to condemn wealth and to oppose learning, this Church has not been guilty. Rather she attempts to encourage all these and yet to provide spiritual oases where her children may depart into a desert place and rest awhile. She urges us to pause in our eager search for these things and to reflect upon the purpose of our lives and the obligations which we have to our fellowmen. She invites us to think.

This seems reasonable and yet we are apt to take advantage of the leniency of our spiritual mother. It was her patient sanity which prevented blue laws from oppressing us and wild theories of religion from engulfing us. It is a wonderful thing to have a reasonable and devoted mother, but it is a base thing to take advantage of her kindly care.

Need of Right Attitude

One does not need to advocate a program for Lent so much as one needs to urge a disposition towards it. If we look at our spiritual privileges aright we will be as glad to get away from the noisy clatter of society, the hard machinery of business and the cold search for knowledge, as a book lover, who has been compelled to do other things, is grateful for a book and a nook in which to enjoy it.

If your minds are set upon righteousness you will welcome the opportunity to retire from the excesses of life and to settle down to a closer companionship with the Master, and a keener realization of our spiritual privileges as men.

But you must really want that which the Church has to offer if you are to find Lent, not a bore, but an opportunity to develop your love for God and man in some real way.

I would suggest two attitudes: First, a closer devotion to worship in some definite way.

Second, a closer contact with the needs of men and the ways of children.

Try to make Lent a spiritual adventure, like a trip in the woods or a visit to some place of beauty.

Try to find some new spiritual values which will help you to believe in the goodness of God, in the purpose of your own life and in the service which you can render to the least of your brethren.

It is only as we seek the deeper truths in religion that we are able to comprehend the wonderful sunrise of Easter morn. Religion like other pursuits gives her rewards to those who seek.

Let this Lent be a season in which you test the truth of the Master's promise: "Seek and ye shall find."

Test Him and you will be content.

Uniting the Church

By

IRWIN ST. JOHN TUCKER

WHEN you have a sales force which spends much more of its time fighting its own members than in winning customers, you have disaster. That is what is wrong with our particular organization.

We continually boast of ordaining former Methodist, Baptist, and Presbyterian clergymen to the priesthood. We continually list among our confirmation class reports the number of former members of some other Christian body. Meanwhile the number of unchurched steadily grows, and our Church school pupils decrease.

No salesman can be a success who does not believe in the quality of his own line. Some time ago I was listening to a conference of Episcopal clergymen in a diocesan office. One said, "Over the church door was a sign, 'Enter, rest and pray.' I went in and rested—I won't say whether I did the other or not"—and he laughed heartily, and all the others laughed too. Ridiculous idea—that a priest of God, entering a church, should pray! If this were only an isolated instance—but it isn't.

Sharply divided among its members as to whether they are Catholic OR Protestant, the body of clergy spends much time in planning assaults, stealing marches, and celebrating victories—not over the world, the flesh and the devil, but over brother clergy with different customs.

Time after time I have seen a new priest entering a parish proceed to prune out and weed away faithful members who disagree with him on some point of ritual. By the time he has it the way he wants it, he gets a new call and sails gaily off, leaving his sheepfold with the walls broken down and the members of his flock sick at heart.

Is there no way of ending this partisan strife? The Bishops' Letter of the General Convention of 1928 was an epoch making document. It faces this problem boldly, and solves it by proclaiming that ours is the Protestant Catholic Church. It is fundamentally Catholic—of course there is nothing fundamental about Protestantism—but it is that part of the Catholic Church which protests, vigorously, strongly and continuously, against accretions, abuses and falsehoods.

The Prayer Book is the common possession of all parties of our Church. It has just been revised, brought up to date without the loss of anything permanently valuable. It contains treasures new and old. It is our method of presenting the gospel of Christ. It is the Bible in action, the Gospel in form to be lived.

If all members of the Church were taught the Prayer-Book as a manual of life, and a joyous life, if they knew it and loved it with knowledge, not merely because it belongs to our crowd, they would not drift. Affection anchors a drifter. Let us lay emphasis on the fundamental in which we agree, not on those externals in which we differ.

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BOOKS RECOMMENDED FOR LENT

Suggested by
WILLIAM T. MANNING
Bishop of New York

THE FOUR GOSPELS.
These inspired records in their Divine simplicity and power are incomparably more important for our reading than any of the modern "Lives of Our Lord."

WHY AM I A CHRISTIAN? The Bishop of London. Putnam, $2.50.

Simple, direct sermons, full of the sincerity, sympathy, and faith, which make the Bishop of London's sermons helpful to people all over the English speaking world.

CHRIST AND SOCIETY. Bishop Gore. Scribners, $2.00.

A brief but conscience arousing book by one whom Dean Inge calls "the greatest living force in the Anglican communion."

PERSONAL RELIGION AND THE LIFE OF DEVOTION. Dean Inge. Longmans Green, $1.00.

One of the most spiritually helpful books by this distinguished scholar and writer.

SOME ELEMENTS OF RELIGION. H. P. Liddon. Longmans Green, $1.10.

Six great sermons on the foundation facts of our Religion which should be re-read. They suggest the kind of preaching that is needed today.

THE CASE FOR EPISCOPACY. Kenneth D. Mackenzie. Macmillan, $1.50.

This volume shows briefly and clearly why our Church, in common with seven-tenths of the whole of Christendom today, holds to the principle of Episcopal Ordination.

ANGLICANISM. W. H. Carnegie, Sub-Dean of Westminster Abbey. Putnam, $2.00.

A masterly and illuminating presentation of the position and mission of the Anglican Communion, of which our own Church is a part. Of special interest to those who are thinking about Christian Unity.

THE LETTERS OF BARON VON HUGEL. Edited by Bernard Holland. Duttons, $7.00.

Selected Letters with a Memoir of this great religious thinker and spiritual teacher. If his spiritual vision and his grasp of the essential principles of religion, could be more widely shared Christian Reunion would not be long delayed.

THE LIFE OF PRAYER. Baron Von Hugel. Dutton, $1.00.

A SERIOUS CALL. William Law. Macmillan, $1.00.

The book which changed the life of John Wesley and of which Dr. Johnson says "it was the first occasion of my thinking in earnest about religion." It is as pertinent today as when it was written in 1726.

THE UNIVERSE AROUND US. Sir James Jeans. Macmillan, $4.00.

A book by a great scientist which suggests the marvels of the Universe in which we live.

Suggested by
CHARLES LEWIS SLATTERY
Bishop of Massachusetts

NEW BOOKS

MIDDLETOWN. A study in Contemporary American Culture. Robert S. Lynd and Helen Merrill Lynd. Harcourt, Brace, $5.00.

An important book for the clergy, revealing the problems of an average small American city.

MYRON T. HERRICK. A Friend of France. Col. J. Bentley Mott. Doubleday, Doran, $5.00.

A book to inspire sound public service.

BRIEF SKETCH OF THE CHURCH OF ENGLAND. G. K. A. Bell, Bishop of Chichester. Morehouse, $1.60.

A reliable account of the history and present life of the English Church.



BISHOP FISKE
Writer of Many Books

THE PRIMITIVE CHURCH. Canon Streeter. Macmillan, $2.00.

A clear review of the Church in the first century.

THE MASS OF THE APOSTLES. Joseph Husslein. P. J. Kennedy, $2.75.

An account of the early Church from the Roman Catholic standpoint. It is interesting to compare the conclusions of this book with the conclusions of Canon Streeter.

TWENTIETH-CENTURY POETRY. Edited by John Drinkwater, Henry S. Canby, and W. R. Benét. Houghton, Mifflin Co., $4.00.

An important anthology of recent English and American verse.

THE UNCERTAIN TRUMPET. A. S. M. Hutchinson. Little, Brown, $2.50.

An inspiring story with a wholesome lesson.

FIELD OF HONOUR. Donn Byrne. Century, $2.50.

Another fine story, historical, poetical.

OLD BOOKS

Five biographies introducing the reader to great companionship.

LIFE OF LOUIS PASTEUR. Vallery-Rodot. Doubleday, Doran, $3.00.

LIFE OF JOHN BRIGHT. George Macauley Trevelyan. Houghton Mifflin, $2.50.

ALFRED LYTLETTON. By his wife. Longmans Green. $2.25.

LIFE OF WILLIAM CRAWFORD GORGAS. Marie D. Gorgas and Burton J. Hendricks. Doubleday, Doran, $5.00.

THE LIFE OF MANDELL CREIGHTON. By his wife. Longmans Green, $3.00.

Suggested by
W. RUSSELL BOWIE
Rector of Grace Church, New York

THE LORD OF LIFE. Various Writers. Macmillan, $2.50.

Truly described as "a fresh approach to the Incarnation." Scholarly, reverent and religiously helpful.

TEMPLE GAIRDNER OF CAIRO. C. E. Padwick. Macmillan, $3.00.

A moving story of a scholar and saint and heroic pioneer of Christianity in a difficult place.

ARMOR OF LIGHT. Tracy D. Mygatt and Frances Witherspoon. Henry Holt. Probable price, $2.50.

A book of stories of early Christianity, vividly conceived and powerfully written.

THE CHRIST OF EVERY ROAD. E. Stanley Jones. Abington, $1.50.

The latest book by the Author of THE CHRIST OF THE INDIAN ROAD.

REMINISCENCES OF PRESENT-DAY SAINTS. Francis Greenwood Peabody. Houghton Mifflin, $5.00.

A book now three years old, but of unfading stimulus.

THE THEOLOGY OF CRISIS. Emil Brunner. Scribners, $1.75.

A brief book describing a new tendency in Theology which will interest the thoughtful.

G. A. STUDDERT-KENNEDY. By his friends. R. R. Smith, $2.00.

The record of the life of one of the noblest and most prophetic souls of our generation.

THE WARRIOR, THE WOMAN AND THE CHRIST. G. A. Studdert-Kennedy. Richard R. Smith, $2.50.

Studdert-Kennedy's own last book, full of the characteristic vigor of his thought and his passionate religious earnestness.

Suggested by
VIDA DUTTON SCUDDER
Professor at Wellesley College

OUR ECONOMIC MORALITY. Harry Ward. Macmillan, $2.50.

A solid and searching investigation of basic principles of Christian economics.

THE DIVINE SOCIETY. W. G. Peck. Macmillan, $2.50.

Very provocative of thought.

LIFE OF SAINT FRANCIS. Luigi Salvatorelli. Knopf, $4.00.

The latest biography of the dear Saint, fresh and modern, with a fine feeling for the political and economic background, as well as for the natural setting of the beautiful story.

THE LIFE OF MOTHER EVA MARY. Mrs. Harlan Cleveland. Morehouse, $3.00.

A book that is interesting to every American Churchman.

THE LIFE OF JANET ERSKINE STUART of the Confraternity of the Sacred Heart. Longmans, $3.50.

A really wonderful story of a magnificent Christian character.

WORLD'S PILGRIM. Eva Gore Booth. Longmans, $1.40.

The record of a wonderful spiritual pilgrimage through old Irish myth and Oriental philosophies into the heart of the Catholic faith.

CERTAIN SAMARITANS. Dr. Esther Lovejoy. Macmillan, $3.50.

An heroic and epic story of the services rendered by the splendid women of the American Woman's Hospital since the Great War.

THE MIRACLE OF PEILLE. J. L. Campbell. Dutton, $2.50.

A very lovely legend of a modern saint.

THE CLOUD OF THE UNKNOWN. Gorham, $1.80.

For those who love deep and audacious mysticism.

CREATIVE PRAYER. Emily Herman. Doubleday, Doran, $2.00.

One of the best books on prayer.

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Suggested by
WILLIAM L. WOOD
Professor at Cambridge Seminary

THE PRIMITIVE CHURCH. Canon Streeter. Macmillan, $2.00.

SCIENCE IN SEARCH OF A GOD. K. F. Mather. Henry Holt, $2.00.

WITH AND WITHOUT CHRIST. Sadhu Sundar Singh. Harpers, $1.50.

READINGS FROM FRIEDERICH VON HUGEL. Dutton, $7.00.

THE PLACE OF JESUS CHRIST IN MODERN CHRISTIANITY. By John Baillie. Scribners, $2.00.

THE WARRIOR, THE WOMAN AND THE CHRIST. G. A. Studdert-Kennedy. Richard R. Smith, $2.50.

CHRIST AND SOCIETY. Bishop Gore. Scribners, $2.00.

SCIENCE AND THE UNSEEN WORLD. A. S. Eddington. Macmillan, $1.25.

METHODS OF PRIVATE RELIGIOUS LIVING. H. N. Wieman. Macmillan, $1.75.

A WANDERER'S WAY. Canon Raven. Henry Holt, $1.75.

BOOKS ON RURAL LIFE

Suggested by
H. W. FOREMAN
Secretary for Rural Work

BEYOND CITY LIMITS. F. D. Goodwin. National Council, 60c.

The Church's study book on Rural Life and Work.

THE STORY OF JOHN FREDERICK OBERLIN. Augustus Field Beard. Pilgrim Press, $1.25.

Interesting life of a great pioneer in country church and community work.

RURAL SOCIAL PROBLEMS. C. J. Galpin. Century, $2.00.

Dr. Galpin is a churchman, knows the country and writes in popular vein.

WIND AND WEATHER. Liberty Hyde Bailey. Macmillan, $1.50.

Some of the poems which have fed the springs of Dr. Bailey's love and knowledge of nature.

THE COUNTRY CHURCH AND PUBLIC AFFAIRS. Henry W. McLaughlin. Macmillan, 60c.

The very latest compilation of up-to-date articles on the country church and its contributions to the life of the nation.

ADVENTURES OF DAVID GRAYSON. Ray Stannard Baker. Doubleday, Doran, $2.50.

Very readable dissertations on events and conditions of the countryside.

THE CHRISTIAN MISSION IN RELATION TO RURAL PROBLEMS. Vol. VI of the Proceedings of the Jerusalem Conference. International Missionary Council, $1.25.

Vivid description of rural conditions in various parts of the world.

THE LITTLE TOWN. H. Paul Douglass. Macmillan, $2.00.

Actions and reactions between the small town and the country around.

THE BRIMMING CUP. Dorothy Canfield Fisher. Harcourt, Brace, $2.00.

An intriguing story of country life.

RURAL RELIGION AND THE COUNTRY CHURCH. Warren H. Wilson. Fleming H. Revell, $1.25.

Dr. Wilson is a master in diagnosing and uplifting rural church and social life.

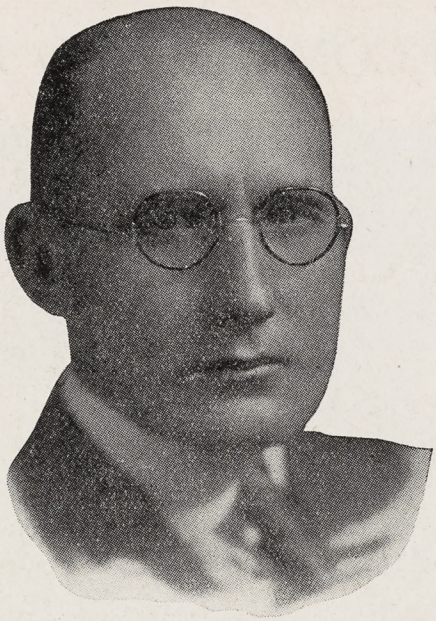
BOOKS FOR COLLEGE STUDENTS

Suggested by
LESLIE GLENN
Secretary of College Work

PRAYERS AND MEDITATIONS. Henry Nash. Longmans Green, 75c.

PRAYERS OF THE SOCIAL AWAKENING. Walter Rauschenbusch. Pilgrim Press, $1.00.

THE LIFE OF PRAYER IN A WORLD OF SCIENCE. William Adams Brown. Scribners, $2.50.



A. N. WIEMAN
His Books Are Popular

CONCERNING PRAYERS. B. H. Streeter, Macmillan, $3.00.

THE CHRIST OF THE INDIAN ROAD. E. Stanley Jones. Abingdon, $1.50.

PERSONAL RELIGION AND THE LIFE OF DEVOTION. Dean Inge. Longmans Green, $1.00.

PERSONAL RELIGION AND THE LIFE OF FELLOWSHIP. William Temple. Longmans Green, $1.00.

WHAT IS THERE IN RELIGION? Henry Sloan Coffin. Macmillan, $1.00.

FOLLOWING CHRIST. Bishop Slattery. Houghton Mifflin, $1.00

THE GREAT CONJECTURE. Winifred Kirkland. Henry Holt, $1.25.

TRUTHS TO LIVE BY. J. Elliott Ross. Henry Holt, $2.00.

THE MASTER. W. Russell Bowie. Scribners, $2.50.

THE REAL JESUS. Bishop Fiske and Dr. Easton. Harpers, $2.50.

THE NEW SOCIAL ORDER. Harry F. Ward. Macmillan, $2.50.

RELIGION AND THE RISE OF CAPTALISM. R. H. Tawney. Harcourt, Brace, $3.50.

DOES CIVILIZATION NEED RELIGION. Reinhold Niebuhr. Macmillan, $2.00.

A STUDENT'S PHILOSOPHY OF RELIGION. W. K. Wright, Macmillan, $2.50.

FEAR. John Rathbone Oliver. Macmillan, $2.50.

VICTIM AND VICTOR. John Rathbone Oliver. Macmillan, $2.50.

SCIENCE IN SEARCH OF GOD. Kirtley Mather. Henry Holt, $2.00.

OUR COMMON LIFE. Karl Block. National Council, $1.00.

THE ART OF THINKING. Ernest Dimnet. Simon and Schuster, $2.50.

SCIENCE AND RELIGION. J. A. Thompson. Scribners, $2.00.

THE BIBLE IN THE MAKING. J. P. Smyth. James Pott & Co., $1.50.

ROADS TO THE CITY OF GOD. Basil Mathews. National Council, 75c.

RELIGIOUS BOOKS FOR CHILDREN

Selected by
ELLEN MORRIS NOE

FIRST STEPS FOR LITTLE FEET IN GOSPEL PATHS. Charles Foster. Macrae Smith, $1.25.

For the children from ages four to six.

STORIES NEW AND STORIES TRUE. Bertha Baldwin Tralle. Fleming Revell, $1.50.

A solution to the request for a true story. For children four to ten.

THROUGH THE CHURCH DOOR. Louise Marshall. Wright and Potter, $1.10.

Recommended to godparents as an Easter gift—give crayons also, as the illustrations beg to be colored. Ages four to ten.

THE BIBLE STORY BOOK. Jane Eyre Fryer. John C. Winston, $2.00.

For children from ages six to ten.

LITTLE FOLKS OF THE BIBLE. Abingdon Press, 50c.

For children ages six to ten.

STORIES FOR THE JUNIOR HOUR. Ada Rose Demerest. Standard, $1.35.

Setting forth the child in his social relationships. Ages eight to twelve.

WILFRED GRENFELL. Basil Mathews. Doran, $1.50.

The real story of a Christian Hero. For children eight to twelve.

LITTLE CHILDREN OF MISSIONARY LANDS. Mary Entwisle. Doran, $1.75.

Tales about the rest of the world. For children eight to twelve.

TELL ME A TRUE STORY. Mary Stewart. Fleming Revell, $2.00.

Charming Bible Stories, charmingly told.

A BOY'S AND GIRL'S LIFE OF CHRIST. J. Patterson Smith. Fleming Revell, $2.50.

An excellent book for boys and girls from ten to sixteen.

STORIES JESUS HEARD AND STORIES JESUS TOLD. Carrie Burr Prouty. W. A. Wilde, $1.50.

For children eight to sixteen.

THE STORY OF PAUL; THE STORY OF DAVID; THE STORY OF JOSEPH. Edward Leigh Pell. Fleming Revell, 60c each.

Teachers of Church School classes should know of these books.

THE GOSPEL OF JESUS, edited by G. Waterhouse. Harpers, $2.50.

The story of our Lord as told in the Gospels, with exceptional illustrations.

THE BOY'S BEN HUR. Lew Wallace. Harpers, $2.00.

A shortened form of the famous novel.

ONE HUNDRED AND ONE HYMN STORIES; MORE HYMN STORIES. Carl F. Price. Abingdon, 75c each.

These books will awaken interest in children's hymns.

Cushioned Pews
by
BISHOP JOHNSON

A selection of forty editorials, beautifully bound, $1.25 postpaid

Foundation Stones
by
BISHOP ABBOTT

Strongly recommended by Bishop Murray, $1.00 postpaid

WITNESS BOOKS
6140 Cottage Grove Ave.,
Chicago

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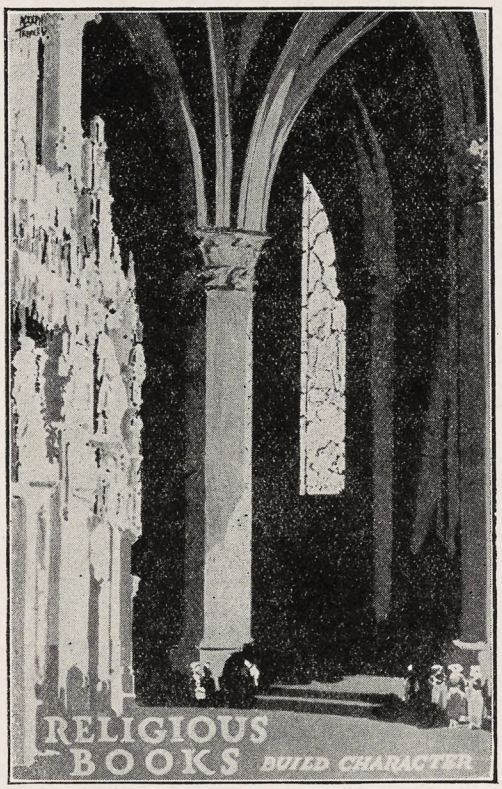

Listed below are the leading book stores of the country specializing in religious books. Readers of The Witness are urged to patronize them. Visit them if possible: Mail orders filled promptly.

THE CHURCH SUPPLY CO. OF OHIO
221 Plymouth Bldg.
CLEVELAND, OHIO
Religious Books, Church Supplies and Supplies for Altar Guilds

RELIGIOUS BOOK SHOP
Bibles Prayer Books
Books
Church Supplies
20 School St., Concord, N. H.

THE CHURCH SUPPLY HOUSE
HENRY H. FIELD, Manager
32 Westminster Street
Room 51
PROVIDENCE, RHODE ISLAND

THE CHURCH BOOK SHOP
MRS. J. E. HANZLIK
47 South Ninth Street
MINNEAPOLIS, MINN.
Prayer Books - Hymnals - Bibles
Church School Supplies

THE BOOK STORE
281 Fourth Avenue
NEW YORK CITY
For the convenience of church members. Books and materials recommended by National Council Departments.

EDWIN S. GORHAM, Inc.
Church Publisher and Bookseller
18 West Forty-fifth St.
NEW YORK CITY

Lycett
Established 1835
CHURCH BOOK STORE
317 North Charles St., Baltimore, Md.
Headquarters for Church Supplies of Every Description

GEORGE W. JACOBS & CO.
Headquarters for Church Books and Church Supplies
1726 Chestnut St.
PHILADELPHIA, PA.
Send for our catalogue

THE BOOK SHOP
103 North Second St.
HARRISBURG, PA.
Books and Church Supplies
May we put your name on our mailing list?

THE CHURCH BOOK SHOP
1051 Taylor Street
SAN FRANCISCO, CALIFORNIA
Books, Parish and Church School Supplies, Brass and Silver Goods

CHURCH BOOK STORE, Inc.
638 S. Figueroa St.
LOS ANGELES, CALIFORNIA
Bibles - Prayer Books - Supplies

THE CHURCH BOOK SHELF
M. L. RENARD
2809 Washington Avenue
ST. LOUIS
Books - Publications - Cards

PRAYER BOOKS — HYMNALS — BIBLES
BOOKS OF ALL PUBLISHERS
CHURCH SUPPLIES OF EVERY DESCRIPTION

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

BIG and important news comes from the Church Missions House as a result of the recent meeting of the National Council. An administrative reorganization of all the departments has been effected to secure greater coordination, cooperation and economy. Rumor has it that during past years there has not been as much of these three desirable things as there might be, coordination and cooperation between departments being particularly lacking. At the Council meeting last October a committee was appointed, headed by Bishop Perry of Rhode Island, to study the situation. He presented the report of the committee at the Council meeting the other day.

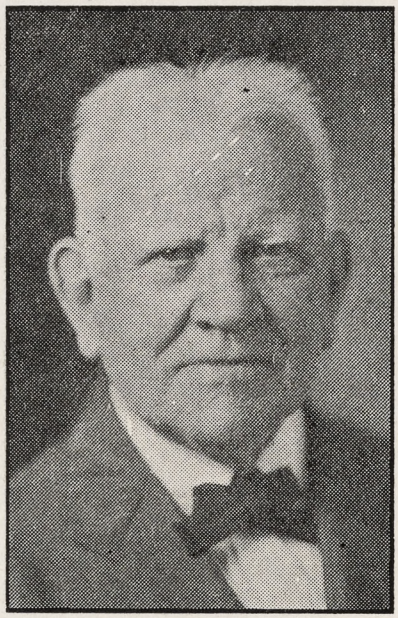
From henceforth the six departments are grouped in two divisions. Under one administrative officer we are to have the departments of missions, religious education and social service. Also, and very important, the present department of missions is reorganized into two autonomous sections, domestic missions and foreign missions. Heretofore, it has been one department, headed by Dr. John W. Wood as executive secretary. A new executive officer is to be elected to head this division. As such he will be the dominant figure in the organized missionary work of the Church. An important job, needless to say; so important in fact that a committee consisting of Bishop Rogers of Ohio, George Craig Stewart of Chicago and Mr. Walter Kidde of Newark was appointed to confer with the new Presiding Bishop, to be elected March 26th, about the appointment.

The second division, to be headed by the present vice-president of the Council, Dr. L. B. Franklin, will include the departments of finance, publicity and field. The Presiding Bishop and these two division heads, both of whom will doubtless be vice-presidents after the next General Convention, are to form the inner control for the administrative work of the Council.

Bishop Perry's committee also proposed other important changes in the department of missions, particularly with respect to work which has been conducted by the Foreign-Born Americans Division.

Details proposing the abandonment of certain work and reduction of staff were resubmitted to the committee for further consideration and will be reported again at the next Council meeting, May first.

All of this brings nearer to completion the work of the Evaluation Committee set up at the General Convention of 1925. Changes now effective and others under consideration are the outcome of studies begun at that time and indicate the present policy in national administration of continuous study and appraisal of work, personnel, cost and results.



CHARLES STIETENROTH
Is Honored for His Service

The members of the committee: Bishop Perry, chairman, Rev. George Craig Stewart, Rev. H. Percy Silver, Mr. Samuel F. Houston and Dr. Louis B. Franklin.

* * *

Mr. Walter Kidde is a new member of the Council, appointed to fill the vacancy caused by the resignation of Mr. Tully. He is a member of St. Luke's, Montclair, N. J., and a vice-president of the Brotherhood of St. Andrew.

* * *

Rev. W. Brooke Stabler, assistant to All Saints, Worcester, Mass., has been elected secretary of college work of the Council. Rev. Leslie Glenn, present secretary, takes charge of Christ Church, Cambridge, Mass., on July first.

* * *

The Woman's Auxiliary is to make use of associate secretaries similar to those used by the field department. Women will be appointed in various parts of the country to serve without salary, giving their services to assist in promoting the general Church Program.

* * *

The Council adopted an expression of appreciation for the past thirty years' service of Dr. John Wood, executive secretary of the department of missions.

* * *

The Council adopted a resolution, forwarded to the secretary of state of the United States, now in London, expressing the hope and prayer that the present conference between nations will result in substantial reduction in armament, in increased confidence between nations and in lessening the possibility of war.

* * *

The sum of $25,000 was set aside for the reimbursement of missionaries in China who suffered personal losses during the revolution of 1925.

* * *

A fitting memorial resolution upon the great loss sustained by the Church and country with the death of Bishop Anderson was received standing by the Council and of course unanimously adopted.

* * *

A minute of appreciation and gratitude for the life of Bishop Kinsolving, first bishop of Southern Brazil, was read into the record of the department of missions.

* * *

There was much rejoicing at the meeting of the Council over the fine response of the Church in sending to the Council the full amount of money expected for 1929, with nearly $11,000 to spare. It was a splendid showing of determined, united action. Because of this record, because of economy in the Church Missions House, because of inability to operate at full capacity in China, and because of a favorable rate of exchange with China, the Council closed its books for 1929 with an unexpended item of $168,000 to be carried over into 1930.

* * *

In regard to the 1930 budget. The last word given to the Church was to the effect that the Church was faced with the necessity of reducing appropriations about $250,000. However additional gifts and pledges have been received, everyone has worked hard, particularly Bishop Burleson, Dr. Franklin, the field department and the publicity department, so that at the time of the Council meeting the

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other day the amount expected for 1930 from dioceses and individuals was approximately $2,914,000, a figure approaching the Church's previous high record of giving.

* * *

There were however reductions made in the budgets of the various departments as follows: religious education, $8,550; missions administration, $12,800; publicity, $6,500; field, $22,547; finance, $8,350; social service, $1,150; Woman's Auxiliary, $3,500.

* * *

Appropriations from undesignated legacies, totalling over $100,000 were made: church at Wahpeton, N. D., $3,000; property for school for mountain children, Southwest Virginia, $10,000; reconstruction of mission building, Indian School in Wyoming, $2,700; American Church Institute for Negroes, to be distributed as the trustees determine, $25,000; $2,500 toward a $18,600 parish house for Trinity Church, Porto Alegre, Brazil; episcopal residence in Haiti, $12,000; rest house for the mission staff at Cuernavaca, Mexico, $4,500; repair of property in the Virgin Islands, $10,000; X-ray equipment for St. Barnabas Hospital, Osaka, Kyoto, $5,000; residence for missionary in charge of Easter School, Baguio, P. I., $5,000; land, rectory and parish house, Tsuchiura, North Tokyo, $3,549; parish house for St. Timothy's, Tokyo, $5,000; land for a second kindergarten, Aomori, Tohoku, $800; land and buildings in Honolulu, $10,000; advance for reconstruction of the Good Shepherd, Fort Defiance, Arizona, $1,400.

* * *

Here is a record if a man ever had one: Mr. Charles Stietenroth, whose picture you will find in these pages, has been connected with Trinity parish, Natchez, Mississippi, for 76 years, having been baptized in 1854 and connected with the parish ever since. In 1880 he was elected to the vestry for the first time and has been reelected each year. Thus for fifty years as a vestryman, he has given generously of his time, energy and means for the upbuilding of Christ's Kingdom. He has served not only as a vestryman, but as a chorister, superintendent of the Church school, and usher. They had a celebration over it all on the 9th and 10th of February. There was special music by the choir, and a specially prepared sermon by the rector, the Rev. Joseph Kuehnle. Then the following evening a fine reception in the parish house, with speeches, hand-shaking, a bouquet from the children and a loving cup from the congregation. Mr. Stietenroth, with the Rev. Alexander Marks, then rector of the parish, was also the founder of *The Church News*, diocesan paper, and was its managing editor for many years.

* * *

Bishop Manning of New York has issued a protest against religious persecutions by the government of Russia. This is in line with the recent appeal issued by the Pope. Bishop Manning calls for prayers in all the churches of the diocese of New York on March 19th. There will be a special service in the Cathedral on March 16th to which people of all faiths are invited. Bishop Manning read his message from the Cathedral pulpit last Sunday morning.

* * *

I was invited to visit the Seaman's Church Institute, New York, one evening last week. Not knowing quite how to get there I inquired of three different clergymen of the city. None of them knew. That made at least four of us parsons who were more ignorant than we should be of one of the greatest bits of work being done by the Church in the world. If you have a half day on your hands while in New York may I suggest that you visit this marvelous building on the waterfront. I had the surprise of my life, I can assure you. Thousands of seamen swarmed in the building all evening to take advantage of what is perhaps the best social service organization, Church or secular, in the world. Chaplian Matthews was my host, a priest who believes that religion and social service must be combined for either to be really effective. There was an open forum the particular evening I was there—a real honest-to-goodness forum where people are allowed to say just exactly what they think. We talked about our American industrial life. These sailors, who after all do not

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have the easiest time in the world, seemed to have rather positive opinions on the subject. In any case I was taken to task, I am sure deservedly so, for my conservative opinions. Some day I hope we may have an illustrated article about this great work for the benefit of those of you unable to visit the Institute.

* * *

Bishop Strider of West Virginia recently completed a most successful four day mission at St. John's, Cambridge, Ohio.

* * *

Many churches throughout the country observed Washington Cathedral Sunday last Sunday, following a custom of several years to thus commemorate the birth of George Washington and to aid with the building of the Cathedral of which he was the first proponent. This year emphasis was placed on the hope that the transepts and crossing of the Cathedral may be completed in time to use in 1932 on the occasion of the 200th anniversary of Washington's birth.

* * *

Speaking of George Washington, Bishop Stires of Long Island had things to say of the new biograph of Washington by Rupert Hughes, a sermon preached before at the Heavenly Rest, New York, at the annual service of the Daughters of the American Revolution. The biograph asserts that Washington never prayed in private and always left church before communion. Bishop Stires stated that while it was true that he was not confirmed, since there were no Bishops in America to confirm him, yet he received the communion regularly and was in the habit of spending time each day in prayer and meditation.

Bishop Stires also called upon patriotic societies to crusade against indecent motion pictures. He declared that censorship had failed. It begins to look as though Mr. Hays and his associates would have a busy summer if they intend to sue all their critics, as they recently threatened to sue *The Churchman* for their campaign against indecency in the movies.

* * *

Charles E. McCoy was reelected archdeacon of Williamsport for a term of three years at the meeting of the archdeaconry held the other day at Williamsport, Pa. There was a discussion of clergy placement. The Rev. Lewis Nichols of Lock Haven read a paper on Anglo-Catholicism.

* * *

The Church officially has taken no action whatever on the matter of China Famine Relief. However the matter has been discussed at several meetings of the department of missions, and a careful investigation of the whole subject has been made. There is no question of the need and after getting word from Bishop Graves the department has sent out word that relief is very badly needed. Several millions of people in China are suffering indescribable privations. Money sent to the department of missions for relief will be forwarded to Bishop Graves.

* * *

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children's Lenten offering had its beginning in 1877 under the inspiration of Mr. John Marston, then superintendent of that school, presented a fund at the Fiftieth Anniversary of the establishment of the offering in memory of Mr. Marston. The income from this fund is to be used by the National Council in aiding the preparation of candidates for the ministry of our Church in foreign fields, these candidates to be natives of such fields. The income for 1929, amounting to $185, was distributed equally for the preparation of candidates for the ministry in the Philippine Islands, Porto Rico, and the Central Theological School, Nanking, District of Shanghai.

* * *

Leaders in psychology and young people's activities are meeting this week at St. Margaret's House, Berkeley, California, under the auspices of the Girls' Friendly Society. Among those on the program are Dr. Harriet O'Shea of Mills College, Mrs. W. Bertrand Stevens, vice-president of the Girls' Friendly, Dr. Herbert F. Evans of the Pacific School of Religion, Miss Joyce Gardiner of the Y. W. C. A., Dr. C. E. Rugh of the University of California.

* * *

The case study, the psychiatric approach and the spiritual nurture were the matters considered at the tenth annual institute of the Church Mission of Help, held at Utica. They opened with a mass meeting at which the speaker was Dr. Charles H. Johnson, director of the state department of social welfare. Dean Lathrop, addressing the group in preparation for the Holy Communion, said that morals rest on individual faith in God; Miss Mary S. Brisley of New York said that case workers should be the colleagues of psychiatrists and clergymen. Then Dr. R. H. Hutchings, state superintendent of the Utica State Hospital spoke on mental illness; Dean Richardson of the Albany Cathedral on training the clergy, and Archdeacon Jaynes of Central New York spoke on rural life. Bishop Fiske, guest of honor at a luncheon, spoke, as did Bishop Coley, the guest the following day.

* * *

The Order of Poor Brethren of Saint Francis are gradually settling down in their new quarters at the Monastery of the Little Portion, Mount Sinai, Long Island. The Rev. George Simms who graduated from the General Seminary last year was recently clothed as a novice and will now be known as Father Stephen. The brethren invited the Rev.

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Charles Feilding of the General out the other day to discuss modern industrial problems. Says Dr. Feilding: "In the days of Saint Francis the friars were not allowed even to touch money. It is good to know that his sons today are interested in the same sort of problems which inspired so significant a rule."

* * *

Pastors of various churches each conducted a meditation on the Lord's Prayer at a quiet day held recently at the Church of Our Saviour, Middleboro, Mass. The services were under the auspices of the Plymouth County Neighborhood Convention of which the rector of the Church of Our Saviour, the Rev. W. C. Kilpatrick, is vice-president.

* * *

The annual corporate communion of the Brotherhood in the diocese of Long Island was held on Washington's Birthday at St. Ann's, Brooklyn. Following the service a breakfast was served in a nearby hotel with Bishop Stires speaking on "The Church's Need for men" and the Hon. Mortimer W. Byers, district judge of the United States Court, speaking on "Man's Need for the Church". Judge Byers is warden at the Church of the Messiah, Brooklyn.

* * *

A dinner for church school workers of Long Island was held on the 20th in Brooklyn. There were many five minute addresses and exhibits of school material.

* * *

The Washington's Birthday corporate communion for the men of the diocese of Newark was held at St. Luke's, Newark. The speakers at the breakfast were Bishop Stearly and Hon. Robert Carey.

* * *

Eleven hundred church people gathered for the annual dinner in connection with the convention of the diocese of Michigan. The addresses were on the work of the diocese, given by staff members and field workers. A committee was appointed at the convention to study canon 23 which deals with the much disputed subject of "persons not ministers of this Church officiating in any congregation thereof." It was felt that the canon was ambiguous and confusing, resulting in needless controversies. The committee is to study the canon and report to the next diocesan convention with an idea of memorializing General Convention in 1931.

* * *

We are very glad indeed to print this communication from Father Huntington of the Order of Holy Cross:

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This is not an appeal for money. It is not even a plea for mercy. It is a cry for justice, for the discharge of duty. "Women and children first!" That claim cannot be slighted without shame and dishonor, and what claim in this regard is more insistent than that of the ignorant, unmarried mother, herself still a child, who was baptized at the Church's font, and communicated at her altar? St. Faith's House, at Tarrytown, is, so far as I know, the only place in New York State in which the Church provides shelter where such a mother can come with her infant, and not be cut off from the saving sacraments of cleansing and renewal. Shall the Church prove to such an one a mother, or stepmother? Will not those who read this remember that this shelter exists, and guide thither those who need what St. Faith's House stands ready to give, and has given to scores of girls, many of whom are now living happy married lives?

* * *

A school of prayer for New England was held this week at Christ Church, Fitchburg, with conferences and lectures throughout each day, lead by the Rev. O. S. Huntington, O. H. C. Many questions were discussed, including "What may I expect from prayer", "How does God answer prayer", "Is prayer a healing agency", "Is prayer more than talking to God". The school was well attended.

* * *

The preacher last Sunday at Trinity Church, Boston, was the Rev. Henry H. Proctor, Congregationalist of Brooklyn, who preached on the relationship of the white and negro races.

* * *

Very Rev. H. E. Hill, provost of the cathedral in Aberdeen, is lecturing and preaching in the east. He preached at Christ Church Cathedral, Hartford, last Sunday.

* * *

Elmore McKee, chaplain at Yale, gave the address at the meeting of the Young People's Fellowship of Connecticut, held at St. John's, West Hartford. It was attended by 165 delegates.

* * *

The Board of Education of Philadelphia have refused to allow religious instruction in the public schools on the ground that to do so would deny the basic principle of government that church and state are to be kept absolutely separate. The Rev. Floyd W. Tomkins was the president of the association making the petition.

* * *

The Federal Council of Churches, through its research department, is to make a study of the moving picture industry.

* * *

Henry T. Hodgkin, British Quaker of note, for several years a leader in China, is to be the head of a new Quaker school to be opened in the fall near Philadelphia.

* * *

There were close to 10,000 foreign students in the United States during the last academic year, from 100 different countries.

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Holy Days: 10 A. M.

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Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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Holy Days at 10 A. M.

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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

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The WITNESS

CHICAGO, ILL., MARCH 6, 1930

Real Prayer

by

HARRY EMERSON FOSDICK

REAL Prayer is the release of the Divine Power; not an endeavor to alter the purpose of God, but to so alter ourselves that the will of God may be done through us. Real Prayer is desire in its noblest form and desire is the deepest force in life. From the amoeba, seeking food, to some Saint Augustine, crying that his soul is restless until it rests in God, the driving force of all life is desire. Real prayer unifies our desires, harmonizes them, lifts them up, directs them to the noblest aims and calls God into alliance with them.

THE MESSAGE OF THE WEEK

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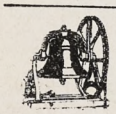

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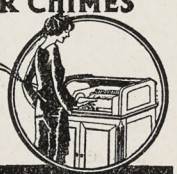

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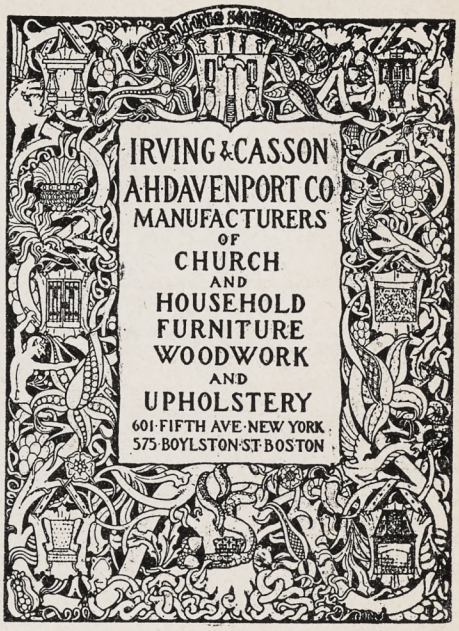



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THE WITNESS

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GRIT AND GRACE

By

BISHOP JOHNSON

THE Collect, Epistle and Gospel for the first Sunday in Lent is a lesson in spiritual exercise. Religion with Christ did not begin with a sentimental gesture nor an appeal to an emotional response, nor did it gratify an intellectual curiosity. Depending solely upon His winsomeness Christ bade men to follow Him and then He trained them to meet, with courage and faith, the tribulations which inevitably awaited them.

He repelled those who, carried away with the enthusiasm of the moment, glibly promised to follow Him wheresoever He led them by reminding them that foxes had holes and the birds of the air had nests but the Son of man had not where to lay His head. Unless they were prepared to stand the rigors of the journey He warned them not to undertake discipleship. He preferred a few well trained followers to a multitude of casual admirers. He did not invite men merely to the glories of the conquest. He cautioned them as to the toilsome nature of the way, and yet promised to help them bear the burdens incident thereto.

He frequently took His disciples aside for meditation, prayer and instruction, and this fact is probably the basis of our Lenten observance. "Come ye apart into a desert place and rest awhile."

It is the "desert place" which offends those who want to participate in the joys of religion without assuming its imperative obligations. It is an unwillingness to take the training which prevents so many people of excellent intentions from becoming competent doctors or learned scientists. We want to achieve results without paying the price.

So the first Sunday in Lent emphasizes this elementary lesson in our Christian vocation. It is a lesson in putting first things first, so that we may not receive the grace of God in vain.

What is this first thing? It is to determine the true relationship between the desires of the flesh and the motives of true godliness. You are to begin your spiritual combat by making God the centre of your spiritual universe and not orientating your life to your own alimentary canal.

The Gospel is deocentric and not geocentric. God comes first no matter what happens to you. You are to see to it that your flesh is subdued to the spirit and that it is not the dominant factor in reactions to your environment. In order that this may be visualized to your consciousness the Epistle recites the conflicts of St. Paul and the Gospel tells us of the temptations of our Lord.

When you are irritated, discontented and dissatisfied with the town in which you live, the people with whom you work, the rector whom you are obliged to endure and the bishop who has been inflicted upon you, then you are to measure your grievances with those of St. Paul and your motives with those of our Lord, and straightway become so ashamed of your own performances that you have not the countenance to complain about anyone else. When life is cold and dull and hard you are to bear up manfully even though you are hungry for something more palatable. You are not to complain because you cannot turn these stones into bread.

If you are poor and unsuccessful, unable to pay your bills or make the grade financially you are to remember that Christ became poor for our sakes and refused to accept all the kingdoms of this world at the price which Satan demanded.

If you are snubbed and overlooked, receiving little or no appreciation for your honest endeavors, you are not to mope but to remember that our Lord refused to achieve notoriety by stooping to the sensational method of leaping from the pinnacle of the temple into the crowded courtyard, which would have no doubt secured Him great publicity from the newsmongers of Jerusalem. The test of discipleship lies just here.

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Are you serving Christ for the temporal results to be picked up as you go along, or are you trusting Him to see in secret and to appreciate whether or not you are a rotter.

It was the persistent devotion to Christ in spite of the opposition and disloyalty which He met, which made St. Paul congratulate himself when he looked back upon his life and caused him to assert that he had fought a good fight. Thank God he wasn't a statistician who boasted how many he had saved, but a fighter who fought on regardless of whether he was appreciated or condemned.

In these days of pacifistic trend we must be able to discriminate between manly courage and brutal cruelty; between military discipline and military arrogance; between quiet determination and ostentatious palaver. Not that one would discourage the termination of wars, as futile and barbarous, but rather that we would strive for peace without losing our courage.

The courage of waging a fight against the world is really more difficult to acquire than the emotional bravado which is apt to be the road to military glory. It is not that we are to give up fighting so much as we are to give up bragging about it. It is not that we shall all become dumbly acquiescent to evil, but that we shall become doggedly persistent in overcoming the sins that so easily beset us.

In the Christian sense a soldier who needeth not to be ashamed is one who has always put God first and has not permitted the applause of men or their condemnation to deflect Him from allegiance to righteousness. We are therefore to train ourselves to such an adherence to certain principles that we do not permit external circumstances to overwhelm them. "Though He slay me yet will I trust in Him." "Though I walk through the valley of the shadow of death I will fear no evil." This is a very wonderful piece of rhetorical buncombe unless we have trained ourselves to do this very thing just when the irritations and misfortunes come our way.

JESUS THE PROPHET

His Message for the World Today-II

By

REV. G. A. STUDDERT-KENNEDY

WITH the problem of evil as we put it to ourselves, Jesus never seems to have concerned Himself at all. He never asked Himself: "Why is there any evil in the world?" or "Where does evil come from?" He has nothing to tell us about the origin of evil. He never tried to explain it even to Himself. He was entirely absorbed in destroying it. He called it "Satan," or "the Adversary," and His only concern with it was to tear and root it out of the world.

The Evil in Man

It is impossible to say whether He believed in a personal devil or not. He talked about him as a person, but that is a natural form of speech. He once called poor old Peter "Satan." But He certainly did not mean that literally. He gives the reason quite clearly to Peter. He called him Satan because he was thinking mean, cowardly thoughts, and trying to hold Jesus back from His fight with evil, and the suffering it entailed. He wanted to make an earthly King of Jesus and put Him on a throne, and, as we shall see, Jesus had decided, for very good and sufficient reasons, that that was not the way to destroy evil.

His Problem

The thing we want to grip firmly in our minds is that the temptation in the wilderness was the conflict that He endured in thinking out His plan of campaign, and deciding how men were to be awakened and made to see that the world is really the Kingdom of God, and wholly good and beautiful, and that the evil was in themselves and could be destroyed.

How were men to be awakened to the Truth and enabled to live it out in their lives? That was His problem. How was He to get hold of them and make them see? The first answer that suggested itself was "Feed them." Would it not be brought about by destroying poverty and want, and giving the people bread?

This problem of the people's bread was always on His mind and in His heart. He had lived among the poor. And there in the dim, grey light of morning when the rocks and boulders round Him, by a natural association of ideas, grew to look like loaves of bread, He was surrounded, I believe, by an innumerable phantom host of the world's hungry people.

He saw them stretching out into the distance like an endless sea. Mothers clasping puny children to their dry and shrivelled breasts; fathers tearing open their ragged shirts to show the bones beneath their skin and holding out lean and skinny arms in supplication; while all around Him, like the moan of the sea, there went up the cry of a world of want: "Bread! Bread! For God's sake give us bread! If Thou be the Son of God, command these stones that they may become bread."

God's Will—God's Way

And He, seeing the multitude, had compassion upon them, for many of them came from afar, so very far, through so many bitter disappointments, with broken bootsoles flapping round their feet, along miles and miles of filthy streets.

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"Bread! Bread! For God's sake give us bread." It was the supreme problem of His life; how was He to solve it?

He felt within Him the pulse of extraordinary powers. He knew that in some strangely unique and wonderful way He was the Man, the chosen Man. If it ought to be done, He had no doubt it could be done. If it was God's Will, then there must be God's Way.

Here was the greatest need, to feed the people. Was it any use giving them God unless He gave them bread? How could they worship unless they were fed? Was it not mockery to tell them of a Father's love unless He satisfied their human need? And yet—He knew man and needed not that anyone should tell Him what was in man.

Intellectual power consists in the capacity to learn by experience, and His intellect was as clear as light itself. He had tried it—this giving men bread. It did not work. What did they do? Snatched it, gobbled it up, lay down in the sun to sleep, and presently came crying for more.

The First Principle

Jesus was an utter realist. He never allowed His passion, not even His passion for pity, to cloud His intellect. He saw right to the heart of the problem of bread, and arrived at clear and definite principles upon which the solution of it must depend.

The first of these principles was the principle of Work. Bread is a curse when it is not earned. Unearned bread, in the end, corrupts both body and soul. Man cannot live on unearned bread. He must work. He must work with and for God and his fellow men, and by working with and for them, learn to love them.

It was His insight into this great truth which lay behind His horror of riches. It was not that He regarded riches as bad in themselves. He was not a lean hungry hermit who despised the good things of the world and bade men seek for heaven by turning their faces from the earth.

The Working Fellowship

That was one of the things His critics and enemies complained about. They called Him a glutton and a drunkard because He ate and drank like other men.

What He dreaded about riches was that they took men out of the working fellowship of God and man. They tempted men to believe that they were really independent of God and of their fellow men, but the man who believes that he can really live a private life on his own private property is damned because he is cut off from the family of God which lives by the work of the world.

Beware of Covetousness

You see this point brought out with perfect clarity when a man who was staying in the crowd, listening to His teaching, cried out: "Master, speak to my brother that he divide the inheritance with me." He saw right through that cry. Here was a man who cared more for the inheritance than he did for the brotherhood. He wanted to use Jesus—nay, he would have used God Himself—as a means of getting that bit of property.

Jesus went to the root of the trouble when He said: "Take heed and beware of covetousness, for a man's life consisteth not in the multitude of things he possesseth." Get back to the brotherhood again and you will soon find a way to divide the inheritance.

Then He told them the story of the rich fool, who had a run of luck and raked in plenty of money, and said to himself: "Now I have any amount of private means and I can live a private life. I need never do another hand's turn for anyone as long as I live. I will have a good home." Then God whispered in his ear: "Thou fool! This night shall thy soul be required of thee."

Unearned Bread

I do not believe that that was a summons to death. I think it was the realisation of the truth that sooner or later comes to all who live on unearned bread, and cut themselves off from the working fellowship of the world—the truth that easy money is muck that has no value and no meaning.

It was because the rich man is inevitably tempted to cut himself off from the fellowship of service that Jesus saw that his money was a danger to his manhood. The same danger, as Jesus clearly saw, exists for the beggar—the scrounger who, being able bodied, is content with given bread. If Lazarus could work and would not, he must go to Hell, because no man can live by bread alone, not even by crusts from a rich man's table.

It is this first principle of work which, if honestly applied, would begin the Christian revolution.

QUESTIONS FOR CLASS DISCUSSION

1. Discuss the author's statement that "the world is really the Kingdom of God, and wholly good and beautiful, and that the evil was in themselves and could be destroyed."
2. Enumerate evils that have been destroyed in recent years.
3. There is today a famine in China. Is this a visitation from God or is it due, as the author might suggest, to evils within man? If so, what evils and how could they be destroyed?
4. What was the first principle which Jesus worked out during His temptations?
5. What was Jesus' attitude toward wealth?
6. Read the stories from the Bible, aloud in class, which the author uses to bring out his points in this week's article, and discuss them.
7. The author speaks of a Christian Revolution. What does he mean: is there need for such a revolution: how would a Christian revolution differ from any other? Discuss the matter thoroughly in class.

These articles, to run continuously through Lent, are reprinted, by arrangement, from The Torch, organ of the Industrial Christian Fellowship of which the author was a secretary.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

An Appeal

NOT for money, thank goodness, but for assistance in making known to the many the results of valuable human experience.

I am venturing to ask the clergy for a few minutes of their time, and brief attention to an important subject.

Probably every man in our ministry has some valuable and unique suggestion to give to young rectors, on the subject of pastoral care, and the administration of a parish.

Would you be willing to give a little thought to the

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subject, and write down any methods or principles which you have found especially useful and productive of good. I would urge you, especially, to explain methods which you have originated, and which are unique. Also I would request you to give attention to what you might think to be very small details of pastoral care, or parish administration. Sometimes the apparently trifling matters are of great value to others.

For instance, I know of a Church where they placed the pews three inches farther apart than the standard distance used by seating companies. This added greatly to the comfort of tall people, and made kneeling a devotional exercise, and not a feat of balancing.

Have you tested your hymn board to determine whether it is easily visible from all parts of the church?

Do the lights in your church glare in the eyes of your congregation?

I realize that such things seem so obvious as not to need special publicity, but as a matter of fact they are often overlooked.

Of course, we especially need the more important and efficient methods, that have been tried and found useful.

I should welcome the suggestions of the clergy, and I shall try to give publicity to as many as possible.

Please send them to me at 29 Grace Court, Brooklyn, N. Y.

Let's Know

By

BISHOP WILSON

BEDS

I SUPPOSE it is natural for us to read our Bibles in the light of those conditions with which we are familiar. For instance, when we read of lamps, we think of some handy electrical device for illuminating the house. Or when we read of coats, we think of one of the ready-to-wear garments on display in Smith's clothing store. Of course, a moment's reflection will tell us this is absurd and then, perhaps, we don't want to think.

Take beds, by way of illustration. There were two kinds of beds commonly in use among the Orientals —except possibly in royal palaces. One was merely a mattress stuffed with straw. Poor people covered them with plain sacking; wealthier people used a handsome rug. In the day-time they were used as divans to sit on or, in the heat of the day, to stretch out upon for a siesta. When you read in one of the Psalms "let the saints . . . rejoice in their beds," you must not think of them as waking up in the middle of the night to praise God from under the covers; rather you must think of them as quietly gathered in someone's house for family prayer. These mattresses were easily moved about and were usually stacked in a corner when not in use. The bedding required was of a very simple description. People slept in the clothes they wore in the day-time and drew a coverlet over themselves at night—perhaps a rug or a skin of some sort. One room in the house was set aside as a bed-room where the whole family spread out their respective mattresses and went to sleep. You remember the man in the parable who said he could not answer the door because "my children are with me in bed."

The other kind of bed was merely a mat which could be rolled up and tucked away. This was often used on the house-tops during the sultry summer nights or under some kind of shade during the afternoon siesta. When St. Peter went up on the housetop in Joppa to pray about the sixth hour and fell into a trance, it undoubtedly refers to the customary afternoon siesta on the little piece of matting laid out in the open air. This was the kind of bed upon which the palsied man was carried to our Lord and to whom He said "take up thy bed and walk." It was a very simple matter to carry such a bed and probably it was not an uncommon sight on the streets of a Palestinian city. Poor people would simply curl up on mats of this kind and forget the trials of a weary world. Wealthier people would make them more comfortable with pillows and cushions, often very elaborately embroidered.

It was only in the homes of the great ones—kings, rulers, and such like that anything approaching a bedstead would have been in use. The "couches of gold and silver" referred to in the book of Esther and the "beds of ivory" mentioned in Amos were doubtless bedsteads ornamented and inlaid with precious metals. Only once in the Bible is a bedstead definitely mentioned; that is in Deuteronomy 3:11 where it says that Og, king of Bashan, had a "bedstead of iron." Some scholars think this refers to the hard, black basalt which abounded in that part of the country and some even think the bedstead was a sarcophagos to be buried in rather than a piece of nocturnal furniture. Generally speaking, however, beds in the Bible mean stuffed mattresses or thin mats.

Hearts and Spades

By

CAPTAIN MOUNTFORD

Head of the American Church Army

WHEN reading any part of Holy Writ, the word of the Greek enquirers should be ours too. "Sirs, we would see Jesus." *John* 12:21— but especially so when musing over the Spiritual Fourth Gospel, and we shall certainly come to be numbered amongst the great company who have there been made "glad when they saw the Lord." *John* 20:20.

There is nothing like the *Four* in all literature, and of those no other is like the *Fourth.* It is the unique within the unique. Again we urge that his Gospel should be read slowly at one sitting, at such a time and place as will assure us of no interruptions. Its Author tells us it was written "that ye may believe

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that Jesus is the Christ the Son of God, and that believing ye might have life in His name." 20:31.

It has been suggested that the Writer's first idea was to give a day-by-day account of our Lord's ministry based on a diary kept at the time, and this because of such entries as 1:29 where we have an account of a day; then "on the morrow;" and in *verse* 35 "again the next day;" and *verse* 39 "for it was about four o'clock in the afternoon;" and again *verse* 43; and likewise in the opening verse of *chapter* 3 lends color to "the diary" idea.

But that conjecture is not really important. The book has a carefully planned unit; the end seems to have been in view from the beginning, (compare 1:29 with 19:36).

Dr. Easton suggested to his class at the 1927 Wellesley Conference, that the succession of scenes in John's Gospel, each opened with a miracle which always illustrates some particular point having a specific spiritual value; this being followed by a controversy of our Lord with the Jews; then comes a long discourse by our Lord showing the meaning of the miracle and the argument and the application of this meaning to the Christian life. Finally each miracle is tied up with that Feast of the Jews which bears on the same essential point. For example, take *Chapter* 6. The miracle is the feeding of the multitude, followed by an argument on what constitutes true spiritual food, then Christ's declaration, "I am the true Bread of Life." The whole story is linked with the Feast of the Passover.

A Feast, a miracle, a dispute and a discourse. These elements may come in any order. *Chapters* 7, 8, 9, *and part of* 10, treat with occurrences at the Feast of Tabernacles, the great feast of light; which was celebrated with candle-lighting in every home. The miracle is the opening of the eyes of the man born blind; the controversy turns on Christ's right to give sight, and the statement is, "I am the Light of the World." The keen student may care to similarly follow out this method, with the Feast of Dedication in the latter part of *chapter* 10 *and chapter* 11; or with the Feast of Pentecost in *chapter* 5.

The Author knew the world's longings and the world's needs and wrote for the world's acceptance. His Jesus starts from the narrow sphere of a decadent Jewish provincialism, but after his first four chapters there is no limitation whether of Person or Message. The Samaritans say at the close of that passage, "He is indeed the Saviour of the World." In this Gospel, big, universal words leap to meet us, words which symbolise the primary demands of all men: "Bread," "Water," "Love," "Life," "Light," "Truth."

Hunt out the Master's sevenfold "I am." Muse on the Supreme "I," 12:32; and the "I am's" of the Interior Life, 14.6, 15.1, 17.23, consider the offers which can be verified by acceptance, 7:37-39; 8.12; 8.31-37. Read the Great Discourses until the heart burns as He talks with us by the way. Christianity is the bearing upon us of a Character until we find the Character irresistible, and where is the glory of Jesus so revealed as in this small book which throughout the Christian centuries has represented the Most Holy Place of Christian thought and experience.

The One to Whom this Gospel introduces us is holy, and the Words which He speaks are holy; the Saints of our Faith become holy as they lived upon its teaching and they have called it in passionate devotion "The Heart of God."



IS IT not a fact that a large number of the greatest intellects of modern times have repudiated Christianity—such as Voltaire, Rousseau, Tennyson and Carlyle?

It would be quite easy to make out an equally good case, to say the least, by quoting names on the other side—Pascal, Bossuet, Browning, Gladstone—but undoubtedly, as you say, many great intellects have not been Christians; though you have read your Tennyson and Carlyle to little purpose if you can say that they "repudiated Christianity." But Christianity is more than an intellectual matter. It *is* a philosophy, but it is much more too, and many men reject it on other grounds, for moral and practical reasons. Conviction is not a matter of the intellect alone. A number of considerations come in in making up a man's belief.

Isn't theology the expression of an accepted religion?

If by that you mean, doesn't religion come first and theology after? yes, certainly! Experience always comes first, and science later on. We learn to talk and then study the rules of grammar, which gives the reasons why we talk as we do. We live and work first, and then men build up their knowledge of psychology and political economy. We learn to know God first, and then build up the science of theology. We don't begin with the reason, but the reason is bound to test and try all we believe and put it into clear forms or, as we call them, dogmas.

Did you, before you became a theologian, study humanity and come to the conclusion that Christianity was the only suitable explanation of it?

A rather personal question, but I don't know that that matters. I began as a child, as we all do, by believing what I was taught. Then when I got older I began to think for myself, and everything went into the melting-pot. Not all at once, of course, but bit by bit, and it came out again not quite the same, but much more real. I felt sufficiently sure of my position to think I ought to work for ordination, and began to study theology for my degree, and at once realized how much stronger the Christian position was than I had in the least realised. And I think my experience was much the same as that of the majority of men who become parsons.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE religious world is rightly waging a gigantic protest against the persecutions of fellow religionists in Russia, and we must all be grateful to Bishop Manning for the lead he has given to the movement in our country. Certainly we will all want to offer prayers that believers may be allowed to worship God. Yet there are factors in the Russian situation about which all of us need to be informed as we prepare for our Day of Prayer. There are unquestionably political and industrial forces at work in this world which should prompt us to question the singleness of purpose of some of those whose protests against religious persecutions in Russia have found their way into the press within recent days.

For example, on the same day that the *New York Times* carried three articles concerning protests, from as many countries, there appeared in the same paper a front page story to the effect that industrialists in European countries, particularly in Germany, were concerned over the apparent success of the Russian socialization policy. They are aware that Russian industry, with private profit eliminated, is rapidly coming to the time when it will out-produce and undersell them in the markets of the world. It is significant that this news reached us on the same day that these cries of protest reached our ears. We have every reason to protest against religious persecutions. In doing so we will be wise if we make it perfectly clear that we are not protesting against the Russian industrial experiment, which, after all, may be more in line with traditional Christian teaching than the rationalization industrial programs of other countries. Of one thing we may be sure; the exponents of Soviet Russia throughout the world, an exceedingly aggressive minority, will not fail to tell the workers that our protests are but further proof that the church is an ally of their exploiters, and that they are due largely to the success of the Russian five-year program. As a gentleman in the House of Commons said but the other day, it is not without significance that those loudest in their protests against persecutions in Russia are the same members who invariably absent themselves from prayers when they are said in the House of Commons.

Then too we all know by this time that British politics is tightly wrapped up in all this business. Meetings of protest against persecutions in Russia have been held throughout England, under the auspices of the Christian League of Protest. This League has also furnished newspapers with stories of persecutions. The correspondent of the *New York Times* went to see the executive secretary of this League, Mr. Dawkins, who admitted that most of the stories of persecutions being related happened twelve years ago, when the Conservative government was in power. He admitted further that the League of Protest was practically a paper organization, that it was headed by Joynson-Hicks, a leader of the Conservative party, and that the meetings and publicity releases were planned and financed by the *London Daily Mail*, organ of the Conservative party, with the obvious intention of embarrassing the present government headed by Ramsay MacDonald.

So here too we have every reason to tread carefully. The Church certainly is not to be "used" by a political party.

Finally in preparing for the Day of Prayer would it not be well for us to look at the Russian situation in the light of history? It is not without some reason that the present leaders in Russia look upon the Russian Church as an enemy. Dr. George S. Counts, head of the International Institute of Education of Teachers College, Columbia University, recently home from an eight months' tour of Russia, in a lecture the other evening said, what I am sure most of us know, that the Russian Church had always been identified with the Czarist days and had always been "an instrument for keeping the Russian peasant in a condition of ignorance and poverty." Sow the wind and the harvest is sure to be the whirlwind. It is not perhaps unreasonable for us to ask Bishop Manning and our other leaders to couple penitence with prayer. Bishop Johnson in his editorial this week says that a real Christian is so ashamed of his own performances that he does not have the countenance to complain about anyone else. We are going to complain about persecutions in Russia. A thought to our own weak performances and the past performances of fellow Christians in Russia will make our Day of Prayer a much healthier exercise. I am willing to protest. But I do want to be humble about it for it isn't so long ago that I talked with a group of workers who were "excommunicated" from their church for their protest against working a twelve hour day for a wage of ten dollars a week. They may call themselves atheists now. But I honestly believe God understands, and loves them, even when they curse His churches.



BISHOP SHIPMAN
Addresses the Young People

* * *

On March first, following action taken at the recent meeting in Calcutta of the General Council of the Church of India, Burma and Ceylon, fourteen dioceses became a self-governing province of the Anglican Communion. In regard to the much disputed proposals for reunion affecting other Churches the matter has been referred to the Lambeth Conference for advice, stating in what respect the Council feels the proposals should be amended. They want a clearer emphasis upon, and stronger security for, the retention of primitive, scriptual and inherited Catholic faith and order. All fourteen bishops were present, while the houses of presbyters and laity numbered fifty-four Europeans and thirty-four Indians.

* * *

Bishop Arthur C. A. Hall, Bishop of Vermont for the past thirty-six years, died at his home at Rockpoint on February 26th. Bishop Hall was in his eighty-second year.

* * *

Young people of the diocese of Milwaukee plan the erection of a mission chapel at Whitefish Bay, suburb of

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Milwaukee, to be erected and managed entirely by the young people. They are to get the $5,000 needed by selling shares of non-redeemable stock at $1 a share. The young people expect to conduct the services, though of course it is hoped that soon a priest may be placed in charge.

* * *

Bishop Gailor of Tennessee suffered a heart attack at his residence in Memphis on February 19th. He declined to go to the hospital and the following day was reported better.

* * *

General John J. Pershing has made his first appearance in the talkies. Photographed before the architects' model of Washington Cathedral, General Pershing tells of his interest in building a cathedral which will bring about the realization of George Washington's conception of a great cathedral. He is chairman of the National Committee for Washington Cathedral.

* * *

St. Stephen's, Wilkinsburg, Pa., celebrated the 11th anniversary of the rectorship of the Rev. William Porkess last Sunday, the bishop of the diocese, Dr. Alexander Mann, preaching and confirming a large class. This parish, under the leadership of Dr. Porkess, has had a phenomenal growth until it is now the second largest in the diocese of Pittsburgh. It is a leading parish in the work of religious education and also in missionary giving, having given $500 in excess of its quota last year. A new parish house and rectory were recently completed.

* * *

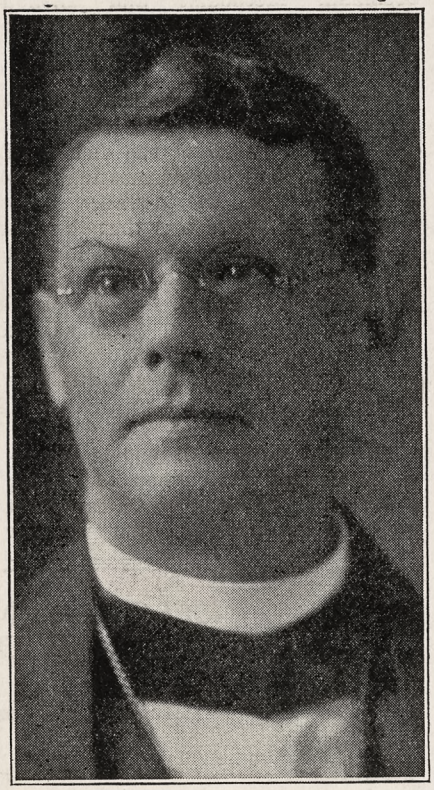
Bishop Faber, Montana, conducted a quiet day for the clergy of Minnesota February 19th at St. John's, St. Paul.

* * *

The Church Charity Foundation of Long Island is rich, but they need to be in order to do their important work. Last year they added $90,000 to their endowments, bringing the total to over two and a half millions. Their budget last year was $377,000. They manage many church institutions, including the fine new St. John's Hospital, Brooklyn.

* * *

Field secretaries met recently at Racine and worked out a bunch of suggestions after due deliberation. Most important is their suggestion that India is the next natural field for missionary work. They approved the Every Member Canvass as a method, but think parsons should give a good bit of attention to the educational and social features of it; and also they are for the duplex envelope system. Then they want a full time field department for each diocese, with an executive secretary. The suggestion was approved that lists of special givers be drawn up for each diocese to be used for the Advance Work Program, and to be kept on file for future use. They expressed thanks for the fine leadership of Executive Secretary Snowden and ended up by telling the church weeklies that they should eliminate all controversial matter as far as possible and confine themselves to the discussion of pressing problems and the humanitarian and religious questions of the day. Good idea; though it is difficult at times to find "pressing problems" and "religious questions of the day" that are not considered controversial.



BISHOP WHITE
Speaks in Massachusetts

* * *

Rev. H. Percy Silver, rector of the Incarnation, New York, last week said that Christian ideals were being undermined by colleges originally formed to develop Christian ministers but are now housing "half baked professors with atheistic ideas who hack away at the home bred ideals of young students." Dr. Silver also had things to say of men who are writing lives of George Washington when they should be confining themselves to less important characters, like Jesse James.

* * *

Bishop Deane of Aberdeen was the preacher at a missionary mass meeting held in connection with the diocesan convention of Colorado, speaking on the work of the Scottish Episcopal Church in South Africa. The convention service was held that evening at the Cathedral with the Bishop of Alaska as the preacher. He had previously addressed a meeting of the Auxiliary. A banquet was also held in connection with the convention, attended by three hundred, addresses being given by Rev. Albert Martyr, dean of the Western deanery, Miss Edna Eastwood, worker among isolated Church people, and Bishop Johnson. Bishop Ingley was absent from the convention due to an operation a few days before.

* * *

Services for Italians are now being held on Sunday afternoons at the Atonement, Brooklyn.

* * *

The annual meeting of the Church League for Industrial Democracy was held in New Haven on Washington's Birthday, one hundred and twenty-five members and guests attending. The chairman of the meeting was Mr. William F. Cochran of Baltimore, vice-president, in the absence of Bishop Parsons, president, who was unable to be present but who did send greetings and a heartening message to the effect that "I count it as one of the greatest honors of my ministry to be associated with the Church League for Industrial Democracy." There was a report of the work of the year by the executive secretary, and two fine speches. The first was given by Harry Russell, New England representative of the Workers Education Bureau, an organization which represents the American Federation of Labor in the educational field. He stated that the workers increasingly were coming to feel the Church was identified with the owning class, and gave incidents from his own life which forced him to the same opinion. He outlined the aims and ideals of organized labor and expressed the opinion that sincere Christians could do nothing less than support their program.

Miss Mary Van Kleeck, research director of the Russell Sage Foundation, and also a vice-president of the Church League, was the second speaker. She explained to her audience exactly what is going on in industrial life, with the programs of mass production. We now see the same program being inaugurated in Russia, except that there private profit has been eliminated with the result that Russia is rapidly getting to a point where it is underselling other countries. She suggested that the present protests against persecutions might very likely be part of a propaganda started by industrialists who are feeling Russian competition. The function of the Church, she said,

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is not to bolster up any particular industrial order but rather to create new spiritual values as new social orders emerge from the old.

There were also brief reports on the work of C. L. I. D. chapters at the Berkeley Divinity School and at the General Seminary. Following the luncheon meeting there was a meeting of the executive committee, Bishop Benjamin Brewster of Maine in the chair. Plans were made for the coming year, with much emphasis placed upon the School for Christian Social Ethics, sponsored by the League, which is to be a part of the Wellesley Conference this year. An unusually strong faculty was reported for this school, consisting of Vida D. Scudder, dean; Rev. Frank Gavin, General Seminary; Rev. Niles Carpenter, Buffalo University; and Rev. August Dement, research director of the Christian Social Council of England, who is to come to this country particularly for this school. Dr. Dement is also to address several meetings in New York, is to preach at Trinity Church and St. Mary the Virgin's, New York, and the Advent, Boston, and is also to lecture at the College of Preachers, Washington.

Arrangements for the C. L. I. D. meeting were made by Mrs. William P. Ladd and Mrs. Joseph Fletcher of New Haven, who entertained the members of the executive committee at the Berkeley Divinity School.

* * *

I have received several letters congratulating me for having extended the bounds of the diocese of Marquette and for having put Dr. Ablewhite in charge as bishop; also a letter from Bishop McCormick of Western Michigan informing me that he is well and healthy and doesn't care particularly for the news that he has been killed off so easily. It all comes from the item which appeared here that Dean Ablewhite was to be consecrated Bishop of Western Michigan on March 25th. Error of course. Bishop McCormick is the bishop of Western Michigan. Dean Ablewhite is to be the bishop of the diocese of Marquette.

* * *

The Rev. R. F. Blackford, Leesburg, Florida, is to be the group leader at the Vanderbilt University rural church school, April 21 to May 2.

* * *

Special preachers during Lent at St. James, New York, each preaching three or four days: Rev. Howard C. Robbins, Captain B. F. Mountford, Rev. F. S. Fleming, Rev. Henry K. Sherrill, Canon Allan A. Shatford of Montreal, Rev. George A. Buttrick, Presbyterian, Rev. Henry Howard, Presbyterian, Rev. S. Parkes Cadman, Congregationalist, Rev. Ralph W. Sockman, Methodist and Bishop Fiske, who will have the services the last three days in Holy Week.

* * *

The Rev. David R. Covell, field department secretary of the South, addressed the council of the diocese of Georgia at their recent meeting, presenting to them the Advance Work program and suggesting that the diocese be responsible for a rectory at Christiansted, St. Croix, and a chapel at Calienthe, Nevada. The council accepted the suggestion which will be presented to the diocesan convention in May, when Mr. Covell will also speak.

* * *

The Rev. Phillips Osgood of Minneapolis created a stir when addressing a group of parsons in Chicago last week by suggesting that Sunday school be done away with. It divides up the family, is his idea. Better to his way of thinking to have the entire family worship together on Sunday morning. Without pretending to know a thing about it I believe the idea is worth consideration, though apparently the brothers who listened to Mr. Osgood were not too keen about it.

* * *

A new chapel, seating twenty persons, was recently consecrated by Bishop Davies at Christ Church Cathedral House, Springfield, Mass. It was given by Mrs. Gordon H. Seymour whose grandson was baptized at the same service.

* * *

Rev. John L. Jenkins, Methodist minister, with Mrs. Jenkins, were confirmed recently by Bishop Mc-



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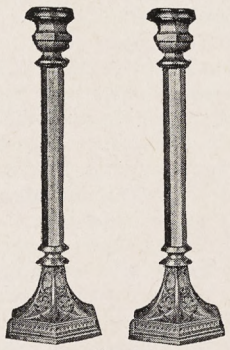

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FOR CHURCHES – SUNDAY SCHOOLS – PARISH BUILDINGS

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Dowell at St. Mary's, Birmingham, Alabama. He has been placed in charge of All Saints, Homewood, a suburb.

* * *

The new church for Trinity, Whitinsville, Mass., was dedicated recently by Bishop Davies.

* * *

Bishop Rowe was responsible for a new record in Kansas City, being the attraction at a mass meeting at Grace and Holy Trinity when all church attendance records were broken. The same morning he spoke at St. George's. He was in the diocese of West Missouri for five days with Rev. Paul Mather, native Alaskan, visiting Christ Church, St. Joseph, St. John's and Christ churches, Springfield; and St. Philip's, Joplin.

* * *

Jesus Christ and Modern Education is to be the topic of the national conference for educational leaders to be held in St. Louis, May 5-7 under the auspices of the department of religious education.

* * *

The first of three articles on "Silence" by Dr. John Rathbone Oliver will appear in this paper next week.

* * *

"Does the Church have any responsibility for improving the human stock?" If you, Mr. Parson, have ideas on the subject, put them to paper and send to the American Eugenics Society. If your essay is the best received a check for $500 will be mailed to you; second $200; and three prizes of $100 each.

* * *

Rev. J. Jarden Guenther, associate at St. Paul's, Overbrook, Pa.; has accepted the call to Trinity, Swarthmore, Pa. Mr. Guenther graduated from Haverford College in 1908, was in business until 1922 when he entered Philadelphia Seminary to prepare for orders graduating with honors in 1925.

* * *

A large number of church school workers are enrolled in the teacher training institute, meeting on Monday evenings over a period of ten weeks. Courses are given on the Bible, Hebrew history, Church Program, the teacher, the curriculum and religious art.

* * *

Bishop Manning added his protest to those already made over the references to the religious life of George Washington in the new biograph by Rupert Hughes, in addressing the members of the Brotherhood of St. Andrew who attended the annual Washington's Birthday service at the Cathedral. "What right any writer has to say that Washington was not religious and did not believe in prayers is more than I can understand," Bishop Manning said. "It is, in fact, amazing that any modern author, no matter who he may be, should put himself on record with any such statement. We have it in his own handwriting inscribed in his own diary that when he was in this particular region he attended services every Sunday in one of the churches of our own diocese.

"Any day of the week any of you may go there and see where Washington knelt and prayed when in this region. In the words of John Marshall 'Washington was truly a sincere and devout man.' Washington in his own words said, 'both reason and experience forbid us to expect that national morality can prevail without the principle of religion.' "

* * *

Rev. Theodore Sedgwick is in charge of Christ Church, Cincinnati, until the first of June during the absence of the Rev. Frank Nelson who is visiting Europe.

* * *

The annual young people's conference of the province of New York and New Jersey was held at St. Mark's, Mount Kisco, N. Y., February 21-23. Among those who spoke were Bishop

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Shipman, Rev. C. Leslie Glenn, Rev. T. Raymond Jones of Oswego, N. Y., Rev. H. W. B. Donegan of Baltimore and Rev. Donald Aldrich of New York.

* * *

Dean Gates of the Cathedral, New York, and Provost Hill of Aberdeen were the speakers at the annual men's club dinner of Holy Trinity parish, New York.

* * *

Young people's groups in and around Boston are planning mass meetings for Lent. The first is to be held March 9th at the Cathedral, Boston, when the speaker will be the Rev. Howard C. Robbins who is to discuss "Is religion antiquated?" The second meeting is to be held in Copley Methodist Church, the Rev. Reinhold Neibuhr, professor at Union, on "Is religion necessary?" The final meeting will be at the Old South Church when Henry Van Dussen will speak on "Is religion personal?"

* * *

The effectiveness and value of the League of Nations was discussed last Sunday evening by the young people of Trinity Church, Boston.

* * *

Five Minute Reports of the accomplishments of the various organizations of the Church and Chapel of the Incarnation, New York City, were made at the annual parish dinner held recently. The rector, The Rev. H. Percy Silver, presided. The dinner was meant to be and really was, under the rector's genial guidance, a "family gathering." Four hundred were in attendance.

* * *

Rev. C. C. Kennedy, six years rector of St. John's, New Haven, Conn., has resigned to become the secretary of the Anglo-Catholic Congress, with office in New York. Dean Ladd of Berkeley Divinity school has been placed temporarily in charge of the parish.

* * *

Bishop White of Springfield, Illinois, was the speaker at the annual Washington's Birthday service at Grace Church, New Bedford, Mass.

* * *

The power of prayer is the subject of the next six addresses being given by Dean Sturges at the Cathedral, Boston, before a Friday afternoon study group.

* * *

There is general rejoicing throughout the diocese of Chicago over the election of Bishop Griswold as diocesan. During the past thirteen years as suffragan, he had endeared himself to clergy and laity alike, and leaders in the diocese confidently expect continued progress under his loving leadership.

* * *

Nearly two hundred delegates attended the annual meeting of the Auxiliary of the diocese of Harrisburg, held at Williamsport. There was a mass meeting with addresses by Bishop Taitt of Pennsylvania, Bishop Darlington of Harrisburg and the Rev. Robert T. McCutcheon of Shamokin. The Rev. George Van Waters of Wellsboro conducted a quiet hour.

* * *

The Rev. Randolph Ray of New York, in his sermon last Sunday,

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stated that there was as much if not more drinking now as there was before prohibition. He charged that prohibition had created an era of lawlessness which was debasing private and public life.

* * *

The Church Periodical Club of Georgia increased their service many times during the past year, serving hospitals, jails, orphanages and shut-ins.

* * *

Dr. Larkin W. Glazebrook, evangelist, had a busy time last month in the diocese of Olympia, speaking at the convention, before the Auxiliary, the Brotherhood, the annual meeting of the Young People's Fellowship and the Boy Scouts. He also visited many parishes in the diocese.

* * *

Forty men, representing eleven midwestern states, attended the conference on boy's work, held at Indianapolis under the auspices of the Brotherhood of St. Andrew. After careful consideration these leaders recommended that each parish have an organization for boys that is definitely religious in character; also that each diocese should have a department for boys work. The place of camp life in the development of boys was also discussed and the leaders of the Brotherhood were requested to call together the leaders of Church camps for a conference on the problems arising from camp life.

* * *

Bishop Larned of Long Island preached last Sunday to 500 Boy Scouts at the Cathedral in Garden City.

* * *

Father Harrison of the Order of Holy Cross led a retreat of the clergy, February 10-12, at Clarksburg, West Virginia.

* * *

The other day they celebrated the centenary of Greek Independence in a New York parish—St. Paul's Chapel, I think. Another celebration was held last Sunday evening at the Redeemer, Brooklyn, presided over by that friend of foreigners, the Rev. Thomas J. Lacey.

* * *

To help the children with their Lenten Offering, Ascension Church, Pueblo, Colorado, is finding a hundred grown-ups each to act as sponsor to one of the hundred children and help the child earn the offering. The sponsor is not to give the child the money.

* * *

New father-and-son story: When Walter K. Morley of Milwaukee was ordained on Feb. 2nd, he was presented by his son, the Rev. Walter K. Morley, Jr. The son is city missionary in Milwaukee and the father is to assist him.

* * *

Good Friday is the eighteenth of April. Every year one hears of some new place where, largely through the efforts of the clergy, business places have quite generally closed, either for the day or from noon on. In Rome, New York, they have done it for three or four years; in Oxnard, California, for several years. Where this is impossible, Church people, with a little advance planning, can frequently arrange to be free at least from twelve to three.

* * *

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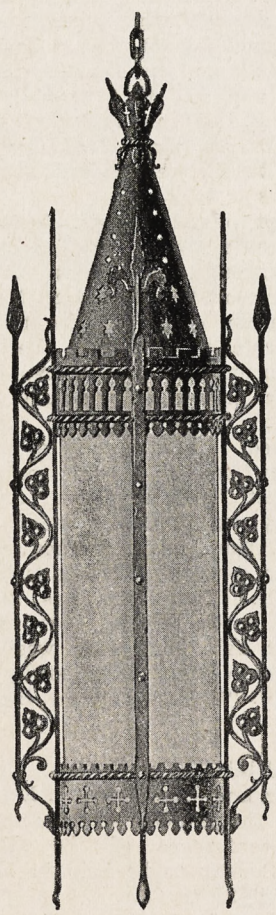

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put of Alaska since 1880 is about $616,000,000. Alaska was purchased from Russia in 1868, for $7,200,000. Rumors of the financial upheaval in Wall Street caused a drop in the price of furs in Anvik. These are two crumbs from the January issue of The Alaska Churchman, which contains more important things in the form of articles from the missions and notes about Alaska life.

* * *

Over a thousand boys and girls are receiving Church school instruction by mail, in eighty-two dioceses and districts. Adults and young people are being prepared individually for baptism and confirmation in rural places where class sessions are impossible, the preparation being carried on by mail, by the candidate's own rector.

* * *

At a concert given in Wuchang for famine relief in Shensi, an original Chinese play closed the program, in which victims of hunger complained dramatically with loud groaning and lament, but a famine relief worker who saw the play shook his head and said that in real life the starving have no strength either to beg or complain. They die silently as they have suffered.

* * *

The men of St. Luke's, Atlanta, Ga., have been divided into four geographical groups. Each group meets with the rector, the Rev. High Moor, on a Tuesday evening. The rector talks informally after which there is an open forum discussion of the subject. The groups now include 265 men and the number is being rapidly increased. There is also a guild of sixteen women of this parish. They meet for an hour every Wednesday morning, and spend the first half hour in conference with the Rector concerning the calls they have made. The group has made 516 calls in the Parish this year. The other half hour each week is given over to a course of study on the subject, "Christian Home Building."

* * *

Dr. Adelaide Case, Dr. Adele Streeseman and Mrs. Harrison Elliott are to be the leaders at the annual training conference of the Girls' Friendly Society to be held in New York, April 27 to 29.

* * *

The Church Army, Captain B. Frank Mountford, boss, has sent out an appeal for more candidates. They already have fifteen Americans on their staff of evangelists but there is need for many more. If you are interested, or know of any one who is, write to Captain Mountford, 416 LaFayette Street, New York.

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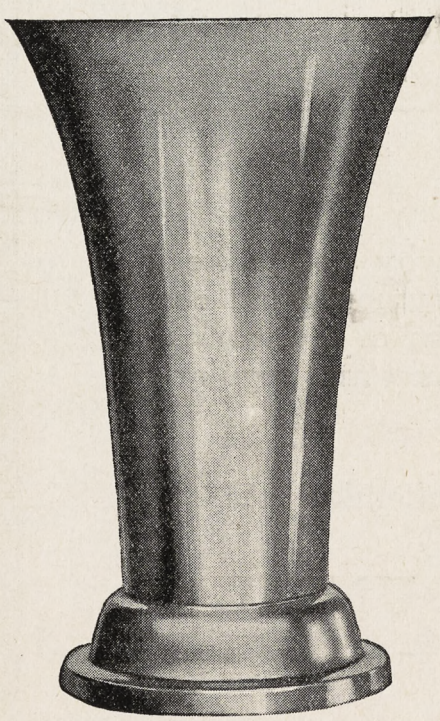

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The WITNESS

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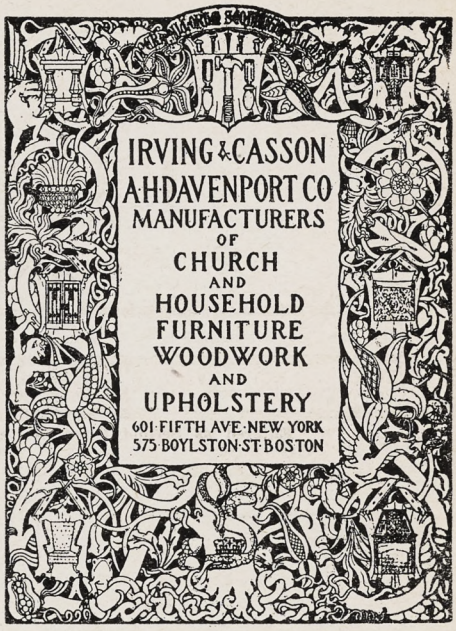
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SILENCE

By

JOHN RATHBONE OLIVER

IN THE monasteries of the Middle Ages there was one sentence that was constantly on the lips of the Novice-Masters who were training young men for the religious life. One meets with it over and over again in the old records of monastic existence. "Speech is silver but silence is pure gold."

In our modern American life there is very little place for silence and it is a state of mind most difficult to achieve. Nevertheless, it is possible for a mind to preserve an inner state of silence even on a modern street amidst the blair of motor horns, the rattle of trucks and the noise of many voices. The man or the woman who can train themselves to achieve a state of inner silence has won something that is indeed more precious than silver and more valuable than most of the noises of the world.

Silence is, of course, a relative thing. A motor car that is running quietly and efficiently is silent when compared with another car which rattles and backfires and makes intollerable noises. The atmosphere of the inner office of some great financier is silent when compared with the ticking of typewriters, the rushing to and fro of messengers and the chattering of clerks in that same man's ante-room. Of course, such comparative silences may be no silences at all. The mind of the great executive in his quiet, inner office may be so full of the noises of contending ambitions, anxieties and annoyances that there may be more real peace in the mind of one of his chattering clerks in the outside office than in the mind of the great executive, himself.

Every man and woman who has any interest in what we call sane mental hygiene should seek occasionally some place or some environment in which the petty noises of the world are temporarily shut out. It is not only because silence is restful that such occasional retreats into it are necessary but rather because silence is necessary if we have any desire to hear those voices that are ordinarily drowned out by the conflicting noises of the world. When God spoke to the infant Samuel he had to call three times before the boy could place himself in such a receptive state of silence that he could distinguish between the voice of Eli and the voice of God. People, however, must not expect to get much help from occasional periods of silence unless they practice silence as a habit of the mind. The ordinary person who is dashing down to business in the morning may occasionally be tempted to stop at the door of some church and may slip into the shadows to sit or to kneel for a few moments in the quiet atmosphere of the place. The noises of the City seem suddenly far off. But unless the person has learned to practice silence in his or her own mind the quiet that surrounds them soon becomes oppressive. They feel nervous, frightened and dash back into the street where they are engulfed in the waves of that noisy life which they understand and in which alone they are comfortable.

If people would only realize how necessary silence is to mental health they would make a practice of it and would find themselves happy and at rest in an atmosphere of comparative noiselessness. The constant discordant, raucous sounds that beat in upon our minds day after day cannot help but do harm to the fineness of the inner perceptions. In the old, brutal days people used to make a man deaf by firing a heavily loaded pistol close to his ear. So nowadays people grow deaf in a physical way to the finer values of sound because their ears are so continually overwhelmed by the cacophonies of everyday life. It is a wonder to me that any love of music remains among a people who live as noisily as we do. But if our appreciation of silence and of the finer nuances of sound become gradually

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destroyed by endless assaults upon our material sense of hearing, how much more must our inner sense of receptiveness be dulled by the noisy ways in which we think and live. Many men and women have never learned to think quietly. Their thinking is a noisy process and every decision, every concentration fills their minds with mental noise. All the more reason, therefore, why we should train ourselves in silence. The common idea of Lent is that of a period in which people "do without things." I suggest that some of us should try, this Lent, to get away from our noisy ways of thinking and to seek regularly some spot in which the noises of the world are for a while absolutely withdrawn. In such an atmosphere we can begin to practice silence. After a while we shall be able to maintain the silence and peace of our minds even in the midst of the most clamorous environment. There are few prophets nowadays. There are few men and women who can say "Thus saith the Lord, God." They do not hear God speaking to them. They cannot hear Him because of the noise that fills their thinking and their doing. Until some of us at least have learned the habit of mental silence we shall not be able to hear the Voice of God when it speaks to us.

JESUS THE PROPHET

His Message for the World Today--III

By

G. A. STUDDERT-KENNEDY

THE second great principle of Jesus, which is contained in this saying: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," is the principle of responsibility, the responsibility of men to God.

Every power that a man possesses is a trust to him from God for the use of which he is responsible. Responsibility was the needle's eye through which the rich and heavily burdened camel might hope to pass by the grace of God.

If, in his riches, the rich man recognised an awful and dangerous responsibility; if he did not allow his riches to cut him off from the working fellowship of God and man, but set himself with all his heart and mind to use them according to God's will and for the glory of His Kingdom, he might save his soul alive, and hear God's great "Well done!"

This principle of responsibility is stated clearly by Jesus in the parable of the talents. It is from this story that the word talent has come to be used in its present sense of inherited capacity or natural endowment. Jesus being a realist recognised the fact that men are born unequal. We are by nature differently and very unequally endowed. There are, in every generation born, men of one, two, three, and four talents. We are born unequal, and cannot by any system of education or reform be made equal.

The only way to reduce men all to one level is to reduce them to a dead level. We shall never be equal until we are dead. We cannot make the man of one talent equal to the man of four, though we might, by tyranny and persecution, make the man of four talents almost equal to the man of one. We can level men down, but we can never level them up.

These natural and inevitable inequalities are the cause of much misery and sin, because we fail to use our talents with a sense of responsibility to God.

The Vicious Circle

The man of many talents says: "These are mine to use for myself, and I have a right to use them as I will." The man of one talent says: "What is the good of bothering? Life is unjust and unfair. He has four and I have only one." Tyranny, envy, and hatred are the inevitable result. There arises what we in modern times call class war. Our misuse of our national inequalities becomes stereotyped and fixed into our customs, laws, and institutions, and social strife and discontent threaten to tear the working fellowship into pieces.

We pass laws to restrain the man of four talents, and to protect the man of one, but the strong man uses his talents to over-ride or get around the laws, and we go round in a circle, and always will, unless we recognize the principle of responsibility. We only break the vicious circle as we get more and more men who look upon every power they possess as a trust from God to be used according to His will, and for the glory of His Kingdom.

When the principle of responsibility is recognised, then the talented man, the naturally rich man, becomes a public servant. The greatest becomes the servant of all. Instead of allowing his riches to cut him off from the working fellowship of God and man, the rich man sees that it brings him closer to it. He has much and, therefore, owes much to God and man, and he spends his life discharging the debt.

This is the basis of the Christian social order. As Jesus put it to His disciples when they were quarrelling about who should be greatest: "The Kings of the heathen lord it over the people, and call themselves

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their benefactors. That must not be the way with you. He who is greatest amongst you must count himself as least, and your chief must be the servant of all."

A Higher Purpose

The third great principle in the saying: "Man shall not live by bread alone," is the principle of purpose. The only way to secure for all a higher standard of life is to set before all a higher purpose for living.

So long as men continue to live the animal life, eating, drinking, lusting, breeding, and looking for nothing more, they must live under the law which governs animal life, the law of mutual conflict and death. There is no poverty amongst animals because death, with magnetic mercy, lays its great hand unerringly upon the weak and weary and sinks them back to sleep.

Without the Father's knowledge truly no sparrow falls to the ground, and yet the sparrows fall. God does feed the birds of the air, and clothe the lilies of the field, that survive in their natural struggle for existence, but He cannot much more clothe men unless they seek first the Kingdom of God.

So long as our life purpose remains on the level of the beasts, the law of the beasts must be our law; the world must be a jungle and hunger be its lord.

Therefore, let your first thought be not what ye shall eat or what ye shall drink, or wherewithal shall ye be clothed, for this is the low life purpose of animals and animal-minded men; but seek ye first the Kingdom of God, the reign on earth of justice, mercy, honesty, and mutual love, and all these things shall be added unto you.

This principle of purpose is one that we are slow to grasp, and our commonsense view of life, the view, that is, which we accept without examination and act upon without question, is that everyone looks after himself, and minds his own business. It will be free of competition work, but for the good of all in the end. Jesus says that it cannot and will not do anything of the kind. On the contrary, so long as men are content with this low life purpose, and live like the beasts, by bread alone, so long will there be poverty, misery, and war upon the earth.

Wasted Energy

The fallacy which underlies the Gospel of enlightened self-interest as the Saviour of Mankind, is the over-optimistic belief that the light is as natural to man and as easily come by as the self-interest. But man's natural self-interest is blind, as blind and blinder than the other passions.

Men do by their nature mind their own business, but they do not by nature know what their own business is. They busy themselves often in work which means their own undoing. They spend themselves for that which is not bread, and labour for that which satisfieth not.

The amount of human energy which runs to waste in mutual strife, and in the production of poisonous trash, is appalling. If this waste energy were caught up, concentrated upon, and consecrated to a high life purpose, it would be more than sufficient to feed the hungry, clothe the naked, and give the thirsty drink; there would be enough to build the New Jerusalem, and pave its streets with gold.

Slowly, very slowly, we are beginning to realise that Jesus was right. We begin to see that so long as with blind eyes and a low purpose, man strives with man, class with class, and nation with nation, most of the colossal energy that the human race controls runs to waste; producing only blood and tears, and a dim vision of what could be done if that energy were directed to a noble end begins to dawn upon us.

The New Jerusalem

The first principles of the Kingdom of God are the only foundations upon which it is possible to build a truly civilized society. They are not impossible ideals, but the only practical rules by which to live.

Man cannot live by given bread. Man needs God's school of honest work, that he may use in that his powers recognising them as a trust from God given to him for the high and holy purpose of building the Kingdom here on earth. We cannot live our lives on prose, we need the poet's flame of truth, and a realisation of God's purpose.

Bring me my bow of burnished gold,
Bring me my arrows of desire,
Bring me my spear—O clouds unfold—
Bring me my chariot of fire.
I will not cease from mental strife,
Nor shall the sword sleep in my hand,
Till we have build Jerusalem
In England's green and pleasant land.

QUESTIONS FOR CLASS DISCUSSION

1. Discuss a number of outstanding individuals in contemporary life who seem to recognize the principle of man's responsibility to God.
2. Why did Jesus say that it was difficult for a rich man to enter the Kingdom of Heaven? Discuss it.
3. Read the parable of the talents in class. Discuss it.
4. Should society pass laws to protect the weak against the strong? Enumerate laws already on the statute books that are of this sort.
5. Is there need for other laws to protect the weak? Discuss fully.
6. What should be the purpose of life for all Christians?
7. How can this purpose be realized today?
8. Read the paragraph beginning "The amount of human energy, etc., etc." Analyze fully in the light of your knowledge of present day political and industrial society. Discuss fully in class.

These articles, to run continuously through Lent, are reprinted by arrangement from the TORCH, organ of the Industrial Christian Fellowship of which the author was a secretary.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

THERE is a tradition among people that the clergy are not business men. It was at one time almost a slur upon a clergyman to refer to him as a good business man. He was not supposed to know anything about business methods, and it seemed to add a bit to his spiritual tone if he were negligent in business matters.

Looking over the statistics, I do not find much justification for the tradition. I have just read that the commercial failures in the Federal Southern District of New York in 1929 numbered 1,875.

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The statistics for the entire country would show many thousand failures. I do not believe that many churches went into bankruptcy in 1929.

You reply that the temporal affairs of the Churches are in charge of competent boards of business men.

My answer to that is that if the average vestryman gave the same attention to his business that he does to the affairs of the Church, the number of commercial failures would increase ten-fold. The situation is saved by the zeal and ability of a few vestrymen, and by the business sense of the clergy.

What do I mean by the business sense of the clergy? Are the clergy business men?

Now I do not mean that the average clergyman could step into your bank and run it. Nor could he manage your store, nor could he operate your factory. Neither could the average business man do any of these things for you, unless he had been specially trained.

There is a superstition that a man who assumes the title of a "business man" is thereby automatically endowed with the qualities necessary for running a business. There are millions of men in business who are not "business men" in the exalted sense of that phrase.

What I mean is that the average clergyman is just as apt to have the essential qualities for the successful conduct of his affairs, as any other man has.

And he is called upon to exercise these abilities in the face of difficulties of which the average business man knows nothing.

The average rector of a parish is head of a corporation. His chief work, true, is spiritual and pastoral, and these duties should be nearest to his heart. But as a plain matter of fact he must cooperate in the temporal affairs of a parish.

What president of a great business, or even a small one, could make a success of it if he had to conduct it with all the disadvantages faced by the rector of a parish in the conduct of his responsibilities.

Could the manager of a factory operate with volunteer help? Could he be dependent upon the income voluntarily given, in unequal amounts, by the users of his product. Could he achieve results if he had to do such diverse things as preaching a sermon, running a troup of Boy Scouts, conducting a guild, and the score of other activities, many of the details of which fell to his lot?

He could not! It is to the everlasting credit of the clergy that they conduct the affairs of the Church so ably, that very few churches go into bankruptcy. And it is to the great credit of the volunteer laymen, that they cooperate to make the Churches persist in the face of so many obstacles.

The business man must have some especial characteristics. They are—a thorough knowledge of their business, both local and national; an adaptability in meeting new conditions; good judgment; common sense; ability to inspire enthusiasm; a knowledge of men; capacity for work, and a reputation for reliability.

Countless clergymen have these characteristics. Otherwise the Churches would have been on the rocks long ago.

Bishop Deane of Aberdeen

By

BISHOP JOHNSON

WE RECENTLY had a visit in Denver from the Bishop of Aberdeen and he has done us all good. I commend him to those churches which are anaemic and which need a tonic. He has a message which is made effective by the charm of his personality and the fund of his humor. He is a man who catches salmon in Iceland, makes excursions in South Africa and hobnobs with us in America.

He is here at the invitation of an American committee and the consent of the National Council to interest Americans in building a shrine to the memory of Bishop Seabury in Aberdeen, Scotland, where Bishop Seabury was consecrated. It is a thrilling story. The Church of England came to America about 1600 and existed for 175 years without any bishops because the Church of England, during most of that time, was a department of state tributary to the Hanoverians, who frowned upon sending bishops into the colonies, and who forbade the Episcopal Church in Scotland from functioning at all.

After the revolutionary war the Episcopal Church was in a sad way. It was identified with the English crown in the minds of many zealous citizens who ignored the services which had been rendered by many churchmen during the revolution. Bishops were specially unpopular; were not wanted even by most churchmen at that time, and have been considerably under suspicion ever since. Notwithstanding this unpopularity the Churchmen of Connecticut met and elected one of their number to be the bishop of Connecticut and Rhode Island. Samuel Seabury went to London with urgent letters asking that he be consecrated, but the English bishops were singularly indifferent and the crown was obdurate. They kept him waiting for over a year until his resources were exhausted. Even now it would be difficult to find anyone who wished to be a bishop badly enough to go through such preliminary difficulties. The Scottish Church at this time was under the ban which the Hanoverians, jealous of the Stuart factions in Scotland, had put upon them. Nevertheless they braved the wrath of the king and the anger of the English bishops and invited Seabury to come to Aberdeen where he was consecrated at Aberdeen in November, 1784.

It was courageous of his consecrators, men who, as Bishop Deane said, "regarded the acts of the Apostles as more binding on Christians than the act of Parliament." It was their courage which caused the English Church to consecrate White and Provoost some three years later and Madison in 1790.

It was this consecration by the Scottish bishops which gave us the Scottish rather than the English communion office.

It seems fitting that we of the American Church should be glad to respond by building a shrine in this historic spot which will bind together the American

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and the Scottish Church forever. The plan involves memorials not only to Seabury but to Washington and Lincoln as well, and it will be the first building of such a character in Great Britian. Surely every Churchman should be anxious to help the achievement of this plan in gratitude to the Scottish Church for its courage and kindness in our time of need, for it was due to their faith and vision that the Episcopate was established in America.

The memory of Bishop Deane's visit to America will long remain as a pleasant and profitable one.

The Absolute View-Point

By

SAMUEL M. SHOEMAKER, JR.

LAST summer a man and wife visited me on the same day at separate hours to talk about their unhappy relationship. Inevitably she began to criticize him, and he inevitably began to criticize her. They saw it from the relative view-point, he from his and she from hers. I did not let that go on for long. I asked each of them what their share of the blame was. I got them to confess their own sins and not the other fellow's. I asked them if they prayed. Yes, they prayed together. "For what?" I asked. The man told me, "She prays that I may see her point of view. And I pray that she may see mine." He saw the humour of the situation at once. Neither of them were seeking the absolute view-point, but rather the justification for continuing to hold their own attitude. Nothing began to happen until they each sought a view-point not their own, a view-point that murdered the pride in their own view-point and made it seem peevish and personal and trivial, as indeed it was. The cure in a situation like this is penetrating justice, which sees things just as they are, and tells the unvarnished truth in love. There can be no conquest, and equally there can be no concession: both must be lifted to a higher level of devotion to the will of God, the absolute view-point, and on that level they will meet and their frictions and differences will appear as small as they really are, in comparison with God's dream of an unbroken home.

I don't believe it is the will of God for the United States to put $500,000,000 into battleships. I believe that if one nation dared thoroughly to adopt the absolute view-point, thinking not of its own prestige, but of the will of God for a brotherly world, that nation might suffer, as God's Son suffered for this principle—but it would let loose something into the world's practical politics which they would have to reckon with. Will Rogers reminded us not long ago that the great problem in London was national pride. And national pride is pretty much like personal pride, and it hates to destroy itself for a larger end. But we shall go on fooling and fumbling until some nation dares to face its pride and down it.

Even the good intentions of good people can compose a relative point of view. What is wanted is God's absolute point of view. First must come a willingness all around to say that perhaps we are wrong, perhaps the other person is right; perhaps God will make clear a third way that transcends both.

"How does anyone manage to achieve in himself anything approximating an absolute view-point?" To that question I should make this answer. We need some conviction about the fundamental constitution of life, that it is hap-hazard but law-abiding, and that it has a pattern and a meaning. Faith in God provides that. And we must at some time put ourselves in subservience to that pattern, so that we are not weaving one design and everyone else a different one, but so that we are all bringing out the final picture, as many workers sit at a loom and complete the pattern of an oriental rug. Surrender to God provides that. And surrender, in one sense, is only the discovery and adoption of the absolute view-point. We take the absolute view of our own morals, of the trouble which comes to us, of the questions which others bring to us, of the disposition of our own lives. When a man or woman has made that surrender to God's will, and set the mind towards it over a period of time, it is astonishing how quickly it detects the intrusion of selfishness, small-mindedness, relative-mindedness, anything that negates and disrupts the absolute view-point.

A Book Review

HOW TO TELL BIBLE STORIES. *By Louise Seymour Houghton. Charles Scribner's Sons.*

It is to be noted that this book was first published some twenty years ago; and the fact that it has seen further edition must be taken as an evidence of value—a value which is quite obvious to anyone who reads it with an understanding of our children in mind.

The author makes those old stories real. They lose, in her telling, the archaic note that renders many a Bible story unpalatable, and possibly detrimental, to the young, and bring out those vital and everlasting truths that recur from generation to generation—and will probably so recur to the end of human history.

It is needless to pick out specific instances. Suffice it to say that the writer of this volume shows rare discrimination in blending what is old with what is new. She is not radical in her interpretation, nor is she destructive. She adds ancient truth to modern truth, and the result is a very useful and very illuminating book.

H. Adye Prichard.

GOING ABROAD?

A letter to The Witness, Tribune Building, New York, and we will see that information about steamboat sailings and accommodations is sent you promptly.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

CHURCH folks, headed by Bishop Oldham of Albany as chairman, met in Evanston, Illinois, February 25-27, for a conference on the churches and world peace, with 150 delegates from 34 religious organizations present. Word was sent to President Hoover and Mr. Stimson telling them that Christian people want genuine naval reduction. They also passed a resolution calling upon us all to work for drastic reduction of military appropriations. It was also made clear that the conference stood unalterably opposed to the continued militarization of American youth by condemning both military training in schools and Reserve Officers Training Corps.

* * *

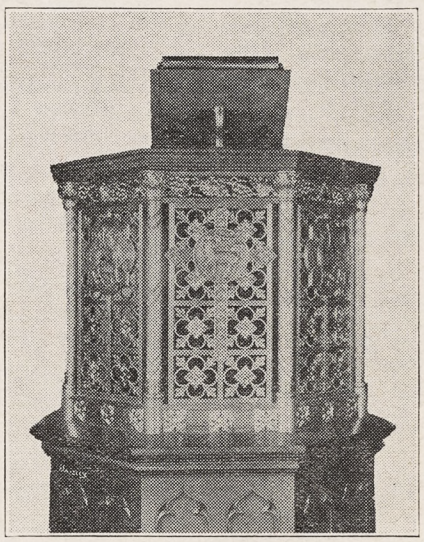
It is with great regret that we announce the death of Bishop Hall of Vermont on February 27th, the result of an accident. This is the sixth bishop who has entered into rest in the last three months. Bishops Morrison of Iowa, Anderson of Chicago, Sessums of Louisiana, Tucker of Southern Virginia, Kinsolving of Brazil are included in the list.

* * *

There have been several pertinent remarks made recently in regard to Russian persecutions. The Hon. Mortimer W. Byers, federal judge, and warden of the Messiah, Brooklyn, in addressing a group of over 500 churchmen said: "The Church is in no danger from without; it can be harmed only from within by unworthy action on the part of her own people." At the Church of the Heavenly Rest, New York, the Rev. Henry Darlington said: "I, personally, am inclined to think that the representation of religious persecution we have received from Russia are grossly exaggerated. At any rate if the Russian church is suffering, she has largely brought it upon herself through her ignorance and g r o s s superstition, and through her allying herself with privilege rather than with the people. Surely the sum-total of goodness in the world would be increased if some of our Bishops in this country and the various federations, gave more concern to the lack of spirituality of their own people here, than to freely expressing themselves in the denunciation of the Bolsheviks in Russia."

* * *

Ground has been broken and work is under way on the new chapel for Trinity College, pictured on the cover this week. It is the aim of the donor, Mr. William G. Mather, alumnus and trustee, to give his alma mater a building of rare beauty. An opportunity is also given other Trinity men and their familes to share with him in the privilege of making the chapel perfect by providing individual memorials. One of the most interesting phases of this work, in the hands of Frohman, Robb and Little, architects, is the ancient stone that is to be worked into the fabric, collected from all parts of the world by Judge Joseph Buffington, who was a room-mate of Mr. Mather's during college days. There is stone from Trinity College, England; Trinity College, Ireland; stones from the missionary college of St. Augustine; stone from Canterbury Cathedral and from other historic shrines.



NEW PULPIT
St. James, Danbury, Conn.

* * *

The Rev. Joseph H. Titus has become the rector of Grace Church, Jamaica, Long Island, succeeding the Rev. R. T. Homans. This is one of the strongest parishes of the diocese.

* * *

Services are had daily during Lent at historic Christ Church, Savannah, Ga. There are also distinguished preachers on the Sundays of Lent; Rev. W. J. Loaring Clarke; Rev. Newton Middleton; Rev. John Moore Walker; Bishop Finlay; Rev. W. W. Memminger.

* * *

Dr. George Thelin of the International Labor Office, Geneva, Switzerland, was the speaker at the spring dinner meeting of the Boston Chapter of the Church League for Industrial Democracy. The meeting was preceded by an intercession service in the chapel.

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Parishes of Augusta, Ga., are conducting an interparochial Lenten study class during Lent.

* * *

On a recent Sunday the beautiful new pulpit pictured here, was dedicated at St. James', Danbury, Conn., by the rector, the Rev. Hamilton H. Kellogg. It is a memorial to the late Sidney C. Peck, for years a vestryman. The pulpit is the work of Calvert, Herrick and Riedinger, artists of New York whose fine workmanship has added so much to Episcopal Churches throughout the country.

* * *

Notable Lenten Speakers at the noon-day services at Grace Church, New York: Rev. J. Howard Melish; Bishop Shipman; Dean Fosbroke; Dr. Bowie, the rector; Dr. Henry Sloan Coffin; Rev. Geo. A. Buttrick; Dr. Ellwood Worcester; Rev. E. Clowes Chorley. Special services are held also each day at five, after which any who care to may have personal conferences with the minister in charge to talk over individual perplexities and needs.

* * *

Samuel Harrington Littell was consecrated Bishop of Hawaii on February 27th at St. Andrews Cathedral, Honolulu. Four bishops participated in the ceremony, Bishop Burleson, Bishop Restarick, retired bishop, Bishop McKim of North Tokio, and Bishop Parsons of California who preached the sermon.

* * *

Bishop Stires has inaugurated a new policy in the work among colored people in Long Island by appointing an archdeacon over that work. He has selected the Rev. N. Peterson Boyd, rector of St. Phillip's, Brooklyn, a parish which has developed under his leadership from a small mission to a parish which contributes generously to the diocesan and the national program. And here is another interesting fact: the fine brick church was designed by Mr. Boyd and built entirely with Negro labor. Having been trained at St. Paul's, Lawrenceville, it was not necessary for him to employ either architect or contractor. Mr. Boyd is to remain as rector of St. Philip's.

* * *

Joseph E. J. McGee, consecrated layman of Philadelphia, and Brother-

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hood leader, on a recent trip to Kingston, Jamaica, was asked to take services the Sunday aboard ship. Eighty-five passengers attended the service, including the mayor of Mr. McGee's city, the Hon. Mr. Mackey, who listened very attentively to Mr. McGee's sermon. Mr. McGee, a carpenter by trade, is one of the 215 lay-readers of the diocese of Pennsylvania.

* *

Over 5,000 people, including clergymen and government officials, bearing banners, marched to City Temple, London, last Sunday for a peace service, conducted by the Rev. L. D. Weatherhead and the Bishop of Winchester.

* * *

St. John's, Bridgeport, Conn., has received $25,000 under the will of the late W. H. Hall, available after the death of his widow.

* * *

Christ Church, Westerly, R. I., has received $1,000 under the will of the late Harriet Campbell, Providence, the income to be used for the sick poor of the parish.

* * *

Rev. John D. Lyte, assistant at Grace Church, Lawrence, Mass., was installed as rector of St. George's, Newport, R. I., last Sunday by Bishop Perry.

* * *

One hundred and thirty people were confirmed during February at Grace Church, Lawrence, Mass.

* * *

A retreat for men is to be held at Groton School, in Massachusetts, April 5 and 6, conducted by Bishop Slattery.

* * *

For some weeks now scores of churchmen have been gathering at Carlile House, the home of Captain and Mrs. Mountford, Church Army, at Pelham, N. Y. There they have discussed the Gospels under his inspired leadership. These lectures have now been multigraphed most attractively and put between covers with the title "Workmen Not Ashamed," rather a nice title for lectures on the Gospel, don't you think? There are but a limited number of copies of these lectures and studies but while they last they may be had for 60c postpaid by writing the Church Army, 416 Lafayette Street, New York City. Those of you who are reading the Gospels this Lent will find them a great help, I know.

* * *

By the will of Mrs. Elizabeth R. Stevens of Swansea, Mass., $50,000 is left to the diocese of Massachusetts; $50,000 to the National Council; $25,000 to the Institute for Negroes; $30,000 as an endowment for Christ Church, Swansea and an additional $10,000 for a memorial window to her husband. During her life she gave $75,000 to the Washington Cathedral.

* * *

A beautiful Children's Corner has been arranged in the Cathedral of St. John the Divine, New York, adapted somewhat after the fashion of the Children's Corner in Chester Cathedral. It was blessed last Sunday by Dean Gates.

* * *

A private day school kindergarten was opened on Monday last at the Church of the Heavenly Rest, New York, under the auspices of the Church School. It is being operated on day school methods but in the religious environment of the church.

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Biographical sermons are being preached during Lent at St. Paul's, Malden, Mass.; subjects, The Venerable Bede, Thomas á Becket, John Wickliff, Thomas Cranmer, Richard Hooker and Bishop Chase of Ohio.

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A Baptist parson of Laconia, N. H. recently asked the trustees of the church he served to reduce his salary from $3,000 to $2,000, the money thus saved to be used to aid the unemployed in his parish.

* * *

Notables are to preach during Lent at Emmanuel, Boston: H. Percy Silver of New York; Samuel S. Drury, rector of St. Paul's School; Herbert Parrish, lecturer at Trinity College; Elmore McKee, chaplain of Yale; Edward T. Sullivan of Newton Center; J. Frank Scott of Lynn.

* * *

Lenten preachers at Trinity, Boston: The rector, Henry K. Sherrill; William E. Gardner, Phillips Osgood, Minneapolis; Robert Johnson, Washington; Raymond Calkins, Cambridge; John McGann, Boston; Dean Fosbroke, Elmer McKee, Elwood Worcester.

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The Rev. Lee W. Heaton, Lexington, Mass., has joined the staff at the Cathedral, St. Louis, Missouri.

* * *

Rev. C. F. Andrews, missionary to India, friend of Ghandi and Tagore, was a recent visitor at Berkeley Divinity School and the Episcopal Theological Seminary, Cambridge. He spoke on the educational needs of Southern India and described the fine work being done by the Church in that field.

* * *

On Thursday evenings during Lent evangelistic services are being held at St. Luke and the Epiphany, Philadelphia, Rev. David M. Steele, rector. These services have always drawn large congregations. The preachers this year are Dr. Bernard Iddings Bell; Dean Shatford of Montreal; Rev. Howard C. Robbins of New

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York; Bishop Manning of New York; Dr. S. S. Drury of St. Paul's School; Bishop Woodcock of Kentucky. The services are in charge of a diocesan committee on evangelism.

* * *

The House of Bishops is to meet in Chicago March 25 and 26. There will be a memorial service to Bishop Anderson at St. James' Cathedral the evening of the 25th with business sessions on the 26th. The bishops are to be the guests of the diocese at a luncheon on the 26th.

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The Rev. James M. Niblo, rector of St. John's, Norristown, Pa., has purchased property for the erection of a church and parish house for the use of a new mission for Negroes which he has organized.

* * *

Bishop Rowe was a visitor in Washington last week and was the guest at a dinner held at the Epiphany, given by the Woman's Auxiliary. Bishop Freeman also spoke.

* * *

The Auxiliary of Oklahoma wanted Mrs. Casady, their bishop's wife, to go with him to the Lambeth Conference and raised a purse of $1,000 for the purpose. She declined it since that amount of money, she said, would be better used to pay for an additional clergyman in the diocese or for a director of religious education.

* * *

The children of St. Ann's, Brooklyn, made up their own Lenten program for Lent. Last Sunday four members of the school told of the claims of China, the Philippines, Porto Rico, and Japan, while another spoke on industrial conditions in the United States.

* * *

The five churches of the "hill zone," Brooklyn, have united for special Lenten services. The preachers: March 11 at St. Luke's, Dean Milo H. Gates; March 18 at the Messiah, Bishop Campbell Gray of Northern Indiana; March 25 at the Incarnation, the Rev. William T. Crocker; April 1 at St. Mary's, Bishop Stires; April 8 at St. James', Bishop Larned.

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Captain B. F. Mountford, head of the American Church Army, is conducting a mission this week at St. James', New York.

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Special Lenten preachers at St. Mark's, Tarrytown, N. Y.: Canon Prichard, Father Huntington; Rev. H. Percy Silver; Rev. W. Russell Bowie; Rev. Bernard Iddings Bell; Bishop Irving P. Johnson.

* * *

The Girls Friendly Society, with Miss Winifred Dunkle in charge, is organizing branches in the diocese of West Missouri. A group of fifty girls in their teens have formed a branch at St. Andrew's, Kansas City. Miss Dunkle is visiting branches throughout the diocese and has also organized several new branches.

* * *

Study classes are being conducted at St. Paul's, Kansas City, on Tuesday evening during Lent on the theme, "The International Christ." At St. George's there is a class studying the book, "Roads to the City of God." At St. Andrew's the rector, the Rev. James P. DeWolfe, is preaching sermons on "Great Religious Leaders." At St. Paul's the rector, the Rev. R. M. Trelease, is giving lectures on "Women of the Bible."

* * *

An increasing amount of work is being done among the students at Williams College now that the Rev. Gardiner Day is there, assistant at St. John's and in charge of this work. Each Sunday evening there are visiting speakers, with discussion following the addresses. Recent visitors include the Rev. A. H. Richardson, son of Dean Richardson of Albany, who is a worker in the mountains of the Philippines; Rev. Malcom Taylor, secretary of the first province; Dr. A. Herbert Gray of England; Mr. Coleman Jennings, assistant secretary of student work of the National Council.

* * *

Interested in rural work? Here are the conferences so far planned and their leaders:

April 21-May 2—Vanderbilt Rural Church School, Nashville, Tenn.; Rev. R. F. Blackford.

June 10-20—School of Community Leadership, Manhattan, Kansas; Ven. L. W. Smith, Rev. W. A. Jonnard.

June 16—School for Town and country Pastors, Pullman, Wash.; Rev. Earl C. Schmeiser, Rev. R. V. Hinkle.

June 30-July 11—Rural Leadership Summer School, Madison, Wis.; Rev. H. W. Foreman.

Women's Division, Rural Leadership School, Madison, Wis.; Mrs. H. W. Clarke.

July 22-Aug. 1—School for Town and Country Ministers, Blacksburg, Va.; Rev. F. D. Goodwin.

Sept. 8-12—Summer Conference for Town and Country Ministers, Chestertown, Md.; Rev. John White, Ches-



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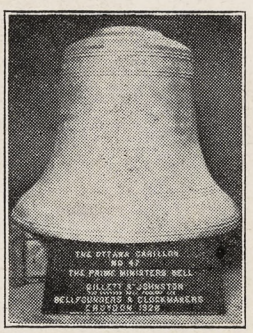

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tertown, Md., Rt. Rev. G. W. Davenport.

Sept. 15-19—Regional Conference on Rural Work, Hoosac School, Hoosick, N. Y.; Rev. C. R. Allison, Ven. G. H. Purdy.

* * *

Dr. Samuel M. Zwemer, dean of Christian missionaries to Islam, and professor at Princeton Theological Seminary, delivered three addresses recently at the Episcopal Theological Seminary, Cambridge, on the Moslem world and its relation to Christianity.

* * *

The Rev. Arthur Rogers, rector of St. Mark's, Evanston, Illinois, beloved among other things for his fearless frankness and ready wit, has resigned after years of service in this great parish. The resignation becomes effective in the fall.

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Bishop Bratton of Mississippi is chaplain general of the United Confederate Veterans of America.

* * *

Church people in the diocese of Hankow sent a gift of about thirty dollars in gold to the Church in Jerusalem. It arrived in time to be of use when the English mission hospital was opened in Hebron, where some of the worst tragedies occurred in the recent outbreak of trouble.

* * *

Beware of the "new innocence," which is the notion that a knowledge of sex is a sufficient preparation for marriage in itself, the Rev. Francis J. Bloodgood told his congregation at St. Andrew's, Madison, Wisconsin.

The pastor told a story of a girl who broke her engagement with a young man after he had written her, recommending a long list of books on sex and advising her to prepare herself for marriage.

"I intend to marry a man and not the physical culture magazine," she replied, in breaking the engagement.

"A knowledge of sex is not in itself a complete preparation for marriage," the Rev. Bloodgood declared. "Peggy Hopkins Joyce knows plenty about sex, but nothing about Christian marriage.

"The state of marriage requires genuine virtue and constancy. The love that is between husband and wife needs to be respectful, helpful, exclusive, and lasting. A marriage entered into without this foundation is usually followed by attachments without marriage.

"We read in the Gospel of St. John, 'both Jesus was called and His desciples to the marriage.' A marriage to be true needs the presence of Jesus Christ, and the man and woman who are joined in the marriage, need to be, in order to be prepared for family life, His disciples."

* * *

In response to a suggestion from Dean Lathrop, social service secretary, the college of agriculture of Wisconsin University is to have a ten-week graduate course in rural social service this summer. Only ten men are to be enrolled, six of these to be of the Episcopal Church. The cost is about $250 and there are scholarships to cover it.

* * *

Church Army workers recently conducted a preaching and visiting mission at Rosedale, N. Y., where 1500 homes were visited and 24 unattached Church families were located; at Williston Park, nearby, 1800 homes were visited, and there was visiting too at Fort Hamilton and East New York. At Sheepshead Bay, Brooklyn, where they also recently had a mission, the men visited 4454 families

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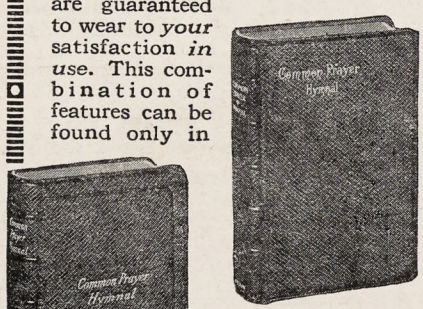

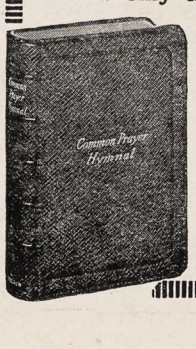

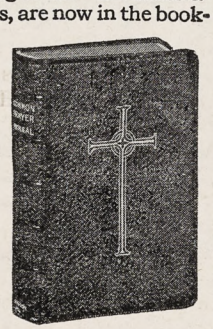

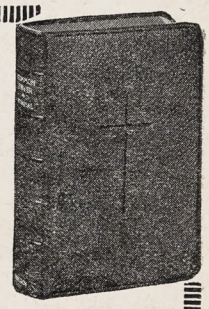

And don't forget to look for the new Nelson Edition of the *Altar Service,* with Red Rubrics. *Chancel Prayer Books and Hymnals* (separate volumes) are available, bound to match. Nelson *De Luxe Editions* of the Prayer Book and Hymnal may also interest you. There is a Nelson Prayer Book to suit every requirement, and at a price to fit every purse.

THOMAS NELSON & SONS—NEW YORK

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of which 1641 were Jewish, 1342 Roman Catholic, 170 Methodist, 237 various other Protestants, 28 Greek Orthodox, 10 Christian Science, 1 Hindu, 144 Episcopalian and 129 entirely unattached. Information was refused at 36 homes.

* * *

The youthful archdeacon of the Western Archdeaconry of Oklahoma, the Venerable H. B. Morris, aided by a priest and lay reader, is responsible for services each Sunday in seven different towns. Then there are occasional services at other stations.

* * *

Here is a little slam at the Pay-as-you-go plan from Bishop Casady of Oklahoma:

"Cathedrals and city parishes are not the measure of the Church's spiritual strength. Only that Church can be spiritually strong and effective in society at large which enters upon and vigorously prosecutes a determined, aggressive and adequate missionary campaign.

"The Episcopal Church has reversed this order for the present. The pay as you go plan permits those most ignorant of missionary needs and opportunities to determine the scope of missionary endeavour.

"It involves a repudiation of the judgment of those who are giving their lives in the field, in favor of those who are giving their pittance in the pew. The man who loves money can still, even in the Church dictate to the man who loves God and his fellow men.

"When the Church as a whole awakens to the enormity of its failure to support the General Program and sees in it a denial of the spirit and purpose of Christ, a new day will dawn for the Kingdom of God."

* * *

The committee on literature of the blind of the National Council, Mrs. W. J. Loring Clark, chairman, proposes to prepare copies of Paterson Smyth's *A People's Life of Christ* for schools and institutions for the blind and for libraries in larger cities. It was reported also that 460 copies of the *Church Herald,* paper for the blind, are distributed each month.

* * *

Many of you responded most generously to the request for aid for Mr. Roy Price, mountaineer mill worker and leader of Marion, N. C., who is suffering from consumption. I am glad to be able to report that you sent to him something over $400. Here is a note just received from Price: "I appreciate what has been done so much that I don't know just how to extend my gratitude for what your people have done for me and my fellow workers. My doctor tells me that if I will take my rest and eat the proper food that I will come along fine. I had given up all hope of getting well, but now I have new hopes of enjoying good health again."

* * *

Churches of eleven nations will send their Bishops to Lambeth in July, representing thirty million communicants. Within this group there will be a variety of type unequalled in any human association, yet they will wor-

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ship at the same altar and recite the same creed.

* * *

Speaking to his diocesan convention on why our church services are poorly attended Bishop Moreland of Sacramento said:

"Our churches talk much and act little. This is a practical age. People want to serve. They do not know how. People stay away from church because eloquent sermons and artistic surroundings are not enough to hold them. If the Church could provide a task for every soul that burns with love of Christ and humanity our churches would be thronged.

"We are reversing our Lord's plan. He did not urge worship first, but first He trained men. Before we can win America to Christ we must train Americans to win men. The individual Christian must be trained to use his initiative, his love, his integrity and his sacrifice to the end that these may be used for the Kingdom of Christ."

* * *

The new catalogue of the Episcopal Theological School in Cambridge reveals some interesting facts as to the distribution and activities of its graduates. On the list of alumni there are nearly six hundred names—from the Class of 1868 to the Class of 1929. There are 478 living graduates, the oldest being Bishop Lawrence. Of these, 383 are in active work in the ministry. They are to be found in sixty different dioceses and missionary districts of the Church, in areas as far apart as Maine and Arizona or Florida and Spokane, as well as in four missionary districts in the Far East.

Nearly two-thirds of these men—226 in all—are rectors of parishes or vicars of chapels, and twenty-one are ministers-in-charge of missions. Thirty-four are curates. Eight are deans of cathedrals and five canons of cathedrals. In the work of the National Council the Cambridge alumni have an active share, for five of their number are among its secretaries and assistant secretaries. Most notably in educational work the Episcopal Theological School graduates seem to be to the fore. Two are deans of theological schools and thirteen others are professors or instructors in such schools. One is a college president and eight are college professors. In boys' schools six are headmasters and six instructors.

Among Cambridge men we find eleven active bishops, five retired bishops, and two bishops-elect. When these latter have been consecrated, there will be one bishop for every twenty-seven living graduates.

* * *

Both the Baptist and Congregationalist Churches in England report a diminution in membership. Almost all the Protestant Churches are alarmed by the diminution in the number of scholars in Sunday schools.

Rev. Douglas Brown, president of the Baptist Union, has been speaking frankly upon the significance of these losses. He says that if the process is not arrested, in ten years the churches will be as dead as a dodo. Rev. Dr. Workman, a well known Methodist scholar, declares that this is hopeless exaggeration. Various appeals have been made to the Free Churches to make serious inquiries into the reasons for the decrease in their members, especially in the number of children in the Sunday schools.

* * *

Fifteen Moslems were baptized last year in Galilee, by Bishop Mac-

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Innes of Jerusalem. "I think this marks an era," he writes, "because the news of it was known all over Palestine. They are all standing firm under very difficult circumstances."

An incident during the trouble in Palestine last fall concerned Dr. Joseph Klausner. He is the distinguished Jewish scholar who six or seven years ago wrote a "life of Jesus" which has had the largest sale of any book in modern Hebrew literature. His house is in a suburb of Jerusalem which was attacked by large numbers of fanatical Moslem Arabs. He was saved from massacre, and his books and papers from being burned, by the speedy sending of help from Jerusalem in the form of some visiting theological students from Wycliffe Hall, Oxford, who held off the attack for several hours until an armored car arrived.

* * *

There are nearly 2,000,000 Indians in Mexico, speaking 120 dialects. The government's campaign of education, difficult at best, is hindered by unscrupulous liquor dealers who oppose the anti-alcoholic campaign in the schools, and by unscrupulous planters trying to recruit cheap Indian Labor.

* * *

"I get a shudder," writes a clergyman from China, talking about the need of recruits, "when I look over the general situation." He was writing to Dr. Wood of the Department of Missions, and continued: "We are not getting any new recruits, either clerical or lay, and the majority of the American clergy here are well advanced in years. Are there no new people available for China? Other missions seem to be getting recruits; why not we? Can't you do something for us?

"The China Inland Mission is calling for two hundred new workers, who pledge themselves to come out under conditions that put us to shame, and I'm told they are not having great difficulty in getting applicants. Have the luxuriousness and comforts of our colleges and universities at home affected our young Church people to such an extent that they have become too soft to be willing to endure a little hardship for Christ and His Kingdom? It almost seems so, yet I can hardly believe it."

* * *

Dr. Adelaide T. Case, Columbia University, is giving a series of lectures at the Church of the Heavenly Rest, New York, on principles and methods of religious education.

* * *

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director for sixteen years of this period, and not once the cause of any dissension in the church! This remarkable record was made by Thomas H. Disney, affectionately known as "Pop," who is now retiring from the choir of the Church of the Messiah, Baltimore. His first connection with the church dates back to 1872, when Dr. Penick, later the first bishop in Liberia, was rector. He then served throughout the fifty-year rectorship of the Rev. Peregrine Wroth. The present rector holds him up as an ideal parishioner.

In addition to his comprehensive knowledge of music, Mr. Disney is an acute Bible student, familiar with both his Vulgate and King James version; is an excellent sermon critic (think of his experience!); and probably knows more about Baltimore City than any man alive. He laid out much of it in his capacity as surveyor.

On his retirement from the choir his church honored him with a great dinner, to which were invited all those who had sung with him. This was followed by a public reception and concert, and the presentation of a purse of gold.

* * *

A country school teacher in western Nebraska keeps a copy of the Churchman's Calendar of Daily Bible readings in her school and uses it every morning for the opening exercises.

* * *

Japan's rising tide of population is said to be increasing at a rate which will be equal to adding a city the size of Tokyo every two years. Tokyo has over two million in the city proper, over four million in the metropolitan district.

* * *

"St. Luke's Hospital in Manila has never had such an inspiring year as the one just past," writes Bishop Mosher. "There has scarcely been an empty bed from one end of the year to the other." The good bishop might be misunderstood, but those familiar with the work there will get his meaning; there have been years when the hospital has not been so popular, being understaffed and all the rest of it. But during the past year, thanks to the splendid service given, the hospital became suddenly popular. It is still housed in an old frame building that is a fire hazard, but it is hoped that some day a generous churchman will provide for a new plant worthy of the fine work that has been done there for a quarter century. Incidentally a maternity ward and a nurses' home are among the advance work projects. Southern Ohio is working on the former and Western New York on the latter.

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The WITNESS

CHICAGO, ILL., MARCH 20, 1930

The Larger Evangelism

by

JOHN R. MOTT

LARGER Evangelism is the work most needed now in the world, yet most neglected. We are in a time when we need great affirmations—affirmations that nothing has changed our belief in Christ or in His power in the world. We can scarcely comprehend the magnitude of the forces of evil that are opposed to Christ. They are not taking vacations. They are ingenious in their methods. People, whether rich or poor, are absorbed in money making. People are absorbed in pleasure seeking, absorbed in the quest for power and name and fame. Secularism and humanism are getting a grip upon the thought life of the nations of the world. To meet this situation we must employ a larger strategy; a strategy that takes in all fronts; we must have a larger message—not a new message. These conditions are the call to the Larger Evangelism.

MESSAGE OF THE WEEK

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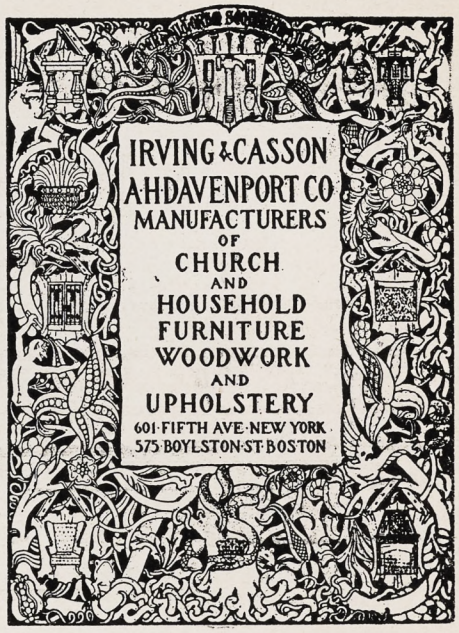
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THE WITNESS

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WITHOUT BITTERNESS

By

BISHOP JOHNSON

THE world is very keen about achievement. Those who do things are highly esteemed among men, but God who knows the motives of men is far more concerned with what we are than He is with what we do. Christ paid very little attention to prominent people but was constantly discovering spiritual values in the most unexpected folk. The woman who gave two mites interested Him far more than the man who gave a large sum because her gift represented more love and sacrifice.

To the woman who was a sinner He forgave much because she loved much in spite of her failings.

He told a poor heathen woman that she had great faith, although she was an obscure person whose name has not been preserved.

It is a curious thing that our Lord should have approved of so many plain people, but very seldom gives the name of the one so honored. Their good deeds were done in secret and their names are still unheralded. It illustrates the fact that there is no respect of persons with God and that He accepts the humblest soul whose attitude of mind and heart is that of a loving child.

The Gospel for the second Sunday in Lent illustrates this principle. The Master and some of His disciples were in a Syro-Phoenician city. It is the sole recorded instance of our Lord's leaving the Holy Land. Why He was there we do not know, but we are told that when He was there a woman followed Him calling upon Him to heal her daughter. It was most embarrassing to the disciples in this strange place, for it attracted attention to them in a way that was conspicuous. "Send her away for she crieth after us." Give her what she asks for and let us go on peacefully about our business.

How much of our benevolence has this motive? Provide for the sick and needy because their ghosts cry after us if unrelieved. One cannot enjoy his own dinner if some hungry man's skeleton is at the feast.

It is characteristic of our Lord that He did not relieve misery in a whosesale manner. He seemed to demand some spiritual background and to seek some spiritual blessing before He would exercise His powers. This is quite contrary to modern charity. It required that some one should have faith and it sought that there should be some spiritual result. Undoubtedly He sympathized with every sufferer, but the power that was given Him to heal the sick seemed to require faith, and where there was an atmosphere of general unbelief He did no mighty works.

So in this instance He refused to accede to the request of His disciples and also denied the mother's petition when He said: "I am not sent but unto the lost sheep of the House of Israel." Before this statement He had declined to answer her at all. So the poor woman was met first with silence and then with a refusal. Still she persisted and this time she received a decided rebuke, almost an insult. "It is not meet to take the children's bread and cast it to dogs."

I do not think there is a sentence in the Gospel which is more difficult to reconcile to our Lord's character than this one. Of course the Jews called the Gentiles dogs, but it is inconceivable that our Lord should have countenanced such language, except for an ultimate purpose.

It would be interesting to get the retort of a modern woman to this reply. I think she might forget her daughter and her own need; that her nose would go up and that she would say in freezing tones, "I thought you were kind and helpful, but if this is a sample of your politeness I will have no more to do with you." I not only think that this would be the response but that it would be generally approved in the average woman's club.

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But it was not the attitude of the Syro-Phoenician woman. Nothing could upset her good-nature; nothing could make her sour; her vanity was not vulnerable; she turned our Lord's rebuke into a pleasantry; "Truth Lord, yet the dogs eat of the crumbs which fall from their master's table."

How irresistible. Certainly the Son of Man was captivated. "O woman, great is thy faith. Be it unto thee even as thou wilt."

Surely the Gospel for this second Sunday emphasizes the fact that God expects us to be good natured under any and every provocation and is not offended at pleasantries in His presence.

So as we pray to be defended from all adversities that may hurt the body, let us learn from this heathen woman to keep ourselves free from all harsh and bitter thoughts "which may assault and hurt the soul," for the two seem to be intimately related.

Somehow one always associates bitterness and anger with a bad liver and an enlarged spleen. One feels that if a thoroughly enraged person were to bite you that it would be poisonous.

Surely the fact that there is great provocation to anger and malice is the very reason that we should be on our guard not to manifest that which we resent in others.

The Bishop of Aberdeen recently told of an incident that happened in Ireland. During riots a mob broke into a house, killed the master who was lying beside his wife; drove her out into the cold rain and set fire to the mansion. Some time later she said to the bishop: "I have struggled to forgive those who did this deed and I think now that I can say that I have no malice toward them. I am unwilling to ruin my own spiritual life by harboring bitterness in my soul."

What a conquest this must have been and what a lesson to those who enjoy resentment and revel in their bitterness.

The Syro-Phoenician woman teaches us a great lesson in our spiritual combat and that is that whatever happens Christians must not lose their poise and good nature, because in retaining bitterness they do not help those whom they assail and they do ruin their own souls. Let us take care that we do not coddle our roots of bitterness for thereby are many defiled.

After all is there any quality more needed in Christian circles than that of good nature. It is so easy for religious people to lose their temper over little annoyances and irritations. Some people seem to think that sensitiveness is a virtue, whereas it is a form of egotism to which petty people resort and in which there is a great deal of poisonous bitterness. You cannot build up a love of God upon your personal dislikes and animosities. Those who have this tendency of enjoying resentments may learn a lot from this poor heathen woman.

JESUS THE PROPHET

His Message for the World Today-IV

By

REV. G. A. STUDDERT-KENNEDY

JESUS came to found a Kingdom. He came to found a Kingdom here upon this earth, where fields are green and skies are blue, and blood runs red like wine.

He was a practical Man, and He set about His task in a practical way. Before He went out on the Great Adventure He sat down to plan out His course of action. What was He to do? That was the question. In order to found the Kingdom He had to win men to Himself. How was He to win them?

The Way of Superstition

We have seen that the first way which suggested itself to His mind was to feed them. It was the way of bribery. He rejected it, and we have seen why. Bribery and corruption go together, and He knew it. To give men what they ought to earn is to sap the fibre from their souls. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Bribery would not do. How then was He to win men?

There is another way in which men have, all through the ages, been moved to follow leaders and to found Kingdoms on the earth. It is the way of superstition.

Superstitious fear, the dread of the unknown, has been one of the great forces moulding the destiny of man. It is a curse from which, in its cruder forms, at any rate, we are now very largely free; but for more years than we have any record of, it played an enormous part in the lives of men. It was this method that Jesus was tempted to employ.

There was a legend amongst the Jews that when the Saviour came, He would come floating down from the clouds of Heaven to take command of all the earth. Jesus knew Himself to be possessed of extraordinary powers. He had no doubt that He could find a way to do whatever was God's Will. If a miracle was needed to start the Kingdom going, then a miracle could be worked. Suppose He took that way?

Would They Follow Him?

He has a vision of the Temple at Jerusalem glittering like some new mountain in the sun, and Himself standing on the topmost pinnacle above the thronged and crowded courts. He sees Himself outlined against

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the sky. Then suddenly He throws Himself over. The ancient promise is fulfilled. God's angels catch and bear Him up. He floats down in majesty before the astounded and awe-stricken multitude. Would they not follow Him then?

But He knows man and needs not that anyone should tell Him what is in man.

Magic was not unknown in the East then. It is not unknown in the East today. The fakir or miracle-monger was a common figure in the crowded streets at feasts and market days. He remembers the look in the faces of a Galilean crowd when some Son of the Pharisees had cast out a devil or performed some "miracle" of healing. The momentary hush followed by an outbreak of jabbering and gesticulation as they jostled and pushed one another round the miracle man, yelling for more. They would follow him in crowds, but they would only follow him for what they could see and what they could get.

If He performed this great miracle and came down from the temple's dizzy heights, they would doubtless follow Him in multitudes; but they would follow Him only for the same low reasons.

"Leave Everything to God"

They would crowd round to see the show and get what they could get. It would not make them any better as men and women. It would not change their hearts and minds, or make them the kind of people of whom His Kingdom could be built. It would set men looking to God to do things for them, instead of looking to Him to do things in them and through them. It would debase and degrade rather than inspire and uplift them. It would teach them to expect God to work continual miracles for them and get them out of all their difficulties without any effort on their part.

They would always be attempting or trying to make God put everything right for them instead of working together to put things right for themselves. "Thou shalt not tempt the Lord, Thy God." That is the curse of false religion, the evil of superstition.

True religion brings out all the good there is in man and sets it to work making the world a better and a lovelier place, building the Kingdom of God. False religion teaches men to leave everything to God, and expects Him to build the Kingdom without our aid and over our heads. There is a lot of false religion in the world still. Men still tempt God. They come to Him for what they can get. They pray to Him for what they want, and if they do not get it, then they give up praying altogether, and say it is no good.

Now, Jesus was very emphatic in his teaching about prayer. He told us we were to pray and to keep on praying. He evidently never thought that men could live rightly unless they prayed. But if you take His pattern prayer and read His teaching in the light of it, you begin to see that the purpose of prayer with Jesus was not to get God to do things for you, but to enable God to do things in you and through you.

Our Father who art in Heaven, Hallowed be Thy Name. Thy Kingdom come on earth as it is in Heaven. Thy Will be done on earth as it is in Heaven. In order that we may do Thy Will give us—us, mind you, not me—our daily Bread. Forgive us our sins against Thee as we forgive them that sin against us. Lead us not into Temptation—but if in the course of duty temptation comes, deliver us from evil. We turn to Thee for help and inspiration because Thine is the Kingdom, from Thee alone can come the power enabling us to build it, and in Thee is all its glory that is to be revealed through us in this world, and the worlds beyond for all eternity.

When you pray like Jesus it is clear that you are not asking God to do things for you, you are asking God to give you the desire and the power to do things for Him. That is a different story, isn't it?

Seek the Highest

Jesus taught that there was no good thing which God does not desire to give us. The difficulty lies in preparing ourselves to receive, to appreciate, and to use rightly the gifts that He is striving to impart.

There are in each and all of us unknown and immense capacities for good. We are, if we would only realise it, the Sons of God. All the treasures of an infinite universe of goodness, truth, and beauty are ours if we will set ourselves with single minds to seek the highest.

The difficulty according to Jesus does not lie in persuading God to give, but in preparing ourselves to receive. The Kingdom of God, the fairer, finer, cleaner world is ours as we ourselves develop our longing and desire for it. This was the very core of Jesus' teaching.

That better world means loving your friends and enemies—making allowances for them. Anybody can like those that like him. That is easy. It is liking the other fellow when he does not like you that is the rub. Trying to turn your enemies into friends, that is the job. That is what we must do because it is God's job; it is what God is always doing.

That is what shocked and surprised people about the teaching of Jesus.

The Way He Chose

A god of power they could understand. A god who could work miracles and prove his power, punishing his enemies, and rewarding his friends that they might worship and follow because they would be afraid of him. They would follow him for what they could get, to insure themselves against his anger.

That is something like the way in which many people have always thought about God. But it is not Jesus' way. He wanted to lead men not to the fear but to the love of God. It would not have served His purpose to terrify or overcome people by display of miraculous power. That would not have changed their hearts or made them love one another. He wanted to make men hate evil, not fear the punishment of evil. He wanted to make them love Goodness; not the reward of being good.

There was only one way for Him. He had to show men what real goodness was like, and earn their love.

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That was the way He chose. He acted as He believed God would if He were a man.

QUESTIONS FOR CLASS DISCUSSION

1. What do you think our Lord means by the "Kingdom of God"? Is he referring to life after death or does he hope for a society here that is so beautiful as to be called God's Kingdom?
2. If the class decides that the author is correct in saying that Jesus came to found a Kingdom here upon earth, then let each member of the class describe the sort of social order he would consider thoroughly ideal.
3. What are our responsibilities, as individuals, in bringing in this Kingdom?
4. Just what was the reason, important for us today, that Jesus rejected the temptation to win followers by showing His power?
5. The author describes true religion and false religion. Discuss both in the light of your knowledge of contemporary life.
6. What is the purpose of prayer?
7. Read aloud in class the paragraphs under the heading "Seek the Highest" and then discuss fully.

These articles are reprinted by arrangement from THE TORCH, organ of the Industrial Christian Fellowship of the Church of England.

The Presiding Bishop

THE House of Bishops is to convene in Chicago on March 26th for the purpose of electing a Presiding Bishop. He must be a Bishop having jurisdiction in the United States. He must receive sixty-seven votes in a House that will scarcely exceed ninety members. He is elected for a period of about eighteen months with no assurance of re-election at the Denver Convention in 1931. We note also after examining the roll of the House that there are very few supermen from whom to select our chief bishop. It is certain that the members of the House are fully as anxious to elect the fitting person as anyone in the Church, but they are limited in their choice to those bishops whom the clergy and laity have thought worthy of election to the Episcopate.

As to age about one sixth of the bishops eligible to serve are over seventy; about one sixth are between forty-five and fifty; about one third in their fifties and about one third in their sixties. The average age of the House is between fifty-nine and sixty. Very few men begin their episcopate under forty-five so that inexperience and youth do not go hand in hand in the office of a bishop. We mention these things to show some of the problems that face the bishops in the selection of a primate.

In selecting Bishop Murray the House of Bishops undoubtedly selected the man best fitted for the position. He was sixty-eight. He had said that he did not feel that the burdens of the office were greater than those of his own diocese. In selecting Bishop Anderson for the unexpired term it was again the best selection that the House could have made, if his health had been sufficient to serve out his term. He was sixty-six. Probably the burden of this office should not have been laid upon either of these men, but they were both eminently fitted and the House was limited in its choice.

It is a difficult task which confronts the bishops and whoever is selected will undoubtedly be the one whom the bishops honestly feel is best suited for the task which, now that the National Council has been reorganized, is a different one than confronted Bishop Murray or Bishop Anderson. As Bishop Oldham has well pointed out the reorganization of the Council creates an office which is prophetic rather than administrative; quite the opposite of the Papacy but more in line with the Apostolic ideal; one who will not serve tables but will give himself to prayer and preaching.

Let's Know

By

BISHOP WILSON

ROADS

IN THESE days of much highway construction, it is interesting to go back to the beginning of the Christian era and notice the important part played by the old Roman roads in the propagation of the Christian Gospel.

Before the days of the Roman Empire the Mediterranean world was pretty well mired so far as travelling was concerned. Statius, the poet, in describing the Roman roads, tells how previously travellers had been jolted about, how wheels of conveyances were stuck in the mud, how progress was painfully slow—in short, how the people suffered all the perils of a sea voyage on land. But when Rome began to conquer everything, such conditions could no longer be tolerated. Proper means of communication became absolutely necessary if armies were to be moved from place to place to enforce the Roman peace. Swamps were drained, hills were cut down, rivers were diverted; the surfacing of old roadways was removed and a new fill was provided to a considerable depth. Upon this foundation stone blocks were laid which could stand an enormous amount of travel. A system was organized to keep them in good condition and they were patrolled to keep them safe for travel. Milestones were erected to mark off distances. Some of them were Praetorian roads, under the particular care of the Praetors for military purposes. Others were Consular roads, built and maintained and named after various Consuls.

After the world had been fairly well subjugated, the military need was not so pressing but the roads became increasingly necessary for administrative purposes as post roads. We are accustomed to think of the Roman emperors as dissolute tyrants who loafed thru life in meaningless revelry. This was scarcely the case. However bad they may have been, there were heavy responsibilities resting upon them and many of the emperors were hard working men. For instance, Pliny the Younger tells how his uncle used to be up before dawn to help the emperor Vespasian with his voluminous correspondence.

One of the most famous of these roads was the Appian Way—a consular road named after the consul Appius. It ran from Rome to Naples and was in constant use. No one coming from the east to Rome but had to make use of that road. The marvel of it is that portions of it still survive. I remember standing on a

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piece of it just outside of Rome, looking over the Sabine Hills, and thinking how my steps were hovering over the very pavement trodden by St. Paul when he was brought as a prisoner to Rome. It is the scene of the famous Quo Vadis incident, where our Lord is supposed to have appeared to St. Peter offering to go back to the city and be crucified a second time. Indeed they will even now show you a stone bearing a couple of foot-prints, supposedly left by our Lord after that conversation.

Of course, the moral of it is that travel was safe and reasonably easy when the apostles set out with their Gospel to bring Christ to the pagan world. Communication had become facilitated to such an extent that a movement begun in Jerusalem had a real chance to circulate. St. Paul could write his letters with some assurance that they would be delivered and read in the churches to which they were addressed. The Roman roads, built originally for war, were converted into instruments for the spreading of the Gospel of the Prince of Peace.

The Answer to Life's Riddle

By

SAMUEL M. SHOEMAKER, JR.

THE question as to the meaning of our existence presses upon us without regard to our education, our place in the sun, or our capacity for abstract thought. It is the great human question. Dogs do not ask it, apes do not answer it. It belongs peculiarly to humanity. They always ask it, no matter in how primitive condition they may be, or how crudely instinctive be the form of the question or the nature of its answer. The man who does not wonder about his own life ceases to be a man and becomes a beast. To see over the rim, if only for a glimpse; to catch but the fragment of a clue, is the great hunger. It seems to be co-existent with self-consciousness. We feel ourselves unexplained by ourselves. We do not know the rationale of this strange mixture of good and evil which is our own life.

Now religion posts an answer to this riddle of life. You will never understand religion, as Canon Streeter has reminded us, unless you see it, not as an intellectual riddle for you to solve, but as itself a solution to a riddle which will help you to understand your own existence. You must try to take Christianity, then, in the declarative, and not in the interrogative mood. It is life itself which poses the question, What doest thou here? That comes up out of living at all. Religion did not start that question: religion furnishes an answer to it. And the answer is that God is the meaning of our life. Religion says that when you get hold of God, not as a theory, not even as a working theory, but as a fact of experience, you have the key which unlocks the significance of life. Religion does not solve all your intellectual questions about life. Religion does not give you any complete knowledge of the relation between God and the physical universe; or God and the mystery of evil, though it tells you pretty plainly that "all things work together for good to them that love God," and it can point out to you a great many believing people whose lives are victorious, even in the presence of great trial and trouble.

Religion—the Christian religion—declares that God is such a character as Jesus was, that He is personal, that He cares for us individually and for our lives in detail. It says that the process of development in the universe, as in the development of human character, must be from imperfect to perfect; and that sin, suffering and sorrow are incidental to imperfection. There are vast mysteries with the explanation of which religion has nothing to do: religion has to do with the instant, with immediate duty, with finding a sufficient meaning for life to give it thrust and vigor and purpose because we espy, however dimly, that it has an aim. The Christian religion believes in a God of love. It takes the most desirable theory about life as a whole which can possibly be conceived, and believes that it is true: and this, I remind you, not through a deliberate, abstract choice of this theory, but because Jesus Christ believed it, and lived such a life as gave irresistible weight to His faith. It asks you to dare to try that way of life for yourself, and see whether you will not be convinced.

A Book Review

THINGS THAT REMAIN, *by Carl E. Grammer; The Macmillan Company.*

The author of this book, for many years the well known Rector of St. Stephen's Church, Philadelphia, is one of our outstanding Liberals. That is to say, he prays and works and preaches with the constant thought in mind that the Faith of Jesus Christ is strong enough and broad enough to stand the revelations of any true science and any true philosophy without losing any of its own power to save. He is among us as one of those who does not tolerate the pious and veiled efforts to protect the Church from modern thought lest it be blown away by the winds of disbelief. He opens the windows of his mind wide—and the health giving breath of understanding sweeps in; and the superstitions and foolishnesses of men are lost in a clearer sight of the face of God.

This book was written to show how many truths of Christianity there are which, in the face of all that modern analysis and criticism can do, show not the slightest signs of giving way. It is a comforting book. It proves that a man may find satisfaction in every modern revelation, and still believe in Providence, in Inspiration, in Miracles, in the beauty of Mysticism. It is, we affirm, the kind of Modernism that is destined to revivify the Church.

H. Adye Prichard.

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NEWS OF THE EPISCOPAL CHURCH

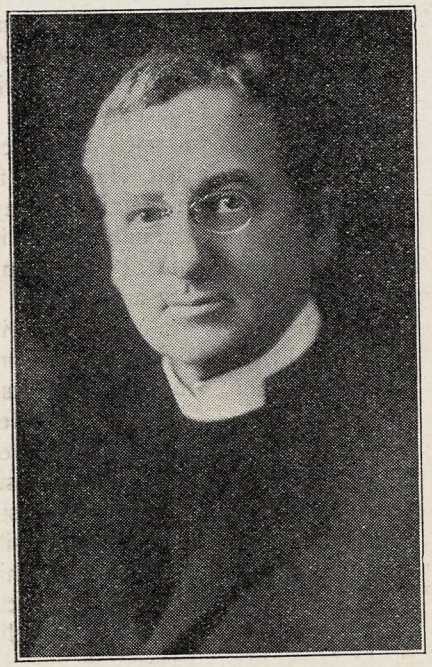
Edited by
WILLIAM B. SPOFFORD

THE Foreign-Born American Division of the National Council has allied itself with various other organizations in protesting against bills now before Congress for the registration of aliens. It is pointed out that it is quite impossible to reach those who are in the country illegally, since obviously they will not register; it is unenforceable, since aliens cannot be distinguished from naturalized or native born citizens, and would subject all of us to humiliating annoyances from petty officers. It is also pointed out that the bill, if passed, would single out and set apart the very part of our population whom the country wishes to incorporate more completely in the common life of the nation. Instead of encouraging their loyalty and affection it would retard assimilation. The proposed bills are unsound in principle. Because there are a certain number of aliens in the country who have no right to be here is no reason why all the rest of us should have to prove, whenever asked to do so by an officer, that we have a right to be here. The burden of proof should not be on the innocent. The Church, it is hoped, will have her representative at Washington for the hearings on the bills. It is also hoped that many Church people will either write or wire their Congressmen protesting against the making of any of them into law.

* * *

Dr. John W. Wood left New York on March 4 for the Orient. More than a year ago, on returning from Haiti, Bishop Murray expressed his desire to visit the Church's Missions in the Orient in the spring of 1930, told Dr. Wood he would count upon him as a traveling companion and asked him to begin making plans. All the bishops in Japan, China and the Philippines were delighted at the prospect of a visit from the Presiding Bishop. A tentative itinerary was arranged and local plans were being made when Bishop Murray's sudden death last October ended the hope that in 1930 for the first time a Presiding Bishop of this Church would visit the Orient.

The bishops felt there would be decided advantage in having Dr. Wood carry out the plan, even if he had to come alone. This is a time of rapid changes in the Orient and it is desirable that, so far as possible the secretary of the Department of Missions should have first-hand knowledge of them. Bishop Anderson's death, and contemplated changes in organization at the Church Missions House led to a modification of Dr. Wood's plans so that he will be away from the country for only two months instead of the four originally planned by Bishop Murray.



BISHOP SLATTERY
Dies of Heart Attack

* * *

Bishop Charles Lewis Slattery, Bishop of Massachusetts, died of a heart attack at his home in Boston the evening of March 12th. He was 62 years old and has been a bishop since 1922. Previously he was the rector of Grace Church, New York City. Bishop Slattery was the chairman of the commission on the revision of the Prayer Book, was an author of distinction and one of the real leaders of the House of Bishops.

* * *

Here is something unique for Fifth Avenue. Last Sunday at the Church of the Heavenly Rest, the Negro congregation of the Church of the Crucifixion, with their rector, the Rev. Jedediah Edmead, joined with the congregation of the Heavenly Rest in a great good-will service. Spirituals were sung by the Negro choir, the sermon was preached by Bishop Shipman, in the absence of the Rev. Henry Darlington, the rector, who was preaching that day at Columbia University, and the collection was handed to the visitors for the work of their parish.

* * *

The parishes of Binghamton, N. Y., and adjoining towns of Johnson City and Endicott, unite each Lent for special services at Christ Church. This year the preachers are Bishop Fiske, Rev. Granville Mercer Williams, rector of St. Paul's, Brooklyn, Rev. Gordon Reese of Mississippi, Rev. H. H. Hadley of Syracuse, Bishop Wilson of Eau Claire, Rev. Jack Hart of Philadelphia and Bishop Coley of Central New York.

* * *

Preaching at Trinity Church, New York, on Ash Wednesday Bishop Manning added the note of penitance to his call for prayer for persecuted Christians in Russia. Said he:

"While we protest we must remember that we ourselves are not without guilt in this matter. This situation in Russia would not exist if we, and all who believe in Christ had been truer to our faith in Him, and had brought the world more fully under His power. In a world filled with the love of Christ the teachings of Lenin could find no place, but if the world is not to go the way of Lenin it must far more truly go the way of Christ. We must pray for those who are now suffering this persecution, we must pray for the persecutors that their hearts may be changed and their eyes opened, and we must pray for ourselves that we may be more faithful to Christ and may strive more truly to bring in His Kingdom among men."

* * *

They always have a fine array of Lenten preachers at St. Paul's, Baltimore. This year such notables are on the list as Bishop Strider, Rev. Bernard Iddings Bell, Rev. George Craig Stewart, Rev. Robert Johnston, Rev. Shirley C. Hughson, Rev. Robert S. Chalmers, Bishop Fiske, Bishop Helfenstein, Rev. Charles E. McAllister, Rev. W. A. McClenthen, Rev. Philip J. Jensen, Rev. W. O. Kinsolving, Rev. A. L. Kinsolving and the Rev. H. W. B. Donegan.

* * *

Bishop Manning instituted the Rev. H. P. Veazie as rector of St. Peter's, Peekskill, N. Y., last Sunday morning.

* * *

Bishop Rogers is to be the preacher at the consecration of Dean Ablewhite as the Bishop of Marquette,

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on March 25 at St. Paul's Cathedral, Marquette, Michigan.

* * *

A diocesan Brotherhood assembly has been organized in Maryland. There was a meeting the other evening, addressed by Bishop Helfenstein, H. Lawrence Choate, Brotherhood president, and Leon Palmer, Brotherhood secretary.

* * *

The Wellesley Conference committee has made several important announcements. First the dates: June 24 to July 5th. The director this year is to be the Very Rev. Samuel R. Colladay, dean of Christ Church Cathedral, Hartford. Finally they announce a new school; the School for Christian Social Ethics, about which you read in these notes two weeks ago, and about which you shall doubtless hear more. They are anticipating a waiting list at Wellesley this year so you had better register right away if you plan to go. Miss Marian DeC. Ward, 50 Commonwealth Avenue, Boston, is the person to write.

* * *

Deaconess Katherine Phelps of Anking, China, has just completed a series of lectures in various parishes in California.

* * *

The diocese of Maine is to have a summer conference of their own, to be held at Bowdoin College, July 7-12. On the faculty: Dean Glazier of the Cathedral, Portland; Rev. Ralph Hayden; Rev. Ernest O. Kenyon; Rev. Herbert Pressey; Rev. Joseph H. Bessom, and others not as yet selected.

* * *

The diocese of California, at their recent convention, passed a resolution unanimously recommending that insurance of church property be effected through the Church Fire Insurance Corporation.

Policies are written for five years on the basis of four years' premium and only one-twentieth of the premium has to be paid when the policy is issued. The balance is payable in nineteen quarterly payments, so that the premium is spread over the five years.

This method stabilizes the parish budget by avoiding the payment of three years' premium when insurance is renewed. It also admits of carrying the full amount of replacement value of the building. Many parishes, hoping they will never have a fire, carry far less insurance than they should because of the big premium which triennially worries the vestry struggling with parish financial problems.

* * *

Bishop Johnson, editor, conducted a mission last week at St. Paul's, Kansas City, Missouri.

* * *

They are protesting against the realism of recent war books in England. Rev. "Tubby" Clayton, founder of Toc H, says that such books are unfair not so much in what they say as in what they imply. He is afraid that, while the books were written to disgust readers with war, they will actually have the opposite effect. Further, they are apt to defile the minds of young readers. He also says that most of them are very unfair in their character drawings of chaplains. "There were some who were bad or worse. But I think most people who know agree that the chaplains did their duty during the great war."

* * *

They are going to put a new altar in the church at Roswell, New Mexi-

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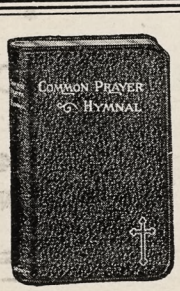

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co. The present one was made by a former missionary from the box in which he shipped his billiard table. That's linking up amusements with religion.

* * *

Bishop Bratton of Mississippi was the preacher at the service which opened the convention of the diocese of Louisiana on March 12. Bishop Burton, retired bishop of Lexington and Bishop Weller of Fond du Lac were also visitors at the Convention.

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The Rev. J. S. Ditchburn of Detroit, has been called to be the student pastor at Baton Rouge, Louisiana.

* * *

The Laymen's Missionary Movement convention was held in Richmond, Virginia, March 3-4, the morning and afternoon sessions being held at St. Paul's Church. The addresses were all by laymen.

* * *

Each Sunday morning a group of thirty deaf people of various denominations, gather at St. Andrew's, Richmond, Va., for Bible study and worship, led by Mrs. F. D. Chiles, who lost her hearing at an early age and has been devoting herself to this class for a number of years. They have a celebration of their own once a month, the Rev. H. L. Tracy, minister to the deaf, coming to them. Then each Friday they meet in the parish house for a literary evening.

* * *

The new church of the Ascension, Rochester, N. Y. was dedicated on March 4th. The Sunday before St. Thomas's, Rochester, was dedicated. Rev. Stratford C. Jones conducted a retreat March 16th for the senior members of the Girls' Friendly of Utica New York; a similar retreat is to be held for the junior members on March 30th.

* * *

Special preachers during Lent at the Church of Our Saviour, Akron, Ohio: Dean White of Cleveland; Rev. J. R. Stalker of Massillon, Rev. Roy J. Duer of Cleveland, Rev. Hermann Sidener of Cleveland, Rev. Walter R. McCowatt of Canton and Bishop Rogers.

* * *

At Trinity Church, Williamsport, Pa., they have an annual "Parish Life" dinner. The idea is to tell the folks of the various activities of the parish, in short snappy addresses, without any reference whatever all evening to money.

* * *

The secretary of social service for the diocese of New York, the Rev. Charles K. Gilbert, has sent out to the clergy of the diocese and to all others interested a bulletin setting

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forth the bills of a humanitarian character now before the state assembly which he feels should have the support of Church people. It is a valuable service.

* * *

Over five hundred laymen of the diocese of Washington gathered for a dinner the other evening in honor of the diocesan, Bishop James E. Freeman. In addition to the address by Bishop Freeman there was an eloquent address by Bishop Fiske of Central New York.

* * *

Miss Grace Lindley, executive secretary of the Woman's Auxiliary is visiting parishes in the west. She was in Nevada this past week.

* * *

There is a new chapel at Hawthorne, Nevada, now nearly complete. Each day the Rev. E. A. McGowan is out there with the other workmen, driving in his share of the nails.

* * *

A series of evangelistic services are being conducted during Lent at All Saints', Portland, Oregon, by Archdeacon Black of that diocese. It is carrying out plans of the national committee on evangelism.

* * *

In order to prepare his people for Lent the Rev. D. R. Clarke, rector of All Saints, Saint Louis, invited them to an early service on Quinquagesima Sunday. About one third of the parishioners responded. There was a breakfast following the service during which the rector talked on the significance of the Lenten Season. The first-fruits of the meeting were seen on Ash Wednesday when more came to the service than during the twelve previous Ash Wednesdays that Mr. Clarke has been rector.

* * *

Professor Alfred Worcester of Harvard was the speaker last Sunday evening at the young people's meeting at Emmanuel, Boston. His subject was "Ideal relationships between young men and women."

* * *

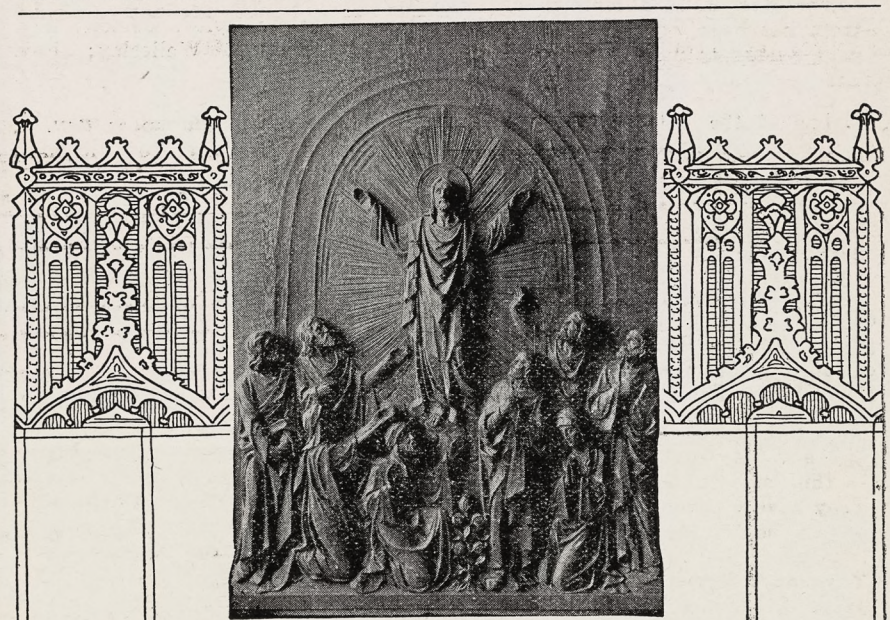
A Negro and a white pastor exchanged pulpits last Sunday in Brooklyn. The Rev. Bradford Young, assistant at Holy Trinity, told the Negro congregation to "move into a neighborhood you like, go to a church you like, restaurant, theatre, beach or meeting, regardless of color line." The Negro minister, the Rev. H. H. Proctor, preached at the Church of the Holy Trinity.

* * *

The Rev. Spence Burton, superior of the Cowley Fathers, has become priest in charge of St. James' Church, Roxbury, Mass., whose rector resigned recently.

* * *

Bishop Darlington of Harrisburg, preaching last Sunday in New York, said that the House of Bishops should elect a man as Presiding Bishop who is strong enough to



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stand the strain of the office. He then named three for the office: Bishop Stires of Long Island, Bishop Perry of Rhode Island and Bishop Burleson, present assessor and Bishop of South Dakota.

* * *

At All Saints, Brookline, Mass., they have a Tuesday Club, to which young married women of the parish belong. During the next two months they are to have addresses and discussion on "A Child's Religious Life."

* * *

Bishop Rogers of Ohio was the preacher last week at the noon-day services at Trinity Church, New York.

* * *

Nine of the outstanding Bishops of the Church have died during the past few months: Bishops Brent, Murray, Anderson, Morrison, Tucker, Sessums, Kinsolving, Hall and Slattery.

* * *

The smallest and yet certainly one of the most interesting diocesan papers is the Desert Churchman, edited by the new bishop, the Rt. Rev. Thomas Jenkins. It is but four small pages consisting of a multitude of very personal messages, all written by the Bishop.

* * *

Miss Clarice Lambright, associate secretary of the National Commission on young people's work and field worker of the diocese of Western New York, was in Florida during February speaking throughout the diocese before church groups, particularly before young people's meetings. One week she conducted a mission at the state college for the girls with the usual number of services and personal conferences that go with a preaching mission.

* * *

Bishop Juhan was the preacher this past week at the University of the South.

* * *

The Rev. Robert B. H. Bell and Mrs. Bell recently conducted an eight day Mission of Health at St. Paul's, Alton, Illinois. Writes the rector, the Rev. Robert H. Atchison: "Both endeared themselves to the people here. The church was crowded to capacity throughout the mission, all were benefited and a number were healed. They have left a feeling of Christian good-will which is provocative of good works."

* * *

Special preachers during Lent at St. Anne's, Lowell, Mass: Rev. H. Percy Silver, New York; Very Rev. Percy T. Edrop, Springfield; Rev. Herbert Parrish, Trinity College; Rev. Malcolm Taylor, Boston; Rev. Norman Hutton, Wellesley; Rev. Elmer N. Owen, Belmont; Rev. Henry K. Sherrill, Boston; Rev. Raymond Heron, Lawrence; Rev. J. D. Hamlin, Boston; Rev. Richard Peters, Amesbury.

* * *

The Rev. Charles Townsend, for eighteen years the rector of the Church of the Good Shepherd, Rosemont, Penna., has accepted a call to be the rector of St. Stephen's, Providence, succeeding the Rev. Frederick Fleming, who is the new vicar of the Intercession, New York.

* * *

Another new rector for Providence is the Rev. John M. Evans, formerly student pastor at the University of Oklahoma, who is coming to the Church of the Messiah.

* * *

Extensive improvements have been made at St. Stephen's, Harrisburg, Pa., including a new tile floor for the church.

* * *

Eighty graduates attended the mid-winter reunion of the Episcopal Theological School in Cambridge. Rev. William L. Wood spoke at a devotional service in the morning,

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they all were guests of Dean and Mrs. Washburn at luncheon, Professor Brown addressed them in the afternoon. The dinner was held in the evening at the University Club, Boston, the Rev. Malcolm Peabody of Chestnut Hill, Pa., presiding, and the addresses being by the Rev. Alfred S. Priddis of Buffalo, Professor Dun of the school and Dean Kammerer of Pittsburgh.

* * *

Rev. Herbert A. Donovan of the Liberian mission field was preacher recently at St. John's, Jacksonville, Florida. He is in this country on furlough after seven years of service in Liberia.

* * *

Action in Southern California; coming into the sacristry of St. James', South Pasadena, the Rev. C. Rankin Barnes discovered a man stealing a gallon of sacramental wine. He collared the man, rushed him outside, threw him on the ground and sat on him until a cop came along.

* * *

Noonday preachers in St. Louis: Dean Scarlett; Rev. Karl Block; Archdeacon Marsden; Rev. S. E. Sweet of Columbus, Ohio; Rev. Edwin J. von Etten of Pittsburgh; Bishop Seaman; Dean Brown of Yale; Rev. John Timothy Stone, Presbyterian of Chicago; Rev. George W. Truett, Baptist of Dallas.

* * *

Here's something: the Rev. John A. Goodfellow preached his fifty-eighth anniversary sermon as rector of the Good Shepherd, Philadelphia, on March 2nd. He began his work in a rented hall, with a congregation of twenty-three people.

* * *

Lenten preachers at St. Peter's in Albany, N. Y.: Rev. Wyatt Brown of Buffalo; Rev. W. L. Caswell of Yonkers; Rev. W. B. Stehl of Hagerstown, Md.; Rev. J. D. Hamlin of Boston; Rev. C. K. Gilbert of New York; Bishop Abbot of Lexington; Bishop Oldham of Albany.

* * *

Chicago Lenten services, under the auspices of the Church Club, are held at the Garrick Theatre. The preachers this year are Bishops Gray, Wilson, Abbott, Bennett, Rev. John Henry Hopkins, Rev. Phillips Osgood, Rev. Leslie Glenn.

* * *

The Church of the Transfiguration, New York, has started a bread line, feeding 100 men daily.

* * *

Bishop Cook of Delaware was the preacher last week at the noon day services at St. Thomas's, New York. Dean Fosbroke of General Seminary preached at the noon-day services at

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Grace Church; Bishop Sterrett of Bethlehem was at the Incarnation; Rev. Wallace J. Gardiner of St. Paul's, Brooklyn, was at the Heavenly Rest.

* * *

In Wuchang, China, through all these recent years of turmoil, the Church General Hospital has carried on, meeting emergencies, adapting itself to new and strange conditions, conquering problems, relieving the suffering of many thousands, training nurses, laboratory workers and pharmacists, extending its work to medical examinations in public schools, wanting to extend its public health work, and in all this time unable to improve its plant. General equipment, including a heating plant, is an advance work project.

* * *

The Churchman from the East or from the big cities of the far West does not often realize the extent and the need of the mission field of the Church which lies between, wide regions where not only cities and towns but often whole counties know nothing of the church and have little of any kind of helpful religion. The western half, nearly two-thirds, of Kansas, forms the missionary district of Salina. Its work is growing in spite of difficulties. Bishop Mize needs churches, not to mention parish houses and rectories. The advance work lists simple churches for Garden City, Liberal, Lyons and Hoisington, a building for Mankato, and a parish house at Hays.

* * *

"Go for souls and go for the *worst*." This is one of the mottoes of Prebendary Carlile of the Church Army. "*Do* the work of an evangelist and discuss the subject less," adds Captain Mountford. "Slowly, very slowly, our church here in America is waking up to Evangelism, but it is *very respectable Evangelism* at present that is being engaged in. We are, generally speaking, only evangelising one another within the Beloved Community."

* * *

The University of Minnesota staged a debate before the student body on "Are Our Old Time Moral Standards Obsolete?" John Cowper Powys, the novelist, took the affirmative, and his opponent was Horace James Bridges, the leader of the Chicago Ethical society. The first named insisted that Victorian codes were obsolete and that the problem narrowed itself to sex-morality. He claimed that psycho-analysis had exploded the idea of sin, and showed the way to remove ancient taboos, and ended his speech by declaring that so mysterious are the forces that enter into decisions concerning the relation of men and wom-

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en, such as a line of poetry, a new book, a casual meeting, that our conduct is non-moral. Bridges replied that the first speaker did not distinguish between conventions and morals; that our combined heritage of Hebrew-Christian self-abasement, of Graeco-Roman sense of honor, and of a Saxon love of political freedom has resulted in standards which we have not outgrown. He refused to narrow the question to sex, although it was conceded that the biological age of mating and the economic situation which postponed it, could account for much of our difficulty. The Chicago man declared his impatience with these half-doubters and commended Nietzsche as at least consistent. Those who criticized were challenged to show that any great moral principle had been proved obsolete. The rebuttals were more clever than convincing, but Mr. Powys' rhetorical claim as the champion of the women failed to secure a majority vote from the girl students.

* * *

A sermon against the doctrine that the secret of happiness lies in what a man has rather than what he is and what he does was preached by the Rev. R. Selden P. Delaney, of St. Mary the Virgin's, New York City.

Asserting that the general urge for the acquisition of material goods and the attainment of pleasure is making it increasingly more difficult for the Church to perform its mission, Dr. Delaney said, "it is becoming increasingly difficult in New York to minister to a parish most of whose members go south for the winter and to the country for the summer.

"Christmas and Easter are about the only times in which they are found in their places in church. The motor car has also added tremendously to

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the restlessness of our people.

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"Jesus Christ teaches us quite a different method for satisfying the deepest longings of our souls. He tells us that our dominant aim should be to give happiness to others. This was manifestly the underlying principle of his life. The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many. 'He that will be great among you, let him be the servant of all.'

"If we applied this principle in all our human relationships it would result in a transformation of society.

"There is great need, also, of applying this same principle to our religious life. Too many people are interested in the Church merely for what they are getting out of it for themselves, whether in the way of business advantages, social climbing, good preaching, inspiring music, comfortable sittings, or even sacramental grace and the salvation of their souls, and too few look upon the Church as a means through which they can co-operate with God in seeking out and saving the lost, and in making to God a complete offering of themselves, their souls and bodies, in union with the Sacrifice of Christ."

* * *

The Rev. Frank Warfield Crowder, rector of St. James, New York, on a recent Sunday, said that the present state of dissolution of moral standards would result in either a swing to Puritanism or the rise of a new set of moral standards entirely pagan and divorced from Christianity.

"There is little doubt that the world is floating upon or struggling in the current of a swollen, flooding tide of revolt against all kinds of moral restraint," said Dr. Crowder. "This tide was enormously accelerated by the war. Never has there been a time when the world so sorely needed the sane moral authority of Jesus Christ.

"Two dangers face us in this state of affairs. One is the danger of a reaction from this state of self-indulgence to a state of Puritanism. You may feel like smiling at this idea. But history shows us that the pendulum never swings to the extreme end on one side without later swinging as far on the other. A hint of this possibility is the tendency of governments toward a stricter regulation of individual and private conduct which springs out of a deep distrust of the individual and his apparent ability to control himself. That is the remoter danger.

"The more immediate danger is that a new set of moral standards may arise, entirely pagan and divorced from Christianity. An ethic has arisen in which ideas of right and wrong seem confused to the point of chaos, with the justification of all manner of self-indulgence on the spacious ground that one must be one's self, that one must realize one's self.

"Much of this extravagance will in time correct itself, and the moral revolt will ultimately spend itself. Nevertheless one cannot help trembling for the spiritual safety and religious faith especially of the young to whom it may all seem smart, advanced and up-to-date.

"I would like to urge upon the young people of the present day that there need be no divorce between a good life and a good time in life. The only way to have a good time in life is to cultivate a profound respect for its moral law and to enter into enthusiastic cooperation with it. Then your pleasures will take their proper place in your life, and they will be the kind you need never be ashamed of."

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The WITNESS

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We demanded daylight saving time that we might have more time to play. And we have it.

We demanded longer vacations that we might have more time to play. And we have them.

We demanded more holidays in the year that we might have more time to play. And we have them.

We demanded Saturday half-holidays that we might have more time to play. And we have them.

We demanded one day a week off from work in summer that we might have more time to play. And we have it.

We demand that we have every night in the week for pleasure, theatre going, parties, banquets, and lodges. And we take them, even to three o'clock in the morning.

Now we demand that Sunday be used only for pleasure. We cut out Church attendance and the worship of God, that we may have more time for play.

In short, work, meditation and worship are thrown in the discard and play is the vogue. True, all work and no play makes Jack a dull boy; but what does no work and all play make Jack? We think the answer is: An economic, industrial, social and spiritual nit-wit.

MESSAGE OF THE WEEK

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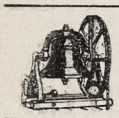
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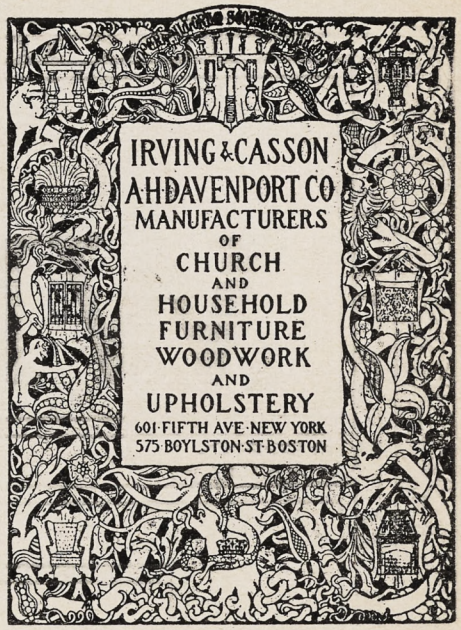
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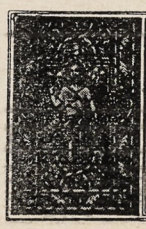
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THE COMFORT OF GOD'S GRACE

By

BISHOP JOHNSON

ON THE fourth Sunday in Lent we pray God that we may be relieved from the miseries that result from our own evil deeds by the comforts of His grace. In spite of all the finely spun theories about sin, it is evident to the most casual observer that sin and misery are intimately related to one another and that one cannot expect ultimate joy if he persists in violating the moral law. The evil results of bitterness and malice; of greed and lust; of sloth and drunkenness do not need a philosopher to discover.

Even the little child who wilfully disobeys the command of a parent encounters more misery than joy in the transaction. He indulges himself in the forbidden fruit, but when he has tasted it he realizes that he has committed an offense which disrupts the comfort of fellowship between his father and himself. Like Adam he hides behind the bushes, invents an alibi, tries to place the blame elsewhere and for the time has forfeited his Eden. Too late he realizes that he has given away his birthright for a mess of pottage; and it is not until a reconciliation has taken place and the cordial relations are restored that his happiness returns.

Through persistent disobedience the comradship is gone and in its place there comes morbidness, bitterness, sullenness, recklessness and hate. In a family where children flout their parents' will one can detect the misery that flows out of the broken tie.

The only permanent joy that comes to families is where there are high moral standards, mutual confidences and high ideals of relationship. There are two forces that can keep families together; the one is the iron hand of law and the other is the voluntary exercise of grace. In the Epistle St. Paul says that "we are not children of the bondwoman but of the free," not of law but of grace. The law is good, as a break is valuable to an automobile, but it is not an engine. It can prevent disaster, but it cannot propel the machine.

Christ lived to demonstrate the vital power of love, for "love is the fulfilling of the law." It fills the law full of power.

So in feeding the five thousand Christ had compassion on the multitude which had nothing to eat. It is that note of human compassion which lifts all of the miracles out of the prosaic rule of law into that of divine love. When science strives to solve a world in which human relations are a reality by leaving out the factor of love it is as though a man should strive to create a home by employing an architect, a contractor and an interior decorator. What he has when the work is done is a house, but for that house to become a home demands that the persons who move into the house practice love in their relations to one another.

In human society "thou shalt love" is not a negligible factor but the first and great commandment. It is puerile to seek the solution of the joys and comforts of a home in a labratory or a forum. Life is not primarily a debating society, but a succession of relations which we call fellowship. So, if we are truly to live we must have something more than physical comforts.

Lust and greed and hate can nullify all the modern improvements which invention can introduce. Better a peasant's cot with love than a palace with envy, malice and all uncharitableness.

What are the comforts of God's grace? Let me name them. First, a sense of God's presence as a compensation for the sufferings which man must endure, for offences must needs come.

Second, a belief in God's goodness of purpose in delivering us, for God is essentially good.

Third, an appreciation of the love of Christ as the greatest motive power known to man.

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Fourth, an acceptance of His promises based upon the integrity of His life.

Fifth, a trust in His assurance of the forgiveness of sin, the resurrection of the body and life everlasting.

Sixth, a devout use of the sacraments, which He instituted as a means of grace.

Seventh, a courageous discipline of self to enable us to be more like Him.

And it is only as we use these comforts that we grow into a realization of their value. The Christian religion is an adventure of faith. Like Columbus, we believe that our voyage will terminate in a satisfactory haven. His skeptical crew had no background on which to build their faith so they mutinied. Yet all pioneering is the result of an intelligent faith which assumes the integrity of God. It persists through tribulation, overcomes obstacles, endures contempt, but finds in the end that God has never disappointed the man who pursues a course which tends to demonstrate that there is an ultimate purpose to be found, if the seeker bases his hypotheses upon the continuance of a legitimate trail. Such search never leads man into a blind alley.

I have always felt that one devout family loving God and neighbor is a sufficient proof that the values are there for those who are competent to appreciate them. A million hypocrites do not disprove the results which are attained by one family who practice reality in their faith.

Ultimate values in science, art and religion have their beginnings in crudities and make their progress through many failures, but those who persevere are the only ones who are competent to appreciate the values of the treasures that they seek.

JESUS THE PROPHET

His Message for the World Today--V

By

REV. G. A. STUDDERT-KENNEDY

WE HAVE seen that during Christ's Temptation in the Wilderness there came to Him two ways of winning men over to the kingdom of God. The first was to feed them—to give them the bread they cried for. But He rejected it because unearned bread is a curse. The second way was to appeal to the superstitious in them and appear to them in miraculous ways. But this, again, He rejected, for He knew that many would follow out of curiosity and for gain.

There was, however, a third way that presented itself as He sat and pondered over His plan of campaign in the wilderness, and that was the way of the sword.

The Way of Arms?

It was the way by which up to His time all kings had chosen to found and consolidate their kingdoms. It was, moreover, the way His own people would expect Him to take. They were expecting a military Messiah, and there could be no doubt that they would follow Him if He set up His standard and called for volunteers.

This way made a very strong appeal to His natural ambition. Jesus was human, and we cannot suppose that He was without ambition. He was a great Man, remember. He was a greater and more magnetic personality than Napoleon. He felt the power within Him. Great men do. He longed for a chance to work His will upon the world.

He had a vision of the kingdoms of the earth and all the glory of them. He could add to that glory. He could make it real. Why should he not take that way?

He Himself, by His own power, has made us feel that it was impossible for Him to take it, but there was nothing to make it clear that the way of the sword was not God's way. The men of His time would have said unanimously and without hesitation that it was God's way, and that He would have been right to take it.

A Great Temptation

Jesus was a patriot. He loved His own land and His own people with a deep and passionate love, as all fine men must do, and they were oppressed and downtrodden. The insolent, swaggering, all-conquering Romans trampled them under foot. They groaned under a crushing load of unjust taxation, and the children cried for bread. Was it not high time that someone struck a blow for freedom in his country's cause? Would not any strong man's heart burn within him and his hand instinctively feel to find his sword?

We know that the temptation came to Jesus, and by the way He tells the story we can guess that it was a fierce and fiery temptation.

His heart did burn within Him. His hand did feel instinctively to find His sword. He was a warrior by nature and came of a warrior race. He had a soldier's blood in His veins; it did not count for nothing that He was David's son. But He rejected the way of the sword more fiercely than either of the other two.

Was it because He felt Himself unable to wield it and saw only failure staring Him in the face if He tried? Was He afraid? That would contradict the whole of His life. He appears to have feared nothing and no one on earth. Fearlessness is one of His outstanding characteristics.

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The Real Enemy

If He had believed it was God's will I do not think He would have hesitated. What would have been the result? Who can tell? Here was one greater than Napoleon.

European history might have read differently. The armies of the Carpenter might have hurled a Roman Caesar from his throne. Whatever way He chose, we may be sure He would have made history, this solitary Jew in the wilderness, Who saw in a moment of time all the kingdoms of the earth and the glory of them.

But He deliberately rejected the way of the sword. He would not even use it as Abraham Lincoln used it, as Benito Mussolini claims to have used it, to save their countries from ruin and build a goodly state. He was a patriot, but not a sentimental patriot. He was a realist, and went to the root.

These Romans were not the real oppressors of His people. They were themselves oppressed; they were but slaves who bullied slaves. If the Jews cast off the Roman yoke they would bind another on their own necks more galling still. They would make a Jewish Caesar. Make Him one, perhaps. Dress Him up in purple and fine linen and put Him in a palace to sit upon a throne, chief slave in a world of slaves.

No! Let them pay their pence to Caesar; Jesus must win their souls to freedom and to God. And the sword was no use for that purpose.

Slaves of Fear

There could be no freedom by the sword, since the sword was the sign of slavery. They that take the sword must perish by the sword, for they are the slaves of fear. He saw that two thousand years ago. We have not seen it yet. There is a dim light dawning, but it is still dark. We cannot see it because we are still afraid. The old savage terror still lurks in the secret places of our souls and keeps us in bondage. Therefore, we wave flags, sing "Rule Britannia," breed vile disease and build dreadnoughts, because our souls are full of dread.

It was the clear and unclouded perception that force and fear are but two sides of the one thing that made Jesus lay aside the sword as useless. It simply would not and could not serve His purpose. He had to go down to the roots and deliver the human soul from tyranny of fear. There was only one way of doing that, and that was to teach them the secret of love. Love alone can cast out fear. So by word and deed He set Himself to teach men the way of love.

He bade men fling themselves on life with courage and with confidence, trusting God and trusting one another, consecrating all their energy to the coming of the Kingdom, and He assured them that if they did that all their real wants would be provided for.

Common Sense

Much of His teaching still sounds absurdly unpractical and over-optimistic to us, because we still are afraid of one another and of life. "Seek first the kingdom of God and His just and honest order of society and you'll get food, drink, and clothes in plenty."

Yet there is nothing absurd about it. It may not be "common sense," but the more common such sense becomes the better it will be for the human race.

There is not a doubt if all the energy of body and mind which is now wasted and frittered away on futile efforts to protect ourselves against our neighbours and secure our selfish interests, to uphold our prestige and credit and what we are pleased to call "honour," were redirected to the single and clear-sighted purpose of constructing a just and honest order of society, we could satisfy the reasonable wants of every man, woman, and child in the world, and have a bit over to play with.

And Shallow Nonsense

For bed-rock sanity I'll back this economic teaching of Jesus Christ against what millions would call common sense. They would, and do, turn Jesus' teaching topsy-turvy. They say: "Seek ye first what ye shall eat and what we shall drink and wherewithal ye shall be clothed. In other words, make it your first objective to improve your standard of life—and the kingdom of God will be added unto you." That is what men call common sense; but it is fat-headed, shallow nonsense. It does not and never will work.

QUESTIONS FOR CLASS DISCUSSION

1. What sort of a Messiah did the people of Jesus' day expect? What grounds have you for this opinion?
2. What reason had the people of Judea for being rebellious?
3. Do you think the author is correct in saying that Fear is behind the use of force? Discuss.
4. What is the antidote for Fear?
5. If any member of the class has read "Fear" by John Rathbone Oliver have him prepare a paper based upon that book and present it to the class.
6. Have a member of the class prepare a paper on the cost to our government, and other governments also, for armament.
7. What selfish interests do we hope to be able to protect by our armaments?
8. Just how far should our government go in disarmament? Discuss the question in class.
9. Discuss thoroughly in class the last paragraph of the section of the article under the sub-heading "Common Sense."

These articles are reprinted by arrangement from the TORCH, organ of the Industrial Christian Fellowship of the Church of England.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

A Real "Church" School

IN RESPONSE to my request for suggestions of pastoral methods, I have received a letter from the Rev. Herbert C. Benjamin of Pueblo, Colorado. I am reproducing for the benefit of the clergy, the essential paragraphs of Mr. Benjamin's letter.

"I have just seen another item in this week's Witness which brings forth my approval. I refer to the article at the bottom of Page 10, column 2, of the number of March 6th, referring to Sunday Schools.

"Several years ago I discovered that when Sunday School was at an early hour, say 9:30, the parents who brought their children and then called to take them home, did not get back to Church. So I evolved this plan.

"The children come with their parents at 11 o'clock. They sit with their parents in Church. Those who

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come alone sit in front with a teacher. They all take part in morning worship and the children can be heard in the responses above the adults.

"At the time of announcements I give a five minute talk to the children on the Church Year, or any other subject suitable for the day. I ask questions and get answers. The children are perfectly natural in Church. In reality, I am talking to the parents through the children. Then, at the hymn before the sermon the children fall in line from their various pews and march to their classrooms for lessons. Parents meet their children at side door after service is over. The benefits of this system are so many I would never consider going back to the old way. Many a parent has said (confidentially) that they learned more about the Church from the five minute talks to the children, than when they took Confirmation instructions.

"The children learn the art of worship by actual practice rather than by theory from a book. Many, many parents come to Church who never came under the old system.

"I use the Christian Crusader pins for merit awards and call the children to the chancel steps to receive their awards. The mite-box contest is on now and I have their chart in Church. Parents get interested and join enthusiastically in helping them.

"Of course, this all takes time, but I find it more profitable than adding that time to an already lengthy sermon. A little child can do more leading than many sermons. The only bad feature is that teachers occasionally say they miss the sermons, but they are convinced that the system has so much merit they are willing to sacrifice.

"The plan is very elastic and can be changed to fit the physical equipment of each parish, but the common hour for children and parents is a life-saver to my parish. Last year I announced we might go back to the old plan, but I received such a storm of protest that I dropped it, (gladly) at once.

"If any of the clergy feel the way the writer of THE WITNESS article, Dr. Osgood does, I hope they will try this method. I feel sure they can adapt it to their needs."

Hearts and Spades

By

CAPTAIN MOUNTFORD

Head of the American Church Army

WHEN in the Synagogue at Nazareth, Lk. 4.20, Jesus "closed the Book." He did so because He is ever greater than the Book. The Book was the shadow; He was the reality. The Book was the forecast; He was the fulfilment. We have the Book with us. It is a greater Book now—far greater. It is a holier Book; but still He is greater than the Book. His closing of the Book was not a final act. It was a beginning. "He closed the Book" that He might open it. He read in it and then He closed it and made them all look at Him and listen to Him. "This day is the Scripture fulfilled in your ears."

If the Book were a treatise on the physical world, geology would have discredited it; if it were the literal history of a people, the historian would impugn it; if it were written in the interest of any set of dogmas, the theologians would have pulverised it by this time. But it is a Book with one object, to reveal HIM. If the Book fails to do that, we have not made real use of it.

The religion of Mahomet is a book religion, but not so Christianity. Christianity is a *life religion.* To be a Christian is to follow Jesus. The Christian's experience is not merely the ending of an estrangement. It is the opening of an amazing friendship. It is to start an acquaintance with Him and to be with Him until He can say to us, "Henceforth I call you not servants, but friends." It is not acquaintance with devotional literature, nor even knowledge of the Bible that is the main thing. It is knowledge of *Him.* When we come to the final judgment we shall be examined, not on what we know of the Book, but on what we know of Him, and on what our attitude has been towards Him, and His enterprises amongst the sons of men.

Our devotion to the Master of *Hearts* will compel our *Spades.* Our Church Worship will be more frequent and more real. Our money-help will be larger, and the outcome of a high experience. (Paul put his collection on the crest of the wave of his life in the risen Christ. Read the close of One Corinthians fifteen and opening words of chapter 16—disregarding the chapter division). Our service to the Unchurched will be more enthusiastically entered into. An expansive Evangelism will be ours.

"If ever the Episcopal Church wakes up—Look out!"

We are writing a Gospel, a chapter each day, by deeds that we do, by words we say. Men read what we write, whether faithless or true; Say, *what is the Gospel according to*—YOU?

A Book Review

A LIVING FAITH. *By Albert Melville Farr; Gorham.*

In modern books, one often comes across a rather melancholy but slightly contemptuous assumption, such as is made in Lippmann's "Preface to Morals," that Christian experience and conviction are obsolete. So it is reassuring to find a welcome, yes a hungry welcome, awaiting books of the pure spiritual devotion which comes from the depths of definite Christian experience. Such were the still cherished books of E. Herman; such are the meditations "Mount Zion," just issued, by Von Hugel's niece, Mrs. Greene; and such is this beautiful little book by Mr. Farr. "Here is a book which many people have been waiting for," says Bishop Stearly in his brief Foreword; and we may hope he is right. More than apologetics, more than religious history or biography, men crave the revelation of what Christian living really can mean to mind, soul, and imagination; and when as here, such revela-

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tion includes harmoniously a wide culture and a sense of humour, a real gift is given.

"Every man can be his own mystic," says Mr. Farr more than once; and these essays,—are they essays or meditations?—convince us that he is right. The reader gives swift sympathy to the wise and lovely things said by the author, on Joy, on Awe, on Simplicity, and the rest. One chief value of the book is that it puts us in the presence of so great a cloud of witnesses. For the writer gleans from the far fields of his reading, rich sheaves of grain and blossom. Sometimes the sheaves are perhaps too tightly packed. It is bewildering to find citations from Hafiz, Angela of Foligno, St. Hilary, Professor Hocking, and Shakespeare, all on one small page; or again on the very next page, from Keats, Aaron Burr, Henry Churchill King, St. Augustine and Jowett! Mr. Farr overworks the mosaic effect. Yet all the same, there is significance in the unity of vision and message coming from sources so diverse; and one is refreshed by the authentic evidence from human experience of those spiritual values, mystical if you will, which exist now as they have always existed, no matter how airily clever critics discredit them. As to Mr. Farr's own thinking, one recognizes that he is of the initiates; his mind moves to the same rhythms as the minds of the great masters of the inner life. What finer tribute can one bring the book than that it helps the reader to become an initiate too? "No one could read this book without refreshment and betterment of spirit," says Bishop Stearly.

Vida D. Scudder.

Let's Know

By

BISHOP WILSON

LAMPS

DARKNESS is one of the things man has had to struggle with. He is a day-light creature and both for his safety and comfort he has had to devise ways of counteracting the perils and discomforts of darkness. Naturally he came to associate happiness with brightness and unhappiness with gloom, life with light and death with shadows, God with illumination and evil with darkness. Man was always struggling to create light. No doubt that is the reason archaeologists, in their excavations, are constantly digging up lamps.

In Old Testament days lamps were the instruments in common use for purposes of illumination. The general type was a shallow saucer, pinched together at one side in the rim so that a wick could be passed thru. Variations of this came into use, modifying the shape, adding handles, and providing a small opening in the bottom of the saucer for the admission of the oil which was burned. In the Old Testament we read of candles and candle-sticks but these were really not candles at all. They were lamps and lamp-stands. In Exodus 25:31 and following, we read a detailed description of the candle-sticks prepared for the tabernacle—"Thou shalt make a candle-stick of pure gold....and in the candle-stick shall be four bowls made like unto almonds, with their knops and their flowers," etc. These bowls were the shallow saucers fastened upon standards. In Leviticus 24:2 we read—"Command the children of Israel that they bring unto thee pure olive oil beaten for the light, to cause the lamps to burn continually."

Thus every Jewish home had its lamp for illumination which was kept continually burning, both night and day. The Jew liked to have a lamp burning in his house while he slept. It was a symbol of life. This is doubtless the significance of the remark of Biddad the Shuhite in Job 18:5—"the light of the wicked shall be put out."

In our Lord's parable of the Wise and Foolish Virgins, He refers to this kind of lamp—a hollow cup fastened by a sharp point into a long wooden pole to be carried aloft. There were ten virgins bearing lamps in the parable because, according to regulations, it was necessary that at least ten persons should be present at any office or ceremony like that of the benedictions at a marriage. The oil supply in such lamps was very limited and if the lamp was to be used for any length of time, extra oil was carried in a separate vessel or perhaps in a hollow receptacle in which the lamp itself stood. The Wise Virgins carried such an extra supply. The Foolish Virgins apparently assumed that they could replenish their lamps from a common stock in the house where the ceremonies were to be conducted. It was not so much forgetfulness on their part as wilful neglect. The lamps represent our formal Christian privileges, Church-profession, which must be kept filled with the oil of personal devotion.

All of this enters into the symbolism of the candles on our Christian altars today. Christ is the light of the world; His presence dispells the darkness of sin and evil; it assures us of the brightness of eternal life even thru the shadows of death; the candles speak of warmth to the soul, the living flame of spiritual devotion. When you look at them, think of something more than the mere fact that they are pretty.

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By Bishop Johnson

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

EVERY ten years the Bishops of the Anglican Communion in all parts of the world, representing twenty million communicants, are invited to the Lambeth Conference, there to discuss in executive sessions matters of importance to the Church. The conference meets this year from July 5th to August 9th, and because of pressing problems, is considered by many to be the most important conference ever held. Foremost of the matters to be considered is the South India plan for unity, which proposes a unifying of the ministries of Episcopal and non-Episcopal churches, inter-communion and a new form of worship. The entire proposal has been referred to the Lambeth Conference, and is sure to take up a good share of the time of the Conference.

There will also be lively discussion of theological problems, the youth movement, marriage and divorce, the ordination of women, and the relationship of the Church to social and economic movements.

Between sixty and seventy American Bishops plan to attend, including, we are glad to say, both Bishop Johnson and Bishop Wilson who will report the Conference for THE WITNESS.

* * *

It is nice to be able to report that the Rev. Dr. Burgess of the Foreign Born Americans division of the National Council was one of five speakers who protested against the registration of aliens bills now before Congress, about which there was a word or two here last week. Among those speaking in favor of the bills was a regent of the Daughters of the American Revolution who presented herself also as a member of the Episcopal Church. She objected strongly to everything that Dr. Burgess said and insisted that he had no right to represent the Episcopal Church. But if a secretary of one of the departments of the National Council has no right to speak for the Episcopal Church, who has?

* * *

Lenten Noon-Day Services are being held in Detroit in St. John's Church. The services were opened on Ash Wednesday by Bishop Page, who spoke throughout the week. Other speakers include: Rev. Charles H. Young, Rev. W. R. Kinder, Rev. Eric M. Tasman, Very Rev. Charles E. Jackson, Rev. Warner L. Forsyth, Rev. H. B. Ashby, Rev. T. G. Wallace, Rev. Kirk B. O'Ferrall, Rev. Bates G. Burt, Rev. R. E. Charles, Rev. Francis B. Creamer, Rev. John Dysart, and the Rev. R. W. Woodroofe, rector of the parish.

* * *

The Rev. Sydney Dixon, rector of St. Andrew's, Brooklyn, recently held a formal public admission of choristers of the junior choir or the Church School. After an "office of admission" twenty-five children were each given vestments and a service book and then went in procession around the church singing "Stand up, stand up for Jesus." The rector made an address on the joy of service to Christ in the days of youth.

* * *

A new basement parish house and kitchen is being constructed at Trinity Church, Independence, Missouri.

* * *

By the time you read these notes your daily paper will have informed you who is to be the next Presiding Bishop of the Church. If your daily does not then we will, a week hence. Whoever he may be, he apparently has a job cut out for himself. Everyone it seems is not as enthusiastic about the reorganization of the National Council as was generally supposed. One hears of secretaries of long standing being "fired" in an arbitrary, and some even say uncanonical, fashion; there are Churchmen of distinction and standing who are willing to say that the commission reported before investigating affairs thoroughly; there are departments who are unhappy over slices made in their budgets. The new Presiding Bishop, if he is to be the head of the Church and of the National Council as he is elected to be, has a task or two before him. All power to him.

* * *

The Rev. Robert Gooden, rector of Harvard School, Los Angeles, was elected Bishop Suffragan of the diocese of Los Angeles. We congratulate him; we congratulate even more the diocese.

* * *

The Rev. Charles Clingman, rector of the Advent, Birmingham, Ala., was elected Bishop of the diocese of Louisiana. Congratulations here also, both to Dr. Clingman and to the diocese.

* * *

And if you are interested in future events perhaps it is not out of place for me to pass on the results of a job done by an energetic Boston reporter. He canvassed the clergy rather thoroughly and reports that nobody is mentioned for Bishop of Massachusetts except the Rev. Henry Sherrill of Trinity, Boston.

* * *

The Rev. Charles Townsend, who has accepted a call to St. Stephen's, Providence, R. I., has an enviable record at the Good Shepherd, Rosemont, Penna., where he has served for eighteen years. Coming to the parish when it was heavily in debt and with a small communicant list he so thoroughly revived the parish that today it is one of the outstanding parishes of the country. There are at present more than 800 communicants, and a thoroughly modern and exceedingly valuable plant. The parish appropriation for the past five years has been $5,700 annually, yet each year, because of systematic giving and with no sensational drives, $10,000 has been raised for extra-parochial work.

Dr. Townsend is to leave Rosemont immediately after Easter. Until a new rector is called the parish will be in charge of the Rev. Mr.

AN ANSWER

WE ARE glad to be able to announce that over five hundred parishes are now receiving a Bundle each week. Since in some instances the Bundle is ordered just for the season of Lent many rectors have appointed representatives, either a church school class, a parish organization or an individual, to take annual subscriptions so that all who have enjoyed the paper during Lent may continue to receive it at their homes throughout the year. Many rectors have asked if we allow a commission to those thus taking subscriptions. We take this means of informing all who may care to know that 50c is to be deducted from each yearly subscription by those appointed to take subscriptions by the rectors of parishes. The remaining $1.50 should be sent to the Chicago office of THE WITNESS with the name and address of the person to whom the paper is to be sent for a year. We hope that those rectors who are not planning to continue the Bundle after Easter will appoint someone in the parish to take subscriptions during Lent.

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Colony, curate, whose work as a teacher is familiar to all within the diocese of Pennsylvania. He introduced the project method of teaching in the Church school whereby the children act little Church dramas before the movie camera. Mr. Colony is a Lithuanian by birth who came to this country immediately after the war. He worked in the Chicago stock-yards while attending school; worked his way through the University of Pennsylvania; taught at the Episcopal Academy and later at Haverford School, meanwhile preparing himself for ordination. He was ordained three years ago by Bishop Matthews of New Jersey.

* * *

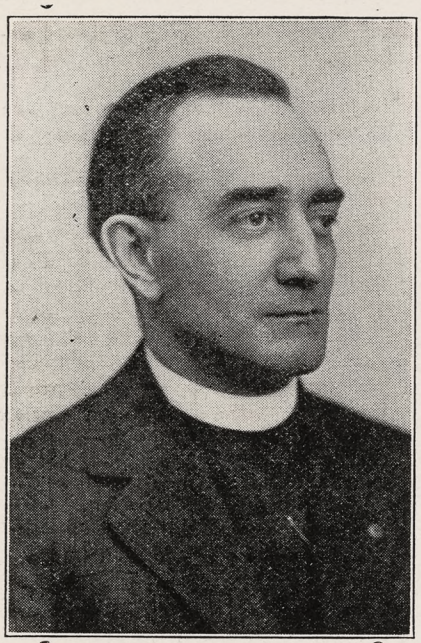
The 100th anniversary of St. Paul's Greensboro, Alabama, was celebrated on March 16th. The sermon at the morning service was preached by Dean Raimundo de Ovies. In the afternoon there was an historic session, with addresses by several people, including the Rev. R. A. Kirchhoffer, representing the clergy of the diocese, and Mr. L. J. Lawson, mayor of the city and a member of the parish. The first Bishop of Alabama, Dr. N. H. Cobbs was rector of the parish for fifty years and was elected Bishop in St. Paul's. The present senior warden, Mr. A. I. Selden, is a grand-son of a member of the first vestry; the clerk, Mr. W. C. Pickens, likewise is a grandson of a member of the first vestry, and the same goes for the treasurer, Mr. J. B. Stickney. As for the present vestry four of them are grandsons of first vestrymen and one member of the vestry is a great grandson of two first vestrymen.

* * *

The religious orders are well represented on the list of Lenten preachers at the Transfiguration, New York; Rev. J. O. S. Huntington and Rev. Shirley C. Hughson of the Order of the Holy Cross; the Rev. Spence Burton and the Rev. W. M. V. Hoffman of the Cowley Fathers. Others to preach there during Lent are Rev. Frank Vernon of Philadelphia and Bishop Fiske of Central New York.

* * *

The church in Southern Illinois, diocese of Springfield, has been hit rather hard by the shutting down of coal mines. A number of missions are composed entirely of the men and women of these mining communities. However in other localities the work is progressing. A new building has been given to the church at Marion, Illinois, and a new church is soon to be erected at Zeigler, where the general missionary, the Rev. T. G. C. McCalla, has been doing fine work for the past few months. The work at Havana and



BISHOP WILSON
To Report Lambeth Conference

Petersburg, under the Rev. J. Morgan Williams who recently took charge, is also showing decided signs of life.

* * *

The Rev. Juan Bautista Mancebo celebrated his 25th anniversary as pastor of the work at Santiago, Cuba, on March 8th and 9th. There is a thrilling story there; the persecutions that this Negro priest had to stand at the beginning of his ministry; of the winning of the people gradually by his devotion to their welfare; of the building of schools and missions throughout the territory under his charge until now the influence of the Church and this beloved pastor is felt throughout the country. The Rev. J. H. Townsend of Guantanamo preached at the anniversary celebration. Later in the day Bishop Hulse confirmed, preached in Spanish, and baptized the grand daughter of the first Cuban member of the mission. The first couple to be married by Mr. Mancebo were also present. Mrs. Mancebo. an American from Charleston. S. C., is a teacher in the normal school and a devoted Church worker.

* * *

A gift of $7,500 was presented recently to St. Mary's Cathedral, Memphis, Tennessee, to correct the acoustics.

* * *

Austin Theological Seminary, Austin, Texas, is the first seminary to dignify the church paper with a lectureship covering its problems and possibilities. The Chicago Seminary has a chair devoted to the general field of religious literature in which the church papers come in for considerable attention.

* * *

The Rev. Bernard N. Lovgren, St. Philip's, Joplin, Missouri, has accepted a call to become associate rector of Emmanuel, Boston.

* * *

The older boys of Detroit gathered at St. Joseph's Church just before Lent for a fifteen minute service, followed by a dinner at

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Write for Booklet W

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which Bishop Page, Rev. F. B. Creamer and Mr. Irwin C. Johnson, director of boys' work in the diocese were the speakers. The purpose was to prepare the boys for the Lenten season.

* * *

The Rev. James M. Horton, St. John's, Alma, Michigan, has accepted the rectorship of Trinity, Marshall, Michigan.

* * *

The Rev. John G. Banks, Society of the Nazarene, held a mission at St. John's, Savannah, Ga., from March 9 though the 13th.

* * *

The objective of $42,000 for a memorial to the late Lydia Paige Monteagle in Grace Cathedral, San Francisco, has been exceeded. The memorial is to be the portal of the south transept now under construction.

* * *

Bishop Mitchell of Arizona addressed large congregations in Kansas City, Missouri, on March 16th on the work of his district.

* * *

The children of St. James Church, New York, have their own Lenten services on Monday afternoons, with children's choir, young boys for ushers. The sermon is a brief one by the rector, Rev. Frank W. Crowder.

* * *

A Young Peoples forum has been organized at the Church of the Heavenly Rest, New York. There is supper in the parish house, the forum on some topic of interest to young folks, and a service following in the church.

* * *

Are you receiving your copy of THE WITNESS from a Lenten Bundle? We hope that you are not going to drop out of our lives on Easter Day. Ask the rector if the Bundle is to be continued after Easter. If not then won't you subscribe so that we may send the paper to your home each week for a year. Subscribe through a parish representative of the paper if one has been appointed. If there is none then send your name and address to 6140 Cottage Grove Avenue, Chicago, with the check or money order for $2 and the paper will be mailed to you each week for a year.

* * *

On the advice of his physician Bishop Griswold of Chicago has laid aside all work, the Standing Committee acting as the ecclesiastical authority until such time as he is able to resume his duties.

* * *

The Rev. Granville M. Williams conducted a quiet day recently for laymen at St. Luke's Cathedral, Portland, Maine, with forty or more attending.

* * *

Interdenominational services are held each noonday during Lent at Holy Trinity, Brooklyn. Among the preachers are the following Episcopalians: Bishop Stires, Rev. S. M. Dorrance, Rev. Karl Reiland, Rev. William N. Guthrie, Rev. W. Russell

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Bowie, Rev. George Parkin Atwater and Rev. J. Howard Melish. Others who are well known include Rev. S. Parkes Cadman, Rev. John Haynes Holmes, Bishop McConnell, and Rev. Henry Sloane Coffin.

* * *

A special convention for the purpose of electing a Bishop Coadjutor is to be held in Chicago on May 13.

* * *

A Pre-Lenten quiet day for the clergy of the diocese of Maine was conducted at the Cathedral, Portland, by Bishop Brewster.

* * *

St. Alban's School, Sycamore, Illinois, Rev. Charles L. Street, headmaster, has had notable visitors recently. President Pierce of Kenyon College told the men of the advantages of a small college. The Rev. F. H. Sill, headmaster of Kent School, with Mr. Titus, the business manager, and Mr. McCandless, a Chicago alumnus, visited St. Alban's, held a conference with the faculty and also addressed the boys, telling them of the early days of Kent School. Later in the day he met with the trustees of St. Alban's. Another visitor was Mr. Irwin Johnson, director of boys' work in the diocese of Michigan. He talked to the boys about their life work and spent a full day having conferences with individuals.

* * *

Here is a new one: at the Church of the Messiah, Rhinebeck, N. Y., they are keeping a record of the attendance at the morning service of the parents of the Church school pupils. The class having the best record of parental attendance during Lent is to receive special recognition. Sunday morning in Rhinebeck it is no longer, "Hurry up John or you'll be late for Sunday School" but "No golf this morning Dad; you have to go to church or my class won't win." The interesting part of the experiment, I think, will be the church attendance record of the parents of the winning class for, say, the ten weeks following Easter. It is barely possible that having won a prize for their righteousness they will take a holiday.

* * *

The Girls' Friendly Society is seeking to enlist sustaining members in order that their work may be maintained at its present effectiveness, now that the National Council is gradually cutting the appropriation to the society. This year they hope to raise $25,000, or one-third of their budget, in this way.

* * *

Bishop Brewster of Maine is the chairman of the Portland World Court committee, being associated with forty prominent citizens who are promoting public opinion favoring adherence of the United States to the Permanent Court of International Justice. A mass meeting was held on March 11th addressed by General John F. O'Ryan of New York.

* * *

The Rev. G. Irvine Hiller, rector of All Saints, Lakeland, Florida, has accepted a call to Emmanuel, Athens, Georgia. Athens is the seat of the state university and Mr. Hiller will do work among the students.

* * *

The parishes of Scranton, Ill., have a rather unique plan for mid-week Lenten services. Instead of having

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the services at their own churches they unite in pilgrimages to nearby towns, carrying with them their choirs and special preachers. The preachers this year for these unusual services are the Rev. C. E. Snowden, executive secretary of the field department; Rev. Franklin J. Clark. a secretary at "281"; Rev. Frank Lambert, student pastor at Cornell; Rev. F. C. Lauderburn of the General Seminary and the Rev. G. Warfield Hobbs, executive secretary of the department of publicity of the Council.

* * *

The Church Army, led by Captain Mountford, is to conduct inspirational meetings in New Orleans during Passion week.

* * *

The guild at Trinity, Demopolis, Alabama, made a profit of $120 last year by operating a swimming pool. As the diocesan paper remarked: "nobody can say that that's not a clean way for a church to make money."

* * *

The field department of the diocese of Alabama is to hold a clergy conference in May.

* * *

The noonday Lenten preachers at St. Stephen's, Wilkes-Barre, Pa.: Bishop McConnell, Methodist; Rev. Elwood Worcester; Bishop Rogers; Rev. Ralph W. Sockman, Methodist; Rev. Karl Reiland; Bishop Sterrett; Rev. John Baillie, author of distinction of Toronto.

* * *

The young people of Trinity, Boston, last Sunday, discussed "God or Humanism." Their leader was Duncan Mann of the Cambridge Seminary.

* * *

The churches of Brattleboro, Vermont, are uniting for Lenten Sunday evening services. The preacher last Sunday was Bishop Booth.

* * *

Laymen are the noonday preachers at St. Paul's Cathedral, Boston, on Saturdays of Lent. This year: Dr. Arthur H. Ruggles, psychiatrist; Dr. Richard Cabot of Harvard; Professor William Lyon Phelps of Yale; President Sills of Bowdoin; Professor Hocking of Harvard.

* * *

The Rev. Herbert L. Johnson, formerly of St. Paul's, Detroit, has accepted a call to be rector of St. John's, Haverill, Massachusetts.

* * *

The church of Our Saviour, Hongkew, China, has sent a gift of $200 toward the rebuilding of the Church of Our Saviour, Montpelier, Virginia. The Rev. Robert Nelson, missionary, was the rector of the church in China. Being compelled to rest for a time he settled in Virginia and organized this parish in Montpelier which he named after his Chinese parish. Hence the gift.

* * *

Dean D. Wilmot Gateson of Bethlehem, Pa., conducted a five day preaching mission, March 17-21, at Emmanuel, Brook Hill, Virginia.

* * *

Bishop Rowe of Alaska, outstanding of modern missionaries, was the preacher last Sunday afternoon at the Cathedral of St. John the Divine. The preacher in the morning was the Rev. E. S. Travers of St. Louis.

* * *

The Rev. Elwood Worcester, former rector of Emmanuel Church, Boston, said last Sunday that the miracles are the very foundation of the Gospel story. He was preaching at St. George's, New York.

"Jesus appeared in two capacities—as a spiritual leader and as a physician of the souls and bodies of men," he continued. "The people of the time did not expect such ministry from their religious teachers. The Apostles had only a lukewarm faith in the healing powers of Christ. He

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was ignored by a skeptical world and His personality began to withdraw more and more from human circles. Yet Jesus was never nearer to the world than at the present time.

"How often are we deceived by despair!" he concluded. "When the sea reaches its ebb—then the tide begins to rise again. It is at the hour of great need that man, if he would only throw himself in the arms of God, would find relief. Jesus first said: 'Thy sins shall be forgiven'; then He commanded: 'Stand up and walk!'"

* * *

Inevitably the church in America will face the same test which the church in Russia failed to pass, that of ability to see the truth and in its light act with courage, the Rev. Dr. W. Russell Bowie declared last Sunday.

Dr. Bowie said that "Communism may be, and for most of us, it is, a thing from which our instincts revolt," it was idle to be framing protests against the suppression of religion in Russia 'if we are indifferent to the fact that every day the things about which we are really interested are suppressing religion in ourselves."

"The Church in Russia was vulnerable to its death wound because it ceased to be a servant of human life," he asserted. "For generations every form of human degradation and oppression had existed in Russia. The Church knew these things but the Church did not speak. Its interests were too closely tied to the existing order for its speaking to seem safe.

"Sooner or later the church in America will face that same test. Two forces struggle within the church for possession of its soul: One is the reaction force of conservation and fear, which would keep the Church forever dealing with abstractions and hold it apart from the problems with which our ordinary human life is wrestling. The other influence is the true one, which knows that if the Church is to hold the hearts of the multitude it must understand and sympathize with the lot of the poor and must blaze the ways of justice and mercy."

* * *

The Cathedral in Zanzibar, southeast Africa, is built on the site of the old slave market, and the high altar stands where the whipping-post used to be.

* * *

A field department was organized at the Council of the diocese of Harrisburg, which met on March 13th. The day previous to the Council there was thorough discussion of financial matters, the experts meeting as the Executive Committee of

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the diocese. At the Council meeting **the feature** was the address by Mr. Louis B. Franklin on the relationship of the diocese to the national work of the Church.

* * *

A father recently drew up a list of questions and presented them to twelve of his business associates, all of whom were fathers and Churchmen. Results showed, among other things, that eight did not know the names of their children's Church school teachers, and eleven of the twelve never assisted their children in any way in preparing the Sunday lessons.

* * *

A recent gift to the Cathedral in Newfoundland is a mace in the form of a little fishing dory in silver, mounted on a black staff, the dory symbolizing both the main industry of Newfoundland and the call of the clergy to be fishers of men.

Newfoundland is one of the cathedrals where during the month all the parishes and missions and clergy of the diocese are prayed for by name in turn. Perhaps this has become a common custom now in most cathedrals. At Canterbury and in Jerusalem they pray for us all in turn, every Anglican diocese throughout the world.

* * *

Spirit of Missions has had a letter from a lady just past her ninetieth birthday. She was renewing her subscription.

* * *

Two million unemployed men and women are now watching two million children at work in factories.

* * *

An urgent suggestion comes from England that all Church people offer regular and frequent prayer, in public services and in their private devotions, for the Lambeth Conference meeting next July, for its bishops, its deliberations, its contribution to the great questions before the Church and before the world.

* * *

The little Chinese girl, Emma Quong, eleven years old, who won the second place in the Illinois State spelling contest, is a member of St. Barnabas' Church School, Havana, Ill. She is much liked by all who know her, regarded not as a foreigner but quite as "one of us," and she hopes to go to college and become a teacher.

* * *

The cornerstone of the first unit of the new St. Luke's Hospital, Tokyo, is to be laid on March 28.

* * *

A large motion picture theatre in a residential district outside Philadelphia appeared on Ash Wednesday with its billboards stripped bare,

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and in the space where the feature is usually advertised were the words, CLOSED FOR THE LENTEN SEASON.

* * *

Over 4,000 boys under 21 years of age convicted of crime in twenty-three years, before Judge Fawcett of New York, and among these 4,000 only three were members of any Sunday School. The New York Bible Society quotes Judge Fawcett's letter by permission. The Judge says also that out of 1,902 cases paroled by him to minister, priest or rabbi, only 62 were brought back for breaking parole.

* * *

Idaho is among the states where branches of the League of Nations Association have recently been formed. Bishop Barnwell is one of the state committee of three.

The first prizes in each of the Association's annual high school examination on the League of Nations have been won by boys from states west of the Mississippi.

* * *

The old ladies of the Long Island diocesan Home for the Aged have an Amateur Dramatic Society. One of their plays was recently repeated by request for an audience of over five hundred persons.

* * *

The Girls' Friendly of St. Paul's Church, Paterson, N. J., has had $1,000 bequeathed to it in the will of a member of the parish who died recently. The money was left to the rector in trust to be used for the benefit of the G. F. S., at his direction.

* * *

New work for the rector's wife. In an eastern suburban town of about 9,000 she is managing editor of the town newspaper. The paper is owned by the women's club, and managed and edited entirely by women.

* * *

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Holy Communion: Wednesdays and Holy Days, 10 A. M.

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Wed., Thurs., Fri., and Holy Days.

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Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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Holy Days at 10 A. M.

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Rural Churches on the Highway between North and South

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ing to figures gathered by the National Association of Book Publishers.

* * *

On Monday, March 1, 1880, the Rev. John McKim landed in Japan, just fifty years ago. He has been bishop since 1893, and of the Bishops now active in office only Bishop Leonard is his senior in order of consecreation. Bishop Graves of Shanghai was consecrated the same day.

* * *

The House of Bishops of the Japanese Church is to meet in Tokyo on March 27. This means the bishops of the two Japanese, four English, one Canadian and three American dioceses.

* * *

Volunteer workers are not always appreciated, nor do they often make such a record as Mrs. Arthur Goudge has made in southern California. For more than twenty-two years she has assisted in sending out the diocesan paper, writing in that time nearly 300,000 addresses on the wrapper. The paper itself is a record among diocesan publications having now appeared for thirtythree years without missing an issue, and all under one editor, the Rev. J. D. H. Browne.

The Archbishop of Canterbury, expressing his sympathy for the death of Bishop Anderson, writes: "I shall always remember the share which he took in preparing for the World Conference on Faith and Order, and his personal kindness to me, and I lament the loss of his help at the forthcoming Lambeth Conference. I pray that the Church may be guided aright in the choice of a successor to him as Presiding Bishop."

* * *

Those who have not been keeping in close touch with developments in the South will be surprised to learn that no fewer than sixty colleges are now giving courses on race relations, either by that name or in connection with the work in the social sciences. The Commission on Interracial Cooperation, with headquarters in Atlanta, which is responsible for these figures, is a body of white and Negro leaders who are jointly seeking to secure a better understanding between the races and larger opportunities for the Negro. In addition to the regular curriculum courses, there are also frequent speakers in many institutions on race relations, some of whom have addressed as many as ten thousand students in a single year.

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Article by Dr. Oliver

The WITNESS

CHICAGO, ILL., APRIL 3, 1930

SALVATION

by

JOSEPH FORT NEWTON

A MAN who can be content with his own salvation, or with the idea of a private salvation, proves, by that fact, that he is not saved. If God has tied all humanity together, and science, by annihilating time and distance, has jammed it together, it must learn to live together in a world community, or perish in a human volcano. For the first time in history the race is able either to live together as a family or destroy itself; and that is the supreme social issue before the world.

MESSAGE OF THE WEEK

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THE WITNESS

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SILENCE

By

JOHN RATHBONE OLIVER

SILENCE, as I have already said, is a relative thing. Our sense of hearing is very limited. So is our sense of vision. Our eyes, for instance, do not see either the ultra violet rays or the infra-red rays of the spectrum. The rays are there but our seeing apparatus has not a scope wide enough to register them. So with hearing, there are many sounds the wave length of which is either so short or so long that no impression is made by them upon our hearing apparatus. In other words, the way in which we see or hear the outside world is entirely dependent upon our very imperfect senses. How the world really might look to an individual with different senses or broader sensory powers we cannot even imagine.

After we have tried to shut out from our ears and from our minds every single disturbing sound there are yet all sorts of sounds in the world which may now have an opportunity to reach our senses because the usual sound confusion has been ruled out. If we could imagine ourselves standing alone on the peak of some great mountain on a quiet, sunny day wrapped about by the absolute, apparent noiselessness of the world we should still be in the midst of all sorts of sound waves that were coming from various sources but of which we, ourselves, with our imperfect senses would be unconscious. The ancients used to speak of the "music of the spheres." They thought that the planets and the stars as they wheeled their glorious way through heaven gave out a music of their own. Each star, each planet had its own particular note and all these various sounds were unified into a permanent harmony of the entire, moving universe. You will remember how Shakespeare in the Merchant of Venice describes this music and says that it cannot be heard by mortal ears because we were shut in by the "muddy vesture" of our bodies. It is, therefore, not a contradiction in terms to say that when our ears are closed to all sound we hear the most. The sense of external hearing may be greatly cultivated with care. The man on the lonely, silent mountain top may attune his ears because of the silence to catch the noise of rustling grass, the sighing of the soft breeze in the pine trees or even some echo of the still, small voice that once spoke to Elijah. Our human attempts at silence, therefore, are something like a sieve which sifts out from the great stream of sound that surrounds us all the gross, familiar noises which our sensations are able to receive and allows us to present to all the remaining sound a clear surface of perception that may, by practice, be expanded and developed more and more.

Many years ago I was fortunate in a brief friendship with Father Hugh Benson. I had known him slightly in England but we came together again in Rome. He had just made his submission to the Roman Church and was living in the Clergy House of the Church of San Silvestro in Capite preparing for his Ordination. This Church is the English speaking church of Rome and I was often invited to the hospitable table of the Father Rector. After luncheon there was always an hour or two of relaxation and during these hours I used to walk about Rome with Hugh Benson. We made no plans for our walks. We allowed chance to carry us into any unusual or interesting corner of the Eternal City. One afternoon we were passing through a very dark and unattractive street. The windows of most of the houses were heavily shuttered. Some of the doors looked as if they had not been opened for years. As we strolled along in the shadows a priest, coming from the opposite direction, met us and we recognized him as the Chaplain of a cloistered community of nuns, whom we had once met at the Clergy House of San Silvestro. Hugh Benson, who at the time was filled with an intense enthusiasm for all the new experiences of his new faith, began to question this priest and to ask

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him to take us some day to see the Chapel of the religious community of which he was the Confessor. The priest hesitated for a moment. Then he said:

"I was just going there myself. I cannot take you into the Chapel but I can let you look down into it from a hidden gallery."

He opened a low, postern gate that had been cut out of one of the great, closed doors of the oldest looking house in the narrow street and led us through dark, interminable corridors, up narrow steps and finally into a very shadowy, unfurnished, little room.

"Do not speak," he whispered, "but stand here and look through this slit in the wall."

We looked down upon an Altar that was blazing with light. The Blessed Sacrament was exposed in a glittering Monstrance. A little to each side of the Altar were two nuns motionless, in perpetual adoration. As we watched, two other nuns appeared, genuflected and took the places of the two that had been praying there. We knew then that this community was devoted to the perpetual adoration of the Blessed Sacrament. Day and night, day after day and year after year there were always two nuns kneeling before that Altar. It was the most silent place that I have ever seen. The silence was almost oppressive. When the nuns moved there was no sound of rustling garments, there was not a whisper of any kind. Suddenly Father Benson plucked at my sleeve and whispered in my ear.

"Do you hear it?" he said, "or if you do not hear it do you feel it?"

For a moment I did not understand. Then my less sensitive nerves began to feel what his more spiritual mind had been registering already. The Chapel was silent, that is true, but in the silence one was conscious of the presence of some tremendous spiritual force. It seemed as if that from this silent Chapel there went out an unseen stream of activity. I could not help thinking of a power house with its silent dynamoes sending out the unseen electricity that was turned into light and sound in places hundreds of miles distant from the power house itself. I knew that the prayers of these women kneeling before the Altar were, somehow or other, stretching out over land and sea and reaching people and places far beyond the range of our human eyes. I have never forgotten that Chapel that was so silent and yet so full of sound, so full of power.

It is this type of silence that modern people need to cultivate. A silence that will temporarily surround us with a protective covering, that keeps out the noise of the material world but that lets through the sounds that our human ears cannot hear but which are constantly surrounding us, striving to reach our consciousness and to stir our hearts.

In physiology there is a thing that physiologists call a semi-permeable membrane. This membrane surrounds various type of protoplasm. Its peculiarity consists in the fact that it lets through substances that are important for the development of the protoplasm and keeps out the dangerous or unnecessary fluids. We must learn, spiritually, to surround our minds with some sort of a semi-permeable membrane that will be a kind of filter and that will, after a while, act automatically so that we can go through life protected in a certain degree from the noises that tend to break down rather than to build up and still be open to the influence of those more important elements without which there can be no permanent development of our spiritual potentialities.

Let's Know

By

BISHOP WILSON

"Financialized Transactions"

ONE of our readers sends me a quotation taken from a booklet issued by a Protestant Episcopal Church in 1929 headed "Duties of Good Church People" and stating that "It is a custom to make to the Clergy a thank offering for Baptisms, Confirmations, Weddings, and Funerals." Along with it he sends the following comment—"Coming direct from within, this seems conclusive evidence that the Sacraments and Administrations of the Church, including the Sevenfold Gift of the Holy Ghost, have become financialized transactions."

It seems to me that this is rather jumping at conclusions. I do not believe any priest in the Episcopal Church places a financial premium on any of his ministrations, more especially upon the Sacraments. A thank offering is one thing and a payment for service rendered is quite another.

In very early Christian days everybody brought an "oblation" when he came to Church. It consisted of bread or some other kind of food. This was divided afterwards, part going to the clergy and part to the poor. This was one of the chief ways in which the clergy were provided for in those times. Relics of it are not so far in the past when country ministers were maintained by "pound parties" and contributions in the form of potatoes or a side of bacon. Another relic of it is still to be found in fees and sundry other perquisites. In the Roman Catholic Church there are stipulated charges for various priestly offices—a custom which has been subject to such abuses that careful regulations have had to be laid down concerning them.

Generally speaking, it is the policy in the Episcopal Church to pay sufficient salaries to the clergy so that personal fees may not be necessary. Still there is something to be said for thank-offerings, not to go into the pockets of the clergy but to be used for some Church purpose. When I was rector of a parish I was frequently asked what was the charge for a marriage or a burial and my reply was that there was never any charge but that if people felt disposed to make an offering, I would be glad to add it to my Rector's Fund for charitable and other special purposes. I could never bring myself to receive pay for baptizing children or administering the Holy Com-

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munion. Moreover I have often refused offerings, especially for burials, in cases where I knew finances were very low. I think most of our clergy follow some such plan and, in all likelihood, this is the meaning of the notice quoted by my correspondent from the booklet mentioned.

The clergy could tell you of no end of instances where people have persistently ignored the Church until a wedding or funeral comes along and then they think everything should be turned inside out for them. One might almost feel justified in demanding that such people shall pay their way and stop sponging. Also sometimes generous Church people will make a gift to a priest on some such happily expansive occasion as a wedding and request him to use it for some personal purpose. Often there are extraordinary circumstances connected with private ministrations.

Nevertheless I entirely agree with my correspondent that the offices of the Church are not for sale, that they should never have a price fixed upon them, and that they should never be refused or reluctantly delayed for any financial considerations whatever.

JESUS THE PROPHET

His Message for the World Today--VI

By

REV. G. A. STUDDERT-KENNEDY

WHEN Jesus came back to the world from His temptation in the wilderness, He was met with the startling news that Herod had arrested John the Baptist, and put him into prison. John had been very outspoken about the private life of this wretched princeling, and was probably condemned on a charge of treason.

Herod appears to have been a miserable specimen of humanity. Even Jesus seems to have found it difficult to see much good in him. He was warned once towards the end of His life that Herod was out to kill Him, and He sent back a steely hard, defiant message to the old Fox, as He called him, bidding him do his worst.

They came face to face on Good Friday, these two, but Jesus had nothing to say to him. He apparently regarded him as past everything but praying for.

We know a good deal about Herod from other sources. Herodias, the divorced wife of his brother, Philip, was the ruin of him. He married her after divorcing his own wife and she brought him to exile and disgrace in his old age. He died at Lyons in France. He was the only man we know of whom Jesus almost despised.

On hearing the news Jesus hurried back to Galilee. He went home first to Nazareth, but very soon left and went to live in Capernaum. It has always been supposed that Jesus had a perfectly happy home, but if you read the records carefully, there are many things that make you wonder whether that was really so.

St. Mark tells us that on one occasion His mother and brothers went out to fetch Him home, because they thought He was mad.

It is unlikely that they came to that conclusion suddenly. We do not know whether those that are called His brethren were actually His brothers or His cousins, but whatever the exact relationship was, they were not followers of His until after His death.

In St. John we read of something very like a quarrel between Him and these brothers or cousins. On the whole, the evidence seems to point to the belief that Jesus was very much misunderstood at home, even by His mother.

That is often the case with great men. It is not easy for parents to understand their children, and even though they love one another dearly, they often hurt and grieve one another through misunderstanding.

A Higher Call Than Home

By the end of His life Jesus seems to have won His mother completely. But He had to suffer, and so had she before their love was made perfect. That suffering is the key to one of the strangest sayings Jesus ever uttered, a saying that has often been misunderstood.

Once, when He was followed by a great crowd, and wanted to warn them that if they really decided to follow Him it would mean sacrifice and suffering, He turned on them suddenly and uttered some very hard-sounding words:

> *"If any man comes to Me, and does not hate his father and his mother, and his wife and his children, his brothers and his sisters, and even his own life, he cannot be My disciple."*

What He meant was what He Himself experienced —misunderstanding at home. He warned His followers that there was liable to be misunderstanding and they might have to wrench themselves free from the ties of home. Home and children would cling around them, calling them back to the old habits, and the old way of living, unable to understand that they had heard a higher call and must obey it.

That is how it was with Him, and He knew it would be so with them. It is often so today.

I know of a father who never to the day of his death forgave his son for becoming a medical mission-

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ary in China, instead of taking on his father's very profitable practice at home. The boy was, and is, a splendid lad, but he was cut off from both his parents, for his mother was a timid woman and dared not openly defy her husband.

CHRIST—HOMEBREAKER

Christ brought a cross into that home. Jesus of Nazareth has made more happy homes than anyone else that ever lived, but He has to break them up sometimes. He always said He would. He was square and honest about it.

"Do not suppose," He said once, "that I always bring Peace on the earth. I am sometimes like a sword. Men quarrel with their sons about Me, women fight with their daughters, and I turn the household upside down. The man who is not prepared, if necessary, to face trouble at home had better think twice before he follows Me."

I have known a man beat his wife because she went to Church, and have known her go home and take her beating and come again the next Sunday, knowing that she would get another. She was a decent woman and no nagger.

If a woman tries to make her husband a Christian by nagging at him she takes the surest way to drive him to the devil. If she has a cross to bear at home, she made it herself and maybe she deserves it.

SHARP TONGUES AND CROOKED ELBOWS

I have known many a son go to the devil because his father tried to drive him to Christ; and I have known many a husband who went regularly to the church where the hymn books have handles on, because his wife was always at him to go to the church where the hymn books are plainer and less expensive.

There is many a man who lifts his elbow because his wife can't hold her tongue.

Like all the loveliest things in life, homes are hard to make, and easy to break. If for Christ's sake you must break your home, well, you must break it; but make quite sure it is for His sake and not for any little idol of your own. Christ had to break His in order to make it, but He made it in the end. There were no clouds between Him and His mother at the last, and His brother James became one of His most devoted followers. However, Jesus had to make the wrench from home.

That evening when the Carpenter swept out
The fragrant shavings from the workshop floor,
And placed the tools in order, and shut to
And barred, for the last time, the humble door,
And going on His way to save the world,
Turned from the labourer's lot for evermore,
I wonder—was He glad?

That morning when the Carpenter walked forth
From Joseph's doorway in the glimmering light,
And bade His won'dring mother long farewell,
And thro' the rose shot skies with dawning bright,
Saw glooming dark the shadows of the cross—
Yet seeing, set His face toward Calvary's height,
I wonder—was He sad?

Both sad and glad, I think, as a warrior is when he turns from the arms that hold him and goes to the fight of his life. But this great warrior had to gather His army first. He set about that at once. He had friends already to whom He had probably talked for hours. Some of them were fishermen. Just the sort of men He wanted. Simple souls and fearless, accustomed to work with their lives in their hands. He knew them and their craft.

Probably He had come down to mend their damaged boats for them after they had beaten their way home in the teeth of one of the sudden squalls that now, as then, sweep down upon the Sea of Galilee. He knew brave men when He saw them, and He wanted brave men. Cowards and weaklings would not do for this pioneering job which had to be done to set the Kingdom going.

And so, one morning, the Carpenter came down without His bag of tools. He sat and talked; and as He talked, the fire kindled in His eyes and met an answering flame in theirs. At last he stood up, and said: "Well, how about it. Will you quit the fishing and come with Me? I'll make you fishers of men."

They bundled up their nets, threw them into the boats, and went with Him. Simon and Andrew first, then James and John.

QUESTIONS FOR DISCUSSION

1. What relationship did Jesus have to his immediate family? Look up Bible passages that bear on the subject.
2. Can you recall great men of history who have been misunderstood at home? Discuss several cases of unhappy family life, from the point of view of all concerned.
3. Discuss family relationships. Upon what rocks is the family of today most apt to be wrecked? Discuss cases; impersonally of course.
4. Do you know of homes made unhappy because some member was too uncompromising in his devotion to Jesus?
5. During the war many young men, believing war to be contrary to the teachings of Jesus, refused to go. They went to prison instead and their families, in many instances, felt that disgrace had been brought upon them. Did these young men do right?
6. What sort of men did Jesus call to be his disciples? Compare them, pro and con, with leading Christians today.

These articles are reproduced, by arrangement, from the TORCH, organ of the Industrial Christian Fellowship of the Church of England.

Conversion and Sacrifice

By

IRWIN ST. JOHN TUCKER

EFFICIENCY, key word of modern business, is the philosophy of order and purpose. Its goal is maximum product with minimum effort. It arranges all things with a view to better accomplishment. In its own cold glittering way, it is a form of worship of the Logos, the purposeful plan which was in the beginning with God.

What makes the difference between a mass of brick, mortar, glass, cement, steel, wire and wood piled up on a vacant lot—and a home on the same lot? Just order—Logic—"the Word." There is nothing in the completed house which was not in the junk piled along the street, except Order—Logic—"the Word," expressed and understood.

What makes the difference between a radio set which is working and one which will only howl and squeal? Nothing but Order.

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How is Order brought about? By a comprehension of the purpose for which the contrivance was intended, and by an attunement of the mind of the worker with the idea of the designer. No man can mend a sewing-machine if he firmly believes it to be a cook-stove. It is impossible to put an automobile in order, if one believes it to be a printing press. The mechanic must understand and be in sympathy with the purpose for which the machine was intended.

Conversion, repentance, faith—all of these indicate a meeting of the mind of a man with that of his architect and designer, so that he comprehends the purpose of his life and devotes himself to carrying it out.

In an automobile, if there are damaged parts which interfere with its smooth running, the owner replaces them. If he lacks the skill to be a competent driver, he devotes time and trouble to learning the art.

Conversion means glad acquiescence in the purpose for which your life was intended, namely living out the incarnation of God. Sacrifice means that you take whatever trouble is necessary to carry out that purpose. Sacrifice is a joy, exactly as the care of his beloved car is no hardship to one who loves to drive.

The Living Truth

By

SAMUEL M. SHOEMAKER, JR.

THERE is, upon our own planet, immense joy, and crushing sorrow—nobility and ignominy—pain and peace—what shall we make of it? Is faith possible? There seem to be such terrific opposites to reconcile. And faith says, Do not begin with them. Begin with yourself, *your* opposites, *your* evil. Reach out towards God. Pray that you will be delivered from your own evil which you create. Never mind a theoretic conception of God yet—pray out to the powers of the universe, and call them what you like. Look up to the image of Jesus, and say to the ultimate Truth about things, "I should like to be like that." Ponder about Jesus. Read His words, and the stories about Him, till they sink down into your subconscious being, and become for you a standing ideal, a luring attractive aim for your existence. Company with those who take Jesus for their leader. Learn of Him from them. And then learn of them from Him. And slowly you will find the doubt-clouds flee away, and your faith will stand in the surety of a way of life that outdoes any other way you ever saw or tried. That is what religion wins by: its own workability, its own superior pragmatic value over any other theory you can form of life. I can meet more situations courageously, I can interpret more events hopefully, I can dare to face more facts in life without flinching, with my faith than you can with your unfaith—and I will challenge you to a duel of empiricism to be fought out over a period of time long enough to be a real test. Religion is an answer to life's basic question, What doest thou here? Jesus answers that question with a life and a death which the world cannot forget. And we say to ourselves, as rational human beings who do not believe that you find effect without adequate cause, "The presuppositions and assumptions of such a life must accord themselves with reality. That kind of a life cannot be grounded on a lie."

Book Reviews

CALVARY TODAY, *by Bishop Fiske; Morehouse.* $1.00.

It is easy to recommend this book, both for its rich suggestiveness and for its definite and practical application. "Calvary" is too often a "far off, divine event." This book shows the Cross standing in our community, our street, our home, our Church, our life. It is only far off in the sense that it is a goal far ahead, pulling us on and up to its standard.

It is divine, but a divinity that finds its expression in humanity.

It is a good book for clergy, as well as laymen.

Paul Roberts.

* * *

THE CHRISTIAN GOD *by Richard Roberts. The Macmillian Co.* $1.50.

There is strength as well as simplicity in these lectures, delivered at Ohio Wesleyan University, which indicate how deeply the author feels the need of a re-iteration of the primary things of Gospel teaching. He assumes the truth of evolution, even accepts it as a mode of divine activity, but declines to accept it as the only mode. He therefore in a popular way, treats again such subjects as prayer and revelation, the place and person of Jesus, the discovery of what God is to us through the Cross, the problems of pain and suffering, and the atonement. It is a helpful book.

R. P. Kreitler.

* * *

THE HEART OF WORDS *by George Roberts. The Macmillan Co.* $1.50.

Here is a very suggestive little book and from the point of view of homiletics something quite new. We preachers realize that our vocabulary is apt to grow thin and occasionally needs fattening. Dr. Roberts has here analyzed in a most helpful way many of our words in current use, in order to get at their underlying and basic meanings. Take for instance Holy Day. Holiday is merely a changed spelling of Holy Day, even as many a Smith has become a Smyth. Holy Day is wholly given to devotion and to God. Holiday is wholly given to pleasure and to self. What a difference the vowel makes.

We are sure that you will like this book. It will deepen and enrichen your vocabulary and stimulate you into a fresh appreciation of words and texts that have grown stale and meaningless through long familiarity.

Irvine Goddard.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

JAMES de Wolf Perry, bishop of Rhode Island, was elected Presiding Bishop and President of the National Council last Wednesday at a special meeting of the House of Bishops, meeting in Chicago. Bishop Perry was elected on the seventh ballot. He immediately appointed Bishop Burleson of South Dakota as Assessor, a position which he has filled for some time.

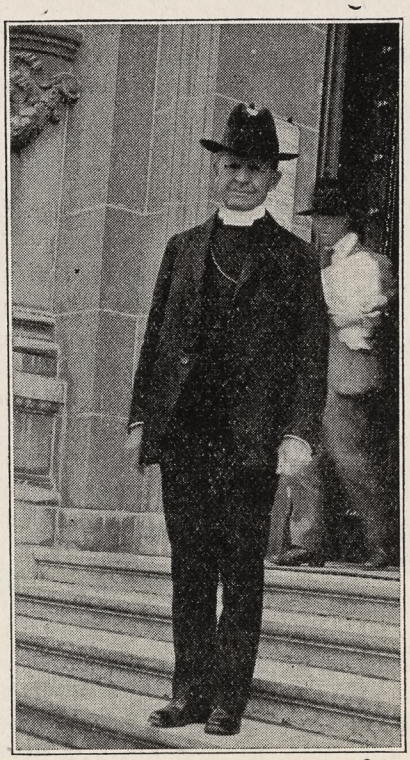
Bishop Perry was the chairman of the committee responsible for the reorganization of the National Council which became effective at the last meeting of the Council, a fact which played a large part in his election.

The new Presiding Bishop is 59 years of age, having been born in Germantown, Pa., in 1871, where his father was the rector of Calvary Church. He attended the University of Pennsylvania, Harvard University and the Episcopal Theological Seminary at Cambridge. He was assistant at Christ Church, Springfield, Mass., following his ordination, leaving there in 1907 to become the rector of Christ Church, Fitchburg, where he served for seven years. He then was called to St. Paul's, New Haven, Connecticut, being elected Bishop of Rhode Island in 1911.

Bishop Perry is active in Church unity movements, is the chairman of the executive committee of the World Conference on Faith and Order, and was one of the leaders at the Lausanne Conference which met in Switzerland in 1927.

* * *

A live man with a love for the plain folks has been elected Bishop Suffragan of Los Angeles, the Rev. Robert B. Gooden, the rector of Harvard School. But recently I received a nice letter from him in which he said: "I wish the Church press as a whole would be two-fistedly outspoken for the same common people who heard our Lord gladly. The Church press tends to be very valiant for subjects perhaps interesting and important but without immediate interest for present needs. It interests people but does not set them on fire with zeal for humanity. It has an aristocratic tone, a content not understood by the great majority of people, and an interest which is not theirs. . . . The only bolsheviks and communists are the people responsible for such conditions as you describe in Marion, N. C. They compel a communism of poverty, misery and hopelessness and they teach bolshevism, popularly so-called, by their acts. It is sometimes said that a business cannot afford to pay any more. I see no great necessity for any business which can only exist when it keeps those who make the business possible in poverty, hunger and dirt, singing the song of the shirt."



BISHOP PERRY
The Presiding Bishop

* * *

Several Bishops in recent days have had things to say on the subject of prohibition, so-called. Bishop Fiske of Central New York led off with a ringing statement denouncing the present restrictions. He was soon followed by Bishop Matthews of New Jersey who said that it was obvious that the people of the country desired a change. "While I do not believe that many people desire the return of the saloon, still I feel that they want some change in existing conditions. It is evident that no law can be successful which is not the will of the people."

Bishop Gailor of Tennessee added his bit in addressing a Lenten service at St. John's, Knoxville, on the 18th of March:

"It is not probable that the Eighteenth Amendment will be either modified or repealed," he said.

"Bootleggers are making too much money under 'prohibition' to permit any interference with the amendment. Meantime, it is costing our taxpayers an appalling sum annually that our government may maintain a system of spies and so-called enforcement machinery. We are becoming a nation of lawbreakers in whose eyes the constitution has been cheapened and stripped of much of the dignity in which it was formerly clothed."

* * *

The Rt. Rev. Herbert Shipman, suffragan bishop of New York, died suddenly on Sunday last, following a confirmation service at Calvary Church. He died of a heart attack. He had not been well for some time but had not known that he was suffering from a bad heart.

* * *

Miss Olive Jones, director of religious education at Calvary, New York, is delivering a series of addresses on religious education Sunday afternoons at that church.

* * *

"Religious instruction should begin when speech begins. For instance, the idea of the average mother in teaching her children how to pray is to have her little children kneel by her side and say, 'Now I lay me.' This may teach the child the attitude of prayer but does not teach him the content of prayer. The child should be encouraged to voice his own feelings out of what is real and important to him. What he says may be selfish, may be unreasonable, may not in the main be sense or prayer at all, but he learns to pray by the experience of prayer. If the mother prays beside the child in simple language for what she most deeply longs, a feeling of real prayer develops."

* * *

The Rev. Gardiner L. Tucker, secretary of religious education of the province of Sewanee, recently delivered a series of lectures on the Bible at St. Paul's, Winston-Salem, which drew large crowds and were widely quoted in the local press.

* * *

The corner stone of the first unit of St. Luke's medical centre in Tokyo was laid on March 28th, marking a long step forward in the history of that institution. With Bishop McKim officiating the service was attended by Japanese, American and British bishops, by high government officials, by the American ambassador and other diplomats, and by leading physicians, scientists and clergymen. Dr. Wood, secretary of missions, was also present.

* * *

The Rev. Charles Clingman, elected Bishop of Louisiana, has declined.

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Says he in his letter to Dr. Copeland, president of the standing committee: "I am quite honestly convinced that I am not 'truly called' to this high office." There is rejoicing in Birmingham, and wailing in New Orleans.

* * *

We really ought to have an article in this week about the work of the Church in Jerusalem. Canon Bridgeman, who is at present running about this country addressing you, has done an unusual bit of work there under trying circumstances, as all who read the daily papers can well imagine. He is our representative in dealing with all the various Church groups over there—Greek, Armenian, Syrian, Jacobite, Coptic and Abyssinian. He is a seminary professor, a social service worker, an authority on religious education. And he may have to be his own finance department also unless all of you are generous with your Good Friday offering, a few words about which appear on the back page of this paper. It is a work certainly deserving of generosity.

* * *

Here is a word on the other side of the liquor question. Speaking recently in Philadelphia, the Rev. Floyd W. Tomkins opposed the statement recently made by a prominent Philadelphia woman that "parents teach their children to drink like ladies and gentlemen." "Mothers and fathers," said Dr. Tomkins, "should warn their children that they cannot drink and still be ladies and gentlemen."

* * *

A course of training for lay readers, including such subjects as Church school and boys' work programs, the use of the voice, the reading of lessons and services, the duties and responsibilities of lay missionaries, business methods in the Church, etc., was held on several successive Thursday evenings in St. Paul's Cathedral, Detroit, under the supervision of the Ven. Leonard P. Hagger, archdeacon of the diocese. Over seventy lay readers in Detroit will be able to secure copies of the lectures, which have been prepared in manuscript form, although, due to the fact that only the lay readers in Greater Detroit were able to attend the course, about thirty were in actual attendance. The diocese of Michigan makes extensive use of lay missionaries in the missionary work carried on, and maintains several small mission stations through the services of lay readers.

* * *

Bishop Hulse of Cuba writes of the opposition there of the Roman Church. At LaGloria, for example, where there is no Roman Church, and where our Church has developed a fine work, the Roman bishop of the province visited recently, stationed himself outside our church and warned the people against entering for worship. At Cespedes a Roman priest visited the town, though there is no Roman Church there, and threatened the people with dire consequences in this world and the next if they didn't stay away from our church. At the Cathedral School in Havana the Roman Catholic children are urged to attend their own mass. But now a sisters' school has been started a block away, while a priest has rented a house next door to our school. He sits on the porch most of the day, looks over the children, then visits their parents and warns them of the sinfulness of attending an Episcopal Church School.

* * *

Miss Florence Brinker, in charge of church work in the mountains of North Carolina, has been touring the diocese of Georgia, speaking on the work under her care.

* * *

There are several parsons in New York who are fully aware of unem-

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ployment. At the Church of the Transfiguration a bread line forms each day, "from the Bowery to Fifth Avenue" to quote the rector, Dr. Ray. For some weeks now this parish has been ministering to the unemployed. At Saint Barnabas' House, shelter for women and children left suddenly without homes, there are crowds each day seeking relief from the city mission society. "Every dormitory," says Dr. Sunderland, superintendent, "is filled with young mothers and children dispossessed because the bread-winner is out of work and cannot longer pay the rent. Every evening one sees the fathers come wearily to the reception room for a few moments with their families after tramping the streets for hours in vain search for work."

* * *

I wonder if the rest of us are quite aware of the demoralizing effect of unemployment. But yesterday a young man was in my office asking if I could possibly find him work—any kind of work. He is known to me; a man who has devoted himself unselfishly to the workers of this country. He is a cultured and educated young fellow, a graduate of an American college with a year of study in Europe to top it off. He is married and has a family. For weeks he has been pounding the pavements in search of a living, willing to do anything to keep his family together. I could give him nothing but sympathy. If any of you have anything else I shall be glad if you will let me know.

* * *

One of the neatest parish papers that comes my way is the Trinity Messenger, Waterbury, Connecticut, edited by the rector, the Rev. Henry B. Todd. It is brief, lively and attractive. Those of you considering editing a parish paper might do well to write for a sample copy.

* * *

The Rev. C. R. Storey, rector emeritus of Trinity Church, Albany, N. Y., died on March 15th following an illness of a year. Originally a Baptist minister he took orders in 1912 and devoted his life to the poor of the city with notable success.

* * *

The summer conference of Western Michigan is to be held, June 21-28 at Pine Lodge, near Holland, Michigan. Dean Charles E. Jackson of Grand Rapids is to be the chaplain.

* * *

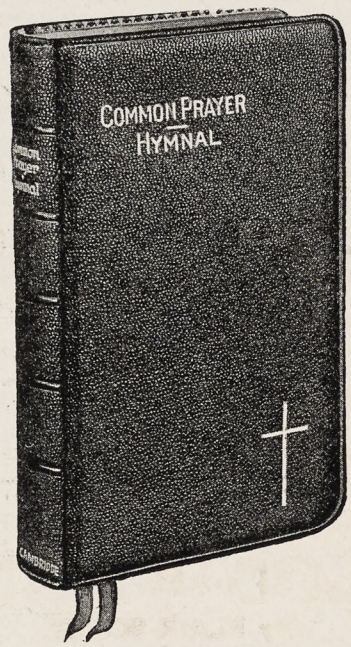
Miss Jane Addams is to be one of the speakers at the National Council meetings of the Girls' Friendly Society which meets next October in Chicago.

* * *

Miss Newbold, executive secretary of the Girls' Friendly, is presenting the work of the society before theological seminaries and universities. She recently spoke at the Western Seminary, at Alexandria and Bexley, and is now giving a series of talks at the General and at Berkeley. She has also recently addressed groups in a large number of colleges.

* * *

The Rev. Frank Gavin of the General Seminary is to be one of the faculty of the Anglo-Catholic Summer School of Sociology which meets at Oxford, England, July 28-August 1st. His subject is "The Catholic Doctrine of Work and Play." Dr.



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Gavin is also on the faculty of the newly organized School for Christian Social Ethics, which is to be a part of the Wellesley Conference this June.

* * *

Last November one of the candidates for confirmation at St. Simon's Mission, Topeka, Kansas, was James Temple. This young man has the reputation of being the most brilliant, colored student Washburn College has ever had. Incidently he is lay-reader in charge of St. Simon's, colored mission, while a student at Washburn College. He is looking forward to entering the ministry and happens to be the first colored boy we have record of from Kansas who is planning to take orders.

* * *

Several students of the General Seminary visited St. James', Danbury, Connecticut, March 16th, when General Seminary Sunday was observed in the parish. They addressed the high school class of the church school; took part in the morning service, challenged the young men of the parish to consider the ministry at a big afternoon meeting, and then addressed the St. Andrew's club at a supper meeting.

* * *

The Bishop of Aberdeen, speaking at St. Paul's Chapel, New York, the other day, has this to say on the subject of health:

"Thinking about ourselves and our misfortunes produces, I believe, half of the bad health in the world today," he continued. "Scores of chronic invalids could be changed in a week if they could but forget themselves. If we look back on our own experience and try to remember the best moments in our life we would find, I think, that they were the moments when, under the spell of a great human love or some worthy interest, we completely stopped thinking about our own selves.

"Almost every one today is a blatant egoist. Self-consciousness and self-will play an important part in our lives. Take jealously, for example. It does more damage in people's lives than all of the deadly sins. And yet jealous people are only those who think a great deal about themselves. I caution you to look upward, not inward, and forget about yourselves. That is the only way to be supremely happy."

* * *

The rector of St. Mary the Virgin's, New York, the Rev. Selden P. Delany, preaching last Sunday said that prayers for "poor misguided Russian fanatics" are better that organized protests on behalf of religious liberty.

"Such large scale protests," he said, "are dangerous because they easily generate a spirit of hatred, which in turn may lead to persecution from the other side, or even to a religious war. The religious wars that followed the Reformation are not so long ago that their lesson should now be forgotten. The fever of religious bitterness and bigotry is one of the most common human ailments, and one of the most contagious.

"One of the most difficult criticisms of the Christian religion that one has to meet is that Christians, once they are entrenched in positions of power and authority, become cruel and tyrannical. I suspect that this spirit of tyranny, more than anything

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else, will explain why so many fine and brilliant men, like H. L. Mencken or Clarence Darrow, display so intense a dislike for Christianity."

* * *

Bishop Freeman of Washington was the speaker last Sunday evening at the Sunday Evening Club, Chicago.

* * *

Bishop Burton, retired, is assisting in the diocese of Louisiana during Lent.

* * *

The Rev. H. A. Prichard of Mt. Kisco, N. Y., was the speaker at the March meeting of the clericus in Utica, N. Y.

* * *

A confirmation class of eighty was recently presented to Bishop Stearly of New Jersey by Dr. D. Stuart Hamilton, rector of St. Paul's, Paterson.

* * *

Bishop Gray of Northern Indiana recently conducted an eight day preaching mission at St. Augustine's, a colored mission in Gary. He was assisted by the Rev. James Foster, rector of Christ Church, Gary.

* * *

Dr. L. W. Glazebrook, missioner, is to be the speaker at the diocesan convention of the diocese of Quincy, to meet in Rock Island, May 6th.

* * *

The Rev. Elmore McKee, chaplain of Yale, conducted a six days mission at Grace Church, Manchester, N. H., recently, holding no less than 23 services.

The Mission has undoubtedly influenced the whole city and its effect upon the Parish is immediately evident in increased congregations at all the services and in the unusually large number of older persons who are seeking Confirmation. But perhaps its most valuable result is not in the numbers whom it has attracted to the Church but in a deepened loyalty, a glad and confident spirit of devotion to the church on the part of the entire membership.

The Rev. George R. Hazard is the rector of the parish.

* * *

"Illiteracy is a greater misfortune than famine," writes the Rev. Wang Kang-sen to Bishop Roots. Mr. Wang is in charge of a mission at Yuinmeng, in a farming community where there have been poor crops for several years. "It is impossible to overstate the misery of these people," he says. But he so impressed a young man friend of his, a former mission school boy, with the horrors of illiteracy that the young man became interested in starting a free primary school in his village, for the children of farmers, giving his services as teacher during the winter months. Mr. Wang holds Sunday services in the school, preaching to farmers who hitherto have not been reached.

* * *

Bishop Littell wrote from Hankow shortly before his departure for Honolulu that recent work in Han-

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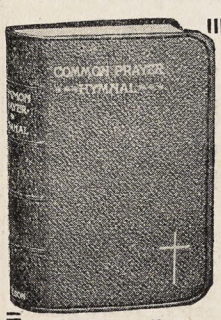

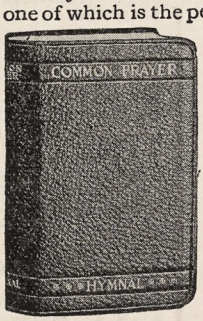

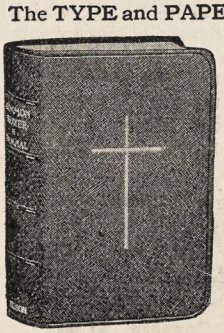

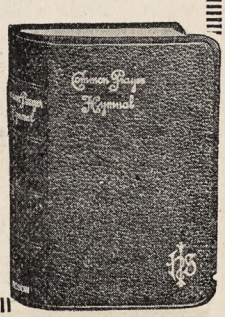

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kow, particularly the beautiful Christmas observances, were "a complete and effective answer to the challenge of the unbelieving communist regime of 1927, and of the attempt (abortive and temporary, as such attempts have been so often all through Christian history) to overthrow the Church of God. The Christians have recovered their balance. More than that, they have gained in experience, and have come through great persecution with a new confidence in the ultimate victory of the Kingdom of God on earth."

The Littells showed further their confidence in the situation, and also in Kuling School, by leaving their daughter Nancy in Kuling to complete the school year.

* * *

Those of you who are interested in affairs in Russia, particularly in the persecutions, will be interested in the Bulletin issued by the social service federation of the Methodist Church. I have no permission to say so but I have an idea they will gladly send you one if you ask for it—just ask for their bulletin on Russia by writing to 150 Fifth Avenue, New York. No price is printed on the Bulletin—a dime would certainly cover it. It is a valuable array of facts.

* * *

Bishop Deane of Aberdeen was the preacher on March 16th at the Cathedral of St. John the Divine, New York.

"The cross is the symbol of God's love," Bishop Deane said, "and a Christianity which does not have the cross as its symbol is not Christianity at all. It is merely a new religion parading under a stolen name. Tear out the cross and you reduce the Catholic faith to a rite without form or purpose.

"It is the faith in God's love that strengthens the spirit. The belief that education can cure the evil in the heart of man is mere superstition. The truths by which men live are always beyond the limits of human logic and human understanding."

* * *

The Dean of the General Theological Seminary has announced that fourteen dioceses are now attempting to raise the sum of $840,000 for the endowment fund for the seminary.

* * *

The diocese of Olympia is to have a summer conference at the Annie Wright Seminary in Tacoma, June 16 to 27.

* * *

How would church people line up on the prohibition question? They took a secret ballot recently at a service in the First Methodist Church,

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New Haven, and the vote was 173 for strict enforcement and 11 voting for repeal. Being Methodists I rather think it would be tough for that minority were they discovered.

* * *

And what do you think of this? The Park Street Church, Boston, have been trying an "honor system" of church financing for two months. Envelopes are sent to everyone but no pledges are asked of anyone. They report that they are ahead of last year in receipts. I am curious to find out, though, whether those envelopes are numbered. If so then it is a left-handed honor system.

* * *

Bishop White of Springfield writes of a new work among fifteen thousand Negroes which has been opened up in East St. Louis. A store has been rented and equipped and furnished and already there is a fine congregation led by a capable priest. They have named the mission the Church of the Redeemer. The Bishop writes: "I look forward with a great deal of enthusiasm and pleasure to the prospect of this becoming a definite work of the diocese.

"I should like to add that if there are any friends of the Church's work among the colored people who would like to send me something to help me to carry the Church to upwards of 15,000 colored people of East St. Louis, I believe that I will be able to make a good accounting of the use of that money a little later on."

* * *

The committee on placement of the clergy for the synod of New England have issued a report making the following recommendations: first, they like the idea of having a record bureau under the direction of the National Council, to deal chiefly with facts regarding the education and work of each clergyman. Then they do not feel that the vestry of a parish should have the sole right to select a rector but rather that there should be a sharing of that responsibility with some diocesan authority. What's more they believe that the diocesan authority should be the bishop rather than a placement committee. The committee favors giving the rights of transfer and removal to the bishop, and also giving him the right to retire any clergyman after the age of seventy, providing it meets with the approval of the vestry.

* * *

A Protestant church for every 454 persons, or more than twice the number of churches which should exist, according to approved standards, are reported for the town and country areas of twelve counties of eastern central New York in an "Every Com-

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munity Survey," which has just been completed for this area by the Rev. Dr. Hermann N. Morse, survey director of the Home Missions Council.

* * *

Bishop Batty is the English bishop in charge of ninety or more churches and chaplaincies in north and central Europe. He has been a bishop for over three years, and never on his tours has he had one evening free for recreation until on a recent visit to Berlin when he was taken to the opera, and then he had to leave before the last act.

* * *

The scene of the modern play, Berkeley Square, is laid in England, chiefly in the year 1784, which, as every good Episcopalian should know, is the year in which our first American bishop, Dr. Seabury was consecrated. One does not often have opportunity to see so careful a reconstruction of the atmosphere of that time.

* * *

The conspicuous part played by psychology in modern education was outlined by Dr. Arthur Hiler Ruggles, superintendent of Butler Hospital, Providence, and lecturer in psychiatry at Yale University, in a lecture at the Union Theological Seminary.

Dr. Ruggles advocated a closer cooperation between clergymen and psychiatrists. Psychiatry, he said, has brought a better technique for evaluation of factors that influence human conduct, and the minister would be better able to understand such common qualities as selfishness, sinfulness, laziness and even rebellion, by utilizing this knowledge.

He said that most alcoholics and drug addicts have been found psychologically inadequate individuals, and that in general the causes of bad behavior can be physical as well as mental.

"It is obvious that in religious education, as well as in school systems at large, a course in how to live with ourselves and with others would be at least equally as important as learning the principles of writing," he said.

* * *

St. Katharine's School, Davenport, Iowa, is seeking an endowment of $100,000 as a memorial to the late Bishop Morrison who for over thirty years was the president of the board of trustees.

* * *

Conferences on Rural Work are to be held at Madison, Wisconsin, June 30 to July 10. The women's conferences, parallel with the clergy's, will be led by Mrs. H. W. Clarke, Norwich, N. Y., churchwoman who is active in children's welfare work. The Rev. C. R. Allison is to lead discussions and Dean Blodgett of Erie, Pa., is to be the group pastor.

* * *

The International Missionary Council (Jerusalem Conference) suggested two years ago that the Christians of the East should send missionaries to the West "to minister of their treasure to the spiritual life of those to whom they come." Acting upon the suggestion the British Conference of Missionary Societies have invited the National Christian Council of India to send a missionary to Great Britain. The invitation has been accepted.



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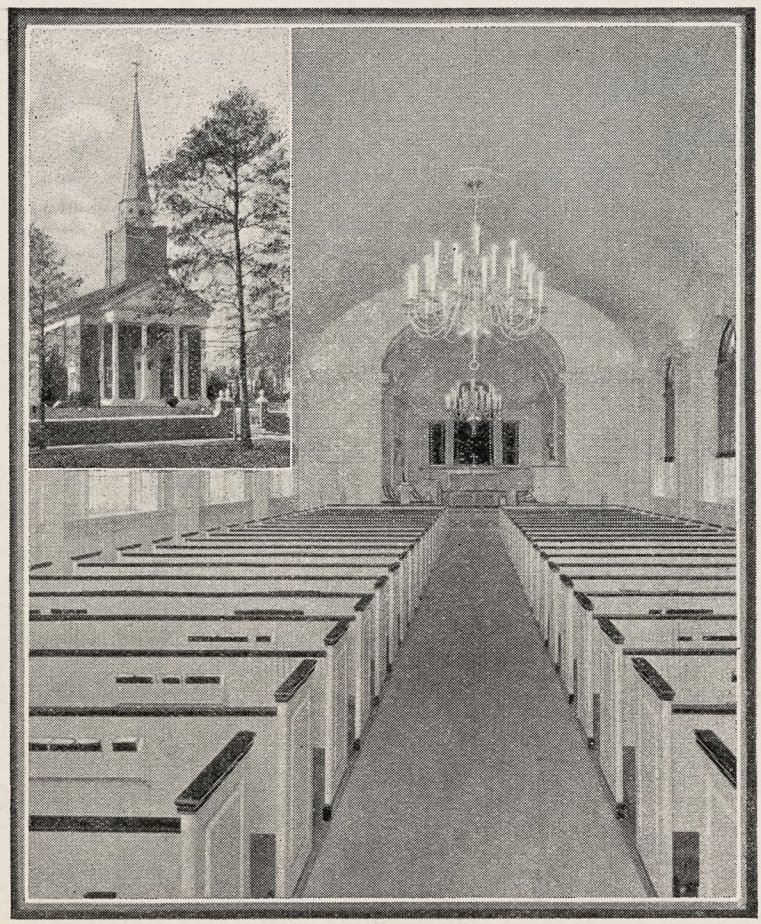

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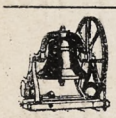
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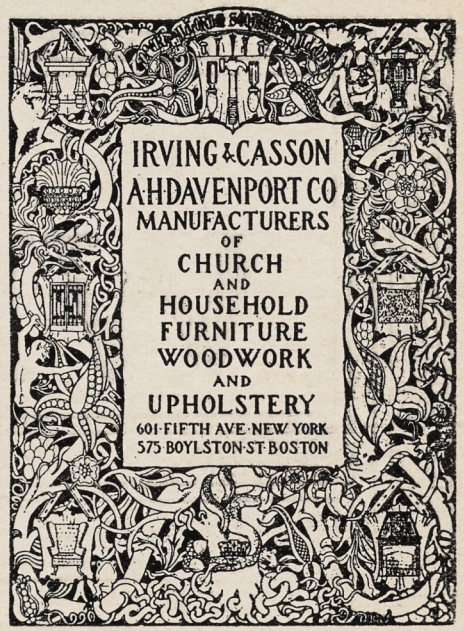


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STEPS IN FINDING GOD

By

JOHN S. BUNTING

WE ARE all religiously busy here and there on the surface of things, doing many good deeds, and hoping possibly that some of it in some way will not only help others but will penetrate us and change us inside. But nothing seems to happen today. As Prof. Coe says, "there is a great lack of personal faith today."

Yet the supreme discovery we should make in life is that within us is a house that needs to be occupied by a marvelous Guest, and that when we receive Him, we find ourselves able to do all sorts of beautiful and helpful things which we vainly tried before He entered.

We must change the inside first and then we shall have the light and strength with which to meet and solve the outside problems, sickness, doubt and sorrow. This inward change is what we mean by "Finding God."

We need an immediate personal experience of God today as it has seldom been needed before. Some sense of His love and presence in life; His guidance in confusion, His comfort in our devastating disappointments. As some one has said, "If you were to hear it reported that God was dead, that almost unquestioned authority had so disclosed, what would you say?" Yes, what would you say? Could we reply that we knew from first hand knowledge that He was alive? Yet each one of us should be able to give evidence of this living King. There are some simple steps we can take which will verify this in our experience if we are patient and willing to work at it. They are approach, surrender, adjustment and expression or testimony.

By Approaching God, we mean prayer, for prayer is just that. But the prayer that truly prays is one dominated by thought and desire. "Saying Prayers" is a use of prayer forms with the mind wandering and the desires asleep. We don't think, we don't care. Nothing happens. But take time each day to be silent. Read all you can about lives that are prayer-led and prayer-fed. Become interested in the subject. Put time and effort in it.

By Surrendering to God, we mean an act of gathering your whole life up into a unity. Try this seriously. Take all your problems, disappointments and temptations and *give them over* to God. Learn to deposit them with Him. Let go of them just as you let go of things when you go to sleep. You do it when you go to bed, why not in the morning at prayer?

By Adjustment to God, we mean trying to relate all your life, all its difficulties and needs to God. It is cultivating a certain mental outlook and point of view that brings you to feel that God is in the midst of all you have and do.

By Expression or Testimony, we mean cultivating the habit of speaking naturally and sincerely during the day of God's help and guidance in your affairs. It is just "saying so." We can and we ought.

These four steps, approach, surrender, adjustment and expression are inevitable steps. That is, we do them always, everywhere, with everything else and God wishes to become known to our experience, not in some queer and extraordinary way, but in a vital way that makes it one and ties it up with all life.

Take a house for instance, we first learn its location, then we approach it. Then we enter its hospitable door and surrender ourselves to its inviting interior. Then we are asked to remain for dinner or to spend the night. We do so and adjust ourselves to its attractive surroundings. Next day, in quite a natural way, we refer to what a pleasant time we had. We Witness. All our world contacts are made in the same way.

An old Scotch woman who was very deaf, was noticed to be very regular at Church. As was the case in the Highlands, she would bring her knitting and ply

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her needles. One day someone asked her why she came, since she could hear little or nothing. She answered, "It's the Lord's hoos and He expects me." "But," said her friend, "how can you get anything out of it, since you cannot hear?" She replied, "A weel, I dinna ken, but I just dae." That was it, "she just did." Jesus said it—"the pure in heart shall see God." She did and we may. For brilliant and vast as this modern world is to which so many have yielded obedience, there is not a particle of abiding peace and joy in it.

If such a person as Christ is alive today in the great life of the universe all about us and you do not know Him nor have anything to do with Him, you are certain sooner or later to meet the impact of some great disaster we know not what. No matter how smoothly your life may be moving now, if you are definitely ignoring Him, you are moving into darkness and loss, not light and gain.

Do not commit the blunder. It is the hushed restraint, the voiceless power, the august Silence of God about which we are mistaken.

The whole universe is the body of God. Life is His vesture. All around us, like a beautiful presence of light and love, He is the supreme and unutterable reality. Surely we should be certain of it. But faith should signify, not so much an assent, but a depth of something that we keenly feel. For only the faith that ignites feeling will move any mountains. "Show me your gods," said an ancient sage, "and I will show you your men." When men find God, they are more than just men—They are men plus God.

JESUS THE PROPHET

His Message for the World Today--VII

By

REV. G. A. STUDDERT-KENNEDY

JESUS was a good Captain. He knew that everything depended on His team, and He chose them carefully. We do not know very much about any of them really. Simon, whom our Lord nicknamed Peter, and Judas Iscariot are the two whose characters are drawn most clearly in the Gospel records.

Peter was a plain man, Judas was a deep one. Apart from Christ, Peter would have gone for pleasure, Judas would have sought for power. They are two strongly contrasted types.

It would have made a lot of difference if Judas had run straight. He might have been the friend and rival of St. Paul. The end, however, would have been the same. The enemies of Jesus would have got Him somehow. There was no driving fate or necessity behind what Judas did.

Was Judas Wholly Evil?

I say that because many people have supposed that Judas was fated to do what he did, that it was part of God's plan. That is a dreadful doctrine. God does not plan treachery and deceit. If He did He would not be God, He would be the devil.

God did not plan the Cross. God planned the Christ. The Crucifixion was the devil's reply to it. God's plan triumphed in the end because out of evil God brought good. He always does sooner or later. But that does not make the good less good or the evil less evil. What Judas did was evil.

Was Judas, then, evil—wholly evil? I wonder. Can there be such a thing as a wholly evil man?

Jesus once said: "Have I not chosen you twelve and one of you is a devil." That was one day when Judas had a bad fit on.

The night before, the people had tried to make Jesus a King, and instead of taking advantage of their enthusiasm, He had sent them away and gone off into the mountains by Himself to pray and to think. Judas wanted Jesus to be King. I think it is plain from the record that all His little band of followers hoped that sooner or later, but Judas most of all. If Jesus were King, Judas would surely be Lord Chancellor. That would have suited him down to the ground.

I guess he dreamed dreams and saw visions, and in all his dreams Jesus was the ladder by which Judas climbed to power. Then just as the dreams looked like coming true, Jesus went and shattered them all and wandered off on one of His mad, solitary expeditions to the hills.

To Judas that was the act of a madman or a fool. What could anyone do with a leader who chucked away his chances like that?

Earthly Glory

We can dimly see now why Jesus did it. I wonder would any of us have understood at the time. Judas was a clever man, but not nearly as clever as Jesus. The devil got him in the same trap that he had tried on Jesus.

Judas, in his dreams, like Jesus, was taken up to the top of an exceeding high mountain and was shown all the kingdoms of the earth and the glory of them. Judas, like Jesus, heard a voice within him saying: "All these will I give thee if thou wilt fall down and worship me."

He saw the sword held out to him as it was held out to Jesus. He fell into the trap. In his dreams he took the sword, and was ready to wade through seas of

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blood to gain his glory. But his Master would not give the word and he was not strong enough to go himself.

The morning after that chance was missed the multitude came round Jesus again, and again He turned them away. Judas watched them go with bitterness eating out his heart. Jesus turned with a smile to the little band of friends.

"Are you going, too?" He said.

It was Peter, good old Peter, who answered Him. "Master, who else is there to go to? You have the Truth about life." It was Peter at his best.

"One Is a Devil"

But Jesus was not looking at Peter, He was staring straight at Judas, and there was a horror in His voice as He said: "Have I not chosen you twelve, and one of you is a devil."

That morning Judas was a devil, and Jesus knew it. But are there not mornings and evenings in the lives of many, if not most, men and women when they are devils—jealous, angry, hating, envious, disappointed devils?

Even at that moment I would not have dared to cast a stone at Judas. Just as I took up the stone I would hear His voice saying, as He did on another occasion: "He that is without sin amongst you let him cast the first stone," and remembering the hours when the devils have laid hold on me I would leave even Judas for Jesus to deal with.

Jesus did deal with him. He went on trying to win him up to the very end. On the very night before He died—before Judas went out to sell Him—He made His last offer of friendship.

This is the meaning of the incident at the Last Supper when Jesus invited Judas to dip his hand into the dish with Him.

An Immortality of Shame

He knew there was treachery in Judas' heart and He wanted Judas to know that He knew. It was as though He had said, "Judas, I know all about it. Are you really going to do it? Is it too late even now? The end has come for Me. I know that. They will get Me. It must needs be that offences should come. But need they come through you? Surely it would be better not to be born than so to betray a friend."

That was Jesus' last bid for the soul of Judas. Did He altogether fail? I wonder. Judas did the deed. He cursed his own name for ever with a kiss, and earned for himself in this world an immortality of shame. But was he wholly bad? What made him commit suicide?

He went mad, you say. I believe he did. But what drove him mad? I have always believed that the eyes of Jesus drove him mad, and through that madness saved his soul. People say it was remorse and not repentance that drove him out to hang himself that night before the storm.

The Other Side

Who are we to make such fine distinctions, denying the mercy and power of Christ? I once sat with a man who in a drunken fit had kicked his wife when she was going to have a child. She was dying and I was saying prayers. When I looked up I saw his eyes. "How could I have done it?" they said. Was it remorse or repentance? God knows.

Judas found death. But what did he find on the other side? I believe he found the eyes of Jesus Christ, and that there was healing in them even for him. That is what Jesus makes me believe about God.

QUESTIONS FOR CLASS DISCUSSION

1. Is everything foreordained by God?
2. Was Judas fated to betray Jesus?
3. Was it a part of God's plan that Jesus should be crucified?
4. Is God responsible for the evil that is in the world today? If not then why does not He, being all powerful, prevent it?
5. Discuss the problem of evil and free-will in class fully.
6. How do you account for Judas?
7. In the light of this story of Judas let each member of the class examine the values in life that he really seeks. Do we seek power, social position, wealth, comfort, security in this life, or do we seek more eternal values? What values should we seek as Christians?

These articles are reprinted by arrangement from THE TORCH, organ of the Industrial Christian Fellowship. THE WITNESS has secured all fourteen articles written by the late G. A. Studdert-Kennedy, eight of which are appearing this Lent. The remaining articles will appear one each month through the winter, beginning with October.

Let's Know

By

BISHOP WILSON

Roman Bibles

TOWARD the end of the fourth century, St. Jerome translated the Holy Scriptures into the Latin language. This version became known as the Vulgate and was the official Bible of western Christendom for the next thousand years. Many copies were made and, of course, they were all done by hand. In the monasteries one of the monks would read from a manuscript while a large circle of other monks sat around with their pens copying down what was read to them. Such methods necessarily led to an increasing number of inaccuracies. When the Reformation broke upon Europe and the Scriptures began to be circulated in printed form in many different languages, the need for a corrected Latin edition became imperative. To be sure, the Council of Trent pronounced the old Vulgate to be "authentic in public readings, discourses, and disputes, and that nobody might dare or presume to reject it on any pretense." In spite of that pronouncement a new version was soon in preparation.

It was Pope Sixtus V who issued the new Vulgate in 1590, a large part of the correcting having been done with his own hand. He pronounced it "true, lawful, authentic, and not to be questioned in disputations, either public or private." Then Sixtus died and it was found that the Sixtine Bible was so full of mistakes that it was clearly impossible to leave it in circulation. A couple of years later Pope Clement VIII called in all the Sixtine Bibles and proceeded to correct the work of his predecessor. It was a bit embarrassing for Sixtus had ordered that "no smallest part be changed, added to, or taken away." It was the well-known Cardinal Bellarmine who solved the problem

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with the suggestion that the old copies should be quietly suppressed and new ones issued as though Sixtus had ordered it. The irony of it is that Bellarmine's little fraud was adopted but he himself was later denied canonization on account of it.

In 1568 a Roman Catholic College was founded at Douai, in France, to train missionaries for the special purpose of bringing England back to papal obedience. Of course, they had to have an English Bible of their own. Their new Testament came out in 1582 and the Old Testament in 1610. This was the original Douay Bible and that title still applies to the Roman Catholic versions used in the English-speaking world today; tho, as a matter of fact, the Bibles in most common use in England and Ireland are revisions of the Douay version put out by Bishop Challoner in the middle of the eighteenth century; and the ones used in the United States are of a still later revision prepared by Archbishop Kenrick about 1859.

This was rather interesting to know one time when, in a discussion over differences between the Douay and the Authorized Versions, I was challenged with the question: "What right had you to change the Bible anyhow and create these differences?" The answer was that the Authorized Version was printed in 1611 and the American Douay Version in 1859—so that any changes necessarily came from the other direction.

Since 1907 the Benedictines have been at work on still another Latin Version and now it appears that the English Roman Catholics are preparing a Westminster Version to supplant the Douay. For the sake of scholarship it is a very good thing that papal prohibitions are not taken too seriously even when they pertain to the Scriptural background of faith and morals.

ASSURANCE IS EXPERIENCE

By

BISHOP JOHNSON

IF a man of scholarly training and instincts was forced to live in a community of ignorant boors he would discover three things. First, that he was an object of contempt and ridicule to his neighbors. Second, that he was regarded as inferior to the athlete and the financier, and third, that he had very little joy in his surroundings.

The very same thing was true of the Master in His time and place. He had a nature which was filled with the love of God and of His fellowmen and He was surrounded by those who flouted such spiritual conceptions as futile and dangerous.

If one were to judge America by the press and novels of the day one would be compelled to acknowledge that Christ would be looked upon as a dangerous enthusiast. It is not easy to keep our spiritual ideals in an age that holds religion in contempt, exalts sex relationship as the essential form of self expression and features crime as the most readable subject for our contemplation.

The problem of the Church today, in its appeal to thinking people, is not that of getting them to admire Jesus, but rather to get them to do anything as a result of their attitude. Men are willing to give a purely intellectual assent to those things which irritate them when pressed as a reason for affecting their conduct. It is one thing to give an intellectual or artistic interpretation to God's goodness and quite another thing to submit to discipline in order to attain that end. The individual today is averse to any other governance than that of his own sweet will. And yet if men are to live in social relations either here or hereafter there is a field in which each individual must defer the personal expression of his life to the good of the whole. Men fail to discriminate between the law which dominates from without and the graciousness which animates from within in a desire to conform to a common fellowship.

The value of such submission to the good of the whole is to create certain values in human relationships without which life tends to inevitable boredom.

Any age can be judged by its literature, and an age which specializes in the miseries and crimes of the day, without any other ideals than to question the goodness of God and the hopes of the sinner, is a dreary thing which is the drab expression of people too dull to be interesting.

If any age ought to be happy and joyous it is ours, but we mortals are such fools that we dissipate our better energies, not in detecting the odor of roses but rather in revelling in the smells of garbage heaps. We insist on living our own lives, regardless of obligations to God and man and then wonder why friendship is a lost art, and why art is a lost passion.

Loneliness, discontent, irritability and boredom disrupt family ties, produce unhealthy literature and result in medical anaesthetics. A young man or woman today who declines to accept the current ideas of what constitutes joy is looked upon in much the same way as a scholar would be regarded by a nation of morons. The youthful seeker after righteousness will find it as true now as it was in the days of the Master that they must enter into their kingdom through much tribulation. A theory of life that is captivating at sixteen may be tiresome at forty and intolerable to everybody at sixty. Men pyramid their credits until they are submerged with trespasses and face bankruptcy and liquidation long before the business of life is over.

In such an atmosphere, in which moral obtuseness

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is joined to highly intellectual pursuits, we find that spiritual failure is exalted by human egotism into an attitude of superiority toward those things for which Christ lived. Are they really superior to Him or is His life something beyond their spiritual understanding? When I compare the power of Christ in the lives of good men with the effect of these modern philosophies upon human conduct I could gladly return to the faith of those primitive Christians who believed in miracles and worked wonders. These modern interpreters believe in nothing and achieve the vacuum that was to be expected.

The religious situation in America is much like the political situation in Russia. In the latter case they have been able to prosecute their academic theories because they have been able to loot the imperial treasury of its ill-gotten millions, valuable although tainted. So the schools of thought who have captivated the American public are led by leaders who, having accumulated nothing in their radical efforts, use the spiritual assets of the past regimes which they despise in order to propagate the theories which they fondly hope will produce more satisfactory dividends.

One wonders in each case how much the theories that they propound will succeed in replacing the assets which they have employed in propounding them. And one wonders further whether the evils of the past against which they rage are being replaced by more creditable treasures which at present seem to lie just in the offing. Religious theories like political ones require time as well as assurance before they are justified. One may be pardoned if he expresses the view that neither in Soviet Russia nor in Behaviorist America are there any of the signs which seem to anticipate an ushering in of the millenium. Selfishness, greed and intolerance seem to be invoked in even greater degree than were they manifested in the period that they have discredited.

One wonders if the solution of the evils in Church and state would not be remedied more effectively if some recognition were given to the labors of our ancestors and less assurance felt for the theories of our modern reformers, who really haven't lived long enough to know as much as they claim, and whose theories have not yet encountered the assaults of time.

QUESTIONS AND ANSWERS
BY CLEMENT ROGERS

WHY did God wait so long before coming to redeem man?

God always, as far as we can see, works by general laws, and general laws work slowly. There had to be a long preparation or evolution before men were ready for God to show Himself on earth. Things were moving on from the beginning, and we see the later stages of man's advance shown in the Old Testament. It seems long and slow to us, but I expect that is because we are reading our ideas of time into God's action. I expect, too, that at the back of our minds is the idea that men who lived before Christ came cannot be saved, and that strikes us as unfair. But we have no reason to assume that they cannot.

Is there anything that God cannot do?

Yes, lots of things. He cannot do anything that involves a contradiction in itself. He cannot make a thing be and not be at the same time. He cannot make two and two equal five. He cannot put two hills together side by side without putting a valley between them. He cannot make a weight so heavy that He cannot lift it Himself. He cannot give a man freedom without power to choose the wrong. But these are only verbal quibbles. He cannot do what is wrong. He cannot do anything contrary to His own nature. But this does not alter the fact that He is almighty—that is, Lord over Himself and all that He has made.

But hasn't His plan failed? After all these years is the world any better for it?

Yes, I think it is a great deal better. I think the world has progressed. You have only to read the literature of 1900 years ago to realise that. Still, the progress has been slow with lots of setbacks. But you must remember that it has been a new set of people every generation—every thirty years or so—and the new generation is not always very willing to learn from the one before. Indeed, each set of young people have to learn their lessons all over again for themselves as a rule. People forget this when they talk about the slow progress of the world. They talk as if it were the same set of people all the time.

Our world is only one among millions. Isn't it presumption to think that we are so important in God's sight?

The thought of the immensity of space does make us feel very insignificant at first, and perhaps it is right that it should. But if we begin to think of the infinitely little as shown by the microscope, we shall seem to swell out into vastness ourselves. The truth is that size has very little to do with it. Spiritual things have no size. A thought or feeling has no size. Our soul or personality has no size. Its value in God's sight is due to quite other things.

But if after two thousand years Christianity has failed, isn't it time we tried something else?

Because a thing has never been tried is no reason in itself for trying it. The mere fact that a thing has failed to do all you hoped from it is no reason for trying something else unless you have some reason to think that the new thing will do better. People have all along been trying lots of other things. Most of the alternatives proposed are as old as, or older than, Christianity itself, and have been tried with very little success. I should have called them dismal failures.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE Faith and Witness of the Church in this generation is to occupy the minds of the bishops of the Anglican communion for a month or so this summer, when they meet, commencing early in July at the Lambeth Conference. Reports have it that about eighty American Bishops are to attend. The Conference opens with a quiet day at Fulham on July fourth, a very appropriate day for quiet and meditation in England. The following day there is to be a reception at Canterbury Cathedral, with the inaugural service the following day at St. Paul's. The conference proper begins on Monday, July 7th and continues through August 9th, with the closing service on Sunday, August 10th.

There are six headings in the Agenda, as follows:

1. The Christian Doctrine of God. (a) In relation to modern thought, (b) In relation to non-Christian religions and ideals, (c) As determining the character of Christian worship, (d) To be realized throughout the Church by teaching and study.

II. The Life and Witness of the Christian Community, individual and corporate in the fulfilment of the Divine purpose,—with special reference to questions of: (a) Marriage, (b) Sex, (c) Race, (d) Education and Governments, (e) Peace and War.

III. The Unity of the Church. (a) Reports of results of the Lambeth Appeal, 1920 World Conference on Faith and Order, (b) Schemes and proposals of Union, (c) Relation of the Anglican Communion with particular churches.

IV. The Anglican Communion. (a) Its ideal and future, (b) Its organization and authority, (1) Central, (2) National and Provincial, (3) Missionary Dioceses, under the jurisdiction of the Archbishop of Canterbury. (Question of Church Order with regard to Forms of Worship and Rules of Marriage.)

V. The Ministry. (a) Supply of men for Holy Orders, and the Church's duty to provide for it, (b) The training of clergy before and after Ordination, (c) Supplementary Ministries, (1) Deaconesses, (2) Voluntary clergy.

Reports: Women, Resolution 54, Lambeth Conference 1920. Healing, Resolution 63, Lambeth Conference, 1920. Communities, Resolution 57, Lambeth Conference, 1908.

VI. Youth and its Vocation.

A month will not be too long for the conference to cover this ground. Those who are familiar with the Copec reports will recognize that the same general train of thought is followed. It is still several months before the bishops assemble, but already some have arrived in London; and gaiters are becoming more familiar than usual even in Westminster.



BISHOP CASADY
To Speak at Church Congress

* * *

Two records were broken at the election of the Presiding Bishop; the election was on the seventh ballot, which is considerably fewer than have been required to elect on previous occasions. Also there were more candidates, practically everyone, sometime or other during the session, receiving a vote or two. On the first ballot Bishop Burleson was the leader with 21 votes, closely followed by Bishop Perry with 19. Bishop Gailor, 12; Bishop Stires, 7; Bishop Freeman, 6; Bishop Reese of Georgia and Bishop Cook of Delaware, 4 each; Bishop Parsons, 3; Bishops Rogers, Tucker and Johnson of Colorado, 2 each; Bishops Casady, Moore, Bratton, Matthews, Stevens and Longley, one apiece. On the second ballot Bishop Burleson had 25 and Bishop Perry 19, while on the third Bishop Burleson had 33 and Bishop Perry 26. On the fourth ballot Bishop Perry went ahead, receiving 33 votes to 31 for Bishop Burleson. On the fifth it was 42 for Perry and 25 for Burleson; the sixth, 49 to 18, and on the seventh 69 to 8, with 68 votes necessary to elect. Meanwhile various other bishops had entered the arena, one vote being cast at one time or another for Bishops Abbott, Oldham, Dallas, Capers, Page, Wise, Wilson, Darst and Helfenstein.

Bishop Perry immediately appointed Bishop Burleson as his assessor, and the House elected Bishop Reese of Georgia as vice-chairman of the House, a vacancy also caused by the death of Bishop Anderson. A resolution was passed, introduced by Bishop Manning, protesting against religious persecutions in Russia, and also one, introduced by Bishop Darlington of Harrisburg, urging the government to continue the efforts for a limitation of naval armaments and the furtherance of world peace. After which Bishop Perry caught a train for New York in order to meet the following day with his subordinates and co-workers at the Church Missions House.

* * *

The Church of the Good Shepherd, illustrated on the front cover of this issue, is located in Philadelphia, Pa., in the Germantown district. It is one of 123 Episcopal Churches in Philadelphia. This church was designed by Carl Ziegler, the noted Philadelphia architect, and has had much favorable comment as to its architectural qualities. The treatment is pure colonial, with all the beautiful simplicity associated with this period in architecture. The symmetry of the exterior of the edifice, with its lofty spire and colonial columns, in a landscaped setting, is praiseworthy indeed, but it is not until one enters the portals that a full appreciation may be had of the painstaking care to make this church an outstanding one among Episcopal Churches throughout the land. The seating and chancel furniture were executed in the Topton plant of the DeLong Furniture Company, a concern that has for years specialized in ecclesiastical furniture. Even to the unpracticed eye, it is obvious that the furnishings were wrought by master craftsmen, that there has been faultless precision in the execution of even the simplest design, that there has been a most complete understanding of the ideals set forth in the plans of the architect, as well as the adherence to authoritative denominational limitations.

* * *

The two parishes in Lancaster,

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Pennsylvania, St. James' and St. John's, have united for mid-week services during Lent. The Lenten preachers are the Rt. Rev. Frank W. Sterrett, bishop of Bethlehem; the Rev. Edwin J. van Etten, rector of Calvary Church, Pittsburgh, Pa.; the Rev. Joseph Fort Newton, rector of St. Paul's Memorial Church, Philadelphia, Pa.; the Rev. Charles Townsend, Jr., rector of the Church of the Good Shepherd, Rosemont, Pa.; the Rev. Frederick A. MacMillen, Reading, Pa.; the Rev. Z. B. T. Phillips, rector of Epiphany Church, Washington, D. C.; the Very Rev. Milo H. Gates, dean of the Cathedral of St. John the Divine, New York City; and the Very Rev. Hughell E. W. Fosbroke, dean of the General Theological Seminary, New York City.

* * *

Partial justification of the anti-Church attitude of Soviet Russia and a plea for a "hands off" policy toward anti-religious activities in that country formed the substance of a sermon by the Rt. Rev. Cameron J. Davis, bishop coadjutor of Western New York, at a service of penance and prayer for those persecuted in Russia. The service was held in St. Paul's Cathedral, Buffalo.

"This service is not intended to voice a protest against the anti-religious campaign of the Russian government, still less to voice antagonism to the Soviet experiment," said Bishop Davis in the opening of his sermon. "The Czarist regime consciously or unconsciously blocked the enlightment and material progress of the Russian people, and organized Christianity in Russia too often took the color of the leaf it fed on. It is not strange if the Soviet government should confuse religion with the Church and should feel it still to be on the side of reaction 'an opiate for the people.'

"Nor do we meet to voice a protest against a form of government which is utterly foreign to our own and which our own judgment may pronounce untrue and impossible. This service must not be used as a political argument. For it is a fact that the Russian people have today as much freedom as they ever had, and in addition have access to culture, education, and progress greater than they have ever had."

Bishop Davis said that organized religion in the United States might well ask God's mercy for indifference to agnosticism and he bid the people to prayer of penitence, sympathy, and hope that God's cause may be advanced and that His Kingdom may come.

* * *

There is a little mission out at Williston Park, Long Island, in charge of an enterprising lay reader who called me up the other day to ask where he could *buy* a small organ and a few pews. The emphasis, notice, is on the word *buy*. If any of you have anything of the sort for sale kindly let me know.

* * *

Miss Grace Lindley, head of the Woman's Auxiliary, has been visiting parishes on the Pacific Coast. She was recently in the diocese of Olympia, addressing meetings in Tacoma and Seattle.

* * *

The Rev. Charles T. Bridgeman, chaplain at Jerusalem, has been addressing Church groups in the south. He spoke before a large interparochial group at St. John's, Savannah, on March 26th.

* * *

At St. Luke's, Evanston, they are having a "Lent of Reality," with a series of addresses on "Really Thinking about God" by the rector, the Rev. George Craig Stewart. On Easter Day there are to be five celebrations, with the 9:45 and the 11 o'clock services being exactly alike as to music and sermon in order to accommodate all of the 1900 communicants of the parish, to whom tickets of admission are being distributed.

* * *

During the past year the unusually large number of 102 were confirmed at Grace Church, Everett, Massachusetts. Another large class is to be confirmed on May 16 by Bishop Babcock.

* * *

The American Guild of Health has

A REQUEST

MANY of you reading THE WITNESS during Lent are receiving your copies from a Bundle which will be discontinued after the Easter number. We hope that this does not mean that you are to drop out of our lives on that day. Will you not ask the rector if the Bundle is to be continued after Easter? In case it is not we hope that you will subscribe to the paper so that we may mail it to your home each week. If there is a parish representative taking subscriptions please subscribe through him. If not, won't you kindly send us your name and address with a check or money order for two dollars, so that we may mail the paper to your home each week for a year. Address, please, the Chicago office, 6140 Cottage Grove Avenue. We promise you six further articles by the Rev. G. A. Studdert-Kennedy, reports from the Lambeth Conference which meets this summer, written by Bishop Johnson and Bishop Wilson, in addition to contributed articles by Maude Royden, Rev. C. F. Andrews, Dean Inge, John Rathbone Oliver and others.

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opened Elmwood Inn, Green Springs, Ohio, which is to be used for the large private work of the guild and for the summer classes, according to an announcement by the Rev. Franklyn Cole Sherman, president. The work of the organization is steadily increasing. Besides the private work, life-adjustment classes are held regularly in Cleveland and other cities, missions are conducted throughout the country and lectures on various phases of the work are being delivered before Church groups.

* * *

A bishop's chair, memorial to Bishop Elliott, first bishop of Georgia, has been presented to St. John's, Savannah, by the altar guild. Former parishioners are to give four sedilia seats to match the bishop's chair.

* * *

Trinity Church and St. Peter's, Geneva, N. Y., united for a preaching mission conducted by Bishop Leonard, Methodist.

* * *

The Rev. Canon Shatford, Montreal, was the preacher last week at the noon day services at Trinity Church, New York. The preacher the previous Sunday morning was Bishop Deane of Aberdeen. Bishop Manning will confirm a class at Trinity on the afternoon of Easter Even.

* * *

Bishop Rowe, for thirty-five years the Bishop of Alaska, was the preacher last Sunday at Trinity Church, Boston, in the morning and at the Cathedral in the afternoon. On the few days following he and the Rev. Paul Mather, native priest, addressed church groups in and around Boston.

* * *

Dr. Lewis B. Franklin was the noon day preacher at Indianapolis the week commencing March 16th.

* * *

Lenten Institutes are being held by the Young People's Fellowship of Buffalo. Speakers have been the Rev. Wyatt Brown, dean of St. Paul's, Rev. Alfred Preddis, superintendent of city missions and Bishop Rowe.

* * *

The place of the church in the field of social service was the subject of a lecture delivered recently by the Rev. Norman Nash, professor at Cambridge, at St. Stephen's, Providence.

* * *

A convention of the junior Brotherhood of St. Andrew is to be held

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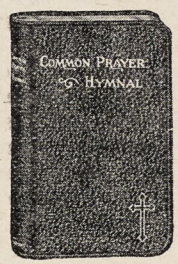

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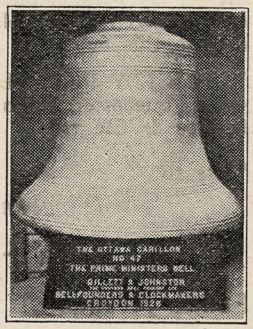

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in Jackson, Michigan, April 25-27. Among those on the program are Leon Palmer, executive secretary, Bishop Page, and Mr. I. C. Johnson, boy's worker for the diocese of Michigan.

* * *

The diocese of Michigan has a course of training for lay readers, classes being held regularly at St. Paul's Cathedral under the direction of Archdeacon Hagger.

* * *

St. Elizabeth's Philadelphia, a down-town parish, has been affiliated with St. James' Church and is now under the jurisdiction of that parish. The parish was started by Bishop Webb of Milwaukee about forty years ago. It is located in a foreign neighborhood and it is hoped that under the direction of Dr. Mockridge a valuable work among Italians may be done there.

* * *

Bishop Ward of Erie recently conducted a quiet day for social service workers of Philadelphia. They met at St. James'.

* * *

A special convention for the purpose of electing a bishop will be held for the diocese of Louisiana, May 14th. It is to be held at St. James', Alexandria.

* * *

The second dormitory for Western Theological Seminary, costing $150,000, is now under construction.

* * *

Various bishops have been helping out in the diocese of Chicago during the illness of Bishop Griswold. Bishop Wilson, Bishop Lloyd of New York, Bishop Shayler of Nebraska, Bishop Fawcett of Quincy all have filled recent appointments. Meanwhile Bishop Griswold improves steadily.

* * *

A score or more members of the Church League for Industrial Democracy met in New York recently and listened to an address by Mr. William Ross, the leader in Marion, N. C. He had fine things to say about the support that had come to the workers from Church people throughout the country.

* * *

Miss Elizabeth Matthews is giving a series of weekly address in Honolulu as a part of the Lenten program of St. Andrew's Cathedral. Miss Matthews is a sister of Sister Mary Olivia, principal of St. Andrews' Priory, which is in the cathedral grounds.

* * *

The Young People's Council of The Cathedral Church of St. Paul, Boston, will hold their eighth annual religious conference on April 9, 10 and 11. The main topic is: "Why the Episcopal Church." There will be four discussion classes on subtopics: (1) Finding God Through Worship; (2) The Best Standards of Living; (3) Finding Help in the Bible; (4) Why Church Unity. Rev. Elmore McKee, chaplain of Yale Unversity, will be the main speaker Wednesday evening; Rev. Victor Haughton, Exeter, N. H., Thursday, and Rev. Harry Hall, Friday.

* * *

The preacher at the Church of the Heavenly Rest, New York, March 31 to April 4 was Professor Moffatt of Union Seminary; April 7 to 11, Rev.

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Bernard Iddings Bell, St. Stephen's College. Dr. Bell is the noon day preacher the same days at St. Thomas's, New York.

* * *

The Rev. Cranston Brenton of the staff at the Cathedral of St. John the Divine, New York, is the preacher at the united Lenten Service, Bridgeport, Connecticut, April 10th.

* * *

The Rev. Charles K. Gilbert of New York is taking the Sunday morning service at Emmanuel, Baltimore, Maryland, during Lent, then rushing back to New York to fill appointments there.

* * *

Bishop Tyler of North Dakota is filling appointments in the diocese of New York. He confirmed a class of 76 at St. Ann's last Sunday.

* * *

Special preachers Sunday mornings in Lent at St. Mark's, Milwaukee: Bishop Ivins, Bishop Wilson, Dean Peter Lutkin, Archdeacon Dawson and Revs. H. W. Price, W. K. Morley, Jr., W. E. Hoffenbacher.

* * *

Captain B. F. Mountford of the Church Army celebrates a quarter of a century as an evangelist in the Army on April 14, not including the two years he served as a cadet. Most of this month he is in the South, with this week at New Orleans where he is giving four addresses each day.

* * *

Bishop Freeman has announced a conditional gift of $250,000 for the trancepts of Washington Cathedral; conditional in that the remaining $850,000 must be raised. He also announces that $200,000 of this amount has been pledged.

* * *

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Bishop's journal, "the Methodist chimes played in commemoration of the tenth anniversary of Prohibition. They began with that good old hymn, 'Revive us again'."

* * *

Western Theological Seminary is said to be the first seminary to have a woman on its board of directors. Mrs. Robert B. Gregory of Chicago is the lady.

* * *

American Indian affairs are to occupy two sessions of the National Conference of Social Work in Boston, in June.

* * *

At the Appalachian School for mountain children, Penland, N. C., the new dormitory provided by the United Thank Offering, is occupied though not quite finished. The formal opening is planned for the latter part of May.

Through the home industries now carried on in the surrounding community by Miss Lucy Morgan, sixty women are weaving on looms in their houses, adding a little to their income and a great deal to their self-respect and interest in life. The awakening of their characters and the new cheeriness in their little homes after they have been taught to weave are quite striking.

* * *

Ninety per cent of a clergyman's problems are in the field of mental hygiene, says a clergyman who has studied the matter. Problems of behavior, of juvenile delinquency, of family relations, are his to deal with, and his greatest modern rival is the work of mental hygiene which could and should rather be his greatest ally and his most helpful instrument in pastoral work.

The first international conference on mental hygiene meets in Washington, D. C., on May 5th to 10th. Among the subjects on which ideas and experience are to be gathered from about thirty countries are the care of mental patients outside institutions, use of community facilities for prevention and care, psychiatry, mental hygiene in industry, in vocational guidance, marital relationships, problems of adolescence, pre-school problems, teacher training.

No papers are to be read. They are to be, or by this time have been, written, translated into English, French and German, and circulated in advance, conference time being used almost wholly for discussion.

* * *

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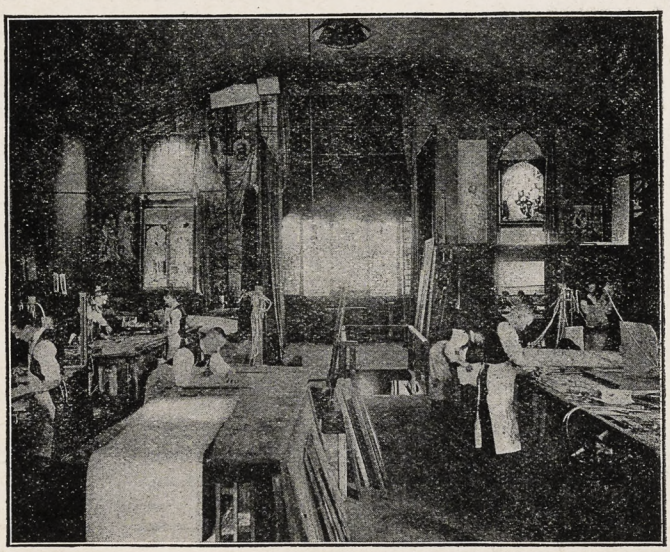

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ple, delegates from Young People's Fellowships, Societies, etc., are expected in Washington on May 9, 10 and 11, for a provincial conference, representing dioceses in Pennsylvania, Maryland, Virginia, Delaware and West Virginia. The Episcopal Young People's Society of the Diocese of Washington is in charge.

* * *

The Rev. R. J. Arney, rector of St. James', Kent, Washington, and for several years president of the standing committee of the diocese of Olympia, celebrated the 25th anniversary of his rectorship last month. When he took charge there were 28 communicants; now there are 250 in a town with a population of but 2500.

* * *

Bishop McDowell of Alabama had no intention of going to the Lambeth Conference. After all steamboat passage is rather high. But now he is going. At a meeting of the clericus of the Birmingham district the other day he was handed a purse containing $2100, with the comment that "there is more to come."

Dr. Clingman, rector of the Church of the Advent, Birmingham, in presenting the purse, spoke in happy vein, stating that in view of a recent call to the Episcopal office, as chairman of the standing committee of the diocese he was especially happy in making it possible for the Bishop to vacate the diocese, so that he himself might have the opportunity of experimenting with the reins of diocesan government. Bishop McDowell's reply was that he gladly afforded him that opportunity, feeling assured that if Dr. Clingman ever experienced the delight of being the ecclesiastical authority of the Diocese of Alabama he would never accept a call to any other.

* * *

Several Churchmen of prominence are on the program of the national conference of social work, to be held in Boston in June. The chairman is Dr. Mariam Van Waters, referee of the Los Angeles County juvenile court, who is a devoted churchwoman. Mr. George W. Wickersham, New York vestryman, is to speak, as is also our friend, Dr. John Rathbone Oliver.

* * *

The Church Congress meets this month at Charleston, South Carolina, April 29-May 2. The subject the opening evening is "Ought the Church to revise her position on marriage and re-marriage?" with Dr. John Rathbone Oliver, Bishop Casady and the Rev. Elwood Worcester for speakers. Bishop Booth is to celebrate at the corporate communion the following morning, after which Bishop Irving P. Johnson and the Rev. Harry P.

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Nichols will lead in a discussion of "Why do we value the Holy Communion?" The subject the evening of the second day is "What authority ought we to accept in religion and morals?" with the Rev. Bernard Iddings Bell and the Rev. Beverley D. Tucker as leaders. The lively subject of "Episcopal Ordination as an obstacle to church unity" is the topic for a round-table discussion, with the Rev. Samuel S. Marquis and the Rev. William A. McClenthen leading off. In the evening Professor Bowyer Stewart and Professor C. B. Wilmer talk on "Can we still believe in providence?" On the final day the subject for the morning is "Should the Church be organized for social work?" with Dr. William S. Keller and the Rev. Donald Aldrich as speakers. In the afternoon Dean Scarlett and Admiral Belknap are to speak on "Christian universalism vs. the nationalistic state."

* * *

Bishop Lloyd confirmed a large class on March 30th at St. James Church, New York, the Rev. Frank W. Crowder, rector.

* * *

Here is a story to add to your collection on Fathers and Sons, told by a Presbyterian clergyman. With a friend he was driving to an appointment at a time when a football game was soon to begin. The friend picked up two students who desired a "lift." Soon after the students alighted Dr. Lingle noticed an object which evidently one of the students had left in the car. It was a pocket flask.

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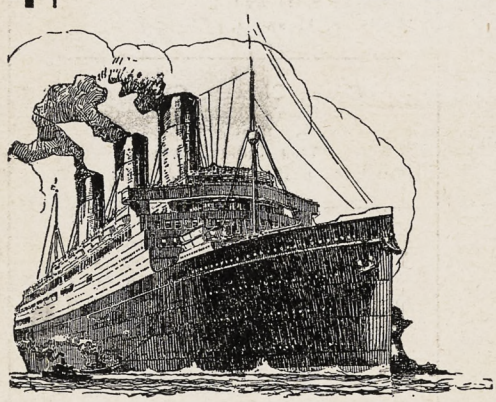

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The WITNESS

CHICAGO, ILL., APRIL 17, 1930



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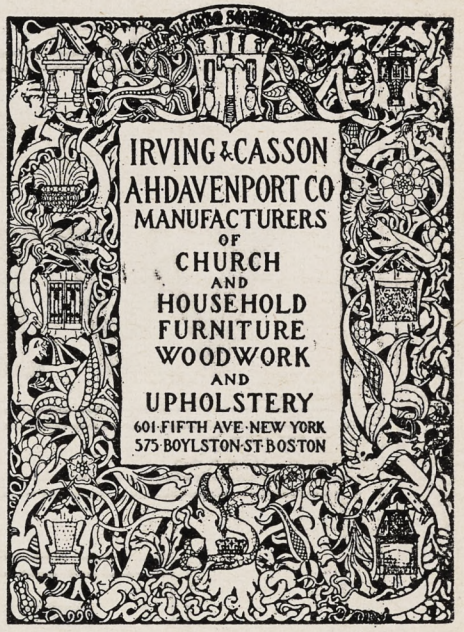


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THE WAY OF LIFE

By

BISHOP JOHNSON

GOD'S tender love for mankind caused Christ to take our flesh in order that mankind, sharing His humility and patience, might participate with Him in the joys of resurrection. So many people seem to think that the future life is a sort of reward which God gives to those who have succeeded in leading decent lives on earth and so are entitled to still more respectable lives in Heaven. They seem to miss the whole flight of steps by which we are invited to renew those ties of fellowship and sonship which have their origin in love, their development in humility and patience and their consummation in the risen life. One need not be surprised at the contempt which the Christian life arouses in the natural man, if its chief asset is a superiority complex based on an exaggerated sense of our own rectitude. Quite contrary is the fact. The first impression that Christ made upon St. Peter was that of his unworthiness. "Depart from me for I am a sinful man, O Lord."

It is a sense of poverty that causes men to envy the rich and seek to join their ranks. It is sense of ignorance that induces men to seek an education. It is a sense of unworthiness that prompts men to seek the Kingdom of God and His righteousness. The self satisfied are not hungry and the bread that Christ gives is not the food that they seek.

In a very real sense Christ is not acceptable to polite society, so called. He was not received graciously then, but rather as an object of curiosity. One wonders the effect that He would have in a group of those who are worldly minded if he were to advise them to sell what they have and give to the poor. Even though they were nominally Christians they would scarcely welcome such a guest.

The truth of the matter is that man is such a little creature that he is incapable of more than one absorbing passion. It is very hard to put Christ in as a second choice. He never was willing to occupy such a subordinate position. He chose rather to be the beloved of the humble and the meek than to be patronized by the ambitious and the proud.

It is only as we put the King first that we can make the sacrifices loyalty demands. And the King is so unwilling to use the pomp of circumstances as the means of securing courtiers. Knowing as He does what is in man, He realizes that those who follow for the loaves and fishes would make poor companions for eternity. In the end they would disrupt the peace of the realm, sacrificing the general welfare for individual ends.

After all life opens up its values to those who seek them. If ostentation, social competition and self indulgence are the highest good to anyone, then he receives his reward, but it is not that of fellowship and worship. If on the other hand spiritual values appeal to you as the highest good, then the path thereto is open to you. It must be founded upon the love of God

Easter

By

G. A. STUDDERT-KENNEDY

WHEN Jesus rose on Easter Day,
I wonder could He see
The Golden dawn on Golgotha,
His empty Calvary?
I wonder, were there daffodils
That stood all around His feet,
And shouted their good morning out,
And did the air smell sweet?
And was the garden spotless green
As He passed shining by,
As tho' God's love had washed the world
And laid it out to dry?
And was Good Friday like a dream,
Its story far away,
With blessing for its bitterness
Like tears shed yesterday?
O Lord, if that is how it is
And how it is to be,
Then when Thy Kingdom comes, O Christ,
In love remember me.

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who is the centre of that solar system in which the love of man is possible. It must proceed in a sense of your humble place in the scheme of things. It must be accompanied by great patience with God, with men and with yourself, and then, and then only, are you fitted to take your place in the fellowship of those who love one another because all love God. But there is no place for superiority in this scheme. A Christian is not one who is content merely to avoid breaking the law; he is one whose life is animated by the positive force of love which makes him adore Him who is the author of all his blessings and endure any one or anything which it is the Father's will to surround him with. It is the way that leadeth to eternal life. There are other ways but they lead to other things.

After all it is not the scenery or the pavement, or even the companions, which is the first importance in this quest. It is rather the end of the trail which is important. The great adventurers of life have been content to follow trails that were hard, over obstacles that were seemingly unsurmountable, with companions who were difficult, intent only upon the goal which they sought.

When we find the way of life to be rough and unpleasant, we ought to remember that the Master told us that the journey would not necessarily be comfortable but through great tribulation.

Our solace is that we have such confidence in our leader that we accept the cross in order to enjoy the fellowship. Keep this in mind. The Christian life is largely the practice of human relations in order to create an abiding fellowship.

If a man die why should he live again unless it is that the ties of friendship should be renewed and the relations with God and man should be continued.

Eternal life would be an eternal bore if God were not there and love were dead, for love is the fulfilling of the law and governs us.

THE CHALLENGE OF EASTER

By

REV. G. A. STUDDERT-KENNEDY

IF CHRIST be not risen your faith is vain; ye are yet in your sins. That is a tremendous assertion. What does it mean? Is it true? It is the utterance of a Christian who finds himself standing defiant in the last ditch face to face with the final doubt. In that last ditch every man, be he Christian or not, must sooner or later stand, unless he is content to drift on the surface of life, and evade the challenge to heart and mind which the mystery of men and things shouts out aloud to all who are really alive. I know that last ditch well. I have stood in it many a time, and I know that before I die I shall stand there again—and again. Supposing Christ did not rise. Suppose He is dead. Then, of course, all His dreams die with Him. He was only a dreamer, another poor deluded human fool tricked into believing splendid lies. The light of His Life—the light that shone from another and a better world was only a mirage that lured Him to His death. He was like a traveller in the desert who is certain that he sees water ahead, and staggers on until he falls, still believing that had his strength held out he might have quenched his blistering thirst—whereas, in truth, he would never have come to anything but the cruel sun—the silent sand—and the desert's heartless mockery of man.

If Christ be not risen, then He was deceived, deluded, fooled. His last cry: "Father, into Thy hands I commend My spirit," went shivering on and on until it died away into the silence of the dead and loveless stars. There was no voice that answered—not any heart of the world to heed. And if it was so with Him, then it must be so with every man and every woman that has or ever will look upon the sun. If death got Him, then assuredly death gets us all. If the enormous vital forces that made up that unique personality were disintegrated by death and drifted back into the meaningless flux and flow of things, then there is nothing permanent about personality at all. If that great burning light was put out by a flick of the finger of death, then what can become of the little candle that sputters to spasmodic life in souls like you and me? Surely, then, our faith is vain; we are yet in our sins—and the wages of sin is death.

As usual, the question of Christ brings us face to face with the question of life. "What think ye of Christ?" is but another way of asking, "What think ye of life and death?" It may be that life itself is eternal, but that the forms of life are purely temporary. We know that nothing is really destroyed. What we call destroying things merely means changing the forms in which they exist. There is perpetual cyclic flux of forms in the material world—ashes to ashes and dust to dust. Does that apply to living things? I stood one morning in the glory of early June and watched a lark go up and up until he passed out of sight, and only the faint sweet echo of his song remained to tell me that he was throned and triumphing at last. Presently he came down again, and I thought on his life. He was so much alive, quivering, bursting, throbbing with life. But the day will come when he will take his last flight. He will return to earth for the last time. In some quiet corner of the wood, maybe, he will lie down and die,

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and there will not be even a trace of his little body that any man could see. Other larks will sing their songs on other days, in other Junes, but that lark and that song will be for ever still. Life will go on and on, but that particular form of life will perish. Is that how it is with men and women? Do they also perish? Are they merely temporary forms of the eternal life? Behold, I put before you Life or Death. That is the choice with which the Christian is faced when he takes his stand in the last ditch, and faces the final doubt. And in the ultimate issue it seems to me that it is a choice. There is not, and there can never be, any immediate certainty about it. Not even Christ can give us immediate certainty.

The historical evidence for His resurrection is good, as good, perhaps, as it could be for such an event, but it is not conclusive. It is not such evidence as could eliminate the possibility of doubt, honest doubt. Many noble and honest minds have had doubts about it. It comes back in the end to a challenge and a choice—and the challenge is the challenge of Christ Himself. Do you—can you believe that Christ Himself was deluded and mistaken? Do you—can you believe that He was deceived and, therefore, deceiving?

As to His sincerity there can be no doubt in the mind of any decent and reasonable person. But sincerity, alas! is no guarantee of truth. The wildest, maddest notions have been, by honest men, sincerely held and preached. Jesus of Nazareth was undoubtedly sincere, but was He deceived?

That question, argument, and the careful balancing of evidence can never finally decide. It is a challenge such as came to Matthew the publican when he looked up one morning from his figures and accounts, and found himself faced with two great pools of liquid fire —the eyes of Jesus Christ—and heard a voice saying "Follow Me!" Had he waited to be certain he would never have followed, and would never have been certain. But he arose and went after Him, and so came to know. So it must be with all of us. Immediate certainty about eternal life we cannot have in this world. We must make a venture, and follow Him, and following Him means living as though we were immortal and had eternity for our inheritance. Not grasping greedily the good things of this life, not clutching at every joy as a hungry beggar clutches food, because we feel that it is now or never; not rampant to have a good time now because it is the only time we shall ever have. How much of the vulgarity and ugliness of common life springs from that conscious or unconscious fear that this short span is all we have, and after that the dark! To follow Him is to live as He lived, taking with joyful gratitude the good things of this life as gifts of God, using them with reverence and restraint because they are His gifts, and valuing them as we value gifts more for the sake of the Giver than for the gift itself. So living and so following we shall come to know at last that He is not dead but alive for evermore, holding the keys of death in His two wounded hands. Certainty comes and only comes as He for ever dwells in us and we in Him.

Silence

By

JOHN RATHBONE OLIVER

HOLY WEEK is a period of many great and mysterious silences. In spite of the noise of the crowd in the streets of Jerusalem and in spite of the excitement and despair of Our Lord's Disciples there is an element of silence about all His suffering. After the triumphal entry into Jerusalem on Palm Sunday there is that period of quiet and rest in the familiar house of His friends at Bethany. A similar impression of silence seems to hang over the whole night of the Last Supper and especially of the agony in the garden. The hours of Our Lord's deepest mental suffering are hours of earthly silence. Even when he stands before Pilate or before the Chief Priest it is said of Him "That he answered never a word." It was this silence, this restraint in the midst of suffering that impressed the Roman Governor more than anything. There is no form of greater bravery than a determination not to defend one's self in the face of unjust and malicious accusation. A man must, indeed, be sure of the righteousness of his own case who can keep silence under such circumstances. Even along the way of the Cross when the noisy crowd is jostling Our Lord, He seems to be surrounded by an atmosphere of restraint and quiet that makes him the center of every picture. On the Cross itself there are those long hours of silence during which there was darkness over the whole earth. Only seven sentences were spoken in six long hours. After the agony on the Cross real silence settles down until the morning of the resurrection.

Surely there is no more wonderful picture of silence that is filled with activity than the silence in the sealed tomb where Our Lord's body lay until Easter morning. It was surrounded by the unseen presence of Angels and surely the hopes of all mankind in the long conflict with death were unconsciously fixed upon that little, rocky chamber in which lay the lifeless body of Him Who was to arise again and to rid death of its terrors forever.

There is a very definite and useful lesson in all these silences of Holy Week. As a rule our own human periods of suffering are full of noise. We rebel against discomfort and against pain and we are more than willing to let other people know that we are suffering. Indeed, a man or a woman must have an unusual self control to be able to suffer in silence. There is always some alleviation to pain and discomfort when we can talk about it and enlist the sympathies of others. We become, as it were, the center of interest and we dramatize our sickness in a way that satisfies ourselves. The sick woman, for instance, who knows that she is perhaps losing her hold on her husband's affections because she is no longer physically attractive is so often tempted to capitalize her sickness and to get something out of it by exaggerating her suffering and thus making herself so definitely the central figure of her domestic life that all the rest of the family are forced to wait upon her. A woman, however, who has learned the silent

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lesson of Holy Week will be willing and anxious to withdraw her own pain from the sight of others and to offer to God her sickness as the one thing that she has to give. In so doing, she identifies herself with the silent, suffering Christ of Holy Week. The sick man who has been a careless father, thoughtless of his children's future and interested only in his business is often tempted to fight against the fact that illness cuts him off from his dominating position as the head of the family and makes him dependent on other people. He is tempted, therefore, to secure a position of importance by inflicting upon those who surround him every detail of his discomfort, every pang of his pain. His suffering is noisy and unbeautiful. Worse still is the person who is really seriously ill and rebels against pain and clamors loudly and repeatedly for relief of some kind. The more noise he or she makes the more chance they have of securing some kind of relief. If they have one sleepless night they pester the nurse and the attending physician and they magnify their sufferings until the nurse or physician gives them an opiate or a sedative merely in order to keep them quiet. People like this need to learn more thoroughly the lesson of silent suffering.

The material world is full of pain. Schopenhauer said that the Universe is founded upon pain and that without pain there would be no progress and no development. There is a truth in this. Pain, however, is only a source of spiritual and physical development if it be accepted and born in patient silence. Here again the old rule holds good that an apparent handicap, if willingly accepted, may gradually be turned into an achievement. Pain, I suppose, belongs on the liability side of the Ledger of life. Those people, however, who have learned the silent lessons of Our Lord's suffering during Holy Week can gradually take the apparent liability of pain and by their acceptance of it can transfer it to the page of their spiritual assets. Our Lord's silent suffering ended in the triumph of Easter morning. Our own suffering, willingly accepted and silently born, will bring us also to the threshold of a new life not only in the next world but in this world also.

Let's Know

By

BISHOP WILSON

THE PROCURATOR

IN A. D. 26 the Roman emperor Tiberius appointed Pontius Pilate as Procurator of Judaea. The office was that of a local governor, personally appointed by the emperor and personally responsible to him. The chief duty of the Procurator was to keep order, see that the taxes were peaceably collected, and support the imperial policies. He could be removed at any time according to the emperor's whim. The province of Judaea included, roughly, what we would call Samaria and Judaea.

As Procurators went in those days, Pilate was probably not a bad sort. He was sufficiently acceptable to retain his office for a period of eleven years. Like any Roman official, he was somewhat despotic and arrogant and he did have trouble with the Jews on some occasions. Once, for instance, he ordered the Roman standards bearing images of the emperor to be carried in the streets of Jerusalem. The horrified Jews created a riot and Pilate ordered a slaughter but finally compromised. On another occasion he misappropriated money from the Temple treasury to build an aquaduct and another riot ensued. This time Pilate introduced disguised soldiers into the crowd—with sorry consequences for the crowd. He killed a lot of Galileans in connection with further trouble in the north; and that which finally proved his undoing was a slaughter of Samaritans for which he was reported to the emperor.

When our Lord was brought before him under accusations from the Chief Priests, Pilate saw more disturbances on the horizon. He appears to have been convinced of our Lord's innocence and rather feebly tried to dissuade the mob from demanding His death. Knowing the weakness of his position, the Chief Priests hinted at carrying the matter to Caesar and that was too much for the Procurator. The life of a single Jew was a small price to pay for the preservation of order and the security of his office.

Not much more is known of Pilate after the crucifixion. He was recalled to Rome to answer the charges made against him regarding the slaying of the Samaritans but Tiberius died before he reached the Imperial City. One tradition says that he was condemned to a horrible death but committed suicide as a means of escape.

Other traditions state that he became a Christian, together with his wife, and gained such a fine reputation that he was considered as a saint and a martyr by the Coptic Church. Still another tradition says that Tiberius fell ill of a fatal disease and having heard of the healing power of Jesus, ordered Pilate to send Him to Rome. Pilate had to confess to the crucifixion. The enraged Tiberius ordered Pilate to Rome but was unable to condemn him to death because he appeared wearing the seamless coat of Christ. Tiberius had the coat removed and ordered him to death but Pilate committed suicide. His body was sunk in the Tiber but the demons caused the water to boil and the body was sent to Vienne, in France, where the same thing occurred. As a last resort the remains were taken to Lucerne, in Switzerland, and walled up in a pit in the side of a mountain. That mountain is still called Pilatus today.

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An Informed Parish Is an Active One

THE WITNESS

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

NINETEEN Church workers from the mountains of the South gathered at St. John's, Knoxville, Tennessee, the latter part of March, to consider the problems arising from the work being attempted in the remote regions. The situation received consideration on the one hand from the Rev. Franklin J. Clark in his report on the projected general economic and social study of the southern Appalachian highlands, and on the other in the plea of the Rev. J. Rufus Morgan for a closer organization of the widespread and diverse activities of the Church in the mountains. Mr. Clark urged a cooperative survey to be participated in by all interested agencies, including state and federal government, and it is now proposed to conduct this project, the government having expressed a willingness to foot the bills, in certain typical regions comprising about 15% of the entire highland district. In line with resolutions previously passed by the Southern Bishops the conference also urged that the work of the Church be coordinated and that an executive secretary be placed in charge.

The work in the mountains was described by Miss Lucy Morgan of the Appalachian School at Penland, N. C. and by the Rev. George Mayo of the Blue Ridge School in Virginia. The former work is described in the April *Spirit of Missions* for all to read who are interested in this vital work.

The conference was called by Rev. C. M. Davis, domestic secretary of the department of missions. All of the Church folks stayed over for the conference of Southern Mountain Workers, a largely attended affair, at which the mountaineer in industry was one of the matters considered.

* * *

One of the famous landmarks at the University of the South at Sewanee is the huge cross, overlooking the valley from its lofty mountain pedestal. Now another Church school has a similiar shrine located on a mountain, for on the Rock, a place sacred to the traditions of Kent School, located on Skiff Mountain overlooking a wide winding valley, there has been placed a crucifix in memory of Charles Gunn, who died while a student at Kent. In dedicating the cross the headmaster, Father Sill, told of the place that the Rock has in the hearts of all Kent boys and then said, "we are



CHRIST AS KING
On Kent School Cross

giving it added sanctity in placing here this symbol of our salvation with the Christ as King holding his loving hand aloft in blessing." Pictured on this page is the figure, delicately carved by the firm of Irving & Casson-A. H. Davenport Company of Boston and New York.

* * *

Professor Easten of the General commences a series of lectures on Christ at the Western Seminary. They are at eight in the evening in the Anderson Memorial Chapel and are open to the public. The first is on the 22nd.

* * *

Somehow or other it is easier to get news of city churches and their activities with the result that Church papers must give the impression that, in their sight, what happens in the country is of no particular importance. The fact seems to be that the country parson is too busy doing his job to tell about it. Occasionally a bit of news sifts through. Over in Bucks County, Pennsylvania, for instance, there is the Country Centre Mission, in charge of the Rev. Waldo D. Parker. He has charge of five or six missions, all ministering to people of very varied types, from dirt farmers to an artists colony, with two or three private schools also demanding attention. And the fine distinctions between "Protestant" and "Catholic" apparently cannot be allowed to interfere too much with the work. For instance Mr. Parker is joining with the Methodists, Presbyterians and Quakers in union services, with all of them coming to him on Good Friday for the Three Hour service. Then in May, just to prove possibly that he is really comprehensive, Father Huntington of the Order of Holy Cross is to conduct a quiet day.

* * *

Bishop Jenkins of Nevada says: "What strikes me as a serious lack in our Lenten observances is that little or no provision is made for the children. Children do not feel comfortable in grown-up's clothes." How about it? How did the children of your parish observe Lent? If you have a suggestion for a brother parson pass it on, please.

* * *

The question of the freedom of Christian Colleges in China being allowed to provide religious instruction is becoming more, rather than less, acute. According to present governmental rulings students in colleges shall not be compelled to participate in either instruction or worship, while in primary schools no religious exercises are allowed. Christians in China have framed a petition urging the government to be less drastic.

* * *

Word comes from a reliable source that Bishop Paul Jones has accepted a position as student chaplain at Antioch College, located in the diocese of Southern Ohio. He will also be educational director and will do some teaching.

* * *

Missionaries come in for frequent criticisms. Dr. Kenyon Butterfield, educator and rural expert, has returned from months in India where he went to study the rural problem. Speaking of missionaries he says, "If those who criticise the missionaries would give one-thousandth part of the time which missionaries give to solid thinking about the welfare of the people of India, would give one-hundredth of the time that missionaries give to work for the benefit of these people, and would give one-

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tenth of the money which missionaries sacrifice for the country, then these critics would have some claim to speak and to be listened to with respect. I have the greatest admiration for the devotion, the earnestness and the intelligence of the missionaries."

* * *

To go before the Women's National Sabbath Alliance and tell them that it is silly to advocate legislation to compel observance of the Sabbath is not so easy. That is what Bishop Stires of Long Island did the other day.

"The world is getting tired of those who take the legislative short cut to bring others to their way of thought and action," Bishop Stires remarked. "Let all men go free to choose their own form of Sunday recreation of the mind, body and spirit, providing always that they do not disturb the worship of others."

Extremists who fail to observe the Sabbath at all or observe it too rigorously generally are wrong, he added, advising the assembly to keep in mind "the unfailing reasonableness of the Lord."

* * *

The Synod of the province of the Pacific is to meet at Grace Cathedral, San Francisco, May 7-9, and is to be preceded by a conference on religious education. A mass meeting is to be held at the Cathedral during the synod at which Bishop Littell of Honolulu will be the guest speaker.

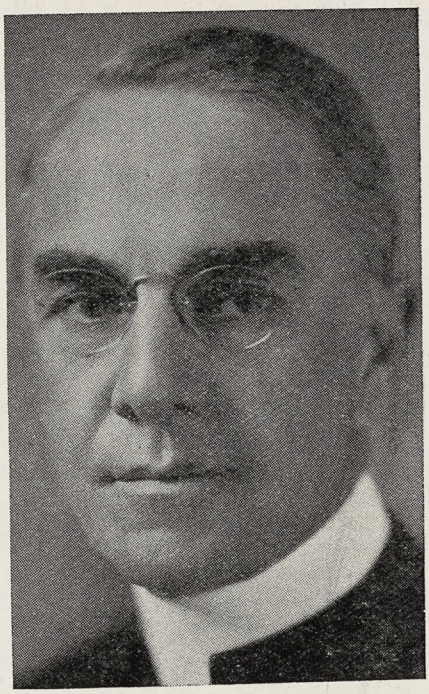
* * *

Miss Bertha Conde, who has written a number of fine books on the spiritual life, was in Topeka, Kansas, for a week recently under the auspices of the Y. W. C. A. She preached at Grace Cathedral on April 6 to a congregation of over 600 people and in the afternoon she addressed an interdenominational gathering, brought together by Dean Day, that numbered close to 1200. Dean Day writes:

"When one stops to realize the spiritual gifts of women like Miss Bertha Conde and Miss Maude Royden, one cannot help feeling that the Church, with its traditional one-sex attitude toward its preachers, is utterly stupid. Miss Conde for example, a churchwoman, has spent most of her career working under the auspicious of the Y. W. C. A. and kindred organizations, when she might have been using her talents in the Church."

* * *

The Rev. Lefferd M. A. Haughwout, rector of St. Anne's, Staten Island, N. Y. has succeeded, apparently, in having a high school textbook, *Modern History* thrown out of the public schools of the city of New York. The book is written by Professor Carlton J. Hayes and Professor Parker Thomas Moon, both of Columbia University. Both gentlemen are Romanists and Mr. Haughwout charged them with villifying the Church of England and the various Protestant denominations. He says also: "It is open to objection also from the standpoint of patriotism and good government. It decries patriotism, slurs democracy and digs viciously at the economic basis of the modern state. There should be no great difficulty in having it put out of the schools for the very good reason that it is so full of political dynamite."



REV. JOHN M. MCGANN
Preaches Missions in Boston

All of which sounds to me very much as though Mr. Haughwout had been attending meetings of the Daughters of the American Revolution. Having lived in Chicago under the Honorable Bill Thompson and in New York under the Honorable Jimmie Walker I am less worried over political dynamite than I am over the lack of it.

* * *

The district of Nevada and the diocese of Sacramento are uniting for a summer school to be held at Lake Tahoe, Nevada, July 21 to August 2.

* * *

The Brotherhood of St. Andrew has arranged for the holding of a number of camp conferences, both for older boys and younger boys, during the months of June, July and August. In each of these conferences, in addition to the usual recreational features, there will be definite courses of training in church work for and with boys, as well as inspirational courses in personal character-building.

* * *

The fiftieth Catholic Congress is to be held in Buffalo, October 28-30, "The Church, the Body of Christ" being the subject for the deliberations.

* * *

Easter Sunday Morning promises to be an outstanding event in the long and illustrious history of Trinity Church at Michigan City, Indiana, of which Dr. Earl Ray Hart is rector.

On this particular morning, a set of Deagan Tower Chimes, presented to the church by Mrs. Harriet Van Pelt, will be played for the first time. As the voice of the church, the chimes will give audible expression to the joy that fills the hearts of all Christians on Easter Day.

The Tower Chimes installation includes the Deagan Electric Player by means of which any size or type of program may be rendered automatically, exactly as a Master Chimer would render it. The pastor may, by pressing a button, fill the air with golden music even though no musician is present at the time. Or he may set the selector of the Master Clock to start the Chimes automatically at any desired hour and to shut them off automatically when the program has been completed.

The Chimes, made by J. C. Deagan, Inc., Chicago, differ considerably from cast bells. The form and method of construction make possible extreme accuracy of tuning and even intonation. They give out rich, powerful and melodious tunes and are specially adaptable for sacred music.

They replace the bell which was installed on the Feast of St. Andrew in 1876 and which was last rung March 23 at 7 P. M. by H. Shaw, sexton.

Trinity Church was founded in 1836, nearly 100 years ago, when the first church was built. Twenty-two years later the second church was built on the present church site. The present church was built in 1889.

Trinity Church is also building a parish house—the gift of Mrs. Catherine Barker Spaulding in memory of her father John H. Barker—which when finished, will be one of the finest parish houses in the United States.

* * *

The young people of Massachusetts met at the Cathedral in Boston April 9-11 to discuss the important question, "Why the Episcopal Church?" The leaders were the Rev. Julian D. Hamlin, the Rev. William M. Dradner, the Rev. Elmore Mc-

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Kee, the Rev. Arthur Peabody, the Rev. Victor Haughton, the Rev. Harry H. Hall and Mrs. Elliott B. Church.

* * *

The clericus of Paterson, N. J., composed of the clergy of a large part of the diocese of Newark, were the guests of the Rev. Foster Savidge at Norwood on April 7th. About thirty attended.

* * *

The Rev. John M. McGann conducted a preaching mission for St. Luke's and St. Paul's, Malden, Massachusetts, last week, the two parishes uniting for the services. The previous week he conducted a mission at the Epiphany, Winchester.

* * *

The Rev. Leslie Glenn was the preacher at the Cathedral, Boston, last Monday. Bishop Lawrence preached on Thursday and Friday, and his son, the Rev. W. A. Lawrence was the preacher on Tuesday and Wednesday. Dr. Richard C. Cabot of Harvard was the speaker at the last of the series of Saturday noonday services conducted by laymen.

* * *

A Brotherhood chapter composed entirely of American-born Japanese young men has been organized at St. Mary's, Los Angeles.

* * *

The Rev. C. F. Andrews, the intimate friend of Mahatma Gandhi, sailed on April 5 for England, and India, after having spent several months in this country during which time he has been giving special attention to problems of interracial cooperation. Another of his major interests while in the United States has been to make preliminary plans for an extended visit of Rabindranath Tagore to this country under the auspices of a national committee which is being formed under the leadership of the Quakers.

* * *

A National Committee on Rural Work has been appointed by the Brotherhood of St. Andrew, with John Q. Beckwith of Lumberton, North Carolina (Diocese of East Carolina) as Chairman. This Committee is to prepare special plans and methods for Brotherhood work in rural communities.

* * *

The rector of Christ Church, Norwich, Connecticut, discovered a treasure while prowling around in the organ loft; a Prayer Book published in the year 1728, with the words Christ's Church stamped in gold letters on the cover. He writes about it in his attractive little parish paper:

"It would be impossible to contain all the interesting facts connected with this first service book of our parish. A whole volume might well be written about it. All sorts of intriguing questions arise. How did the parish get it? What early missionary from England first used it? Who was it that wrote the prayers for the President of the United States and for Congress on pieces of white paper and pasted them over the prayer for the King and for Parliament at the time of the Revolution? What rector of the parish wrote the names of sick persons and of families in distress for whom he had been asked to offer prayers—names written on slips of paper found in the leaves of this venerable old book? Suffice it to say there are probably not a half dozen copies of this prayer book, published in the first year of the reign of King George the First, in our country.

"But the most interesting and most outstanding fact is, I believe, the original name of our parish that we learn from the tarnished gold letters on its cover. The name of our parish is Christ's Church—not Christ Church."

* * *

The Federal Council of Churches has suggested that April 27 be set aside as "Unemployment Sunday". Sermons on that subject, with prayers for those in want, offerings for the agencies caring for the families of the unemployed, and efforts to secure part-time jobs, are the suggestions made.

* * *

The diocesan convention of the diocese of Springfield is always a lively and interesting event, for besides the usual business, there are conferences galore and a Church Club dinner which is an event of importance. This year the speakers are to be Charles D. Dallas, president of the National Federation of Church Clubs, Rev. Herbert W. Prince of Lake Forest, Illinois, Rev.

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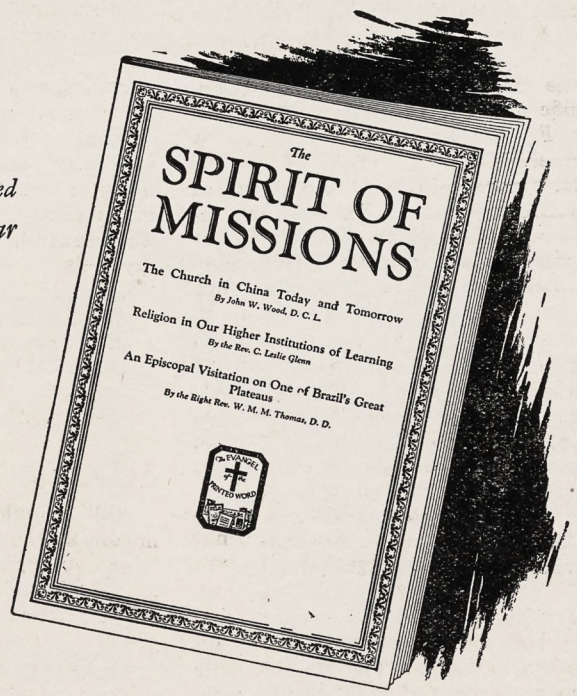

Reveals in Story and Picture
THE WORK of THE CHURCH
at HOME and ABROAD

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R. A. Seilhamer of Pawtucket, R. I. and Bishop White. The convention meets in Centralia, May 21st.

* * *

The Rev. Carleton D. Lathrop, Christ Church, Cape Girardeau, Missouri, has accepted a call to be the rector of St. John's, Fort Smith, Arkansas.

* * *

Bishop Darst of East Carolina was the preacher the first week at the noon-day services held in a theatre in Jacksonville, Florida, for two weeks during Lent. The services the second week were taken by the bishop of Florida and the clergy of Jacksonville.

* * *

Bishop Darst has also just closed a most successful preaching mission at the Good Shepherd, Jacksonville.

* * *

Under the heading "The Sap is Rising", which lends itself to various interpretations, the treasurer of the National Council, Dr. Franklin, sends out a communication to the effect that ten dioceses and districts have remitted their full proportion of the budget quota due to April 1. This is six more than last year and one less than in 1928. Thirty dioceses however have sent in hardly anything, and Dr. Franklin asks, "How come?"

* * *

H. Laurence Choate, president of the Brotherhood of St. Andrew, recently addressed the students at the Episcopal Seminary, Cambridge, and at Berkeley Divinity School, New Haven.

* * *

The Young People's camp of the diocese of Georgia is to be held this year at Tybee Island from June 16-24, with the Rev. C. C. J. Carpenter, rector of St. John's Savannah, director. The adult conference, also meeting at Tybee, has June 16-28 for its dates, with the Rev. David C. Wright as the director.

* * *

Trinity Church, Petersburg, Illinois, had a great day on the Fourth Sunday in Lent. The vested choir of men and boys of St. Paul's Church, Springfield, of which Archdeacon Haughton is Rector, drove over to Petersburg and united with the congregation in putting on a most helpful and attractive service to which the people of Petersburg generally had been previously invited.

* * *

Bishop Juhan of Florida recently conducted a preaching mission, lasting a week, at Marianna, Florida. The little church was filled for every service. There were meetings also with the various organizations of the mission.

* * *

Grace Cathedral, Topeka, Kansas, has just finished a "Family Relations Institute" on four Friday evenings during Lent. Mrs. Harriet K. Allard, of "The Household Searchlight" staff, gave the first address and discussion on "Family Finances"; Professor Glen A. Bakkum, Professor of Sociology in Wichita University, presented the second subject: "The Biology of the Family"; The Reverend John A. McAfee, Pastor of the Westminster Presbyterian Church, gave the third on the "Father, Mother and Child Relationship"; and The Right Reverend James Wise the fourth on "The Family as a Spiritual Unit."

The members of the Church were evidently suspicious of this institute because the first two very interesting sessions were poorly attended. Their confidence, however, was deepened and by the closing of the institute a comparatively large group came. Several of those who attended all the discussions felt the institute to be of tremendous value and that the Church should "go-in" for more of this sort of thing.

* * *

What is to become of the boy whose father dies or whose home is broken and for whom there is no provision adequate for entrance into the usual private or boarding school? The diocese of Michigan, keenly alive to the opportunities and responsibilities of seeing boys safely into wholesome, capable manhood, is meeting that problem by the establishment of the Sarah

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Clark Home and School for Boys at Romeo, Michigan. The late John C. Batchelder, former organist of St. Paul's Cathedral left his home in Romeo and $40,000 of endowment for such a school. Although this sum was inadequate more was secured, the Rev. and Mrs. Charles H. McCurdy were placed in charge and the school opened with twelve boys. All luxuries were dispensed, each boy helped in the house and gardens, if they wanted anything they made it, and the school today is an ideal home where boys work, plan and learn together, one feature is that you will find every kind of pet from pig to squirrels.

* * *

Writes Bishop Carson from Haiti and the Dominican Republic:

"Notwithstanding very general economic distress and widespread political unrest throughout Haiti, our work has made marked progress during the past year. The number of clergy is substantially the same as when I assumed charge of the district, seven years ago, but their work is more extensive and I believe the quality of the work has sensibly improved. Cords have been lengthened and stakes strengthened in a spiritual and material way."

* * *

The young people's service league camp and training conference, diocese of Florida, is again to be held at the newly acquired property on St. Andrew's Bay, known as Beacon Beach. Bishop Juhan, assisted by the student pastor at the University of Florida, Rev. M. E. Johnson, direct the camp. At the close of this camp another for boys of scout age is to be held under the direction of the Rev. W. S. Stoney of Gainesville. Following this there is to be a teachers training institute, under the leadership of the Rev. A. M. Blackford.

* * *

Work on the new church for the parish of the Mediator, Morgan Park, Chicago, is nearly complete.

* * *

A class of thirty were confirmed recently at the Advent, Chicago, by Bishop Griswold.

* * *

Miss Grace Lindley, returning from the Pacific Coast where she has spent several weeks visiting parish auxiliary groups, was the speaker at the meeting of the Auxiliary of Chicago on April 3rd. Miss F. C. Woo, founder and principal of St. Paul's School for Girls, Hong Kong, also spoke.

* * *

The Rev. John Henry Hopkins, who has a weakness for statistics, presents these facts: the diocese of New York has the largest number of postulants with 28, closely followed by Chicago with 27. Growth, as indicated by the number of communicants in 1929 as compared with 1928; in this order, Long Island, Washington, Michigan, Pennsylvania, Newark. Candidates for orders: Massachusetts, 31; New York, 22; Pennsylvania, 20; Connecticut, 10. Communicants: New York, 94,216 (diocese, not state); diocese of Pennsylvania, 70,528; Massachusetts, 64,874; Connecticut, 54,756; Newark, 52,719; Long Island, 44,843. The seventh place goes to Chicago with 35,428, indicating rather graphically the fact that the strength of the Church is centered in a comparatively small area in the east. In regard to the number of parishes and missions, New York diocese has 276; Connecticut, 226; Virginia,

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220; Pennsylvania diocese, 219; Massachusetts, 214; New Jersey, 188; Albany, 181; Long Island, 180; Newark, 157; Western New York, 167; Central New York, 156; Southern Virginia, 154; Maryland, 144; South Dakota, 143; Ohio, 136; Michigan, 131; Minnesota, 124; North Carolina, 124; Los Angeles, 115, and Chicago, 113.

* * *

The convention of the diocese of Newark is to meet at Grace Church, Orange, on May 20th. There is to be a dinner in the evening, given by the Church Club of the diocese, when the development of Church work in Northern New Jersey will be considered.

* * *

Miss Grace Lindley and Rev. Fred B. Bartlett, field secretary of the National Council, were the guest speakers at the convention of the district of Spokane. Bishop Cross, recently ill, was back on the job and in fine form.

* * *

The Auxiliary of Pennsylvania is feeding 150 undernourished children daily at St. Barnabas' Church, Philadelphia.

* * *

Rev. W. D. McLean of Delafield, Wisconsin, has accepted the rectorship of St. Mark's, Chicago.

* * *

Between the death of Bishop Murray in October and the election of Bishop Perry as presiding bishop, on March 26th, twenty dioceses had some change in their bishops, through election, consecration, resignation or death.

Chicago, Bishop Anderson's death and Bishop Griswold's election to succeed him. Fond du Lac, Bishop Sturtevant's consecration, as coadjutor. Honolulu, Bishop Littell's consecration. Iowa, Bishop Morrison's death, Bishop Longley, coadjutor, succeeding him. Los Angeles, Dr. Gooden's election as suffragan. He has accepted. Louisiana, Bishop Sessums' death. Election in May. Marquette, Bishop Ablewhite's election and consecration, Bishop Harris having resigned. Maryland, Bishop Helfenstein, coadjutor, succeeding Bishop Murray. Massachusetts, Bishop Slattery's death. Bishop Babcock was just recovering from severe injuries received in a motor accident. Election soon. Missouri, Dean Scarlett's election as coadju-

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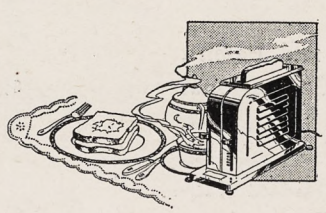

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tor. New York, Bishop Shipman's death. Probably a suffragan will be elected in May. Pennsylvania, Bishop Taitt's consecration as coadjutor. Rhode Island, Bishop Perry's election as presiding bishop. Southern Brazil, Bishop Kinsolving's death. After his resignation a year ago, Bishop Thomas was elected to succeed him. South Dakota, Bishop Burleson, as Bishop Anderson's and Bishop Leonard's assessor, has been out of the diocese much of the time, the work being carried on by Bishop Roberts. Southern Ohio, Dr. Hobson's election as coadjutor. Southern Virginia, Bishop Beverley Tucker's death, his coadjutor, Bishop Thomson, succeeding him. Vermont, Bishop Hall's death, his coadjutor, Bishop Booth succeeding him. Western New York, Bishop Davis's consecration as coadjutor. Wyoming, Bishop Schmuck's consecration. Western Massachusetts, Bishop Davies soon to request a coadjutor.

* * *

Apropos of Bishop Jenkins' remark that children are not kept in mind in planning our Lent, word comes that the very first week of Lent was devoted largely to a children's mission at the Atonement, Chicago, the Rev. Alfred Newbery, rector.

* * *

If I am not mistaken one of the charges made by *The Churchman* in its courageous crusade against rottenness in the moving picture industry was that the Federal Council of Churches was too closely allied with Mr. Will Hayes, president of the motion picture producers association. This statement on the part of *The Churchman* brought forth rather warm denials from officers of the Federal Council. But it now seems that there was something to it, and it is greatly to the credit of the Federal Council that it releases to the public press this information which has come to light since their denials were made. It seems that the Rev. Charles S. Macfarland, general secretary of the Federal Council, acted in an advisory capacity for the Will Hays organization, and received pay for so doing. He volunteered this information to Bishop McConnell, president of the Federal Council, who in turn took the matter up with officers of the Council. These gentlemen have stated that in their opinion "Dr. Macfarland has committed a very great error in taking pay for services rendered the motion picture producers while acting as a salaried officer of the Federal Council, especially in view of the nature of the questions which have been aroused in the public mind about the motion picture industry at this time." Dr. Macfarland has now resigned from the Council, his resignation being in the hands of a committee for consid-

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eration. Meanwhile the research department of the Federal Council is conducting an investigation of the motion picture industry. Which possibly raises the question as to whether or not this body is quite the one to undertake the job. Incidentally, whether we are enthusiastic about it or not, I think we must all give *The Churchman* credit for doing an effective bit of work.

* * *

With 1115 volunteer leaders and a national professional staff of only thirteen, The Girls' Friendly Society is placing increasing emphasis on leadership training conferences. The first of these national conferences for the year 1930 will be held April 27-29 in New York City at 18 Gramercy Park, South. This conference for leaders (associates) and older members will center its sessions around the problems of the girl of today and her needs. Dr. Adelaide Teague Case, Mrs. Harrison Elliott, Dr. Adele Streesman, and members of the G. F. S. staff will be the discussion leaders.

The second national leadership conference will be for girls of high school age and their advisers, June 26-July 3, at the G. F. S. holiday house, Delaware, New Jersey. The first of these national younger members conferences was held last year, with the girls themselves planning and carrying out the program. This year a selected group of advisers is to have the opportunity of observing the girls "in action." The possibilities of volunteer work in The Girls' Friendly Society will also be demonstrated to the college girls who are invited to act as counselors.

At the Bishop's School, La Jolla, California, and at the G. F. S. holiday house, Buffalo, Colorado, there will be similar conferences for girls of high school age. At many of the Church summer conferences, also, members of The Girls' Friendly Society national staff are teaching courses, either for girls or for advisers and are available for consultation. In addition, the diocesan and provincial meetings of the society are becoming more and more a means of training the leaders of the organization.

The national convention of The Girls' Friendly Society, to be held in Chicago, October 14-19 will present the greatest opportunity for leadership training on the 1930 program. One thousand members and associates from all parts of the country are expected to come to Chicago, not only to transact business, but also to discuss the problems of girls' work and the ways by which the society may contribute to their solution.

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training conferences, the second sustaining membership drive begun in March is especially significant. It means that, at the same time that the society is appealing for financial support to men and women interested in girls and their needs, it is increasing the effectiveness of its work through the best modern methods of training volunteers.

* * *

The season is on at the National Centre at Racine. On March 27-29 there was a meeting of the executive committee of the Oriental Students Conference; April 2-3, the diocesan board of the Woman's Auxiliary, Milwaukee. Then sometime during the month the Racine conference committee is to meet. During May there are conferences of the educational secretaries of the Woman's Auxiliary, followed by another for diocesan officers of the Auxiliary. In addition there are several shorter conferences, including the meeting of the council of the province of the mid-west. A retreat for laymen meets June 20-22 and the Racine Conference from June 30 to July 11. Earlier in June there is a young people's conference for the province. The Oriental Students meet the second week in September, while the School of Religion comes this year on July 15 and lasts until August 5th. The faculty this year consists of Dr. W. H. DuBose of the University of the South (Sewanee); Rev. Felix L. Cirlot, General Seminary; Rev. W. H. Dunphy, Nashotah House; Rev. P. W. MacDonald, Chicago; Rev. H. W. Roth, Racine, and Rabbi Aaron Cohen of Racine, who is to give a course on the Old Testament from the Jewish point of view.

* * *

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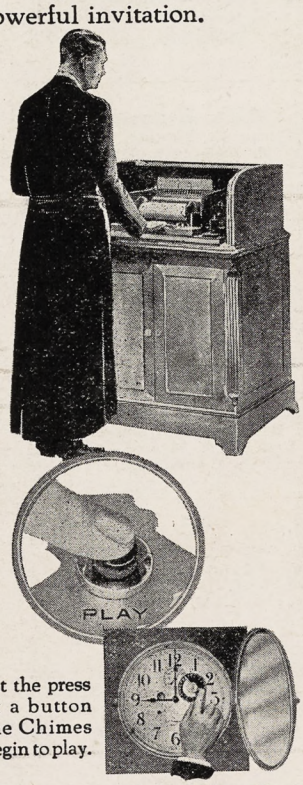

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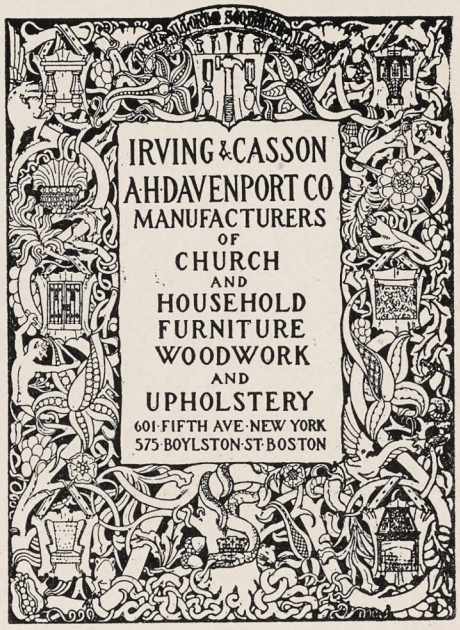



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THE WITNESS

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EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER

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THE CROSS

By

BISHOP JOHNSON

THERE is nothing in history more strange and mysterious than the power of the cross in human lives. It is a symbol of physical torture, mental anguish and spiritual desolation. It represents the malice of wicked men and the futility of real virtue in its effect upon human society. And yet it has been the instrument whereby men have been restrained from sin, incited to holiness, comforted in sorrow and sustained in death.

Of course the cross has to be evaluated in the triumph of the resurrection, and those who deny the latter rob the crucifixion of its one redeeming feature. It is the Christ, willing to endure the cross in order that He might open the gates of Heaven to all believers, who is the hope of those who hunger and thirst after righteousness; who are willing to endure persecution for righteousness sake; who bear their cross cheerfully because of the ultimate victory. And somehow it is not whether we shall bear a cross, but rather how we shall bear it, for no one is exempt from the suffering that is inevitable.

It is the cross which differentiates the Christian religion from all those cults and isms which have been devised to relieve men from the reality of suffering and therefore from the necessity of the cross. They have substituted the value of physical comfort in this world for what they regard as a rather questionable existence in the next. Socialism is an effort to secure an equitable division of that which is now enjoyed by special privilege. It is a commendable effort but not the end for which Christ endured the cross. He seemed comparatively indifferent to the inequalities of society excepting that the rich were depriving themselves of greater treasure by their failure in stewardship. There is no other-worldliness in the programs of these reformers, and yet without a judgment day the cross is meaningless.

These cults who dissipate sin and suffering alike make the cross a wretched blunder. Modern rationalism, in repudiating the resurrection, have reconstructed the Christ to suit their own theories, although they lack His knowledge of God or understanding of human nature, for they warm no hearts and motivate no human folk.

The same sins which proved the undoing of the Roman character are equally fatal to Americans. And it is futile to revamp the same palliatives which failed to cure iniquities which are equally fatal now. When one reads Marcus Aurelius and compares it with modern rationalists one is impressed with the same vicious circle of deadly sin and futile medicines. America and Rome have much in common. Our unequal division of wealth; our record in divorce; our passion for gladiatorial shows; our indifference to the

The Girls' Friendly Society

By

MARGARET M. LUKENS

President

MORE than 46,000 girls throughout the United States find fellowship, recreation, training of hand and mind, and spiritual help through their membership in The Girls' Friendly Society. This society, sponsored by the Church, believes that its ideals of Christian fellowship and high standards of living are as acceptable to the girl of 1930 as they were to the girl of 1877, when the movement was first organized in this country, two years after its inception in England. Beginning with a small group of girls under the leadership of Miss Elizabeth Edson, in St. Anne's Church, Lowell, Massachusetts, the organization now has branches in 1115 communities and includes girls of all ages, races, creeds, and many different backgrounds. Its units are established in the big city parish and in the small rural church; in the southern mountains and on Indian reservations; in Church schools attended by the daughters of the well-to-do and in the midst of the sorrow and suffering of a leper colony in Japan. Through a program of activities which varies to suit the needs of the diverse groups, The Girls' Friendly Society becomes a means of fitting girls to meet life and its problems. It develops the power of leadership through self-government in its branches and emphasizes the joy of service to others and the beauty of religion.

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lame and the halt and the blind are very similiar. We have excellent laws but they do not operate just as they were intended. We have workingman's compensation acts, old age pensions and group insurance, but these laws are largely responsible for the rejection of those who cannot pass a high medical examination; for the discharge of faithful employees as they near the pension age and for the debarring from profitable labor of those who have grown old at forty-five.

Probably never in history has there been a more pathetic line of unemployed who fail to meet the efficiency standard of our machine age. It reminds me that the special mission of Christ was not to the state, although He hoped to leaven it; not to the Church, though He hoped to redeem it. It was "to preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Christ's particular interest was in the individual who had been rejected or passed by. And to this group in every age the Cross has meant much. The Church recognizes this when she places the comforting words in the exalted place which they occupy in the liturgy, "Come unto me all ye that travail and are heavy laden." "God so loved the world that he gave his only begotten son to the end that all that believe in him should not perish but have everlasting life." "This is a true saying and worthy of all men to be believed that Jesus Christ came into the world to save sinners."

After all the cross is for the weak and the foolish whom the world rejects; it is for the heavy laden, the believers and sinners who are troubled over their sins. All these revere the cross, but to the Greeks it is foolishness and to the Parisaical it is a stumbling block.

But the Church must bear witness to her Master's charge which is not primarily to those who desire to be comfortable in this world but rather to those who are patient to endure discomfort because it leads to ultimate fellowship with Him. This may be foolishness, but it is the foolishness of the Christ upon the cross.

LOOKING AHEAD

By

GEORGE PARKIN ATWATER

WE ARE reading in the papers of the tremendous project in Holland of draining portions of the Zuyder Zee. This will add about 867 square miles of new land to Holland, capable of supporting three million people. They do not expect to complete this project until about the year 1959. Holland is looking ahead.

The papers bring the news of the forming of an enormous project for carrying passengers, mail, express and freight across the Atlantic upon Zeppelins. Very active in this project is Paul W. Litchfield, President of the Goodyear Zeppelin Company. (Mr. Litchfield, by the way, is a vestryman in one of the parishes of this Church.) The air-minded people are looking ahead.

We read in the papers of the project of the Firestone Rubber Company to reclaim land in Liberia and to plant rubber trees. This venture is well under way, but it will be a number of years before it is brought to completion. (Mr. Harvey Firestone, by the way, is the senior warden of one of our parishes.) The Firestone Company is looking ahead.

We read in the papers of great activity in the steel industry and of the efforts of Cleveland interests to expand. Very active in this enterprise are Mr. Samuel Mather and Mr. William G. Mather. (Mr. Samuel Mather is senior warden of one of our parishes and Mr. William G. Mather is a vestryman of the same parish.) The steel industry is looking ahead.

We see constantly in the papers of the plans of Mr. Henry Ford. He seems to be now in England looking after the Ford interests there. (Mr. Ford, by the way, is affiliated with one of our parishes.) The Ford Company is looking ahead.

No one who reads the papers can be unaware of the activity of that giant of Wall Street, the House of Morgan. They seem to be interested in countless developments that will bear fruit in the future. (Mr. Morgan, by the way, is vestryman of one of our parishes.) The House of Morgan is looking ahead.

Why cannot our Church exercise the same foresight and patience that mark the enormous ventures of business?

The worn-out excuse is that the laity do not give us enough money to carry out our projects. That is a futile excuse. The fact is that much of the money we do receive is so diminished in power when it actually reaches its objectives, that it fails of its purpose.

We establish countless missions, then underpay the clergy, and thus invite waste and disaster.

We try to cover too much territory in a meagre fashion.

This Church needs a national survey, and an appraisal of its real opportunities. We need the same kind of foresight and patience exhibited by the men mentioned above for their business affairs.

There are a dozen factors that must be considered: the shift of population; the movement of individuals from town to country; the limit of our human resources; the slow but steady decay of many parishes,

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once strong; the cumulative disaster of an underpaid ministry; the increase of overhead organization which absorbs much of the man-power of the Church; the failure to provide endowments where endowments would be relatively easy to secure.

Many of the men who are looking ahead for industry belong to our Church. If we could get a few such minds to give the affairs of the National Church the keen attention that they give to business, we might see beyond 1930 to the generations that lie ahead of us.

Let's Know

By

BISHOP WILSON

ASTERISKS

"HAVING been a reader of THE WITNESS from its first printing, I am writing for an explanation of the asterisks in the Psalms of our new Prayer Book. I have had four explanations, all different, but was told I would find explanation in 1925 edition and I did not know a Prayer Book was published that year."

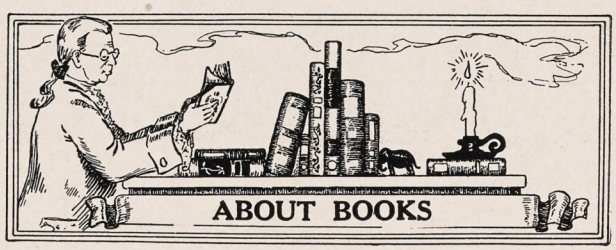
So writes one of our inquiring readers. It does not seem as though such a matter ought to be so difficult as to call forth four different explanations. The Psalter, you will remember, was the hymn book of the Hebrew people. Originally the Psalms were sung as they still are in some places, notably in England, at the present time. This custom probably dates from the time of David. Undoubtedly he composed a large number of the Psalms himself, though they continued to be written for hundreds of years after his time, and his name has become associated with all of them. When David brought the Ark of the Covenant into Jerusalem, he ordered Psalms to be sung in thanksgiving and when the Temple was erected under Solomon, they were introduced as a regular part of the Temple services.

Now when Psalms are sung, they must be rendered with some degree of uniformity or the result will be a scramble of unintelligible sounds. So it is necessary to know where singing phrases end and breathing places come in. This is equally true of reading the Psalms; pauses must be made at the same places to avoid confusion. In the old Prayer Book such pauses were indicated by the colon—not for purposes of punctuation but to indicate breathing places. In the new Book the asterisk has taken the place of the colon.

To be sure there was not a Prayer Book of 1925 but in that year a temporary book was issued by the Morehouse Publishing Co. for tentative use, including those portions of the new Book which had already been adopted by General Convention. In that book there is a paragraph printed in the explanatory pages at the front of the book regarding the use of the Psalter, which reads as follows—"In place of the present breath mark or musical notation, the colon, substitute throughout the Psalter an asterisk or some other mark in the middle of the line, and restore in that place the punctuation of the Psalter as it appeared in the Prayer Book before the adoption of the colon in 1892."

That, perhaps, may solve the problem of our reader. An asterisk means merely a small star and is used for various kinds of special notation in printing books. It is better than the colon which is really a punctuation mark and therefore is easily confused with the semi-colon, comma, and period. The asterisk is meant to catch the eye in a different way.

It might be added that there are occasional changes in the wording of the Psalms in the new Prayer Book. Bits of the old translation were inaccurate, obsolete, and difficult of understanding. In the main, the Psalms remain the same as they have always been but these occasional corrections greatly improve them for congregational use.



ROGUES OF THE BIBLE, *by James Black. Harpers.* $2.50.

This is the sort of book which would have created quite a ripple in the gay nineties. Today however it reads more like a tedious and wordy attempt to rehabilitate some of the unworthies of the Bible, such as Cain, Esau, Jezebel, Ananias and the Elder Brother. These romantic villains become rather prosy and dull when they are made into plaster saints. In other words the mountainous intellect of Dr. Black has been in great labor and has brought forth a mouse.

However, if your ancestry is Scottish and your location rural, and you like fair play and think that these outre specimens of humanity have been maligned by generations of preachers, then you have here good counsel for the defence. In a thorough-going Edinburgh fashion, these personalities of remote ages and civilizations have had their reputations cleared of undeserved traditional prejudice. The book will be quite suggestive for the reanimation of pious platitudes.

Irvine Goddard.

* * *

THE PLACE OF JESUS IN MODERN CHRISTIANITY, *by John Baillie. Scribners.* $2.00.

This book is indeed a worthy contribution to the discussion of our Lord's place in our modern thinking. In fact it will help to clarify our thinking immensely, that is if we wish to think and not merely rearrange our mental prejudices. We would say that Dr. Baillie approaches his subject with such joy and eagerness that the reader cannot fail to be infected with a similar enthusiasm. There is not a tedious line in the book, and the author's vast erudition, instead of muddying the waters, as is so often the case, lends itself as it should to a clarity and simplicity of style which captures our suffrage and reestablishes our most cherished Christian convictions.

Irvine Goddard.

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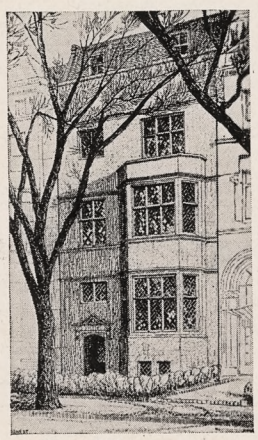
A Group of G. F. S. Girls and Their Counselors
Girls' Friendly Society Younger Members Conference, The Newark Holiday House, Delaware, New Jersey

Activities of the Girls' Friendly Society

By
FLORENCE L. NEWBOLD
Executive Secretary



The Washington National Center

"I HAVE withdrawn my own conference for girls of high school age in favor of The Girls' Friendly Society Conference," writes Bishop Johnson of Colorado, and adds, "This year will show whether our girls' work can be handled at Blue Jay Inn, The Girls' Friendly holiday house where the conference will be held."

This conference for high school girls in Province VI, July 28 to August 3, is one of nine younger members conferences stretching from coast to coast. One of these is national—at the holiday house in Delaware, New Jersey, June 26th to July 3rd; two are provincial—at the Bishop's School in LaJolla, California, and the one in Colorado; while there are diocesan conferences in Connecticut, Rhode Island, Pennsylvania, Lexington, Michigan, and Olympia.

At a time when we hear so much of "the revolt of youth," its questioning of authority and its renouncing of old creeds, it is significant that the committee of Girls' Friendly Society girls, who planned their first national conference last year, asked for a program that would answer such questions as, "What is God like and how can we really pray?" "How can a girl become charming—liked by her girl friends and boy friends?" "How can members help to make their Girls' Friendly branch programs 'peppy' and worthwhile?"

Leader Conferences

Conferences for leaders and older members are also being planned to bring adults and young people closer together through discussions of the needs and interests of girls. Perhaps the most distinctive features of Girls' Friendly Society work in the fifty-three years of its existence has been the personal relationship between the adviser (called associate) and the girl. With the introduction of self-government in the branches, the adult leader still makes a distinct contribution; for girls still need the companionship of an older person who is sympathetically aware of their changing needs and who is willing to share her experience in helping them to meet their problems. The newer methods of program planning, and the relationship of the leader to groups organized along the lines of self-government are being presented in the society's 1930 conference program.

In February, the Institute on Work with Young People, Berkeley, California, planned largely by leaders of The Girls' Friendly Society, was the first of these conferences in 1930. Dr. Harriett O'Shea of Mills College, Dr. C. E. Rugh of the University of California, and Dr. Herbert Evans of the Pacific School of Religion were on the program. From April 27 to 29

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HEATHCOTE HALL
Girls' Friendly Lodge, Los Angeles

a national training conference for leaders will be held in New York City with the following discussion leaders: Dr. Adelaide T. Case of Columbia University, well-known in the field of religious education; Dr. Adele Streeseman, medical consultant for the American Telephone and Telegraph Company; and Mrs. Harrison Elliott, author of the recent book, "Understanding in the Adolescent Girl." Preceding the national council or convention of the society, October 14 to 19, there will also be a three-day training conference in Chicago.

THE NATIONAL COUNCIL

About 1000 leaders and members of The Girls' Friendly Society are expected to come to Chicago for this triennial National Council. Outstanding among the speakers will be: the Very Rev. William Scarlett, dean of Christ Church Cathedral, St. Louis, Missouri, and bishop coadjutor-elect of Western Missouri; the Rev. Campbell Gray, bishop of Northern Indiana; Miss Jane Addams, director of Hull House and one of America's outstanding citizens; the Rev. George Craig Stewart, rector of St. Luke's, Evanston. A special feature of the program will be the festival service at St. Luke's, Evanston, at which the branches will present their gifts to the 1930 national budget, their contribution to "missionary work" within the society. At this time, when the National Council of the Church has asked the society to take steps toward making full provision for its own support, this ceremonial becomes especially significant.

In The Girls' Friendly Society there are more than 1100 volunteer leaders, with a professional staff of only thirteen, including the six field secretaries. Hence the meetings of the National Council and this country-wide network of conferences are valuable supplements to the work of the field secretaries who bring to the branches trained help in planning programs and in solving their many problems. One of the services that The Girls' Friendly Society offers parishes through its field staff is a survey of girls' work in the parish and the community to determine whether it is already sufficiently organized and whether there is need for a club such as The Girls' Friendly Society.

Programs are planned to meet the needs of members and are based upon actual experience. This winter seven experimental groups have taken the subject of "Adventures in Home Life" and have worked out programs based on the various elements that make up a successful home—attractive surroundings, family worship, budgeting, the adjustment of personalities, etc. These experiments will be the basis of the program suggestions to be printed in pamphlet form this summer.

MISSION STUDY

The mission study of The Girls' Friendly Society is a vital part of its program. Attitudes of friendship for and sympathetic understanding of the peoples of other countries have been built during the years that the society has studied and contributed to work in China, the Philippines, Africa, and the mountain and colored missions in the United States—to mention only a few. This year "Our World at Work" has been studied by the society as well as by the Department of Religious Education. Because The Girls' Friendly Society stands for high standards of living, it has a vital interest in the conditions under which women and children live and work. It, therefore, welcomed the opportunity to cooperate with the Church in considering this phase of the larger subject, "The World Mission of Christianity." So essential does this work seem to the members that one small branch in New Hampshire wrote, "What can we do about child labor? We are only a small group, but it seems as if there ought to be something we can *do*." While making this study, branches are raising $2,500 to enable St. Andrew's Mission, Mayaguez, Porto Rico, to enlarge its craft shop—thereby contributing to the improvement of the working conditions of women in Porto Rico.

Just as The Girls' Friendly Society follows the mission study of the Church, so it also cooperates



AT INTERLOCHEN
The Holiday House at Monroe, N. Y.

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with the Church's program through its other departments. It likewise avails itself of the material issued by the Girl Scouts, the Camp Fire Girls, the Child Study Association, the White House Conference on Child Health, and the American Social Hygiene Association.

In connection with this larger interest in the problems of women and girls throughout the world, Miss Caroline B. La Monte, Chairman of the Committee on International Understanding, has offered two scholarships to older members of the society for the new School of Christian Social Ethics to be held in connection with the Wellesley Conference on Church Work this June.

The Rural Field

Another opportunity the society finds for serving girls is in rural fields. In Connecticut, one leader has for years corresponded with isolated girls and arranged for them to come together for a week in the summer at the diocesan holiday house, where they are admitted to the society. In Maine, the members of one branch are scattered over the countryside, one girl motoring twenty miles to meetings. Eventually, she came into the Church, driving twenty-six miles to her confirmation.

In a mining town in southwestern Virginia, one member of The Girls' Friendly Society gets up at four o'clock, works all day, and comes regularly to the meeting for the service of worship only. Then she goes home to wash and iron before going to bed. The Girls' Friendly Society is the only group that meets the spiritual needs of the girls in this community. In a small New Jersey town, The Girls' Friendly Society sponsored the only respectable and orderly dances, making a real contribution to community recreation.

Lodges and Holiday Houses

Another service which eleven dioceses are giving is through their lodges or residence clubs for business girls. Here home-like surroundings are provided at a minimum of expense, adapted to the earning capacity of girls. Many of them take transients and welcome a limited number of women and girls outside the society. In Washington, a charming old house has been secured as a national G. F. S. center for residents and visitors to the Capitol. Here, also, the rates are exceptionally reasonable and all women and girls are welcome.

Believing that the conditions under which girls play is as important as those under which they work, The Girls' Friendly Society in twenty-seven dioceses has established holiday or vacation houses where girls may enjoy inexpensive, outdoor vacations.

At the Holiday houses, at conferences, and in branches, while formal services are frequently held, G. F. S. members are more and more developing their own services of worship to meet special needs or specific occasions. Through the creating and leading of their own services, girls are being led into deeper spiritual experiences. This search after God, this growing fellowship with Him is the fundamental principle on which all Girls' Friendly Society activities are built and through which is attained the purpose of the society—developing Christian womanhood.

News of the Episcopal Church

Edited by

WILLIAM B. SPOFFORD

SOME time back the Committee on Placement of the Clergy submitted a temporary plan. This report has received widespread comment and criticism from Church people throughout the country, all of which was the subject matter of a second meeting of the committee held recently. A second report with amended recommendations is now submitted to the Church with the request that there be further discussion with the hope that a general agreement may be reached and an effective plan devised. In this second report the committee states that nobody denies that there is a real problem in the placing of clergymen as rectors, such criticisms as have been received being over details. They conclude therefore that all agree that some plan would prove of great help to bishops, clergymen and vestries.

They then deal with certain criticisms. First, the critic who feels that there is a danger of bureaucracy. They point out that no new machinery is proposed, with the exception of a National Committee on Records, which would be merely an informational body, without executive powers. At the present time there is no authoritative and complete record of the clergy. The National Committee on Records would keep merely factual statements about the clergy; name and address, ordination, family, salary, nature of his work and official acts, without comment or opinion.

They also stress the fact that there is no intention of curtailing the freedom of bishops and vestries in placing men. Rather the plan is to provide a source of information by which their choice may be more intelligently guided.

In regard to removals, over which some fear has been expressed, the committee provides that no man may be removed unless there has been offered to him opportunity in work or other means of support.

This second report submits the following recommendations, for consideration and discussion, first before diocesan conventions and ultimately by General Convention:

1. That the responsibility of placement be committed to the bishop and standing committee of each diocese or missionary district, or to the bishop and some other elected committee, as may be determined by the diocesan convention.

2. It shall be the duty of this placement committee to maintain a record upon a standard form of all candidates and clergy canonically resident in the diocese. And that a copy of each such record be sent to a Committee on Records under the

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direction of the Presiding Bishop and the National Council so that a complete and authoritative record of the clergy of the whole church be made available, under proper regulations, to provincial and diocesan authorities.

3. It shall be the duty of the diocesan placement committee in case of a vacancy occurring in the rectorship of any parish to consult with the proper representatives of such parish and to nominate at least three clergymen to the parish for election as rector. If none of the persons so nominated by the placement committee be satisfactory to the parish the placement committee shall then nominate three more and continue so to nominate until a selection has been made.

4. In case of a vacancy in a mission the bishop shall advise with the placement committee and with the proper representatives of the mission in making an appointment.

5. Assistants having been chosen by a rector or vestry may not become canonically resident in the diocese or district without the consent of the placement committee.

6. Upon recommendation from the bishop, or on petition from the minister or vestry concerned, the diocesan placement committee shall, with the approval of the bishop, have power of removal or transfer, provided that no man so removed shall be turned adrift without work or other provision for his support. The right of a hearing shall be given to all the parties in interest and at least six months must elapse before action becomes effective.

* * *

American Educational Chaplain Canon Bridgeman was a visitor recently in Birmingham, Alabama, where he gave Church folks a vivid description of the work of the Church in Jerusalem. He also addressed groups in Mobile and Anniston.

* * *

Captain Casey went to bat in the diocese of Minnesota the last two weeks in March, conducting most successful missions in St. Paul; one at St. Paul's Church and the other at St. Mary's. "Rugged and vigorous preaching, fiery conviction, childlike simplicity, deep devotion and consecration" is a description of Captain Casey given by the rector of St. Mary's.

* * *

St. Stephen's, Winston - Salem, sponsored a series of Lenten services in a down-town theatre; so well attended that people had to be turned away.

* * *

The Federal Council of Churches is preparing a course of lectures on the problems of marriage and family life which will be used by young people's study and discussion groups. Here are some of the interesting problems to be discussed: "Why marriage?", "Relationships before marriage", "Determining factors in the choice of a mate", "Purposes and values of an engagement," "At what age and income should one marry," "Personal adjustments in married life", "Preparation for the responsibilities of parenthood", "The democratic ideal of the family", "The bearing of religion upon marriage and the home," "Satisfactions and compensations of successful marriage."

* * *

A great children's service is to be held at the Cathedral of St. John the Divine, New York, on Sunday, May 24, in the afternoon, when the Lenten offerings will be presented. Last year 141 Church schools were represented, there were 1300 choristers in the procession and the offering was $41,079.80. Records will be broken this year. Awards of all sorts are made at this service.

* * *

College women met at St. Margaret's House, Berkeley, California, April 4-6 for the consideration of vocations within the Church. Among those who addressed the girls and

PRAYER

THE meeting of the National Council (and its Departments) will be held in New York from April 29th to May 1st, 1930. It will be the first at which I shall have the privilege of presiding.

May I ask my brothers of the Clergy and the Laity to pray for me and the National Council that we may be rightly guided in the task committed to us by the Church.

JAMES DEWOLF PERRY,
Presiding Bishop and President of the National Council.

The Advance Work Program

What It Means

IT IS the answer to the call of all mission fields for new equipment; the tools with which to prosecute the Church's work.

Expressing the will of the whole Church, it was officially adopted and approved by the General Convention.

It is entirely distinct from the annual budget. The budget is raised each year to pay for maintenance of existing work. The Advance Work Program is for forward work.

The total amount of the Program is being distributed among the dioceses and missionary districts in terms of *projects*—not money.

Each diocese and district is asked to undertake certain units of the work, the Program including about 170 units in all.

As accepted, dioceses and districts will offer these opportunities to parishes and individuals.

They are opportunities—to be shared by every member of the Church—to build churches, parish houses, rectories, schools and a wide variety of equipment for schools, hospitals, churches, etc., in all the domestic and foreign frontiers of the Church's Mission.

Ask Your Rector How You May Help

THE NATIONAL COUNCIL
CHURCH MISSIONS HOUSE
281 Fourth Avenue New York

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who were available for personal conferences during the week-end were Bishop Parsons of California; Mrs. Harry Sherman, diocesan president of the Woman's Auxiliary; Dr. Kenneth Saunders, Pacific School of Religion; Miss Elizabeth Baker, field secretary of the Woman's Auxiliary; the Rev. Penrose Hirst, student chaplain; Dean Newell, Mrs. Ralph Putman, Miss Avis Harvey of St. Margaret's.

* * *

Dean Scarlett is to be consecrated bishop coadjutor of Missouri on May 6th at Christ Church Cathedral, St. Louis. Bishop Atwood, retired bishop of Arizona, is to preach.

* * *

The Rev. Henry W. Hobson is to be consecrated bishop coadjutor of Southern Ohio at Christ Church, Cincinnati, May first. Bishop Dallas of New Hampshire is to preach.

* * *

The Chinese Minister of Foreign Affairs, at Nanking, Dr. C. T. Wang, has accepted the chairmanship of the finance committee which is preparing for the triple anniversary celebration of Boone Library, Wuchang. May 16th marks the thirtieth anniversary of Miss Mary E. Wood's service, the twentieth anniversary of Boone Library, and the tenth of the Library School. The committee includes thirty-six influential men, many holding national positions in government or education.

* * *

On the whole list of bishops and heads of churches in Mexico, published by the government of Mexico, Bishop Creighton is the only foreigner. That, my friends, is a news item that carries a big story and speaks a couple of books full for his ability.

* * *

The Rev. Joseph Walker, Alabama specialist on rural Church work, gathered together about 600 people on March 30th at Prairieville, Alabama to consider the subject of "Spiritualized Agriculture." There was a service at St. Andrew's in the morning, at which the Rev. Justin Jones of Carlowville was the preacher, with the music furnished by the combined choirs of churches at Demopolis, Faundale and Greensboro. Outdoor luncheon, and then another service at the Baptist Church across the way with addresses by leaders of state-wide reputations.

* * *

I have received a note from a New York reader who says that if I really want to get unusual and stimulating news I should find "parishes not having assorted Lenten speakers; New York City churches where Dr. Robbins has not preached; conferences where Dr. John Rathbone Oliver is not going to be on the program." Yes, and a preaching mission that is not a success and a list of city rectors who are not planning two month vacations.

* * *

Over a thousand people crowded the Church of the Heavenly Rest, New York, March 30th, to attend the memorial service for Bishop Shipman who was formerly the rector. The sermon was preached by Bishop Lloyd and a tribute was paid by Dr. Darlington, present rector. Plans are being made for a memorial to be placed in the new church. Preceding the memorial service Bishop Lloyd confirmed a class of 46 candidates.

* * *

Bishop Johnson of Colorado was the preacher during Holy Week at Trinity Church, New York; Bishop Fiske of Central New York was the preacher at St. James; Bishop Manning confirmed a class at the Transfiguration on Palm Sunday and the Rev. Spence Burton was the preacher there during Holy Week.

* * *

Some time ago Bishop Stires of Long Island disclosed to a few of his clergy that he was seeking, by personal solicitation, the sum of $35,000, which represented the difference

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between what the parishes of his diocese should give to the National Council and what they actually have been giving. At the meeting of the clericus last week he was able to announce that, as a result of this effort, the diocese of Long Island, which five years ago ranked 86th among the 92 dioceses in the ratio of its giving to the amount of its quota, ranked first. On April 1 Long Island had paid $7,000 in excess of its quota due on that date. What's more, the finances for the work in the diocese were never in better shape than at the present time.

* * *

The convention of the Women's Auxiliary of North Carolina is to meet April 29-May 1 at St. Paul's, Winston-Salem. Bishop Larned of Long Island is to preach the convention sermon. Addresses are to be given by Rev. William H. Nes of New Orleans, Dr. Glazebrook of Washington, Captain Mountford of the Church Army and Bertha Conde, author and lecturer.

* * *

The Rev. John S. Haight, rector of St. George's, Hempstead, Long Island, is to exchange parishes during the summer with the rector of the parish at Hempstead, England. The Long Island town was settled two and a quarter centuries ago by folks from Hempstead, England.

* * *

What to do when you miss a train connection which means that you will be unable to fill a church appointment? Take a plane. That is what Bishop Wilson of Eau Claire did when he missed a train at Syracuse, N. Y. He had to be at Elmira for a service at noon; he took a plane at 10:10 and was in Elmira 45 minutes later, flying through a nice little snow storm. It not only got Bishop Wilson to Elmira on time; it also was worth a front page story which perhaps had something to do with a full church for the services the two days following.

* * *

A religious drama, "The Yoke", written by Miriam D. Cooper, is to be presented by the diocesan board of religious education at the Masonic Temple, Brooklyn, May 27. The proceeds are to go to support daily vacation Bible schools and for scholarships for summer conferences.

* * *

The picture on the cover is the winning poster in a publicity contest conducted by The Girls' Friendly Society in the Diocese of Newark and is the work of Winifred Zotian, Grace Church Branch, Orange, New Jersey.

* * *

The mission society of New York is seeking $65,000 to build a chapel, chaplain's residence and recreation hall at Sea View hospital for the tubercular on Staten Island.

* * *

Several readers write that these notes have contained too many comments by bishops on the subject of prohibition. One, thinking Henry Ford more reliable, asks me to quote him on the subject. Here 'tis:

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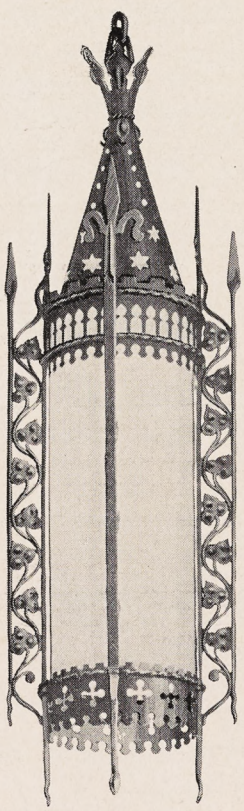

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* * *

Over 25,000 men were lodged during the past year at the Cathedral Shelter, Chicago, the Rev. David E. Gibson in charge. Fifty thousand men were fed, 38,000 at no cost to them. One of the great features of the work, particularly during these unemployment times, is the employment office where jobs are found for both men and women. It is one of the most praise-worthy works of the Church.

* * *

The Rev. Mark G. Paulsen began work as the rector of St. James, Sault Ste Marie, Michigan, on April first, going there from St. John's, Cambridge, Ohio, where he served for seven years. During his rectorship at Cambridge he built a new church, parish house and rectory on new property, centrally located.

* * *

A class of 28 persons was confirmed recently at Trinity Church, Paterson, N. J.; nothing unusual about that, but perhaps the fact that one member was 72 years of age and another 74 is news. This parish is raising a fund for a new church.

* * *

A new $50,000 cathedral house is being built at Albuquerque, New Mexico.

* * *

Bishop Perry, Presiding Bishop, is to lay the corner stone of St. Andrew's Cathedral, Aberdeen, Scotland, this summer.

* * *

Bishop Griswold, recently in the hospital, has departed for the south for a rest.

* * *

A new chapel was consecrated on Easter Even at Calvary Church, New York, Rev. Samuel Shoemaker, Jr., rector. It is a small chapel designed for private meditation and for celebrations when few are present. Bishop Lloyd gave the address.

* * *

All of the Protestant churches of Rhinebeck, N. Y., came together for the Three Hour Service, with addresses by the ministers of the various denominations. Rev. Gabriel Farrell, Jr., rector of the Messiah took the service and gave two of the addresses.

* * *

The Rev. Reno S. Harp, Jr., was advanced to the priesthood by Bishop Helfenstein at Christ Church, West River, Maryland, on April 10. On the 12th the Bishop advanced the Rev. T. L. Caution to the priest-

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hood at St. James First African Church, Baltimore. Mr. Caution is in charge of St. Philip's, Cumberland.

* * *

The Centennial celebration of St. Paul's, New Haven, Connecticut, is to be celebrated on May 11 and 12. Presiding Bishop Perry is to give the historical address.

* * *

Here is a new one; the *Chattanooga News*, daily of that city, is to be edited on May first by a committee of ministers, headed by the Rev. Oliver J. Hart, our enterprising rector there. The regular editors of the paper are looking forward to the paper for that day with keen anticipation, as reflected in an editorial which accompanied the announcement, part of which we quote as follows:

"It will be of especial interest, to us therefore, to observe their editorial and news policies as reflected in the May 1 issue.

"The treatment of crime news, for instance, is a problem with which newspaper editors are continually wrestling. All subscribers of the paper will be interested in seeing how the ministers approach this problem. Which comics appeal to them most? What branch of sports will be most freely admitted to the sport pages May 1, and which will get the blue pencil? In the matter of general news, what sort will be considered most worthy for the first page? If labor difficulties of major importance are current on May 1, what will be the attitude of the ministers toward them?"

Believe me I am going to have a copy of that paper for May first and see how Editor Hart does the job. And what's more I want a report on how the parsons come up to the dead line and whether they get the sheet on the street on time. Some of the boys, I think, will have to be up later on the night of April 30 than they have been for some time. It is a nice little stunt. If the parsons do a good job they will be more respected by the newspapermen; and there is no doubt but that the parsons will be less given to criticism of the paper after a day on that job.

* * *

Sunday the 6th was not a spring day in Washington and yet close to 4000 people, representing many states, visited Washington Cathedral. But a few more visited Washington Monument, which is in easy access to the hotels. The authorities recently reopened the Chapel of St. Joseph of Arimathea which has been closed for several months on account of construction in adjourning sections of the Cathedral.

* * *

Apropos of the item that appeared here recently about the work of the Church in Cuba comes a fine letter from Dr. L. H. Pammel, professor at Iowa State College, telling of his contacts with the Church there during the winter. He has high praise for the work the Church is doing, with emphasis on the educational program. In regard to Bishop Hulse's remarks about interference with our work by Roman Catholics, Dr. Pammel says:

"I came in contact with the Roman Catholic people in schools and educational institutions. From my observations, many of the people of Cuba are tolerant and quite generous in their attitude, but there



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should be strong Protestant churches in Cuba to round out the religious work of that good Republic."

* * *

The social service commissions of the two Ohio dioceses, with the Ohio Council of Churches, are sponsoring an institute at the time of the Ohio Welfare Conference to be held in the Fall in Toledo. The Church institute is to be lead by Dr. Ernest R. Groves of the University of North Carolina, who is one of the leading sociologists of the country.

* * *

Sir Wilfred Grenfell is to give the address next Sunday morning at the Cathedral, Garden City, Long Island.

* * *

Rev. Elwood Worcester was the preacher during Holy Week at Trinity Church, Boston.

* * *

St. James Church, Great Barrington, Mass., has been left $2000 by the will of G. W. Peters, a summer resident.

* * *

A different sort of Lent at Trinity, Cranford, N. J., the Rev. R. T. Foust, rector. At the mid week Lenten service the addresses were on "What religion means to me" and were given by a Rear-Admiral, an editor, an actor, a physician and a spokesman for organized labor. There has been an increase of a hundred communicants in this parish during the past year.

* * *

The Rev. Leighton Yang, a well known Chinese priest of the diocese of Hankow, wrote in February from Sian, in the province of Shensi, of the continuing struggle to provide famine relief and the need for it, which would continue at least until the wheat harvest in June. Some of the country people have pulled down their houses to sell the timbers for fuel to city people. After the immediate starvation has passed, there will be many orphaned children still to be cared for.

Mr. Yang has been running a rescue home, made possible through various gifts but chiefly through Bishop Norris. The back part of his thatched church house was divided into three sections, for women and girls, men and boys, and a small infirmary. About two hundred people were being cared for, more than half of them children, given two meals a day, of millet and corn flour. No vegetables. They sleep on straw, on the floor, with what quilts and padded clothes could be secured for them. Mr. Yang says that in the city of Sian 10,000 people were being cared for, in ten rescue homes, under ten auspices.

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He has a daily schedule for his flock, with morning prayer, a short address, two hours of class work, and manual work, the women looking after the children, the men — there were about fifteen — cooking and carrying water.

In spite of the famine-stricken year, and the bitter cold, the work progresses, Mr. Yang says because of the active labor of the local evangelist. The house next door was to be pulled down for fuel, and Mr. Yang secured it by a mortgage ($35 —Mexican—for three years) and extended his parish school.

* * *

In a radio address the Rev. L. Ernest Sunderland, head of the City Mission work of the city of New York had this to say on the subject of unemployment: "In a year thousands of people appeal to the workers of our Society for guidance and help in their problems of living. These workers are chaplains in hospitals, in prisons, social service workers in our Relief Department, and in our Goodwill Industries, which furnishes employment to handicapped persons and passes on reconditioned articles to the poor. Also, the group includes those in charge of our temporary shelter for women and children, St. Barnabas' House; and our Convalescent Home, Schermerhorn House, for women and children.

"As employment is so many times the determining factor in bringing people back to normal living and wholesome thinking, so unemployment is the factor which makes the continuation of abnormal living necessary and has its harmful effects on the physical, mental and spiritual welfare of all concerned. Normal individuals do not want to be dependent. They take pride in their work and in the earning of their own living. Work may be a drudgery and even uninteresting, but at least there is the satisfaction of doing something toward the sum total of the world's work and of being independent of others for at least the necessities of life. When all this is swept away through unemployment it has a most harmful effect on the individual. This we all realize, but I question whether the average individual understands how deeply unemployment cuts into the very per-

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22nd and Walnut Sts.
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Holy Days and Thursdays, 10.

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Daily: 8, 11 and 4.

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Sundays: 6:45, 11:00 and 7:45.

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Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
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Rev. Bernard W. Hummel
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sonality of the idle person, and what a harmful influence it has on those who may be dependent on the person out of employment."

* * *

Think of living on nothing but potatoes, potatoes three times a day. Bishop Sturtevant of Fond du Lac, reporting to the National Council on the use of its appropriation for Indian work, writes:

"At Oneida we have a priest, the Rev. L. H. Grant, entirely supported by the National Council, and three sisters of the Holy Nativity who live on a U. T. O. appropriation for two. The priest's house was burned in the early fall, and we are now engaged in a campaign to raise funds for rebuilding. The sisters live in a comfortable cottage owned by the Sisterhood.

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"These Indians are very poor, and in some cases poverty-stricken. There is little or no work to be had in the winter, and their small farms, heavily mortgaged, barely produce a living. It is not unusual to find some families subsisting almost entirely on potatoes during the winter. Think of it; potatoes three times a day, and without butter! Our Christmas boxes and other gifts from the W. A. supply department, are tremendously appreciated. If our appropriation were large enough to create a relief fund of only $1,000 a year, it would work wonders and give cheer in any number of homes. At present the sisters are squeezing small doles occasionally out of their own living, out of which must come their fuel as well as their food and small accounts. Last Christmas it happened the usual gift of money for candy proved to be $15 short, so the sisters immediately made it up out of their own living allowance!

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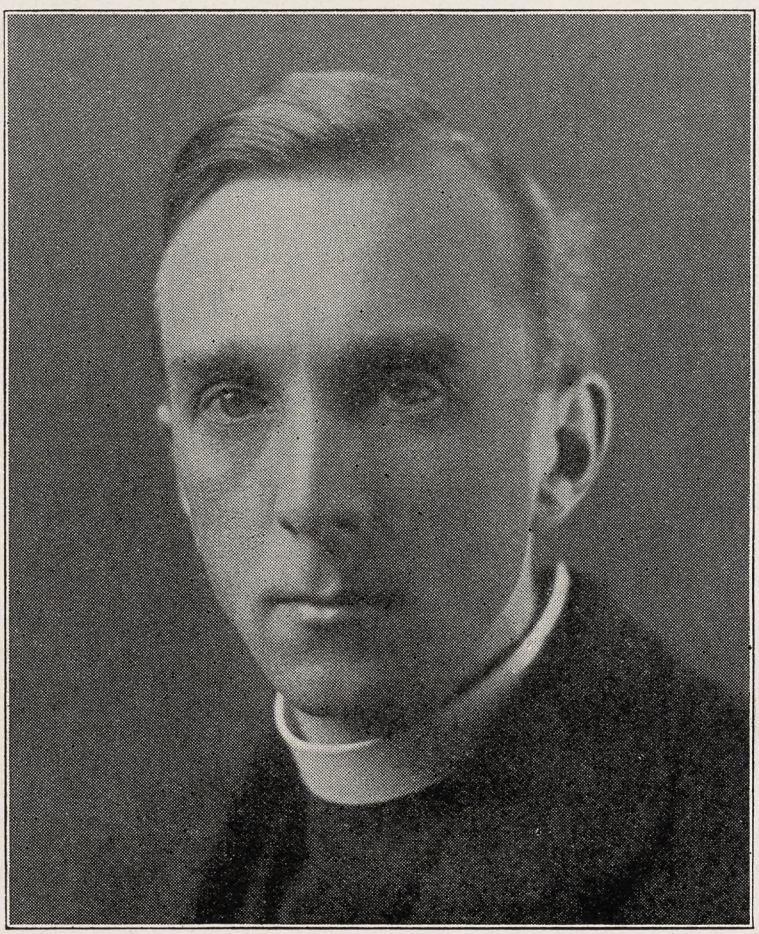
WEIGHTIER MATTERS — Maude Royden

The WITNESS

CHICAGO, ILL., MAY 1, 1930



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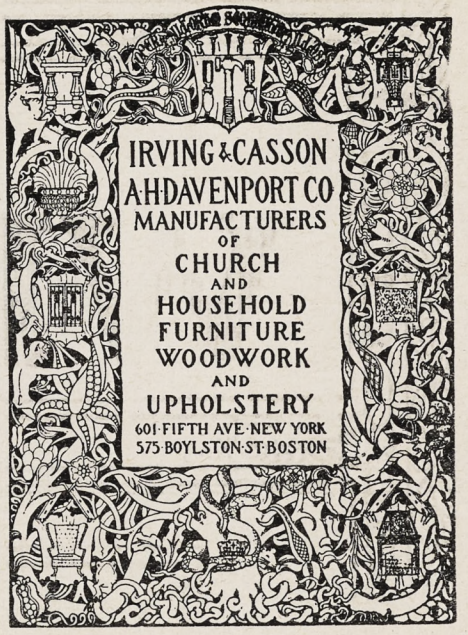



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THE WEIGHTIER MATTERS

By

MAUDE ROYDEN

WHEN I look at the mass of the people who are alienated from the churches, it seems to me that the reason is not in our theology half so much as in our refusal to find that battleground where Christ, if He were here, would be fighting. There are many people to whom what we call intellectual difficulties never occur at all; there are masses of people who take no interest whatever in organized Christianity, for quite another reason.

I do not say that if Christian people did what Christ did they would be popular; I am quite certain they would not; but their unpopularity would be a vital thing, a challenging thing. They would have great adherents and great enemies. There would be no apathetic alienation. And that is at present what we have to face.

A Case

I met some rescue-workers in China whose business it was to try to rescue girls who had been sold into prostitution. It was a work of mercy indeed, and a Christlike work. But the idea of questioning a social order which encouraged prostitution was no part of it. I do not say they refused to face it; it simply did not interest them. "We take no interest in social reform," they said to me, "we wish only to rescue these girls from their evil life." I asked how they came to need rescue from an evil life and was told that they are practically always sold into it by their parents. It is not that their parents are more cruel or less devoted to their children than others, but poverty in China is sometimes so terrible that they must choose between their daughters dying of starvation or being sold into a brothel; and so they sell them. It is in famine times that this selling chiefly takes place. It is in famine times and from the famine areas that there come boat-loads of girls to be sold at two shillings a head. It is a social condition which compels parents to see their children starve or else to sell them. I think that the scientist who is endeavoring to alleviate the poverty of China is attending to a weightier matter of the law than those Christians who can only pick up the broken human beings whose presence in a brothel is due to extreme poverty on the one hand and a fundamentally wrong idea about sex on the other.

This indifference to the causes of such tragic effects, brought home in such a heart-rending way in this particular case, is terribly characteristic of organized Christianity all over the world. Our real and often self-sacrificing kindness to the broken individual is wasted by our cowardly shrinking from the question—how comes that individual to be broken? That is the real weakness of organized Christianity.

Courage Needed

Who has the courage to challenge the whole system under which we live? Yet this is involved in our claim to be Christians. Our system, the system under which we in the West live, the system which we are extending to the East, is an industrial system. The worst feature of the industrial system is the way in which it crushes out individuality. The best thing about it is, of course, that it produces wealth, and I am not speaking sarcastically when I say that that is the best thing, for poverty in itself is terribly hard on the individual. But the method by which we are escaping or seeking to escape from poverty has its own great dangers. We offer it to China, to Japan and to India, as a cure for their poverty. And organized Christianity ought to be watching with intensity of interest, and challenging with perfect courage, the evil things that are involved in that cure. Is there any means by which we can make the world rich—even countries so poor as India and China—without the terrible danger of crushing out the individual life? "Is not the body more than meat, and the soul than raiment?" Ought this not to be in our thought if we are Christians?

Creative Life

No one was more sensitive to beauty than Christ. And we, almost with indifference, substitute for the work of the individual craftsman—which nine times

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out of ten is beautiful; which almost always has some kind of beauty because it is the expression of an individual mind—millions and millions of objects which cannot have beauty because there is no creative life in them at all. In this respect poor China is the richest country in the world. India and Japan have consented, in order to meet the tastes of Western people, to produce mountains of rubbish. Alongside of some very beautiful things you will find much that is ugly and showy and mean. But even now China produces little that is sheer rubbish. And when you see a Chinese craftsman at work on a piece of ivory to which he gives years of his life, to make it into something beautiful, you feel that not only is he making something beautiful, which it is worth while to have lived for, but that he himself is a finer person because he has been able to express himself in that work.

Mechanical Civilization

It is our awful mechanical civilization that crushes the sense of beauty out of us. Not only is our creative power atrophied when we are put to work that is purely mechanical, but even our tastes become standardized. People who produce the same things will like the same things eventually. It is not only that what we produce is ugly: It is also that at last we like ugly things.

Some people defend the system on this ground: "When you have put on machines everything that can be done by machine, you will greatly have lessened the burden of human toil. Men and women will then work only a few hours a day, and they can make the rest of their life in their leisure." "But," I say, "to us it would not seem life at all if we could not put ourselves into our work. To work for a few hours and then make our real life in our holiday time, would not seem to us to be life at all!" They reply: "No, that is true of a minister of religion; it is true of an artist; it is true of a poet; but for the mass of the people it is not true and it cannot be true." But to whom is the artist to appeal when we have standardized production for all the rest of the world? To what is the minister of religion going to appeal when he speaks of the Creator God if the men in his congregation do not know the joy of creation?

The artist cannot produce his best work if he has a public that does not understand it. There is an interplay between the creative artist and the world for which he makes his art. It was said of the Greeks that every Greek knew a good statue when he saw it, and that was why Greek artists produced the world's greatest statuary. Every Elizabethan Englishman knew a good play, and that is why the age of Elizabeth gave us the world's greatest outburst of dramatic literature. You cannot compose great music if you live in a world of the tone-deaf; you cannot paint great pictures for a world that is color-blind; and you cannot really commend religion to people to whom the first attribute of God is incomprehensible.

I do not know yet the way out, but I realize, with a sense of guilt, that this is probably because I, like the rest, have given so terribly little thought to the matter. Nine times out of ten, if I say either to an Englishman or to an American—"Can you see where we are going? Do you think it is good or bad?" even if they say "It is bad," they say also "It is inevitable." If it is bad, it cannot be inevitable; and it is for the Church to point that out, and to challenge the world on this score.

Church's Concern

I maintain that it is with such questions as these that organized Christianity should be concerned; that it is with these weightier matters of the law that we should concern ourselves first, and not with the precise method by which we should celebrate Holy Communion or ordain ministers of religion. I care too much for these things to say they are unimportant; but I feel certain that it is these weightier matters which must come *first*.

We pretend that we are so busy looking after the individual sufferer that we have no time to seek the causes of his suffering; that we are tolerant of evil doing because we are charitably minded. But I believe that the average man and woman—I believe all people everywhere who are Christians or who have lived in a Christian country—dimly know that to Christ their individual lives, their individual gifts and personality, are things of infinite value, and that organized Christianity ought to have something to say on this subject. And I know that those who are so far away from the churches that they no longer even know or care what Jesus Christ taught, still know, perhaps more dimly still, that whatever religion does, and whatever it teaches, its concern should be with these things; that if there is a God He must care about these things; that if He does not He is not God; and that if religion is not concerned, it has no interest or reality for them.

Let's Know

By

BISHOP WILSON

What Are We Called

NAMES are meant to identify people, places, and things. One would naturally suppose that the more permanent they are, the better they would serve their purpose. Yet there appears to have developed an epidemic of changing names which has gripped the nations of the world since the close of the Great War and the advent of the apothesis of nationalism.

The Russian city of St. Petersburg has become Petrograd. The Norwegian city of Christiania has become Oslo. The Chinese city of Peking has become Peiping. I understand the Poles are for changing Warsaw to Warszawa and the Czechs prefer Praha instead of Prague. In practically all of these instances the idea seems to be to get rid of modern appelations and return to earlier forms out of some sense of national pride or perhaps because of antiquarian interest.

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If we were to go in for the same practice in the United States and cultivate a flair for Indian nomenclature, we would achieve some rather startling results. We would be singing about "Way Down in Old Alabamu." We would have to say that the first bishop of the western hemisphere was Bishop Seabury of Quonoktacut. The newspapers would wrap their editorials around Senator Borah of E-dah-hoe. The Davenport radio announcer would say that he was speaking from a city in Ayuhba. Henry Ford would advertise his flivvers as made in the state of Michgamaw. Business organizations would seek to be incorporated in the well-known haven of De La Warr. Then it would be in order for the French government to make representations that, out of respect for France, New England ought to switch back to Vert Mont for the name of one of its states; and the Dutch government would add that the least we could do in respect for Holland would be to give the true name to the least of our states and call it Roode Eylandt. Postal clerks would go dizzy and stenographers would all resign.

This is not to say that once a name, always a name. There are times and occasions when they ought to be changed—for instance, when they become obsolete or misrepresentative. There is no sense in the world in talking about the French Empire after France has become a well established republic. And it is only conducive of salacious gossip to write letters to Miss Ann Jones after she has been married to Henry Jackson.

All of which leads one to certain reflections regarding the title "Protestant Episcopal Church." Adopted as an emergency measure in Maryland at the close of the Revolutionary War for legal purposes in order to indicate both its non-Roman and its non-Puritan character, it answered sufficiently well at that time. But in the course of a century and a half the implications which accompany the word Protestant in this country have undergone a considerable change. Those Maryland churchmen would be horrified at the thought that their choice of a name had in any way compromised the historic position of their Church, of which they were very jealous. It would be loyal to them and true to our own traditions if we would look the matter squarely in the face and tell the world what we really are by revising our official title.

FINDING MEN FOR GOD

By

JOHN S. BUNTING

IF WE would lay hold of God in any vital way, it must be through life, and if we would possess Him, we must convey Him. For how can we know life except by living and how can we know Love except by giving. God and man are inextricably joined. Our faith must be like God Himself, it must share. No possession without transmission is written above this door. Therefore we must witness or disappear.

Yet some of us are trying to do an impossible thing, and think we can have a living faith by casual contemplation. We suppose God can be treated like a trophy, looked at from a place on the mantel when convenient. It cannot be. For not what we merely look at but what we reproduce lives within us or goes beyond.

Many years ago Drummond told us we lived in a world which had been made by every atom conveying its energy to the atom next, atom witnessing to atom and each making its life felt in the orb of the whole. Atoms are perfect evangelists. We also have a country in which at first just a few saw and knew all that America might become and each of these patriots, like the atoms, charged the next man with the impact of all he believed and felt until he made him think and feel likewise.

MUST SEE GOD

Yet we must see something if we would impart anything. If we would change men we must see God. But what we see clearly we will declare and what we hear we will repeat and report and life about us becomes changed. After all it is vision and a sense of Reality that we need today rather than loquacity for our evangelism.

If we see Holman Hunt's "Christ the Light of the World" and we gaze at it long and intently, we are certain to say something about it. If we look upon the vastness and tumult of the Atlantic in a storm, if we behold the strange wonders of Yellowstone and Glacier, they take possession of us and we speak. If we hear that a new planet has been found, or Lindbergh has flown the Atlantic or Byrd is on his way home, they are extraordinary facts and they penetrate us, and what penetrates gets itself heard. If we do not speak, it may be that we are not dumb but inwardly blind and inwardly deaf.

A little girl was asked by her mother to bring her a glass of water; she did it as children often do. Being busy with her books she hurriedly pushed them under her arm, went to the icebox, filled the glass to the brim and hurrying back was spilling the water on the rug. Meeting her father, she exclaimed, "Daddy, please take the books or the glass or else I'll drop both—and step lively!" She had her arms full, her hands full, her mind full and—she shared! We always will. She was a perfect witness. A full cargo is easily distributed. We give nothing because we have nothing. "How can I witness" said a vestryman

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once, "when I have had no definite experience of God?" He could not.

Christ the Fact

A profound change must take place inside of us toward what we think and feel about Christ and when that happens we will see and hear and a non-producing disciple will become a Christ-changing force. We imagine, for instance, that our life and world are tremendous and real and that Christ is small and unreal —a dreamy, far away Perhaps. But the opposite is true. Christ alone is tremendous and a vast and towering Fact, and our life transient, small and shadowy. We seem to think that He is an incident in our history, just a remote event and that our human story comprehends His. The opposite is true. We are but an incident in the vast volume of His Purpose, a parenthesis in His larger sentence and at last His Word and Voice will speak and hush our noise in His living Silence.

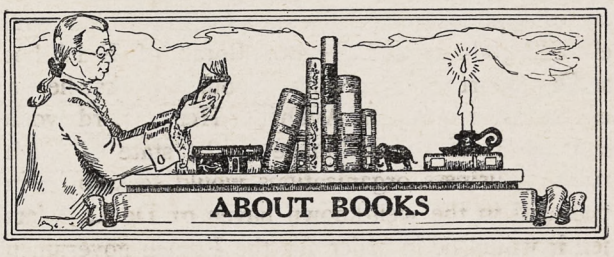
We need to turn our world of values upside down. When we do, something will happen inside, the scales will fall from our eyes and we shall speak because we see. No power will stop us—we will because we must. The soul of today will then recover its imperative mood which once it had and with which it shook thrones and kingdoms.

But we will never see and hear and we will never bring men to a knowledge of Christ as long as we live on borrowed religious capital. There are too many people in our pews and maybe in our pulpits who only know people who know Christ and are well acquainted with famous things that Christ-changed lives have sung and said. But they themselves have not heard the music and word of any such Voice. They live on borrowed religious experience and it kills all Evangelism. No one pays any heed to such messengers, because they have no message.

Your Experience

Yet think for a moment and search your heart. Somewhere there is God, near you, within you, the only supreme Reality. Once He seemed to you like a great Rock and when your storm broke, He covered you, sheltered you until it swept by. Once a strange Presence passed through your life and changed its unclean ways and aimless drift. Once you were distracted and beside yourself and there slipped into your heart a strange peace. Either this is true or not true. If it is, you are certain to say something, do something about it. If it is not, there is nothing you can say. But you should awaken and be stirred with wonder. Somewhere there is such a God.

Then somewhere there is a man, right near you, look and see—lonely, sad, hopeless and broken. Life has been too much for him. His back against the wall, he fights terribly and bitterly, but the odds are stacked against him and he is sinking. If you do not see this it is because you are blind with a blindness that means you do not care. He needs you terribly. He is hungry for any little word. But whatever you do, don't try to help him by gabbling religion or try to "save his soul." For you need this broken man as much as he needs you and you will sink unless you reach these sinking lives. Then make him aware of God by touching him, lifting him with a life that God has lifted and touched and he will awaken and become aware of God. Somewhere near you is such a God and such a man! Are you willing and able to risk trying to bring them together?



Mahatma Gandhi's Ideas, *by C. F. Andrews. The Macmillan Co.* $3.00.

Mahatma Gandhi is certainly to be numbered among the three or four most influential people in the world today. At the very moment he is leading a great mass protest against British rule in India and is keeping a number of statesmen up late at night figuring out ways of dealing with him. Of these three or four most important people in the world Mahatma Gandhi is the only one who is motivated entirely by religion. Certainly then religious people should know all about him and his ideas. There is no one better equipped to tell us of this great man than the Rev. C. F. Andrews, missionary of the Church of England to India and a life long friend and intimate of Gandhi. He does so in a most charming and thrilling way in this book, supporting his own opinions with carefully selected statements from Gandhi's writings and speeches. If you really want to know what is going on in India; more, if you want to have a graphic story of a saintly life, read this book written by Dr. Andrews who is said, above all others, to understand the soul of that great man and his country. *W. B. S.*

* * *

Signs of These Times, *by Willard L. Sperry. Richard R. Smith.* $2.00.

In these initial lectures on the Ayer Foundation at the Rochester Divinity School, Dean Sperry of Harvard has set a standard of excellence that will be both difficult to maintain and to follow by subsequent lectures. With his customary felicity of diction and clarity of expression the Dean analyzes keenly the movements and trends of modern religious thought. What is lacking in organized religion today is certainly not energy but wisdom. We fail to discriminate between pose and attitude. There is vitality to be found in Episcopal orders and also in Congregational; each needs the other and either alone is but half truth. Humanism is a philosophy of fair weather, consequently will never satisfy or meet the ends of man when some hidden onslaughter of trial seems to tear the very religiousness out of him. In this age of religious perplexities we need to discipline ourselves in those attitudes of wonder, trust and humility which are the substance of all latent religion and the promise of mature religion. *Irvine Goddard.*

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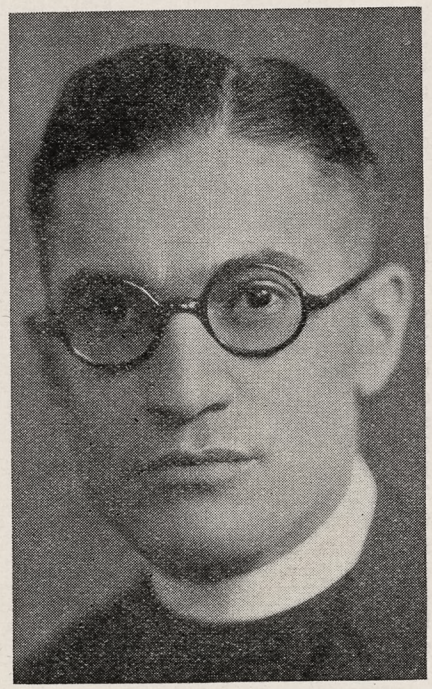
Edited by
WILLIAM B. SPOFFORD

THE first of May, so it is time to tell you of the various Church summer conferences that you are to attend this year. The Wellesley Conference will again be the grand affair that has made of it certainly one of the greatest of the annual affairs. There are the usual schools, devoted to music, drama and religious education, and this year for the first time there is to be a school for Christian social ethics, under the leadership of Vida D. Scudder, distinguished Churchwoman. The faculty consists of the Rev. V. Auguste Demant, pictured on the cover, who is coming from England especially for this conference. Dr. Demant is the research director of the Christian social council of England, an organization which is carrying on the work of the famous Copec. He is also the chairman of the summer school of sociology held each summer at Oxford University. In addition to his lectures at Wellesley Dr. Demant is to lecture at the College of preachers, is to preach in New York and Boston, and is to speak in New York at a joint meeting of the Social Workers Fellowship and the Church League for Industrial Democracy. Others on the faculty of this school are the Rev. Frank Gavin, professor at the General, and the Rev. Niles Carpenter, formerly of Harvard and now professor of sociology at Buffalo University. Another noted person at Wellesley this year is Dr. John Rathbone Oliver, known to all readers of THE WITNESS. The dates of the conference are June 23 to July 3rd.

* * *

There are the usual conferences at Evergreen, Colorado, devoted to adults, young people and the school of the prophets, meaning clergymen in case any of you may not have guessed it. Evergreen is also a general conference, drawing its faculty and its students from all over the country. Says the Rev. Alfred Newbery of Chicago: "Evergreen is unique. In the first place it has its own site, a beautiful spot in the mountains, 7200 feet high with the top of the world to play around in. In the second place it has a peculiar contribution. It has the usual courses, maintaining the high average that is to be found throughout the Church in summer conference work. But at Evergreen there is a unique person giving a unique course. Canon Douglas lives at Evergreen and his lovely home is hospitably open to the conference members time and again. He leads the hikers with the zest of a school boy. He is host and guide and the life of the party. Beyond that he gives a course in music which is the most helpful instruction and uplifting experience that we remember having had.



REV. DON FRANK FENN
On Summer School Faculties

"In the third place the conference members mean business. There is no desire to strive for numbers. It means a maximum of stimulation from the group and a spirit of determination and earnestness that is stirring and encouraging. Quietude, good fellowship, lovely daily services, absence of dressiness, the stimulation of the altitude and the perfect Colorado climate make this a unique conference indeed."

* * *

The Gambier Conference, always one of the leading Church conferences, is to be held this year from June 23 to July 4th, as usual on the beautiful campus of Kenyon College, with a program so arranged as to appeal to Church folks of all ages, and covering all phases of Church work. The faculty consists of the Rev. John W. Suter, Jr. of the department of religious education. the Rev. D. A. McGregor of Western Seminary, the Rev. W. J. Loring-Clark, who is an expert on the subject of evangelism, and also Mrs. Loring-Clark who is to give a course on "The Religious Life of the Family." The Rev. W. H. Anthony and the Rev. Edgar Jones are to give courses on the Bible; Miss Margaret Marston of the Auxiliary is to give a couple of courses and Canon Watson of Bexley Hall is to lecture on St. Paul. The course on personal religion is to be given by the Rev. Stephen E. Keller of Chicago. Bob Frazier, who is directing the Adance Work Progress, is to be present, as is also the Rev. E. L. Souder of "281", while the course for young people is to be given by the Rev. John Gass of Charleston, W. Va. That about covers Gambier except that the important post of chaplain is to be filled by the Rev. Dennis Whittle.

* * *

Now down South to the Sewanee Conference which always comes a bit later in the summer; the adult division this year from July 31 to August 14 and the younger folks from August 14 to the 28th. Because recent events in the South have called attention to the need of a Christian solution of industrial problems there is going to be a real pow-wow on that topic, with Mr. Spencer Miller and the Rev. Don Frank Fenn leading the way. Other stars on the faculty of the adult division are Professor Dyer of Vanderbilt, an expert in the rural field; the Rev. "Johnnie" Irwin, who will tell you of publicity and its place in the work of the Church ; Dr. John W. Wood, the Rev. John W. Suter and Miss Marston of the Woman's Auxiliary, which means that "281" is to be pretty much moved to Sewanee this summer. For the rest there are the usual standbys, including Bishop Penick, Rev. P. A. Pugh, Rev. G. L. Tucker, Rev. H. W. Starr and Rev. W. J. Loring-Clark.

For the Young People's division, which is under the direction of Bishop Juhan, there will be the Rev. C. C. J. Carpenter of Savannah, Rev. W. B. Stabler, new student secretary, Rev. H. A. Donovan of Liberia, Mr. H. Lawrence Choate, president of the Brotherhood of St. Andrew and the Revs. Mortimer W. Glover and W. S. Stoney.

* * *

Then up to Concord, N. H., where one of the finest Church Conferences is held each summer at beautiful St. Paul's School, a conference that is primarily for young people. The dates this year are from June 26 to July 5. The chaplain is to be the Rev. Elmore McKee, chaplain at

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Yale. There are four informational courses on the Bible this year, given by the Revs. V. M. Haughton, Gardiner M. Day, E. A. Dodd and Malcolm Taylor. The courses designed especially for Church school teachers are offered by Rev. W. M. Bradner, Mrs. Maude Copley and Miss Lillian M. Boyd, all of the diocese of Massachusetts. There are to be five courses on the general work of the Church; problems of race and nationality by Dr. Ludlow, educational secretary of the National Council; Dr. Samuel Tyler on social service; Rev. A. O. Phinney on young people's work; Rev. Allen W. Clark is to give a course on parishes and parishioners. Rev. C. Leslie Glenn is to present a series of lectures on great Christian heroes; Gardner Monks has the course on Christian Character, a course for boys, while Mrs. Russell Hubbard gives a similar course for girls. The Rev. F. C. Lawrence is to give a course on vacation and service.

* * *

Another general Church Conference which attracts a large number is the Blue Mountain Conference held each year at Hood College, Frederick, Maryland. The conference this year begins on the first of July and runs through the 11th. I should know a good deal of this conference for I am to be there myself, but it is nevertheless a fact that I have little idea of the faculty. I know that Dr. Snowden, executive secretary of the field department is to be there for we have a date to play golf, and Dr. Fleming James and Bishop Overs also are on the faculty. There will be more about it presently—certainly one of the finest and most delightful of our Church conferences.

* * *

Sioux Falls, S. D., Conference, June 17 to 27 is primarily for that missionary district, though others are invited of course. The clergy conference is led by the Rev. Don Frank Fenn of Minneapolis; Miss Ruth Osgood, Auxiliary field secretary, and Mrs. Paul Barbour, educational secretary of the Auxiliary, are to give courses for guild members; Rev. Austin Pardue and Rev. Paul Barbour are to lead the young people's conference, while Miss Mable Lee Cooper (I wondered why I did not run across her name before) is to give a course on Church school methods and Dean Woodruff will give a Bible study course. Mrs. R. G. Cargill of Minneapolis lectures on Story Telling. The Rev. E. Croft Gear of Minneapolis is to lead the conference on personal religion.

* * *

The clergy conference for the diocese of Duluth is to be held at Cass Lake June 16 to 20th, with Bishop Bennett as the leader. At the Duluth conference for lay folks already there is every indication of a capacity attendance of 125. The conference is comfortably housed in large log cabins—Bishop Bennett is there giving it all his fine leadership—it is a great inspirational gathering of leaders from all over the diocese.

* * *

The Erie-Pittsburgh Conference, combining those two dioceses, is to be at Kiskiminetas School, Saltsburg, Pa., June 22 to 27.

The faculty includes Miss Avis Harvey, of California, Miss Evelin Buchanan, of Pittsburgh, Miss Elizabeth Hopkins, Pittsburgh, Rev. Harold Holt, of the department of social service of the National Council, the Rev. Howard Hassinger, of St. Peter's Church, Geneva, N. Y., Mr. William Leidt, associate editor of the *Spirit of Missions*, Rev. Edmund L. Gettier, of the Diocese of Washington, Rev. William Shero, of Greensburg, Pa. and Mr. Herbert Peabody, choirmaster of the church of the Ascension, Pittsburgh.

* * *

The Virginia Summer conference is held at Sweet Briar College June 16 to 27.

The faculty will include such persons as Mr. and Mrs. Leon C. Palmer, Dr. L. N. Caley, Dr. E. R. Carter, Dr. R. E. Gribben, Mrs. John Loman, Miss Etta Ambler, Rev. J. C. Wagner, Miss Bessie Sims, Mr. John M. Garrison, Miss Lily Chesston, Mrs. Frank Darling and others.

* * *

The conference of the Second Province is to be held at Morristown School, Morristown, N. J., June 28 to July 5th. The faculty has not yet been completed but the experts so far secured are the Rev. Dr. Brown-Serman of Nyack, N. Y., the Rev. John Rosebaugh of Tenafly, N. J., Rev. Mr. Freeman of the Cathedral at Garden City; Miss Olive Jones, director of religious education at Calvary Church, New York; Rev. Harold Holt, assistant social service secretary of the National Council. Then there will be lectures by Miss Adelaide Case, Rev. H. Adye Prichard and others.

* * *

Well perhaps I had better leave off right there; there are other important conferences. Racine, for example, which is to be held I am told this year at St. Albans School, now that Taylor Hall has been lost to the Church. And there are the fine conferences on the Pacific Coast, all of which will be reported here in a week or two.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE sympathy of the whole Church goes to Bishop and Mrs. Maxon in their trouble. Columns of editorials are appearing in the press, editors using the Maxon case to bolster up their own positions on the subject of prohibition. But the best editorials on the matter are yet to be written under the texts, "Judge not that ye be not judged" and "Take heed lest ye fall."

* * *

Here is important news from the diocese of Pennsylvania: the Rev. Joseph Fort Newton, for the past five years rector of St. Paul's, Overbrook, has resigned in order to become the co-rector of St. James'; Philadelphia, one of the oldest and most prominent parishes in the state. This change marks another step in the program undertaken by Dr. John Mockridge and the people of St. James' of making that parish a great down-town parish. After inaugurating an endowment fund, and making the pews free for all people, the next step was to seek a preacher whose qualifications would fit into the whole plan, which has been accomplished in the calling of Dr. Newton.

In creating the two positions of co-rectors, the vestry of St. James has established, it is said, a precedent in Episcopal Church administration in this country. Under this arrangement, Dr. Mockridge and Dr. Newton are to be on equal footing, each having jurisdiction over the respective duties they will divide between them.

Dr. Newton will take up his work at St. James' Church on November first. He is sailing this week for England, where he will preach the "Colonial Missionary Sermon" in the City Temple, London, May 14th.

* * *

The Rev. E. deS. Brunner, head of the Institute of social and religious research and an authority on rural church life, is to give lectures this coming year at the General Theological Seminary. The lectureship is part of a definite effort being made by the department for rural work of the National Council to include lectures on rural life and work in all the seminary courses. And one can say without fear of being disputed that they have started off with a bang in securing Dr. Brunner.

* * *

Miss Eleanor Howes, our correspondent for Pennsylvania, sends in an item of a great mass meeting to be held in the Academy of Music, Philadelphia, May 5, to stimulate interest in and support of the Advance Work Program. Bishop Creighton of Mexico, Bishop Beecher of Nebraska, Bishop Casady of Oklahoma and Bishop Schmuck of Wyoming will all speak at the meeting, and it is expected that Bishop Littell of Honolulu, Bishop Darst of East Carolina and Bishop Cross of Spokane will also be able to be present and make addresses.



REV. JOSEPH FORT NEWTON
Goes to St. James', Philadelphia

Throughout the Diocese of Pennsylvania, there has been a wholehearted desire to help meet the needs of the Church's missionary work. A definite plan for full and complete information being presented to all members of the Church in the Diocese has been prepared, of which the Mass Meeting will be the initial step.

Another important work is the distribution of 30,000 pocket size pamphlets throughout the parishes by the Field Department, giving information as to the needs that call for the united efforts of the people in the Diocese.

* * *

A serious effort is being made in the diocese of Albany, writes Miss

Every Churchman
may share in the
Church's Forward Movement

THE Advance Work Program of some 170 items of forward work in all mission fields of the Church, is to be completed by Epiphany 1931.

Dioceses and missionary districts have accepted the various projects and are offering them to their parishes and missions, and to individuals.

Projects may be sub-divided, so that everyone may have a part in whatever piece of work is undertaken.

If a Church is to be built in some mission field, Church School Classes, Parish Organizations, Auxiliary Branches, Men's Clubs, may undertaake to buy a roof, a floor, doors and windows, heating and lighting equipment. Individuals may supply as memorials, Altar, Reredos, pews, font, bell. There is the story of a group of small boys who are to buy hardware required in construction of a parish house, and of a similar group that is to supply shutters.

There is inspiration in the thought that the smallest child and the wealthiest Churchman can join in the whole Church's advance.

Ask your Rector about the Advance Work Items Undertaken by Your Diocese

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CHURCH APPOINTMENTS

Emily Gnagey, correspondent, to discover isolated Church people. The Board of Missions has employed for one year Captain Arthur W. Abraham, of the Church Army, who is systematically surveying and canvassing countryside sections, taking a roll of people traditionally or definitely belonging to the Church. Captain Abraham has for several months been at work in Columbia and Rensselaer Counties, and the Rev. R. C. Joudry, missionary in Schoharie County, is at work there. As a result 200 families are enrolled and sixty children are receiving regular religious instruction by mail. Communicants in many cases have been related to the nearest parish church, the sacraments of the Church are provided for those who cannot reach a church, religious books and Church papers are supplied, and individuals and groups among the isolated are gradually being associated with the clergy and other parish volunteers. A beautiful Easter message from the Bishop was mailed to every isolated parishioner enrolled.

* * *

The Rev. R. Y. Barber of Galesburg, Illinois, is doing a great job in ministering to the isolated Church people throughout his part of the country. They have been neglected for long apparently. Only the other day he found a Church woman who had not been able to make her communion for fourteen years although she lives but nine miles from a parish church. Every effort is being made to get in touch with such people. He is also planning to observe rural Sunday when people from far and near will gather at the church for a fine service.

* * *

The Ven. Guy H. Purdy, diocesan archdeacon of the diocese of Albany, in connection with his missionary survey of the Diocese of Albany, made one year ago under the direction of the Board of Missions, collected pictures of the various aided parish and mission buildings. The pictures of these churches form the subject matter of an interesting and instructive lecture in which Archdeacon Purdy presents the missionary enterprise of the diocese. In an area of more than twenty thousand square miles, the Diocese of Albany has ninety-one parishes and missions, out of 184, aided or administered by the Board of Missions. The pictures are shown by a lantern, and this illustrated lecture has been given some forty times during the first quarter of the present year to congregations and societies. The object is to acquaint parishioners of more prosperous churches with the whole diocesan work, to stimulate missionary interest and to create a fellow-

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ship which may tend toward an ideal diocesan family.

* * *

A lot of excitement at Princeton. It wasn't so long ago that the president of that institution, requested the Rev. Frank Buchman not to appear on the campus. Now it seems that both Mr. Buchman and Dr. Hibben are to officiate at the marriage of the Rev. Sam Shoemaker, Buchman disciple and rector of Calvary, New York, to Miss Helen Smith, daughter of a Princeton professor. There have been those who have said that peace again reigned between the president and Mr. Buchman, but last week Dr. Hibben publicly stated that "Mr. Buchman's visit is purely a personal one. The question of Buchmanism on the campus of Princeton University will not be raised again."

* * *

Dr. Alfred Worcester of Harvard is to be the speaker at the luncheon to be held by the Girls' Friendly Society in connection with the national conference of social work in Boston this June.

* * *

A gift of $250,000 by an anonymous donor, to be used in carrying forward the construction of the west front of the Cathedral of St. John the Divine, was announced last Wednesday, at the Cathedral, by Bishop Manning. The occasion was a meeting of the Women's Division of the Cathedral of which Mrs. Edmund L. Baylies is Chairman, the meeting being held in the Chapel of St. Ansgarius at the Cathedral. Following the meeting Bishop Manning and Dean Gates escorted the ladies on a pilgrimage of the Cathedral and in an inspection of the north transept for the building of which the Women's Division is undertaking to raise one million dollars. Following the inspection, Mrs. Manning entertained the Women's Division at tea at the Bishop's house.

* * *

The 12th Annual Synod of the Province of the Pacific will be held in San Francisco, May 6-9. The first day is given over to a conference on educational work. Leaders have been secured to discuss "Teacher



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The Provincial Council has adopted a new policy, requesting entertaining parishes, or dioceses, to limit hospitality to noon luncheons and the synod banquet. This makes it possible for smaller places to act as hosts without incurring a large expense.

* * *

The new dining hall and domestic science building, Cheshire Building, was dedicated recently at St. Augustine's College, the church school for Negroes at Raleigh. The address was given by Bishop Cheshire, eighty year old bishop of North Carolina, in whose honor the building is named.

* * *

The low price of certain metals has seriously affected the work of the Church in several of the Utah mining camps. The silver camps of Eureka and Park City are working on half time and at reduced wages, while the copper camps are on two-thirds time and reduced wages. This latter situation is surprising as last year the largest copper company is reported to have had net earnings of 200% of the par value of its stock.

* * *

There is rejoicing at St. Paul's, Brainerd, Minnesota. For a number of years services have been held in the basement guild room. But now plans have been presented for a superstructure, a most attractive affair. The plans also call for a parish house.

* * *

Alexander Macbeth was ordained to the diaconate at St. Stephen's, Buffalo, on April 8th by Bishop Davis. Mr. Macbeth is to serve in North Dakota.

* * *

The Rev. N. E. Godfrey was instituted rector of St. James', Batavia, New York on a recent Sunday. A large class was also presented for confirmation. * * *

St. Mark's, Grand Rapids, Minn., a mission with less than a hundred communicants, recently completed their plant with the erection of a fine six room rectory.

* * *

Rev. A. E. Whittle, rector of Emmanuel, San Angelo, Texas, presented a class for confirmation this week to Bishop Seaman, the first class to be presented in the new church, which is the largest and finest in North Texas.

* * *

A glorious service took place inside and outside the Church of San Pablo at Encinillas, Mexico on a Sunday in March when Bishop Creighton, in addition to baptism, confirmation and the celebration of the Holy Com-

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munion, also dedicated a sweet-toned bell, naming it San Marcos for St. Mark's Church, Frankford, Penn., where he was baptised, confirmed and ordained priest.

* * *

Many Girls' Friendly branches are launching Child Health programs today, May Day, as a result of plans made at a conference held in Washington recently at the request of President Hoover.

* * *

Emanuel Chapel of the Cathedral Church of St. Luke, Portland, Maine, was the scene of a rather unusual gathering on Monday morning in Holy Week, when some twenty-six Protestant ministers from Portland and vicinity, together with a number of our own clergy took part in a Quiet Hour conducted by the Very Rev. J. Arthur Glasier, dean of the cathedral. This service was held at the request of the Portland Ministers' Union, and the invitations were sent out by this organization.

* * *

On Palm Sunday Bishop Davis confirmed a class at Trinity, Buffalo, his former parish, which was one of the largest ever presented.

* * *

The Rev. E. T. Mathison, St. Paul's, Westbrook and All Saints', Ivoryton, Conn., died on April 10 after a brief illness.

* * *

The 100th anniversary of St. Paul's, Camden, N. J. is being celebrated this week; also the 25th anniversary of the rectorship of the Rev. R. E. Brestell. It is made a stirring occasion with services, receptions and dinners and addresses by people of prominence.

* * *

Bishop Mize is back on the job after his accident. He has lost the sight of one eye. He visited Dodge City and Kinsley, Kansas, on Passion Sunday, and was the leader at the convocation which was at the cathedral, Salina on Tuesday of this week.

* * *

You may not be aware of the fact but there is a basketball team at the General Seminary. The two forwards are the sons of Bishop Mize, Edward and Robert, while Phineas Casady, also a Bishop's son, is another regular. The only thing I haven't found out is whether the team played any games and if so how about them.

* * *

The Palm Sunday evening service at St. Philip's, Easthampton, Mass., was conducted by the young people. Each part of the service was taken by a member, the sermon, also delivered by one of them, was a review of the work of the society for the past year. The rector, the Rev. George A. Taylor, sat in the congregation.

* * *

The National Cathedral Association, formed over thirty years ago to arouse interest in a Cathedral in Washington, is holding its annual meeting today. The speakers are Bishop Freeman, Mr. George Wharton Pepper, Bishop Rhinelander of the College of Preachers and Mrs. G. C. F. Bratenahl.

* * *

A number of New York parsons recently sent a message to the Pope, the Archbishop of Canterbury, the Presiding Bishop of the Episcopal Church and the president of the Federal Council of Churches urging that the peaceful efforts of Mahatma Gandhi and his followers be looked upon with sympathy. The message reads:

"There is being enacted today, in India, a drama, consisting of a gigantic effort, led by Mahatma Gandhi, to win the freedom of the nation by the use of non-violence, a method, in contrast with the method of force, which must find a strong appeal in all Christian hearts, especially at this season.

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* * *

May 25 is rural life Sunday. A pamphlet containing suggestions for the observation of the day may be secured from our secretary of rural work, 281 Fourth Avenue, New York.

* * *

Bishop Bennett of Duluth writes of the Indian work in his diocese, in which he takes a great pride. He has praise for the Rev. W. K. Boyle, Indian missionary in the field, and reports that the little Indian churches are all in good condition.

* * *

Bishop Johnson of Colorado is to be the speaker at the dinner held in connection with the convention of the diocese of Central New York, Trinity Church, Utica, May 13-14.

* * *

The will of the late Mrs. Beecher Crouse of Utica included $10,000 for Grace Church, Utica, N. Y.

* * *

The 10th conference of the department of social service is to be held at Trinity Church, Boston, June 9 to 14. Among those on the program are Professor Frank J. Bruno; Rev. A. B. Parson; Rev. Harold Holt; Miriam Van Waters; Dr. J. R. Oliver; Dr. Alfred Worcester and Bishop Perry.

* * *

Father Harrison of the Order of the Holy Cross spent Holy Week in Holy Trinity parish, Greensboro, N. C., preaching each day and conducting the Three Hour service.

* * *

The Rev. Hubert Wood of Syracuse was the speaker at the 100th annual meeting of the Ladies' Benevolent Association of Christ Church, Manlius, N. Y., which claims to be the oldest church society in the state. A centennial service was held last Sunday, other churches being invited.

* * *

Canon Missioner Harvey of Manila went clear off the map to visit one of the isolated Americans for whom he is responsible, finding him at Sitangkai, which is the United States post-office nearest the equator. Mr. Perry Macklin is the American official.

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* * *

The late Edgar Freeman, official of the New York Central, left $15,000 to Christ Church, Sherburne, N. Y.

* * *

Rev. C. T. Raynor, Watertown, N. Y., after 38 years of active ministry, has retired, taking up residence in Texas.

* * *

Bishop Mosher of the Philippines had 29 confirmation services last year, confirming 1,457 persons.

* * *

Dr. Hawkins J. Jenkins of Mullens, S. C., is to go to Manila this summer to join the staff at St. Luke's Hospital.

* * *

They have diocesan summer camps in North Carolina; one for boys near Hendersonville, under the direction of the Rev. E. L. Haines and the girls' camp at Lake Lure, under the direction of Mrs. F. N. Challen.

* * *

The annual convention of the Woman's Auxiliary of North Carolina meets this week at St. Paul's, Winston-Salem.

* * *

The Rev. Albert Coursin Morris was advanced to the priesthood by Bishop Acheson in Trinity, Wethersfield, Connecticut, where he is in charge.

* * *

"Can the Church do rural work?" "Is the Church capable of handling social case work in country places on scientific lines?" were two of the important topics discussed at a conference held at Newton, N. J., and presided over by the Rev. E. S. Ford. There were close to two hundrd people there to listen to addresses by such leaders as Dr. Allen, psychiatrist at Johns Hopkins, Dr. Earl Ful-



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Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis
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Wed., Thurs., Fri., and Holy Days.

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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
Rev. John Mockridge
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Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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8:00 P. M., Emmanuel Chapel, Boyce.
Rural Churches on the Highway between North and South

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ler, director of mental hygiene clinics in New Jersey, and Miss Caroline M. Cuddeback, New York state agent for dependent children.

* * *

A week night class on personal religion is being held at St. Paul's, Duluth, Minnesota, the rector, the Rev. B. T. Kemerer, being the instructor.

* * *

St. Mark's and St. John's Church, Rochester, N. Y., has just completed a successful campaign for $50,000 to reduce the parish debt. They did the job themselves without any outside aid.

* * *

A beautiful memorial window, the work of the Lamb Studios, was dedicated at St. Luke's, Jamestown, N. Y., on Easter Day. This is the first of a series of windows to be done for the church. The church is also to have a new lighting system installed this summer.

* * *

Bishop Hulse of Cuba has been speaking recently in Massachusetts.

* * *

A strong effort is being made to bring the Rev. Frederick Edwards back as dean of St. Paul's Cathedral, Detroit, vacant since the resignation of Dean Johnston over a year ago. Dr. Edwards has been supplying his old parish during Lent; a parish which he resigned about ten years ago.

* * *

June 25th is the date for the official reopening of St. Paul's Cathedral, London, now sounder and more secure than when it was erected, its costly repairs all paid for by voluntary contributions. The opening service will be a gorgeous occasion, the King and other Royalty attending, and the Lord Mayor, and representatives of pretty much every branch of human activity. The Archbishop of Canterbury is to preach.

* * *

Curious instance of those unused reserves of physical strength in us which come into play in times of stress: while the recent fire was going on at St. Andrew's School, in Tennessee, three boys carried the iron safe out of the building; later in the day, twelve boys were needed to move it.

* * *

The Little Church around the Corner, in spite of the transitoriness of life in mid-town New York, has in its confirmation class this spring a little colored girl whose mother was confirmed there years ago, and whose grandfather and grandmother were confirmed there.

* * *

The Rev. Robert W. Andrews of Japan was the preacher Palm Sunday morning at St. John's, Lowell, Massachusetts. In the afternoon he addressed the young people's fellowship of St. Peter's, Cambridge and in the evening preached at St. Margaret's, Brighton.

* * *

The Three Hour Service at Washington Cathedral was broadcast over a nationwide hook-up, the first time that a service of such duration has been broadcast. Bishop Freeman gave the addresses.

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CHRISTIAN MARRIAGE—Russell Bowie

The WITNESS

CHICAGO, ILL., MAY 8, 1930



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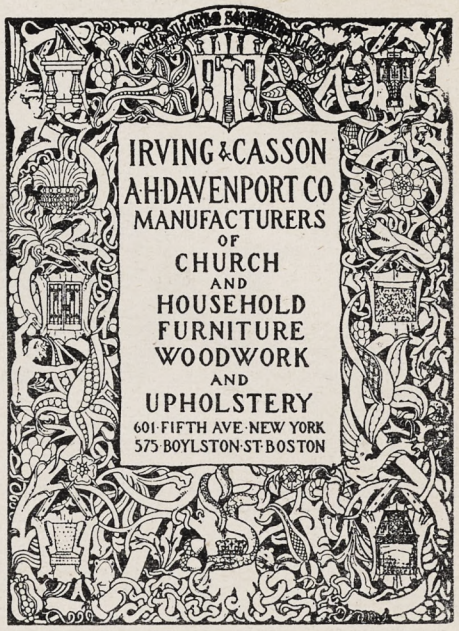



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CHRISTIAN MARRIAGE

By

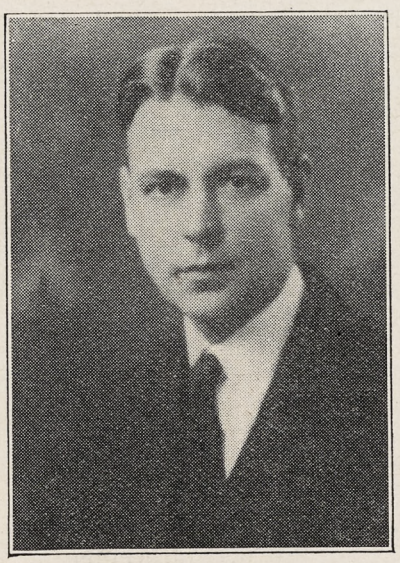
REV. W. RUSSELL BOWIE

Rector of Grace Church, New York

IT IS time that Christian ministers should recognize the danger of becoming mere adjuncts to a social function and should become increasingly the priests and interpreters of God's meaning for marriage.

There ought to be a difference between religious marriage and non-religious marriage. There ought to be a difference between Christian marriage and marriage which is entered into with no thought of the spirit of Christ. If men and women come to the Church to be married, then they ought to desire not simply that the Church shall solemnize the marriage ceremony, but that it should contribute its continuing inspiration to their married life.

Our new standards for marriage at Grace Church are not conceived in any spirit of compulsion. On the contrary, our purpose is to recognize and encourage what must be at least the implicit desire which is already present in those who come to the Church to be married. Why do people come to Church instead of going to a justice of the peace? They come because they feel that their love for one another is something romantic and beautiful and because they want to have their marriage invested with the most beautiful and uplifting associations which they can find. Even if they are not members of the Christian Church, or have only very vague contacts with it, they nevertheless have this instinctive recognition that the Church stands for what is high and true. What we want to do is to help them make the most of the influence which thus of their own accord they have sought in the moment of their finest emotions. We believe that marriage can be permanently happy and enriching only through the cultivation of self-control, forbearance, and unselfish love, and we believe that religious ideals as communicated by the Church can encourage and nurture these qualities. That is why for their own sakes we are proposing to ask those who are to be married at Grace Church that they shall let their married life continue to be brought into touch with religion through the Church.



REV. W. RUSSELL BOWIE

It should be noted that we are not unqualifiedly asking that women and men should "join" a Christian church. We hope they will join one, in full status as Christian communicants but we recognize that this may involve questions of creed and other difficulties of adjustment which cannot be pledged in advance. What we do ask is that they shall "seek to associate themselves for worship and fellowship with a Christian church in the community where they reside." That is to say, they promise to enter, at least as attendants and interested inquirers into some particular Christian congregation whose minister will be given the chance to know them and welcome them. We believe that men and women who come to church to be married show by that fact that they have in them enough idealistic response to make it well that they should continue to be exposed to religious influence. As people nowadays expose their bodies to sunlight and to the ultra-violet ray for the sake of the health-giving power which these possess, so we believe that they need to be exposed to the rays of religion for the sake of the same health-giving benefit to their souls. If they do not

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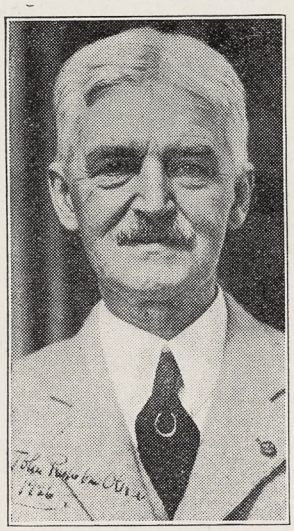
want this, there is no reason why they should come to the church to be married; and, if they do want it, there is every reason why we of the church should help them to find it.

One of the most interesting comments which has come to me in regard to what we are trying to do was made by a vestryman of another one of our great city parishes. He said that he had read the Grace Church statement, had conversed about it with a number of other people at a dinner party and had talked it over in his family. He said his conclusion was that there was only one thing lacking—namely, that there should be emphasis also upon the responsibility of the fathers and mothers of young men and girls who are about to be married. There is danger, he said, especially in so-called society weddings, that the parents' emphasis on elaborate preparations, invitations, flowers, clothes, and receptions, give an altogether wrong idea to the bride and groom as to the things which matter. He said he hoped the fathers and mothers would co-operate with ministers in exactly that purpose which we are following at Grace Church,—the purpose to make plain that marriage in the church is above everything else a religious act and that what matters most about it is that those who are married should not only enter upon their new life, but continue it, under such influences as will develop their spiritual best.

CHURCH CONGRESS OPENS

Marriage and Divorce First Discussed

WITH the "standing room only" sign on the door of Hibernian Hall, Charleston, S. C., the Church Congress opened on April 29 with the Rev. L. W. Batten of the General Seminary presiding. The delegates were welcomed to South Carolina by Bishop Thomas, who also reminded the large audience that it was an unofficial group, without any legislative powers. Dr. Batten first paid tribute to the late Bishop Slattery, for many years interested in the Congress, and also congratulated the local committee for their ample provisions and for their splendid audiences.



DR. OLIVER

The first session was on the lively topic of Marriage and Divorce with the Rev. T. F. Opie of Burlington, N. C., the Rev. William Norman Guthrie and Dr. John Rathbone Oliver of Baltimore as the speakers, with several important contributions to the subject from the floor.

Dr. Oliver drew from his vast court experience. A number of years ago, he said, it was the mature person who was awaiting trial, whereas today it was the young person of eighteen and nineteen. In the majority of cases a broken or unhappy home was behind their trouble.

In the Prayer Book, he continued, there are provisions for the solemnization of matrimony. One is that marriage is a lifelong contract between two Christians, which must be made in a definite spirit, not casually. The Episcopal formula, he said, is rigid and in the fear of God. This contract, he said, must be lawful, and this is of utmost importance. There must be a statement of the law and there must be a court for its administration. Here, he continued, the Protestant Episcopal church's position is weak, it has no court for administration of a law that it lays down for its communicants.

"Impediment" Discussed

Dr. Oliver here suggested the establishment of ecclesiastical courts to cope with the problem of marriage. The word "impediment" that is included in the marriage service, in his opinion, has invalidated many marriages. Impediment might mean a great variety of things, and it would be the duty of the courts he suggested, to discover impediments to marriage. Impediments, then, he continued, would invalidate the marriage, would void the marriage, would void the contract, as if it had never existed. There is in the Episcopal church, he said, an immense amount of common law, but no means of administering it relative to the problem of marriage and divorce.

In conclusion, he said, it behooves all people to return to the belief that matrimony is a sacred state, and to uphold the old ideals and old ways in marriage. "They are best," he said. We need courts in which these things may be determined and which will uphold the old idea of the sanctity and the contract of marriage.

Dr. Opie's Address

Dr. Opie said that for the Church to maintain a standard which is based on a two or three-thousand-year-old philosophy, sociology, biology or religion, is anachronistic and unworthy—not to say blind and stupid. This is particularly so in a matter which concerns subtle and intimate family life affecting posterity no less than the immediate welfare of husband, wife, child and commonwealth.

The speaker objected to adultery as being the sole grounds for divorce, contending that there were many things equally as bad. He also felt that it gave a decided advantage in the marriage relationship to the man. "Infidelity in the marriage relationship is rather difficult to place upon the man, but relatively easy

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to place upon the woman." He pleaded for a revision of the laws of the Church on the subject, and also for a sane educational approach to the entire subject of Marriage, with classes in parishes where young people may secure proper guidance from people competent to give it.

Dr. Guthrie's Address

Dr. Guthrie contended that there was no more reason for the Church to set down binding rules on the matter of marriage and divorce than there is for the Church to enact into legislation other teachings of Jesus, where He is no less definite.

"What one should fairly state is that there is little reason for the church to legislate the ideal of marriage of our Lord, when obviously she has made no effort to legislate on the rest of his program if it really be taken seriously as such. No oaths, no discrimination between good and evil allowed. Love to enemy, both of self and God; non-resistance of evil; no loyalty to parents as such (disciples preferred), hating father and mother; letting the dead bury their own dead; giving to all who ask; selling all to give to the poor; paying tribute to the stronger enemy nation; engaging in no litigation, since desiring no judgment; making no provision for the morrow, and reducing so man's life to lower animal and vegetable ideals."

The Rev. J. Sumner Guerry, speaking from the floor, took the position that the church should revise its position relative to marriage and divorce. He recommended, however, that marriage be absolute and that parties contracting marriage should never again, so long as both live, be allowed to enter into another marriage. He recommended, in substance, that the ground now provided by the church, be abandoned. The contract, he declared, should be as binding as the relationship of mother and child, or as brother and sister. Adultery being the only ground at present, he said, virtually makes this, in the sight of the church, an unforgiveable sin. The true teaching of Jesus, he continued, is the permanence of marriage, that it is a lifelong matter. There were several other speakers who took much this same position including the Rev. Granville M. Williams of the Order of St. John the Evangelist.

The Holy Communion

The second day opened with a celebration of the Holy Communion at St. Michael's Church, with the Bishop of Vermont, the Rt. Rev. Samuel Booth as celebrant. The afternoon session was given over to a discussion of "The Value of the Holy Communion" with Bishop Johnson of Colorado, and the Rev. Harry P. Nichols of New York as the speakers. The evening of the second day was devoted to a discussion of "What Authority Ought We to Accept in Religion and Morals?" with the Rev. Beverly Tucker of Richmond, Va., the Rev. S. T. Steel of Baltimore, as leaders. Dr. Tucker's conclusion was that the mind and will of Christ remains the final authority in religion and morals. "While we have no infallible witness to the mind and will of Christ, yet in the Bible, in the collective experience of the Church, in the living testimony of individual lives we have authoritative ground for making the assumption of faith and seeking to verify in experience the truth as it is in Jesus."

Due to our limited space it is impossible to report completely in one issue the entire Congress. We are therefore holding over for next week reports on the papers and discussion that followed on the topics of "The Value of the Holy Communion," "Can We Believe in Divine Providence?", the scholarly papers, and lively discussion on the question of Orders and Church Unity, and the question of the Church and Social Service, with brilliant papers by the Rev. Donland Aldrich and Dr. William S. Keller of Cincinnati.

QUESTIONS AND ANSWERS
BY CLEMENT ROGERS

CAN'T a man be good without going to church?

Certainly; and many very good men do not go. Goodness depends on the will, on what we do. But if a man does not go to church he narrows his life. He starves the emotional side of his nature, or at least fails to sanctify it. He misses what for most men is the one opportunity of getting into contact with beautiful things, with music, fine literature, great architecture. He shuts out of his life an enormous range of intellectual interests. Such men always remind me of a stuffy room where the windows are never opened, from which, too, there is no view.

Does God really care for our singing hymns to Him, and often singing them very badly?

For the hymns themselves? No! And for the bad singing? No! But for us who sing them well or badly? Yes! He knows we are men who have need of expressing our emotions. If we refuse to sing and give praise we are stifling some of our best instincts; we are shutting down part of our human nature. As long as we are in this world God cares that we should develop and sanctify all the sides of our being, and going to church and singing hymns is one of the means of doing so.

Isn't it limiting God to say that He is a person?

It is the best word that we can find. Of course, if we read into it all the limitations of human personality, it is. But it is limiting Him more to say that He is merely the impersonal power in Nature. We want to say that He loves, and thinks, and wills, as we do, though in a far greater sense. That is what we mean when we say that we are persons, so it is the best word we can find. We use the word under protest, but to say that He is not personal would be to make Him lower than man.

But don't you acknowledge Christianity has failed?

If you mean that the Church has failed to convert the world, the fact is obvious. There are countries which are heathen. There are thousands who never go to church. But whether it is Christianity or they who have failed is another question. We do not say medicine has failed because people still fall ill, and certainly have no right to accuse doctors of failure if we do not try to carry out their instructions.

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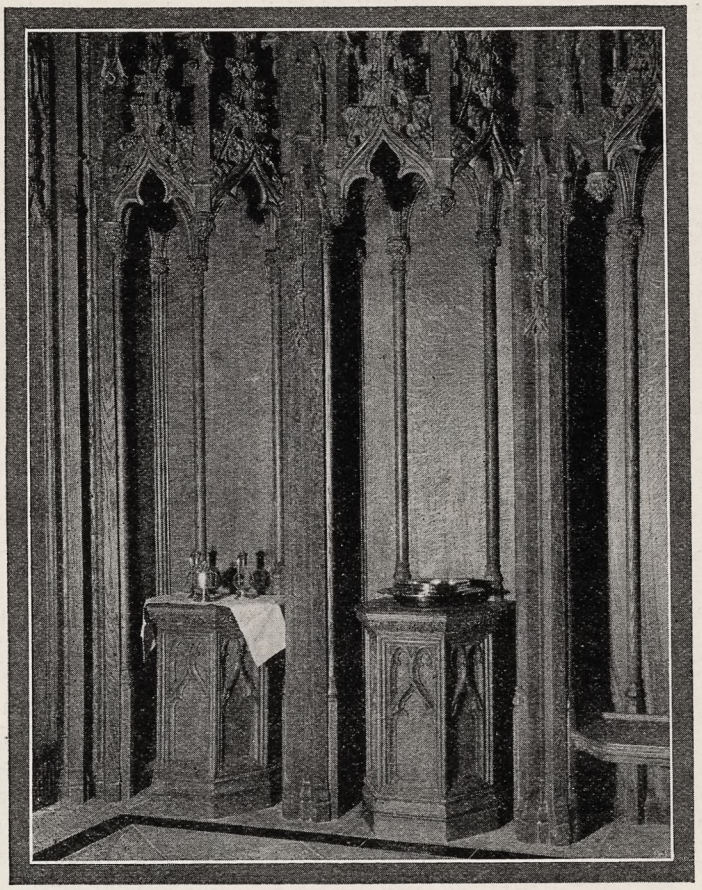
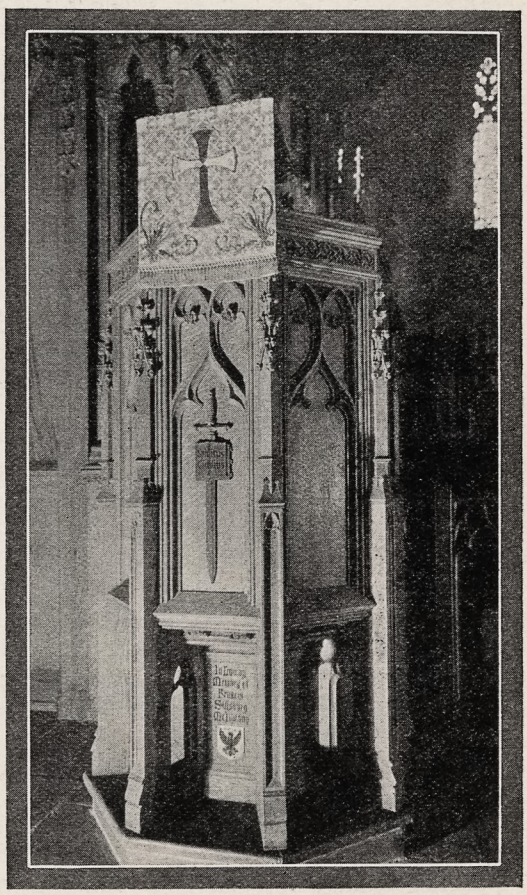


THE CREDENCE TABLES



THE MEMORIAL PULPIT

ST. PAUL'S CHURCH, CHESTNUT HILL

AFTER many years of anticipation the new Saint Paul's Church, Chestnut Hill, Philadelphia, is now a reality. The old church, built in 1861, was ill-ventilated, ugly, and, as it turned out when wrecked, was also dangerous. It was in every way inept for the uses of this parish, which is one of the strongest in the diocese of Pennsylvania. So under the leadership of the rector, the Rev. Malcolm Peabody, the need was presented. In a remarkably short time $400,000 was raised and the work was started.

A Philadelphia firm of architects, Zantzinger, Borie and Medary, drew the plans, the contractors were Cramp and Company, also a local firm, and everything in the church, with the exception of the organ, was supplied by Philadelphia concerns. The principal aim of the builders was to emphasize the central function of worship, and the sense of religious presence which one has upon entering the beautiful building testifies to the success of the architects and the consecration of the people who cooperated in erecting it.

There are many features which pictures cannot properly show; for example, the tone of the interior stone which is brownish, blending beautifully with the color of the ceiling and woodwork. There is also the Children's Corner which is continually commented upon by the children themselves, and the stained glass, made by D'Ascenzo, which is a successful reproduction of the 12th Century glass such as that which one might see at Chartres.

An impressive feature of the church is its apparent simplicity of design, though when studied closely one is impressed with the immensity of detail.

Another striking feature is various texts of significance which have been wrought into the carving. Over the front door of the entrance porch, for example, one reads in beautiful lettering: "O go your way into his gates with Thanksgiving and into his courts with Praise"—along the altar rail: "He that eateth my Flesh and drinketh my Blood shall have Eternal Life for my Flesh is meat indeed and my Blood is drink indeed," a text which is punctuated at the top of each pair of pillars by "a pelican in her agony."

Likewise the choir stalls are carried out in the most excellent fashion, each one of them having a misericorde, one with a pelican and one with a lamb alternating. Indeed the reader may get an idea of the beautiful carving throughout the church from the photographs which illustrate this brief article.

No less beautiful is the exterior with its lofty tower and pinnacles and hand wrought gargoyles.

The parish house, with its numerous class rooms, is a very important feature of the new construction, handsomely and yet practically furnished to make of it a real work shop for such an active parish.

The entire building program cost close to $600,000. Of this amount $400,000 was raised before the construction started, the remaining sum having been recently raised by a second appeal. Certainly considering the large amount raised as a result of the initial appeal, the fact that the balance was so quickly raised is a record of extraordinary generosity on the part of the whole parish, and also speaks eloquently of the leadership of the Rev. Malcolm Peabody.

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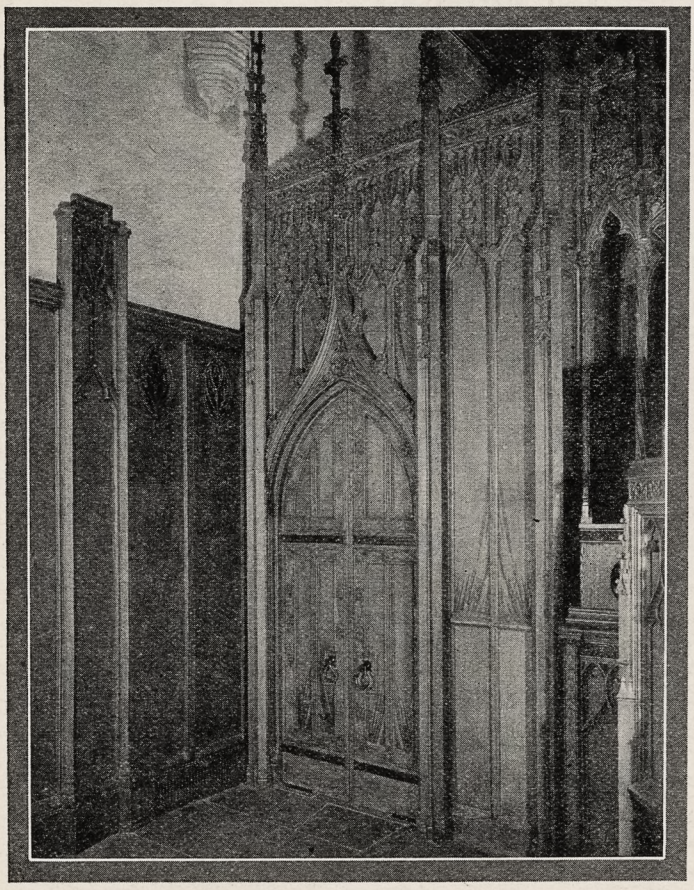
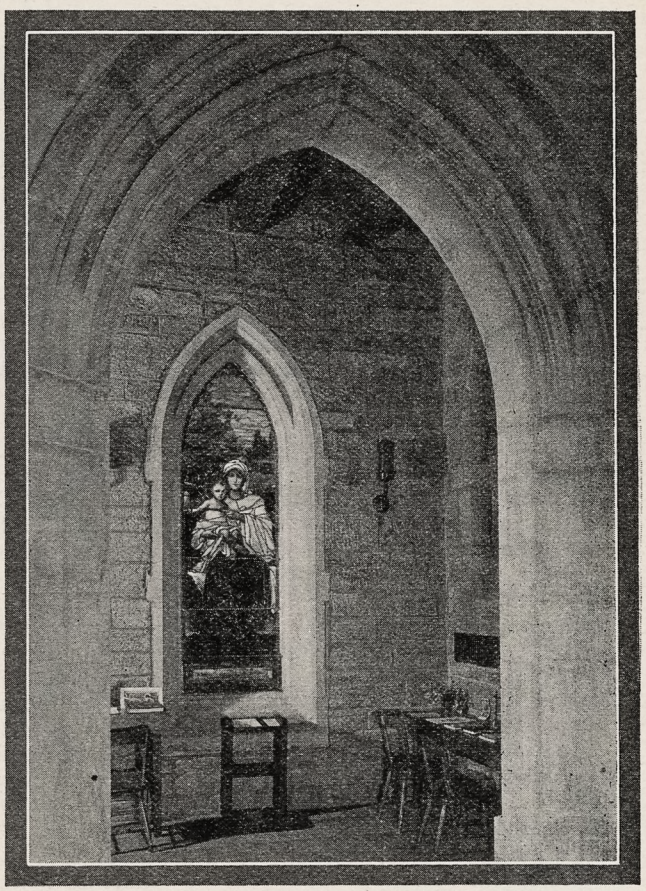
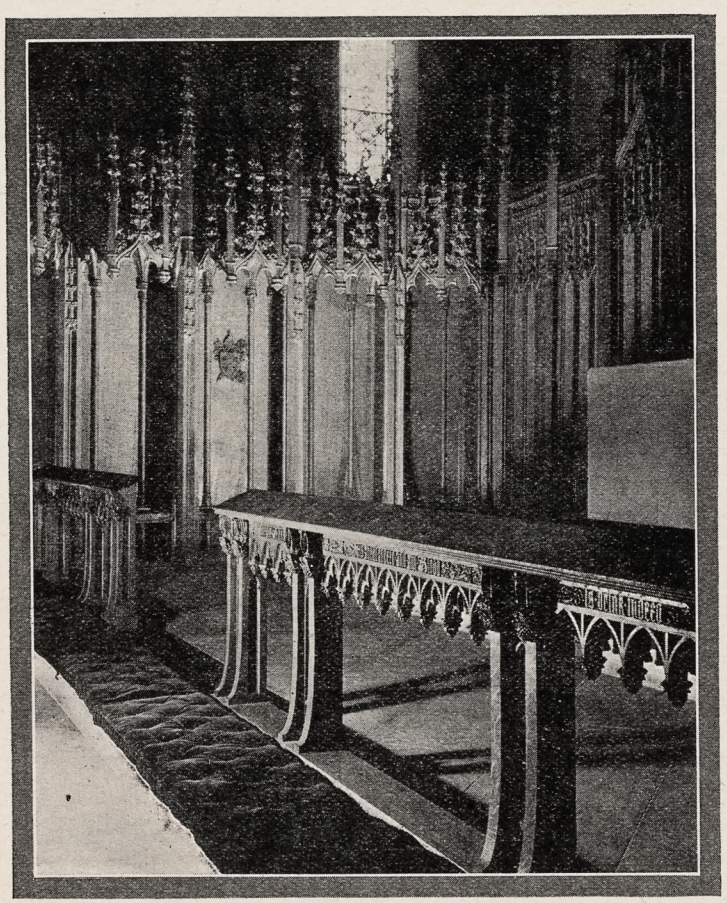


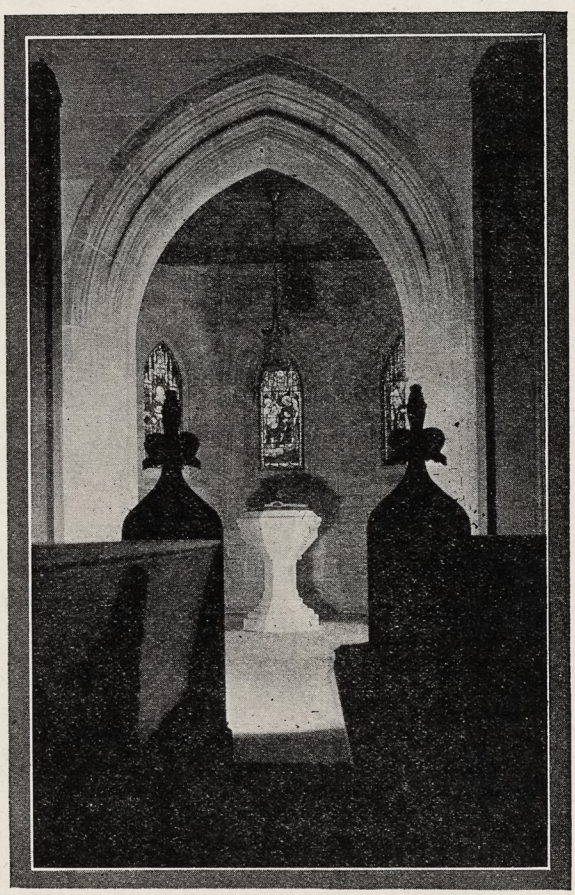
THE AMBULATORY DOOR



THE CHILDREN'S CORNER



SEDILIA AND ALTAR RAIL



THE BAPTISTRY

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

ANY folks who wish to be married at Grace Church, New York, from now on must pledge themselves to join some Christian Church, according to an announcement made by the Rev. W. Russell Bowie, rector. Here is the pledge they are asked to take: "We express our purpose to enter into a lifelong union of mutual faithfulness and devotion. We recognize that marriage can be permanently happy and enriching only through the cultivation of those qualities of self-control, forbearance and unselfish love which religious ideals can help to create. And therefore for our own sakes and for the sake of the home which we hope to establish we will seek to associate ourselves for worship and fellowship with some Christian church in the community where we reside."

The couple to be married also must confer with the rector at least a day before the wedding, at which time the license must be produced.

A brief article by Dr. Bowie appears in this number explaining his position more fully.

* * *

The social service department of the diocese of Ohio is attempting to educate the clergy by offering scholarships at Western Reserve University in the courses of applied social sciences, race relations, social problems, social pathology and social attitudes. The Rev. Don Wonders, chairman, says that those who took the courses last year have shown a renewed interest in the problems which confront society.

* * *

The Bishop of Lexington, the Rt. Rev. H. P. Almon Abbott, has resigned. A clergyman of his diocese, the Rev. Julius A. Velasco of Dayton, Kentucky, had agreed, so the story runs, not to marry a Roman Catholic girl upon being placed in charge of the church in Dayton. However in January he was married to her, and by a Roman priest. There was considerable stir over it, and apparently hot words. In any case Mr. Velasco was brought to trial before an ecclesiastical court charged with breaking his agreement with the Bishop, of being guilty of conduct unbecoming a clergyman and of using defamatory language before his Bishop. The court, composed of five clergymen, acquitted Mr. Velasco on the first two charges and found him guilty on the last. Mr. Velasco handled his own defense and claimed that the agreement had been revoked before he married. At the close of the trial in Lexington, Mr. Velasco took his bride and went back to his parish in Dayton. Bishop Abbott donned his knickers and went out to shoot a little golf and think it over. Later he resigned as the Bishop of Lexington, considering the verdict a reflection upon his integrity as a bishop.

* * *

The Rev. F. Ernest Warren, Briston, Virginia, was recently elected president of the Virginia Conference on Social Work. For several years he has been active in diocesan social service work.

* * *

Rev. Joseph Fort Newton, who recently accepted a call as co-rector of St. James, Philadelphia, sails this week for Europe. While there he is to deliver lectures at the theological seminary for Russians in Paris. After that, with Sherwood Eddy and Kirby Page, he plans to tour Russia.

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Because of the large number of churches in the neighborhood, Christ Chapel, Philadelphia, has been closed, the fifty communicants identifying themselves with other parishes.

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Christ Church, Cincinnati, was jammed for the consecrating of the Rev. Henry Hobson as Bishop Coadjutor, the governor of the state and the mayor of the city being among those present. A luncheon in honor of the new bishop was given after the service.

* * *

Miss Vera Noyes, secretary of religious education of Chicago, was the speaker at the spring meeting of the Church School Institute of Cincinnati, held at Christ Church, April 28th. About a hundred clergy and teachers were present.

* * *

Here is an unusual confirmation class. At St. Andrew's, Tampa, Florida, a class of 38 was presented recently by the rector, the Rev. Willis G. Clark. Of these there were ten husbands and their ten wives, the rest of the class being about equally divided between boys and girls. The church school of this parish, not so awfully large, presented over $1,000 in their mite boxes, all of which of course is to go to missions.

* * *

Longview, Washington, but eight years old, already has a population of sixteen thousand souls. The city, promoted by the lumber interests, is progressive enough, but the Episcopal Church has had a hard time keeping up with the fast pace. The 175 communicants have been worshipping in a rented store. But there are better days ahead for the other day Bishop Huston, assisted by the priest in charge, the Rev. Frederick Luke, dedicated the first unit of what will eventually be a fine group of parish buildings. The parish house came first, but a fine church, church school building and rectory are to follow.

* * *

Records were broken in Baltimore Easter. At St. Paul's, mother parish of the city, 1,241 people made their communions; at St. Michael and All Angels over 1,400 received. Both are records. All through the Lenten season St. Paul's was crowded each day for the noon day services.

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The Epiphany, Chicago, the Rev. John F. Plummer, pastor, is ministering in a particularly difficult field. The community consists for the most part of transients, the average stay being about sixty days. There is also a large student population since there are several hospitals and medical schools in the neighborhood. The parish is the home of the City Missions which ministers to 25 institutions with a staff of three clergymen, five deaconesses, two part time parsons and three volunteer lay-workers. Not so long ago the Church Army conducted an outdoor mission, an experiment which was so successful that it is to be repeated this summer.

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St. John's Cathedral, Quincy, Illinois, has a new baptistry, very nice, furnished by the children of the church school.

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Bishop Sterrett, Bethlehem, reports the best Lent in the history of the diocese, with large attendance at all the services.

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Archdeacon Harvey of Bethlehem recently underwent a major operation. He was in the hospital for six weeks but is home now and is doing nicely.

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The church school of St. James' South Bend, Indiana, helped fill their mite boxes by serving a supper to nearly three hundred people at fifty cents apiece.

* * *

Delegations from western Pennsylvania, Virginia and Ohio attended the annual Welsh night service at the Ascension, Pittsburgh, 1,200 people filling the church and another 1,000 be-

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ing on the outside. James J. Davis, secretary of labor, gave the address, while the service was read by three Welsh clergymen of the diocese.

* * *

The Rev. Floyd Van Keuren, rector of Christ Church, Indianapolis, has been on a long leave of absence made necessary by illness. But he must be well again for his first service on his return was the energy-sapping Three Hour service on Good Friday.

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Bishop Manning of New York has made an appeal for a million and a quarter dollars with which to complete the nave of the Cathedral of St. John the Divine. He announced that close to ten million dollars has been spent during the last four years.

* * *

Some weeks ago an item here stated that the Rev. Phillip Osgood, rector of St. Mark's, Minneapolis, in an address expressed the opinion that the Sunday school was an outworn institution. We were wrong. What he said was: "Let us abolish the competition between Sunday school and Church worship. At present they are mutually exclusive alternatives for too many children. Can we fuse the two? Let us stop the dissociation." Commenting on his remarks Dr. Osgood says: "I am eager that the family pew shall be re-established. But religious education must not be minimized nor the church school wiped out. It is quite feasible to abolish the competition without abolishing the church school."

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A dinner honoring Bishop Stires and Bishop Suffragan Larned was given on May 5th by the Church club of the diocese of Long Island.

* * *

Along with reports of sermons one of the Paterson, N. J. newspapers lists on Easter Monday the amounts of the Easter offerings. For a good many years St. Paul's, Paterson, has headed the list, and it was away in front this year with an offering of over $11,000.

* * *

The plan of having parents of pupils in the Church school meet with the teachers three times a year has been initiated at Christ Church, West Englewood, N. J. The first of these meetings was held April 21 with the Rev. John Rosebaugh of Tenafly giving the address.

* * *

Five years ago the average attendance of the church school at St. Andrew's, South Orange, N. J., was less than two hundred. Today it is over five hundred.

* * *

A systematic effort is being made in the diocese of Colorado to reach the unchurched. The state has been divided into sections, and a clergy assigned to each section to seek the lost. When found they receive Church literature and are ministered to regularly.

* * *

The diocese of Olympia mourns the loss of an able clergyman in the death of the Rev. F. R. Bateman of Puyallup, Washington.

* * *

St. Stephen's College is to have a summer session for six weeks of intensive study in languages and mathematics. The purpose is to enable undergraduates to work of requirements for their degrees. The school opens on June 10 and closes the first of August, and is unique among college summer schools in this respect. Full Columbia University credits will be given.

* * *

St. George's, Leadville, Colorado, has no priest. So a woman of the mission prepared a class of twelve for confirmation and presented them to Bishop Ingley for confirmation on Easter Day.

* * *

The Rev. Albert Martyr, Grand Junction, Colorado, is riding around in a new automobile which was the first prize of a popularity contest. 'Tis said that the whole city rallied to his support.

* * *

The diocese of Virginia notified the National Council in February that it could pay but $42,000 on its quota of $47,700. Since then the Bishop and others have been busy. The other day the Council was notified that the full quota would be paid.

* * *

Each year the Federal Council of Churches issues an honor roll of states that were free from lynchings the previous year. Forty-three states had no lynchings in 1929. There were four in Florida, three in Texas, and one each in Kentucky, Tennessee and Mississippi. Three of the victims were white and four were Negroes. There were twenty-seven instances where lynchings were prevented by officers of the law.

* * *

A thousand and more attended the annual meeting of the National Cathedral Association held at Washington Cathedral on May first.

* * *

Group conferences are featured at the Wellesley Conference each year. The first of these groups for this year is in connection with the new School for Christian Social Ethics, a department of the conference stressing the social implications of the Christian ideal. These will be in charge of Professor Vida D. Scudder of Wellesley, a vice-president of the Church League for Industrial Democracy which is cooperating in making this school possible. Miss Mildred Hewitt of the department of religious education of the National Council is to lead a second group of conferences on parish and diocesan educational work; a third group is for parish workers, when problems of personal and family adjustments will be discussed under the leadership of Dr. John Rathbone Oliver.

* * *

Progress in church music; a Presbyterian church in New York celebrated its golden jubilee last Sunday by introducing the saxophone. The pastor pleaded for more lively church music and had his arguments supported with a solo on that abominable instrument.

* * *

Many college boys and girls attended St. Bartholomew's, New York, last Sunday, being home for vacations. So the rector, the Rev. Robert Norwood, told them that their colleges were honeycombed with the vice of behaviorism and with an intellectualism which is superficial because it is self-conscious.

"We older ones," he said, "can be as arrogant and critical as you young people. We may be old and doddering and dying, but what about yourselves? What are you manifesting in your arrogant intellectualism that will persuade the world that you are the people, and wisdom will die with you? You will discover, as you grow older, that there is something higher than your recently starched and ironed academic intellectualism, and that is the chastening through sacrifice. Wait until your heart begins to bleed over a wayward son, young man. Wait until you reason with your daughter and then you will understand something about an approach to life that is higher than that of your psychology and your academic intellectualism."

* * *

Bishop Jenkins was obviously wrong in stating that little or no plans were made for the children during Lent in most parishes. Dean Day of Topeka, Kansas, writes of having regular Friday afternoon services for children, with a vested boys' choir and the junior girls' choir, with a service of an hour, with instructions and pantomimes of several of the parables.

At St. Philip's Cathedral, Atlanta, Dean de Ovies has a children's service each Sunday morning at 9:30, with a children's vested choir, the service being read by boys and men of the church school. No clergyman in the chancel at all. The addresses were given by the head of the school, a brief instruction, and an address by

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a boy or girl on some phase of church work, telling what the money in the mite boxes is used for. And the dean says: "They were the best missionary addresses I have ever heard except those of Bishop Rowe." And that isn't all; on Friday afternoons there were children's services, and on Easter Day there was a Church school corporate communion at 7:30, followed by breakfast in the parish house, and then a children's service at 9:15 conducted entirely by the children, with the clergy in the congregation. They told the story of Easter themselves by memorizing passages from the Gospels; there were carols by the tiny-tots, and an eight foot illuminated cross was transformed into a cross of flowers. The dean's comment was "It's great" and we can believe it.

And if Bishop Jenkins wants more evidence I can tell him of the children's services at Grace Church, Anniston, Alabama, where the children also take the services themselves on Wednesday afternoons in Lent. Writes the rector, the Rev. James M. Storey:

"The children take the whole service except for the Absolution and Benediction. I only allow boys who are confirmed to read the prayers and lessons, but the smaller ones carry the cross, take the offering, etc. My sermon to them is always in the nature of an informal conference. Grown people enjoy the service, too. It is the best attended Lenten service that I have, and children of all denominations come. We have to turn down applicants for the choir every week, as vestments always give out before all are vested. Incidentally, I find this a splendid training school for lay readers in years to come."

* * *

Twenty lay preachers, all members of parliament, had a dinner together in the House of Commons the other day. The toastmaster was Arthur Henderson, foreign minister, and C. G. Ammon, secretary of the admiralty. The Rev. James Barr, one of the speakers, spoke of the influence of religion on politics, while Mr. Henderson recalled that he had been a member of parliament for 27 years and a lay preacher for just over 50 years. His present position, he said, was affording him the opportunity to translate into the life of the nation some of the things he had preached for the past half century.

* * *

An unidentified donor has offered to provide a tower for St. Paul's Church, Brockton, Massachusetts.

* * *

The boys and girls of the church school of St. Paul's, Bridgeport, Connecticut, donated a memorial window to former members of the school which was dedicated on Easter Day.

* * *

A chancel memorial window, commemorating seventy years of parish life under two rectors, was dedicated Easter at the Redeemer, Providence, R. I. The Rev. F. J. Bassett is the present rector.

* * *

Social workers of Boston attended a service at St. Paul's Cathedral, Boston, on May first for a devotional service, with an address by Dean Sturges. The service was followed by a supper in the parish house when the Rev. J. I. Corrigan, professor at Boston College, gave an address on the social worker and youth.

* * *

The Rev. Dr. Henriques, live wire of the district of Utah, sends us this description of the gathering of Mormons recently. He writes:

Salt Lake City is not very large, but it assumes metropolitan airs twice a year when the Mormons hold their semi-annual Conferences. In the spring and the fall thousands of the faithful make the pilgrimage to Zion to ratify the actions of their leaders. Twenty-five thousand strangers make quite an impression for several days. This April Conference marked the 100th anniversary of the founding of the Church of Latter Day Saints. Strictly speaking, it commemorates the day when an angel from heaven revealed the golden plates and not the organization of the church.

Fifty thousand people spent three or four days in Salt Lake City, a few thousand in the Tabernacle and the balance assembled around loud speakers placed at convenient points. Little of interest was transacted, save the presentation of the pageant "The Message of the Ages". A cast of 600 people pictured scenes showing the Creation, Old and New Testament events, and Mormon history. The pageant was repeated each evening for three weeks, before

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* * *

The Presbyterian Church South is considering withdrawing from the Federal Council of Churches because of its alleged political activities. They also declare that the Federal Council is in sympathy with communism and Soviet Russia and through their radio program "has been the means of widespread error of fundamental truths."

* * *

The Rev. Thomas Lacey, rector of the Redeemer, Brooklyn, in his parish magazine, hits at the distinction that is made between the black and the red sides of the envelope. Many tell us that the red side is for others, the black side is for ourselves. Writes Dr. Lacey: "This is a fallacy even on the lips of bishops. Every penny is for Christ and to Christ. Every effort is missionary. We do not maintain this church for ourselves but for the glory of God and the salvation of men. Let us have done with this fatal distinction."

* * *

We have already presented the program of the rural Church conference, but just let me give the dates again: the National Conference is to be at Madison, Wisconsin, June 30 to July 11. Dean Blodgett of Erie is the group pastor; Archdeacon Thomas of Eastern Oregon is to conduct a conference on the spiritual life of the country clergy; Archdeacon Morris of Oklahoma is to lecture on "Rural Approches in the Great West". The Rev. R. R. Phelps, like Soviet Russia, has a five year program for his field in Southern Ohio, and he is going to tell about that. Rev. John White of Easton will tell how to present the Program of the Church in rural communities, and the Rev. W. A. Jonnard of Kansas is to lecture on the use of laymen in rural work. The Rev. C. R. Allison of Cornell University is to give courses and there will be conferences on programs led by the Rev. H. W. Foreman, rural expert of "281".



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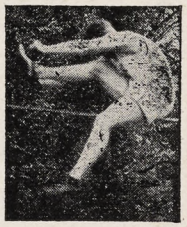

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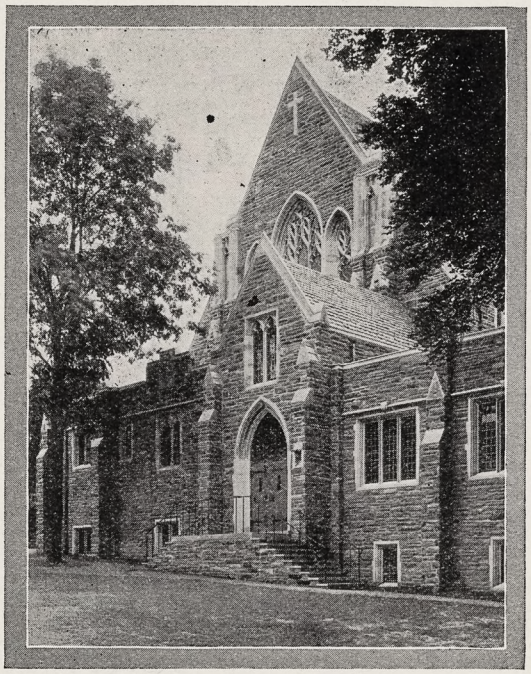

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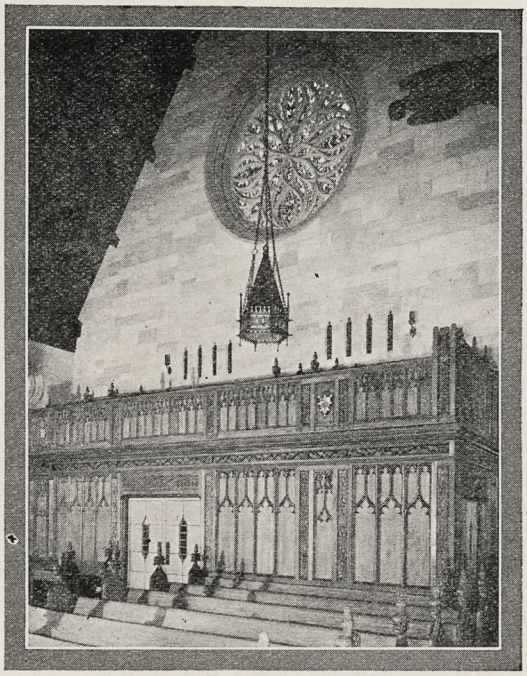

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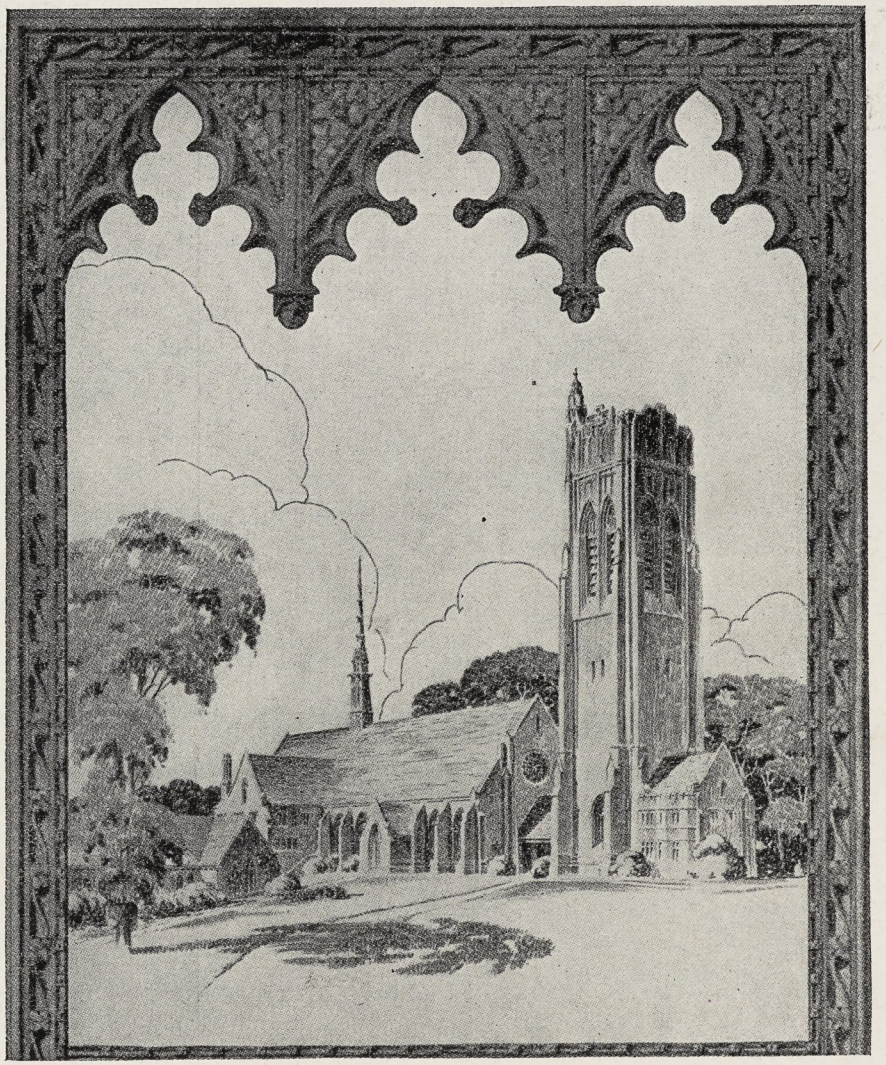

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The WITNESS

CHICAGO, ILL., MAY 15, 1930

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By

DR. A. J. MUSTE

THE Church envisages as the goal of history the Kingdom of God, an order of society in which there shall be no master and no slave, no exploiter and no exploited; where each human being shall be regarded as an end in himself; where each shall contribute according to his ability and each shall share according to his need; an order of society based on cooperation, not on competition and strife; where fellowship shall be a reality and not a lovely dream or a pious wish.

MESSAGE OF THE WEEK

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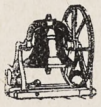

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THE CHURCH CONGRESS

By

BISHOP JOHNSON

IF THE Church Congress could be induced to meet permanently in Charleston, I think it would become a popular post-Easter retreat for the clergy. The weather was ideal, the arrangements were complete, the hospitality was delightful, and in that atmosphere every speaker tried to be genial and was determined to be polite.

It is hard to understand how a civil war could have started in Charleston. One assumes that it was this fact that caused it to be called a civil war. I believe no one was injured in the taking of Fort Sumter. Like the Church Congress it was chiefly an exchange of courtesies, in which the people finally induced the soldiers at Fort Sumter to come ashore and have something good to eat.

That was the inevitable conclusion of hostilities at the Church Congress. Of course they eat at unusual hours. One who is not accustomed to dine at two in the afternoon is in a very receptive mood when he hears that dinner is served, but he is in no condition to dine again at seven.

In the symposium on marriage and remarriage, reported in THE WITNESS for last week, one who was a stranger to the habits of mortals would have been more inclined to hesitate about marrying the first time than he would the second. He would have been at least the object of great sympathy and concern after he had annexed his second wife. One wasn't quite clear just what some of the speakers would do to remarried divorcees, but it would be something a little short of canonization, and a little more than slapping them on the wrist.

"What authority ought we to accept in religion and morals?" left one feeling that we should all obey Mother Church when she confined herself to Godly admonitions, but that admonitions could never be Godly unless they were agreeable. It also seemed to be agreed that clergymen having received Holy Orders ought not to expect to submit to any other kind. Of course this turns the individual conscience into a final court of appeals which can always be depended upon to find for the plaintiff (I had almost written plaintive, so seductive were the arguments).

Whether Episcopal ordination is an obstacle to Church unity is a good deal like any other innoculation. It depends whether it is taken seriously. If taken seriously it is apt to be fatal, but a light attack injures no one.

It was fitting after considering these subjects to discuss whether anybody still believes in Providence. It was unanimously decided that Providence had not abdicated in favor of Harvard, Yale or Princeton, and that while it (Providence) was rather outside the circle of inside information it was still eligible to function if it would show proper respect to modern science.

Perhaps this is a somewhat exaggerated report of the proceedings and unfair to the particular speakers who were most impartially selected and who were most able and considerate, but it left one in a somewhat dubious frame of mind as to what Holy Scripture means when it says, "Thus saith the Lord" or "Verily, verily, I say unto you," although one can realize what the Psalmist meant when he said, "Thou hast set my feet in a large room." The Church certainly is a large room, and while there is some lack of harmony in the furniture, there is a disposition on the part of the roomers not to smash up the articles which belong to someone else.

There is no immediate danger that any one group can furnish the whole apartment with any one style, whether Colonial, Romanesque or Modern Antique.

The Church Congress is a very good thing because it makes for a better understanding, if not of the faith, at least of the personnel. It is remarkable to find out what able and charming people can come out of the various schools of thought.

The Church is like the man who had twins, very much alike, except that one was a rough-neck and the other rather lady-like. So he sent the rough-neck to Harvard and the exquisite to Yale. The latter came out a Yale mucker and the former a Harvard gentleman, but both of them fine chaps.

The Church seems to have power to keep men in the family even if the schools change their exterior manners somewhat.

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CHURCH CONGRESS PAPERS

IS EPISCOPAL Ordination an Obstacle to Church Unity was the subject of a paper read by the Rev. William A. McClenthen, rector of Calvary Church, Baltimore, at the Church Congress. The speaker stated that it might be possible for the leaders of the various churches throughout the world to arrive at some agreement, but that it did not necessarily follow that the rank and file of the churches, each having its ideals, convictions, prejudices, animosities, would follow their leaders. Racial and historic divergencies come to full bloom when they concern religion.



DR. MCCLENTHEN

To unite an illiterate Chinese coolie and a professor at Johns Hopkins University requires a supernatural religion. People as far apart as these two have nothing in common naturally, and if they are ever to come together in one Church they must believe the same things about the doctrines which issue from the facts about Jesus Christ.

Likewise with worship, which is the concrete result of what people believe; it is only in a common centre of worship in the sacramental presence of their Lord that nations, kindreds, peoples and tongues can unite regardless of human inequalities and racial divergencies. That is, Church unity requires a corporate life of all the people in the world who believe in our Lord Jesus Christ, and that life made possible by a common faith and characterized by a common worship.

When we turn to consider Episcopal ordination, its spiritual significance is that God, Who put His faith and worship into our world, has also put there a body of men to take care of these things; and He has arranged that their commission for their work shall be divine in its source and unmistakable in the eyes of men. This commission is bestowed when a true Bishop lays his hands upon a person qualified for the work of the ministry, in order that such person shall receive a particular endowment of the Holy Spirit for carrying out that work. We are not dealing with a human formula for admission into an association of preachers, but with the power of God in operation to create a steward of His mysteries.

Is then Episcopal ordination an obstacle to Church unity? The answer is no; the Holy Spirit does not work against Himself. So far from being an obstacle it is a preservative of what unity there is. It is a matter of observation that those sections of Christendom which have maintained Episcopal ordination with all that it involves have not tended to divide among themselves. These sections are by far the majority, and they are quite obviously parts of a common whole. They believe more of the same things; the similarity of their worship is recognizable. Such facts hold a definite promise for some future restoration of unity among them. The sections of Christendom which have abandoned Episcopal ordination are a minority of the whole and they have tended hopelessly to division and subdivision among themselves. They believe less of the same things. Their worship bears no resemblance to that of the majority, and it has come to depend upon the versatility of preachers, not upon corporate action directed toward God. Now that some of these sections are trying to cure their fissiparous tendencies, they lack a rallying-point such as Bishops might have been at one time, and are trying to find one in formulas of a least common denominator. A phrase so cleverly worded that opposing minds can accept it is not unity, but a concealment of disunity. Unity must be sought in faith and worship, not in words. We believe in the Spirit-guided, apostolic authority of the three-fold ministry, and with that stands the conviction that no part of the Spirit's work can be obsolete to the unity of the Church.

DIVINE PROVIDENCE

CAN We Believe in Divine Providence was the subject of a paper read by the Rev. M. B. Stewart, professor at the General Theological Seminary.



DR. STEWART

Providence signifies a *knowing*, which includes what we call *foreknowing*, a *planning* toward a desirable outcome, and a taking of *action* to secure the success of the plan. "All is planned" means something different from "All is caused," and is quite opposed to "Things simply happen by accident." Divine knowledge is credible if we believe that God, as the source and ground of all that exists, possesses perfectly the excellences that His creation possesses imperfectly. Knowledge *of the future* depends on the eternity of God, in whom the limitations of the time-process are trans-

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cended; what to us is future is all present to Him. This does not imply that He knows simply because He has *determined* what the future shall be. We can see (dimly) an order of progress in the time-process, which, if God is the source of it and knows it, means a *plan*. His *action* to secure the success of His plan is seen in the laws of nature and the experience of grace. But the fundamental difficulty is that the workings of the world do not evidently coincide with a cosmic scheme of moral values. We can not doubt the values, we can not doubt the natural forces, and we can not doubt the great differences between the two. God's action is not the only action in history: other beings are acting, and God does not compel them to act according to His plan. The order of nature is an order of *opportunity,* not a finished product of value.

The providence of God then means God's knowledge of what in time is future, His plan for creation's success, and His action in accordance therewith, in which He ordains a sequence of causes and effects, and affords to free beings sufficient help in every situation to enable them effectually to co-operate in the divine purpose.

CHURCH AND SOCIAL WORK

SHOULD the Church Organize for Social Work was the subject of a paper read by the Rev. Donald Aldrich of the Church of the Ascension, New York. Dr. Aldrich told of the plan of the Roman Catholic Church in New York to have a number of social service experts, one over each district, to whom priests could refer all cases, thus preventing them from being deterred from their services by the demands of other work. Our churches, said the speaker, should be kept as centers for spiritual services, for worship, for preaching, for personal and pastoral relationships. It is not the business of the Church to create social service organizations, better managed by secular organizations, but rather to give to these organizations the leadership of consecrated and devoted people. The Church is not primarily a workshop or a clubhouse but a spiritual home.



Dr. Aldrich

Dr. Aldrich then told of the effort being made at the Ascension to tie up the communicants with the various social service agencies in the neighborhood, without attempting to run organizations itself. With the Church as the medium of deeper insight and spiritual incentive, and the agencies so affiliated with it as strong channels for that power in which true religion must pour itself out, we conceive we hold a constructive position in our community, true at once to the needs of the community and to the historic and high purpose of the Church.

A paper on the same subject was read by Dr. William S. Keller of Cincinnati, who is the chairman of the social service committee of the diocese of Southern Ohio and the director of the summer school for theological students which meets each year in Cincinnati. His paper contained practical suggestions on organizing a parish and a diocese in the field of social service activity. An announcement about Dr. Keller's paper will be found on page nine of this issue.

WHAT Authority Ought We to Accept in Religion and Morals was the subject of a paper read by the Rev. Beverley D. Tucker, rector of St. Paul's Church, Richmond. The final authority for all types of Christians is to know the mind of Christ and through conformity to His will to be transformed into His likeness. Our differences begin when we seek to specify the secondary authorities through which we receive our guarantees as to the mind and will of Christ. There was once the infallible Church, which spoke *ex-cathedra* through the pope; Protestants rejected the infallibility of the Church and adopted the infallibility of the Bible as their court of appeal. Today, however, we cannot accept the Bible as an infallible witness. There has been a breakdown of outward authority and a disposition to fall back upon individual religious experience as the chief guarantee for the validity of religion.

The breakdown in confidence in external authority is the outcome of many factors. Two main factors stand out; first, the fact of divided Christendom, each section preserving but a fraction of the truth; second, truth is no longer conceived as a deposit handed down, but rather as a yet undiscoverd kingdom into which we must seek to enter through experimentation and research.

Of the authoritative witness to the mind of Christ the first is the Bible. These documents keep vivid from generation to generation the impression which the words and deeds of Jesus made upon His immediate hearers and followers. There is no adequate substitute for this witness.

Next to the Bible as an authoritative witness to the mind of Christ is the corporate life of the Church. The Church cannot give us religion ready-made, but its teaching, its symbols, its sacraments, its corporate life may call forth and awaken the soul of the individual into the awareness of God.

It was in the temple that Jesus was presented as a child; it was in the temple that He was awakened to the consciousness of His vocation, "I must be about my Father's business"; it was to the synagogue that it was His custom to go on the Sabbath day. His own religious experience went far beyond the institution in which He was reared, but to that institution He brought His new found treasures as to His spiritual

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home. When the Christian Church started on its way, it was the old Church with its Scriptures and its worship invigorated and infused with the spirit of Jesus.

Men no less to-day than in the past need a spiritual home. If we think of the Church, not in the legal terms of the court room or of the state, but under the metaphor of the home, it furnishes us the atmosphere in which authority and individual experience may find a happy blending. The authority which the Church brings is not that of a legal code which would restrain individual action; it is rather the authority of a larger experience which would encourage the individual to act upon its assumption. It is the authority of parental love which would have the children bring back to their home their new found treasures and experiences for the enrichment of its fellowship.

Thirdly, there is the witness of individual religious experience. More authoritative than the written word, more potent than the efficiency of organization is the human personality through which the love of Jesus shines and manifests itself as a living reality to-day. There are individuals we have known whose lives reveal sure evidences of the kingdom of God—an instinctive responsiveness to the inner voice of conscience as the mainspring of their vocation; the love of Christ constraining them to give themselves without stint to make life around them a thing of joy and beauty forever. Such lives bear an authoritative witness to us of the fact that, "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new."

The conclusion, then, is that the mind and will of Christ remain the final authority in religion and morals. While we have no infallible witness to the mind and will of Christ, yet in the Bible, in the collective experience of the Church, in the living testimony of individual lives we have authoritative ground for making the assumption of faith and seeking to verify in experience the truth as it is in Jesus.

Let's Know

By

BISHOP WILSON

Omissions

TWO questions come in a letter from one of our readers, both bearing on the Burial Office in the revised Prayer Book.

1. "Explain the omission of the rubrics from the Burial Service as relates to the suicide and excommunicate. Has the Church become more clement?"

A similar question was answered in this column a couple of years ago before final action on the Prayer Book had been reached. It is not inappropriate to have it raised again now that the book is in the hands of the public. The old rubric used to read: "Here is to be noted, that the office ensuing is not to be used for unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves." This rubic was introduced in the Prayer Book of 1662, thereby giving specific directions to cover a custom of long standing. One must go back to the early days of the Church to understand it.

The Christian idea is that human life belongs to God who created it. Life in this world is given to us in trust for which we are answerable to God. Suicide is a violation of that trust which is bound to bear its fruit in eternity because human life in this world is a preparation for eternal life in the world to come. But the prevailing idea in the pagan world at the beginning of the Christian era was entirely different. Suicide was not only taken for granted by the Romans but was openly justified by the Roman philosophers who considered it a respectable escape from the problems of life when they became too complicated to be comfortable. The Christians found it necessary to take a positive stand against such a spiritual presumption. It was understood that suicide represented a relinquishment of one's Christian faith and therefore anyone taking his own life was not a subject for Christian burial. Always however, it was understood that this did not apply to those who took their own lives in a fit of insanity.

With the development of modern psychology, many people believe that anyone who commits suicide must be temporarily insane because scarcely anybody takes any stock nowadays in the old philosophical justification for it. The matter was argued at considerable length in General Convention with many alternative rubrics offered and voted down. Finally it was thought to be sufficient, both for suicides and for excommunicate persons, to insert the following rubric at the end of the Office: "It is to be noted that this Office is appropriate to be used only for the faithful departed in Christ. Provided that in any other case, the Minister may, at his discretion, use such parts of this book as may be fitting." I think consideration for relatives had a good deal to do with the change.

2. "Why are not the corresponding references given for the three introductory Biblical quotations in this Office?"

Probably for no particular reason except that they seemed to be unnecessary. It scarcely seems as though every brief sentence taken from the Bible into the Prayer Book must carry with it a printed reference. They only clutter up the book needlessly.

Heroes of the Faith

Bishop Rowe

BISHOP ROWE, at the age of seventy-four, has completed a farewell tour across the United States; and, still hale and hearty, he holds his audiences entranced by the magnetism of his personality and the romance of his career. With Bishop Rowe was Rev. Paul Mather, a Metlakhatla Tsimpsean Indian of one of the native Alaskan tribes. Twenty-five years ago, Paul Mather was busy with fish nets and game traps on Annette Island in the Far North; today, he is ministering to the spiritual needs

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of his fellows of the Tsimpsean tribe as rector of St. Elizabeth's Church, Ketchikan.

In the long years of Bishop Rowe's episcopate, he has travelled over 600,000 miles of Alaskan country, "mushing" in winter on snow shoes behind dog teams, sleeping in native villages and, at times, out in the open, buried for warmth beneath snow heaps. In summer, he has covered many more thousands of miles along Alaskan rivers in his famous launch, The Pelican. Two years ago, when he was seventy-two years old, Bishop Rowe said farewell to such old-fashioned means of transportation as snow shoes, sledges, and launches, and made the airplane his favorite vehicle of travel. He is also a radio enthusiast, and enjoys telling of sitting amid a waste of snow on every side and tuning in, alternately, on the music of New York or doings of various sorts in Japan or Australia.

Bishop Rowe has been a participant in all the Alaskan movements of the past thirty years which have made history. He took part in the first gold rush, and has been in all the other famous booms in the territory. While his mates were digging gold, Bishop Rowe was building churches, hospitals, and schools. He never carried an ounce of gold out of all the fields in which he labored, and he is as poor today as he was when he first entered Alaska several years before he became its bishop.

There is no more familiar or beloved figure in Alaska than Bishop Rowe; probably no man living is more familiar with its terrain. Stefansson and other Arctic explorers have known him, loved him, and written about him. Bishop Rowe and Jack London mushed many a weary mile together behind their huskies; and the late Tex Rickard was a devoted admirer of the bishop, who, on many occasions, preached in Rickard's gambling place in Nome. Needless to add, Tex Rickard stopped all games while the Bishop held his services. Rex Beach made Bishop Rowe one of the lovable characters in a novel based on his experiences with the missionary.

Bishop Rowe completed his tour in Buffalo recently. He then left for a hurried trip to his district, returning to New York in July to sail for England to attend the Lambeth Conference.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

HERE is another very valuable article on the conduct of our Church Schools. Mr. Fuller has been a member of the Vestry of St. Paul's Church for thirty-three years, and for twenty years was superintendent of the Church School.

Religious Education in Concrete Form

By

Charles Humphrey Fuller

The problem of religious instruction for our children is receiving much consideration in all Christian churches. I desire to call attention to the way in which this problem is being worked out practically in one of our largest parishes in the diocese of Long Island. I refer to St. Paul's Church, Flatbush, of which Rev. Wallace J. Gardner is the rector and Rev. Frederick L. Barry is his assistant.

The session of our main or upper Church school begins in the church each Sunday morning at half-past eight. The sessions of the primary and kindergarten grades are held in the parish house at 9:40 and 11.

The session of our main school begins with the celebration of the Holy Communion, at which the teachers and scholars are requested but not required to attend.

Most of the scholars have been confirmed, although many scholars who are under the usual confirmation age also attend this service. Whole attendance at this service is not compulsory, a large number of teachers and scholars attend each Sunday. Also our girls' choir, numbering about sixty, from 14 years and upwards, attend this service regularly, and most of them are either teachers or scholars in the Church school. Many older people who are not engaged in the school work also attend. The service is choral. A short address is given either by Dr. Gardner or Mr. Barry on some instructive Church subject. At the close of this service the scholars and teachers go into the parish house, where a simple breakfast is served, and at ten o'clock they assemble in their class rooms for instruction, finishing their class work in time for those who so desire to attend the Morning Prayer service and sermon at eleven o'clock. Thus, Sunday after Sunday our scholars and teachers assemble in the church and begin their school session with the one supreme act of worship which our Blessed Lord instituted and commanded to be forever observed by His Church. Here is religious instruction in its most practical form. Lesson studies and Biblical teachings are, of course, essential and are furnished in the class rooms during the instruction period. But the old time "opening exercises" are rendered obsolete by the Divine Service from which scholars and teachers have just come. The scholars take their part in the confession, creed, responses and chants and hymns. Four of the older boys serve as ushers and take the offering. It is the Church school's own service in which they are active participants and not merely listeners or spectators, and each Sunday they learn to obey the Divine Command to "Do this in remembrance of Me." Thus they realize that they are a part of the Church in active service. This kind of practical instruction is surely of great value in the education of our children. I am one of the older people who attend this Church school service regularly, although my days of work in the school have long since passed. For more than fifty years I have been listening to sermons—often inspiring, sometimes otherwise. But to me, at least, there is nothing more inspiring than the sight of these scores of young people coming up to the altar rail week after week to receive the Blessed Sacrament and to "feed on Him in their hearts by faith with thanksgiving." Thus we are trying in our parish to give to our children religious education in concrete form.

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MEMORIAL WINDOW, THE ATONEMENT, CHICAGO

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

BISHOP BURLESON of South Dakota was elected to the newly created position of assistant to the President of the National Council, as officer in charge of the departments of missions, social service and religious education, at the meeting of the National Council in New York, April 30 and May 1. Thus we have Bishop Perry as Presiding Bishop and President; Bishop Burleson in charge of three departments; Dr. Lewis B. Franklin in charge of field, publicity and finance.

And here is some more news: Bishop Perry stated that he would divide his time between his diocese of Rhode Island and his work as Presiding Bishop, and also informed the Council that he will take no salary beyond that which he has as Bishop of Rhode Island, drawing upon the amount appropriated for salary and expenses by the National Council only to such extent as may be necessary to meet expenses incident to administering his office as Presiding Bishop. What's more: Bishop Burleson, assistant to the President, announced that he will receive his salary as Bishop of South Dakota and but one-half of the sum appropriated for the salary of the new office.

* * *

Rev. Henry Sherrill was elected Bishop of Massachusetts without opposition on May eighth.

* * *

The following resignations were accepted with regrets: Rev. Arthur R. Gray, secretary to Latin America; Rev. Louis G. Wood, general secretary in the field department; Rev. Thomas Burgess, secretary of the division of foreign born Americans (called recently to All Hallows Church, Wyncote, Pa.); Rev. Carroll M. Davis, domestic secretary of the department of missions, who "having faithfully served the Church in its ministry for forty-nine years and having reached the age of 72, is entitled to a well earned rest." Also the Rev. Harold Holt has resigned as the assistant secretary of the department of social service and has accepted a call to be the rector of Grace Church, Oak Park, Illinois.

* * *

In regard to new appointments; the Rev. Frederick B. Bartlett, since 1926 a general secretary of the field department, was placed in charge of the newly created section on domestic missions; Rev. Charles Henry Collett of North Dakota was elected a general secretary of the field department. So much for staff appointments. There were also appointments to committees and commissions; Dr. Drury of St. Paul's School was made a member of the commission on the ministry; Bishop Reese of Georgia resigned as chairman of the commission on college work, and the Rev. Leslie Glenn was appointed chairman. Bishop Perry, now being a member ex officio of the committee on co-operation, coordination and economy, appointed Bishop Rogers to fill the vacancy; Mr. Houston re-

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signed from this same committee and Mr. Kidde of Newark was appointed to fill the vacancy.

A large committee was appointed, at the request of the commission on evangelism, for the observance of this Whitsuntide as the nineteen hundredth anniversary of Pentecost. The committee members are Bishops Cook, Oldham and Rogers, the Rev. Drs. Milton and Stewart, and Sherrill, Mr. Samuel Thorne, Dr. Adelaide Case, Miss Margaret Marston.

* * *

The following missionaries were appointed for the Department of Missions: Miss Lois Lockhart, for Arkansas; Miss Alice M. Bennett, North Dakota; Miss Laura A. Hankins and Miss Mildred C. Edmunds, both for Southern Virginia; Miss Ruth Johnson, Porto Rico; Miss Pearl E. Keller, Liberia; Miss Frances D. Mackinnon, Shanghai; Miss Helen K. Shipps, North Tokyo; Miss Bernice Jansen, Tohoku.

The following workers among college students were appointed for the Department of Religious Education, some of them on a part-time basis: The Rev. Thomas H. Wright, for the Province of Sewanee; Miss Irene Couper, for work at the University of Illinois, Champaign; Miss Helen E. Brown, Smith College; Miss Ruth Loaring Clark, University of Washington, Seattle; Miss Leila Anderson, Province of the Pacific.

* * *

Word was received from Dr. John Wood, who had recently been in Japan and was in China at the time of the Council meeting. The Rev. W. Brooke Stabler, incoming secretary for college work, was presented to the Council. Among visitors to the sessions were Bishop Creighton of Mexico, who made a brief but stirring and encouraging speech, and Dean Ault of St. Andrew's Cathedral, Honolulu, who spoke with unbounded enthusiasm of the new bishop, Dr. Littell, and also expressed deep gratitude for Bishop Burleson's care of the district during the interim between bishops. The Council sent greetings to Bishop Hobson, coadjutor of Southern Ohio, whose consecration was taking place at the time of the Council meeting on May 1.

* * *

The Advance Work program now being presented to the bishops of the Church claimed attention in the regular meeting of the field department, the Woman's Auxiliary executive board, and the National Council itself.

The Rev. C. E. Snowden, executive secretary of the field department, announced gratifying progress. He reported that sixty-five dioceses and districts out of the eighty-seven in

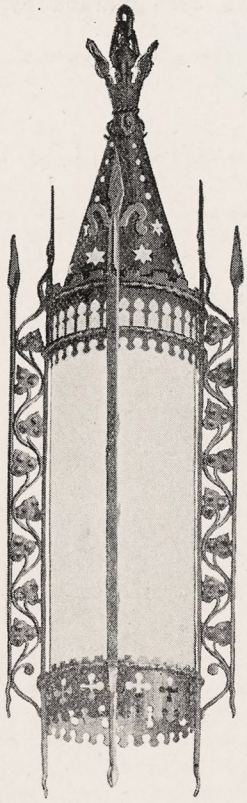


HENRY K. SHERRILL
Elected Bishop of Massachusetts

continental United States had already agreed to take part in the enterprise. These dioceses have undertaken to raise $900,000 or about 64 per cent of the $1,500,000 needed. The whole program includes 170 separate items, and the effort now under way is to secure acceptance of all of these. Mr. Snowden conceded the size of the task. He said, however, that to achieve complete success, the cause needed only "the loyal and enthusiastic co-operation of leadership throughout the Church." He asked every member of the Council to help. The nearest approach to apprehension concerns the total of $425,000 allotted to the American Church Institute for Negroes. Certain generous gifts have been proffered by the General Education Board which are contingent upon the raising of a larger total than thus far has been pledged for this part of the program. The completion of the Advance Work program will be the outstanding missionary achievement of the triennium.

* * *

A committee was appointed at the meeting of the Council to try to find another Centre of Devotion, now that Taylor Hall has been lost to the Church. There was a great deal of deserving praise expressed for Mrs. George Biller, who has done such a noble work there for the past six years, and every effort is to be made to secure another site. Taylor Hall, as you know, was taken away from



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the National Council by a school which owns the property.

* * *

A resolution was passed at the Council meeting on the subject of unemployment, introduced by the department of Christian Social Service. It called attention to the serious and far-reaching evil, praised efforts that have been made to relieve the situation, and called upon the government and individuals to respond in the spirit of Christian fellowship to the present needs.

* * *

Bishop Darlington of Harrisburg celebrated his 25th anniversary as the first bishop of that diocese at St. James', Lancaster, Pa., on May 13.

* * *

Bishop Davenport was the honor guest at a dinner on May 5th in recognition of the tenth anniversary of his consecration.

* * *

Bishop Hulse of Cuba was the preacher last Sunday morning at St. Paul's, Baltimore, preaching in the evening at Emmanuel.

* * *

The new student centre at Ames, Iowa, consisting of a fine church and parish house, was dedicated on May 4th by Bishop Longley. An unusual bit of student work has been done there for the past ten years by the Rev. LeRoy Burroughs. Hundreds of students have been reached by his ministrations; several have gone into the mission field from there, while two have been ordained to the ministry.

* * *

There are to be many summer conferences in the West: the diocese of Eastern Oregon has a conference at Cove, June 9-20; Olympia, at Annie Wright Seminary, Tacoma, June 16-27; Idaho, at Lake Coeur d'Alene, July 15-25; Spokane, at Lake Coeur d'Alene, July 1-11; Oregon, at Gearhart School, July 15-25; Arizona, at Phoenix, June 10-21; Los Angeles at Harvard School, June 22 to 27; Nevada at Lake Tahoe, July 20 to August 2; California at Assilomar, July 28 to August 2. The National Council is to be represented at these schools by Miss Cooper, Rev. F. G. Deis, Rev. F. B. Bartlett, Miss Elizabeth Baker and Miss Avis Harvey.

* * *

The picture on page eight is of a beautiful memorial stained glass window, recently dedicated at the Church of the Atonement, Chicago, where Alfred Newbery is rector. The window was designed and executed in the Willett Studios, Philadelphia.

* * *

The second annual conference of the Church Army was held at St.

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Barnabas House, Gibsonia, Pa., May 6-9. There were reports from the men stationed in the different fields; an address by Brother Hance, head of St. Barnabas House; an address on Evangelism by Captain Mountford; one on reading by the Rev. H. B. Edwards of Pittsburgh; one on methods in personal evangelism by Mr. W. F. Pelham of Chicago and Captain W. B. Davey of the Church Army; an address on rural evangelism by Rev. C. R. Allison of Warsaw, N. Y., and a devotional address by Rev. Edgar Jones of Oakmont, Pa. On the tenth the whole bunch went to Pittsburgh where the conference was continued. There was an address by the Rev. C. A. Macartney, Presbyterian, after which the Church Army turned itself loose on the city, with meetings all over the place, both outdoor and in. Believe me there is a crowd of boys who, when they set out to do a job, don't mess around with it. As near as I can figure it out from the program and a map of Pittsburgh they must have had a speaker on about every street corner.

* * *

It isn't every seminary that can have one of the students elected a Bishop before he finishes the course. But it happened at the General. The Rev. L. S. Leontion, guest student, on April 25, was elected Bishop of a diocese in Cyprus, one of the most ancient Churches in Christendom, and if you don't believe that my genial correspondent refers you to Acts, chapter 12, beginning with verse 6. (That's one way to get folks to read their Bibles.) Anyhow Mr. Leontion graduated from the University of Athens in 1923 with the highest distinction—a perfectly extraordinary academic record, with 100 per cent in everything. Believe me, that's being smart. He then taught theology in a seminary in Cyprus for a couple of years; then for three years was professor of religious education in the Gymnasium. During all this time he gave his services teaching in the night schools of the poor. He also served, gratis, as diocesan missioner to half the island (Cyprus, I am told, is the size of Long Island). He was elected by a plebiscite (vote of the people) which requires four-fifths of all the votes for Episcopal election. Well, sir, believe it or not, for the first time I dare say since the Book of Acts was written all the parties united on the one man and elected him unanimously. The moral of that, possibly, is that if you want to be elected a Bishop keep out of sight for a while by burying yourself in a theological seminary several thousand miles away.

His diocese consists of the west quarter of the island; has 90,000

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people, including 10,000 Moslems, many of whom have cabled him their congratulations. He has 110 priests under his care. An interesting lot too. They receive from $25 to $75 a year in salary, earning their livings by working just as their peasant congregations do. Mr. Leontion's salary, I am told, as Bishop will be far less than the salary of the average curate with us and it is pretty hard to think of anything smaller than that. He takes his degree at General this week, sails right away and is to be priested on June 18 and consecrated Bishop on June 22. He sails with the blessing of our Presiding Bishop.

* * *

Here is a Connecticut record: at St. James', Danbury, the Rev. H. H. Kellogg presented a class of 158 for confirmation, which our Connecticut correspondent, Dr. Shannon of Ansonia, tells us is the largest ever to be presented in the diocese during its long history. Seven were received from the Roman Catholic Church.

* * *

The Rev. George Rodgers Wood has been appointed dean of St. Matthew's Cathedral, Dallas, a church with a communicant list of 1,700 members. For some years now he has been active in student work in various parts of the country. A staff of five members assist him at the Cathedral.

* * *

Students of the province of the midwest held a conference at the Chapel of St. John the Divine, University of Illinois, April 25-27, with eight universities represented. Here is an interesting fact brought out; students are attending church, according to the testimony of all present. Leaders were Bishop Gray of Northern Indiana, George Craig Stewart of Evanston, Spence Burton of the Cowley Fathers, Robert Y. Barber of Galesburg, Morton Stone of the University of Illinois, Marcus Goldman of the Illinois faculty, Frank G. Bates of the Indiana faculty.

* * *

Ground was broken last week for the new church in Marion, Illinois.

* * *

Rev. F. C. Reynolds has been called to be the rector of St. George's, Belleville, Illinois.

* * *

Bishop Page called it the most significant thing that had happened during his episcopate when 175 boys in their teens met at St. Paul's, Jackson, Michigan, for the first convention of the Advanced Junior Brotherhood of St. Andrew to be held in the diocese. Addresses were made by Bishop Page and by Hubert Carleton,

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rector at Wilmette, Illinois. Paul Rusch told the boys of the work at St. Paul's University, Tokyo, where he serves on the faculty, while at the banquet there were stirring addresses by Tom Harris, chaplain at the University of Michigan, and Leon C. Palmer, Brotherhood secretary.

* * *

The Racine Conference is to be held at St. Albans School, Sycamore, Illinois, now that Taylor Hall has been closed. The dates are June 30 to July 11th. The chaplain is to be Dr. Chalmers of Baltimore; and there will be courses by Louis B. Franklin, Irwin St. John Tucker, Belle Boysen of Cincinnati, Alfred Newbery of Chicago, LeRoy Burroughs, student chaplain at Iowa State, Vera Noyes, director of religious education in Chicago and Peter C. Lutkin of Northwestern University.

* * *

The Bishops of Southwest Virginia and of Springfield were prevented from attending the consecration of Bishop Hobson; so Bishop Jones remarked: "Well we are not going to do anything extreme. We are not going to have either Jett (black) or White." And when the letters of consecration were being sealed Bishop Jones remarked: "I am sorry I have no seal. You can finger print me if you want to, but perhaps it would look better to leave me off."

* * *

Miss Grace Lindley, secretary of the Woman's Auxiliary, on her recent visit to the eighth province, was gone thirty-seven days, during which time she spoke on fifty-two occasions. In a few places she was the first visitor ever to come from headquarters. In that part of her report referring to the western trip, she spoke of the greatness of the eighth province, with its special problems in connection with the large Oriental population, the Mexicans, the Indians, the Mormons, the hopeful opportunity for student work; with the added difficulties of tremendous distances, lack of sufficient numbers of clergy in many places, and often pioneer conditions as far as the Church is concerned.

* * *

Bishop Wise of Kansas was the speaker at the dinner held in connection with the convention of the diocese of Northern Indiana, LaPorte, May 1st. The diocese determined to do its share on the Advance Program.

* * *

Archdeacon Black of Oregon conducted a two weeks mission at All Saints', Portland, with exceptionally fine results.

* * *

The Auxiliary of North Carolina met at St. Paul's, Winston-Salem, April 29-May 1st. There were addresses by Bishop Larned of Long Island; Bishop Penick; Dr. Glazebrook, evangelist; Captain Mountford, boss of the Church Army and Dean Nes of New Orleans.

* * *

Convocations of New River and of James River, diocese of Southwestern Virginia, were held during the first week in May. The former met at St. Peter's, Roanoke; sermon by the Rev. Richard S. Martin of Blacksburg; quiet hour by the Rev. W. Taylor Willis of Roanoke; convocation sermon by the Rev. A. W. Taylor of Marion; address on religious education by John M. Garrison, diocesan director; missionary service with addresses by Ora Harrison, mountain worker in Virginia and Captain Wiese, Church Army. At Clifton Forge the James River convocation met at the same time, where the attendance was rather small but where an equally attractive program was presented.

* * *

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April 22 to 25th, marking the 40th anniversary of the district. Bishop Beecher gave an historic address—he will have served 20 years there next November, an event which is to be commemorated by the placing of a beautiful pulpit in the cathedral. Bishop Beecher appealed to all to extend their ministrations to rural districts. Guest speakers at the convention were Archdeacon Reinheimer of Southern Ohio, who made a great hit; the Rev. Albert E. Clattenburg of Cynwyd, Pa., who stirred those attending the fellowship dinner; Rev. J. D. Skilton of Connecticut who preached the convention sermon; and from within the district, Miss Beecher, who is a field secretary of the Auxiliary, Rev. Oliver Riley of Scottsbluff and Rev. E. C. Van Hise of Sidney.

* * *

On Palm Sunday Dean Lee of the Cathedral at Hastings, Nebraska, presented a class of thirty, ten of whom were from other communions.

* * *

The Spokane summer school is to be held at Lake Coeur d'Alene, Idaho, July 1-11, on a camp property that is owned by the district. There are cabins for the housing of 150 people. The faculty consists of Bishop Cross, chaplain, Miss Mabel Lee Cooper, Miss Elizabeth Baker and the Rev. F. B. Bartlett, all of national headquarters; Rev. Morton C. Stone, student chaplain at Illinois; Rev. H. P. Kaulfuss of Granville, N. Y., who is to give a course on social service. Then too they always have evening meetings, with special speakers of distinction, but none have been announced as yet for this year.

* * *

A young people's conference for the diocese of Springfield was held at Holy Trinity, Danville, Illinois, May 3 and 4. Lonsdale West, the president of the Chicago young people's organization, was one of the leaders. The conference was arranged by the Rev. Herbert L. Miller, director of young people's work in the diocese.

* * *

A confirmation class of 51 members was recently presented at Christ Church, Little Rock, Arkansas, by the rector, the Rev. W. P. Witsell. It was one of the largest classes ever to have been presented in the diocese.

* * *

A national conference of the Junior Brotherhood of St. Andrews is to be held August 26-29 at Oberlin College, with an expected attendance of 300 boys and 75 adult leaders, with delegates coming from Los Angeles, Olympia, Washington and San Francisco as well as from all

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eastern dioceses. For that matter there are to be delegates from Alaska, Japan and other foreign countries. Leslie Glenn is to be the chaplain.

* * *

The largest amount ever contributed, $12,714, was presented recently to Bishop Taitt of Pennsylvania, as the annual Thank Offering. The service was held in the Church of the Incarnation with Bishop Cook of Delaware as the preacher.

* * *

Bishop Tucker of Virginia was the speaker at the last of a series of mission study classes held in Pennsylvania. The meeting was held at Holy Trinity, Philadelphia.

* * *

Bishop Hobson received the honorary doctor's degree from Kenyon College on May 3rd.

* * *

The community chest of Cincinnati, seeing what a good job is being done at the day nursery of St. Andrew's Mission for colored people, voted to give them $4,000 this year instead of $3,800. But now the state welfare board threatens to close up the work entirely unless the building and equipment is brought up to state standards. So Dr. Oxley, in charge, is trying to raise $60,000 to make the necessary improvements.

* * *

Rev. F. R. Godolphin, now the rector of St. Andrew's, Staten Island, was the preacher last Sunday morning at the Cathedral of St. John the Divine, New York. The annual Girls' Friendly Society service was held in the afternoon when the girls from fifty parish branches heard a sermon by the Rev. F. S. Fleming, new vicar of the Intercession.

* * *

The new parish house at St. Paul's, Owatonna, Minnesota, was opened and dedicated by Bishop McElwain on April 24. There were addresses by Rev. F. F. Kramer and Rev. F. L. Palmer.

* * *

The Bethlehem Conference is to be held this year from June 23-28 at Bishopthorpe Manor. Charles Jarvis Harriman of Philadelphia is the chaplain; on the faculty is N. B. Groton, who is the big gun of the Blue Mountain Conference; Miss Anna Kennedy, religious drama; Miss Anne Vernon, secretary of social

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Daily: 12:20.

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Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

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Rev. George P. Atwater, D.D.
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Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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Sundays: 8, 11, 4 and 8.
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St. John's, Waterbury
Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
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Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

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Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

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Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
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Holy Days: Holy Communion, 10 A. M.

St. Matthew's Cathedral, Dallas
Very Rev. George Rogers, Dean
Rev. Edward C. Lewis
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Tuesdays: 10:00 A. M.

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8:00 P. M., Emmanuel Chapel, Boyce.
Rural Churches on the Highway between North and South

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service in Rhode Island; Kenneth A. Bray, Church of the Nativity, Bethlehem; Mrs. Thomas J. Bigham of Pittsburgh; Allen Evans of Hewlett, Long Island, and Glen B. Walter of Sayre, Penna.

* * *

Bishop McElwain preached at the memorial service for Bishop Slattery on Low Sunday held at the Cathedral, Faribault, where Bishop Slattery was dean from 1895 to 1907.

* * *

Bishop Tyler of North Dakota issues a warning against the Rev. A. F. Bennett-Haines. It might be well to get the details from Bishop Tyler before having dealings with this man.

* * *

The Society of the Companions of the Holy Cross are to have a week-end retreat for women at Adelynrood, South Byfield, Massachusetts, from June 21 to 23, to be conducted by the Rev. T. A. Conover of Bernardsville, N. J. Women of the Church, of the churches and of no churches at all are invited as I understand it. Adelynrood is one of the most delightful spots I ever set my eyes upon. You had better accept this inclusive invitation by writing Helena S. Dudley, Wellesley, Mass., that you will be there. The total cost for the three days is $5.50.

* * *

An important conference of the Girls' Friendly Society was held in New York, April 27-29. Adelaide Case, professor at Columbia, said that the organization was pioneering and exploring in a unique field, that of true comradeship between generations. Ways of understanding our environment are to read biographies, books written about us by foreigners, the visiting of groups doing creative work. She also recommended a close study of the German Youth Movement. There were conferences led by Dr. Adele Streeseman, medical consultant of the telephone company, and by Rev. H. W. Forman, secretary of rural work of the National Council, while Grace L. Elliott demonstrated the methods of group discussion.

* * *

Ruth F. Osgood, field secretary of the Auxiliary, is spending two months in the diocese of Springfield, visiting all the branches in the diocese.

* * *

"Girls forever single" has been mentioned as the meaning of the initials of the Girls' Friendly Society. However Miss Caroline Harrje, president at the Intercession, New York, says that they mean "gentleness, fairness, sweetness," or possibly "grit, faith and success," but that her favorite is "God first, Friend second, Self last."

* * *

Here is a record: Miss Mabel Hemmingway, Church of the Good Shepherd, Newburgh, N. Y., has a record of 52 Sundays a year in the Church School for twelve years.

* * *

Plans have been made at St. Luke's, Paterson, N. J., for a campaign for funds for a new church. The Rev. Alexander Ketterson is the rector.

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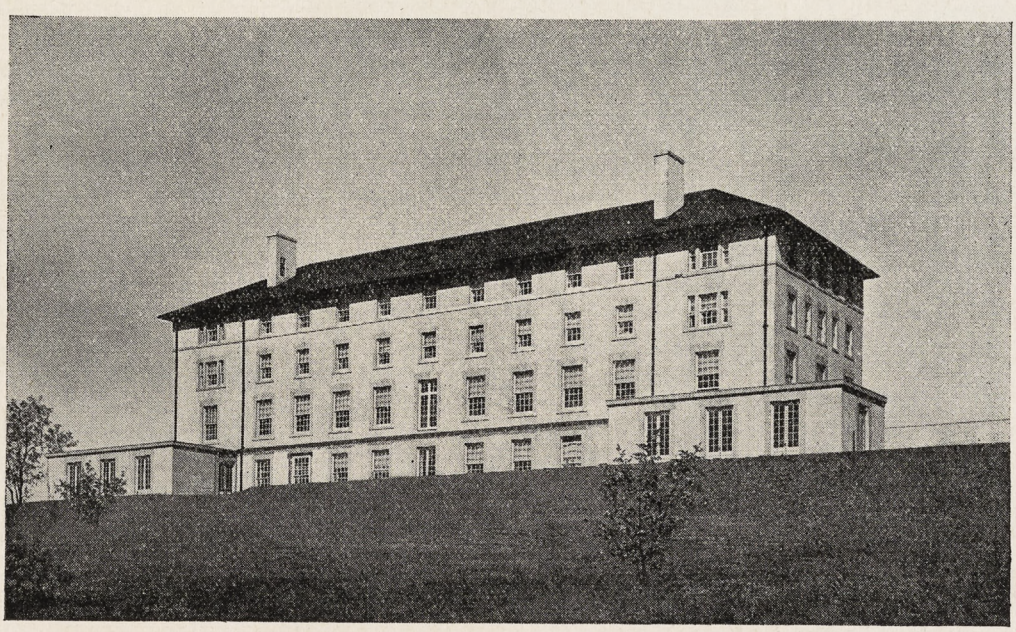
The WITNESS

CHICAGO, ILL., MAY 22, 1930



The Rt. Rev. Wilson Reiff Stearly, D. D., Bishop of Newark, addressing the Sisters and school girls at St. John Baptist School.



South Front of St. John Baptist School, Mendham, New Jersey.

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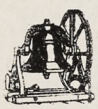

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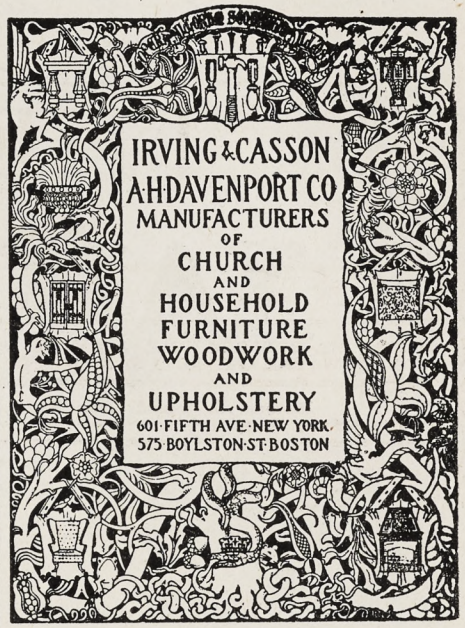



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THE FIRST ASSUMPTION

An Editorial By

BISHOP JOHNSON

MAN begins life as a little child and it is the child who is father to the man, for it is the child who gives the trend which the man ultimately follows. Had the child desired to be a great merchant, he would have started the process which would have prevented his becoming a great musician. We begin our vocations in our desires, our beliefs, our enthusiasms, not in logic. It is the childish faith which starts the whole procession of events that subsequently eventuate in a career.

To apply the analogy of an automobile: Faith is the motor which starts the thing; logic is the steering wheel that directs it. We need not confuse the motor and the steering wheel, though we believe in both. When we stand at the fork of the roads we must determine the destination that we seek and this fundamental decision is far more important than the subsequent experiences, as to the character of the road, the nature of the scenery, or the kind of companions who accompany us.

Our progress begins in certain basic assumptions which are far more vital to our joy than the brilliant logic by which we confirm our prejudices. The Chinese have a proverb which is illuminating, "You may cure a man of sensuality but never of logicality." Your logic may be faultless but if your first premise is wrong, your conclusion will be fallacious. The Master warns us that "except we become as little children, we cannot enter His Kingdom," because a child looks forward to life with great enthusiasms rather than logic. Progress does not originate in syllogisms but in belief which may or may not turn out satisfactorily but it is our ideals that start the motors of life. Our lives begin in imagination and are guided by logic; they do not begin in rationalization. At the start we can prove nothing; we may believe everything. The value of our faith will be determined by experience, but we do not really have experience unless we are willing to pursue our desires with patient persistence.

Life begins in non-rational desires. One boy wants to be a musician; another an artist, and so on. Experience may demonstrate the fallacy of his youthful belief, but there is nothing else that we can substitute for the enthusiasm of wanting to be this or that. Our vocations are determined by us when we are immature in knowledge but familiar with faith. "I believe that I can become a doctor," says the student, "but I cannot prove it." Many medical students fail. "I believe that riches will make me happy," says the clerk, "but I cannot demonstrate it." A large proportion of rich men are most unhappy and thousands who seek wealth die in poverty. "I believe that I am called to be a child of God and to inherit eternal life," but I would not attempt to prove that I am, and certainly not to the man who claims that he is nothing but a few quarts of water, a little lime, carbon and magnesia. If his analysis is correct, why begin an argument with such a mess. It could have no adequate purpose in this world or the next.

The ex-president of the University of Wisconsin summed up things quite satisfactorily when he told me that every man was either an "as if" or a "nothing but." In starting on any life purpose we must begin "as if" it could be done. If the youthful beginner starts out by saying, life is "nothing but" a succession of physical sensations, then he has killed his motor.

We must begin any course of action as if it were feasible. This is the principle of hypothesis which lies behind nearly all our inventions. If Benjamin Franklin had said, "electricity is nothing but a useless phenomenon in nature," we would never have had a radio. As a matter of fact, nobody knows yet what electricity is, but having proceeded on the ground that it had purpose and design which men could utilize, we have light and heat and energy therefrom. In most of the things in life we had to begin as little children and strangely the bent of a little child determines the profound discoveries of a great scientist. He began his career in a desire based somewhat on observation but chiefly upon innate intuition that made him the real father of the man. If he had had a yearning to be a

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baseball player, he probably never would have become a great scientist. It was the child and not the man who determined the career.

It throws a flood of light on why we grown-up children must become as little children in our search for spiritual ends, for we are but children in any contemplation of eternity. When I say that we must begin with faith, I do not wish to be censured for minimizing intellect. I merely want each kept in its place. We begin in our intuitions; our beliefs are the motors which start us going; then we are to be guided by reason but not as a replacement of the motor. Neither need we confuse our objective with the obstacles that confront us. They make the difficulty of achievement but do not necessarily block us from attaining our destination. It is through much tribulation that the student becomes a scientist; the clerk a millionaire; or the seeker after righteousness becomes a saint.

As I have stated, the principles are simple; the performances most difficult; but who would draw back from the great adventure of a life because it is hazardous? Let us then consider the basic assumptions of faith that are the propelling forces in starting us on our career toward righteousness.

The first assumption is that *in order to get anywhere in anything we must begin in an hypothesis* as if it were true and not in the dogma that we are nothing but a chemical compound.

Faith is an hypothesis for future experiment. "I believe, help thou my unbelief."

ST. JOHN BAPTIST SCHOOL

By
TRUELL EMERSON

FOLLOWING the private driveway winding up the hill from the road below, the visitor finds the new house of St. John Baptist School, a modern fireproof structure of cream colored concrete. This new building, which was built with the aid of interested patrons and contributors, is patterned on the style of an old fashioned Georgian country house, sunny and comfortable, and commands an engaging vista of the rolling hills of northern New Jersey near the village of Mendham.

It is in this healthful location, about 650 feet above the level of the sea, on an estate of 100 acres, that yearly 25 or 30 girls have been carefully and completely prepared to assume the responsibilities of life. High standards of scholarship and spiritual training are the ideals of the school, together with the acquirement of intellectual and social accomplishments. Conducive to this end is the atmosphere created by the Sisters.

The Purpose of the School

The purpose of the school, one which has actuated it for half a century since its founding, is to fill a gap in the educational facilities of this particular section of the country, otherwise so rich in educational opportunities, by making available a church school offering a high type of college preparatory training to students of moderate means. Notwithstanding the fact that there are many excellent schools of this character within the means of wealthy students, no other church school in the vicinity of New York provides for students from homes with limited incomes. St. John Baptist has dedicated itself to the ideal, "Good scholarship, good discipline, the Catholic faith expressed in the Catholic life."

Because the aim of the school has always been not for size and importance, but steady and progressive opportunity to a few, the number of students is limited, allowing individual attention to the every-day classroom problems that arise. Close associations eliminate cliques and create the home-like atmosphere which means so much in the forming of character.

College Record

Good scholarship has been considered an essential part of preparatory training at St. John Baptist from its earliest days. At the outset, requirements considerably in advance of those of many of the boarding schools of the day were insisted upon. The first graduate of the school in 1887 passed some of the entrance examinations to Harvard Annex, the original Radcliffe College; and in 1891 one of the three graduates entered the same college on certificate. Columbia and Bryn Mawr welcomed a good proportion of St. John Baptist graduates before the close of the last century and in 1905 the school was granted the right of admission by certificate to Wellesley and Smith. This privilege was enjoyed until 1918, when the larger colleges discontinued the practise of admitting by certificate and substituted entrance examinations as qualification for admission in all cases. The school has long since been a member of the Association of Colleges and Preparatory Schools in the Middle States and Maryland, and beginning in 1908 nearly half of its graduates have entered college, where they have made excellent records.

Religious Training

The school considers moral training of no less importance than scholastic training and has aimed from the start to inculcate in its pupils ideals for real womanhood so that they might attain the highest standard of Christian living. Sound spiritual instruction has always been a regular part of the course.

Extra-Curricular Activities

The life of the girls outside of their studies is that

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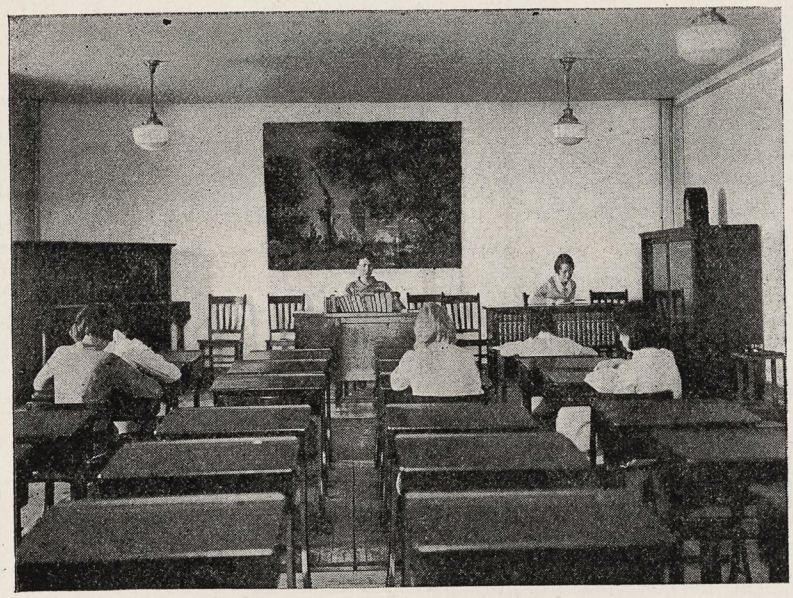
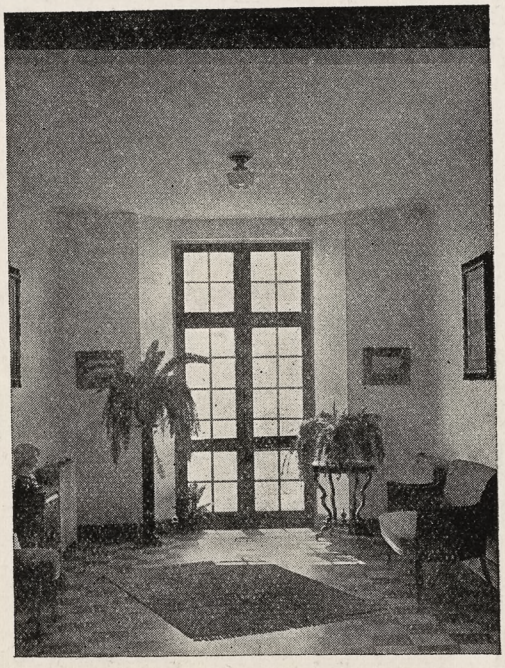


A light and airy study and recitation room at St. John Baptist School.

A group from the 1930 class play.





The imposing entrance hall overlooks the broad fields which surround the school.



The spacious sun room is the scene of many happy gatherings.

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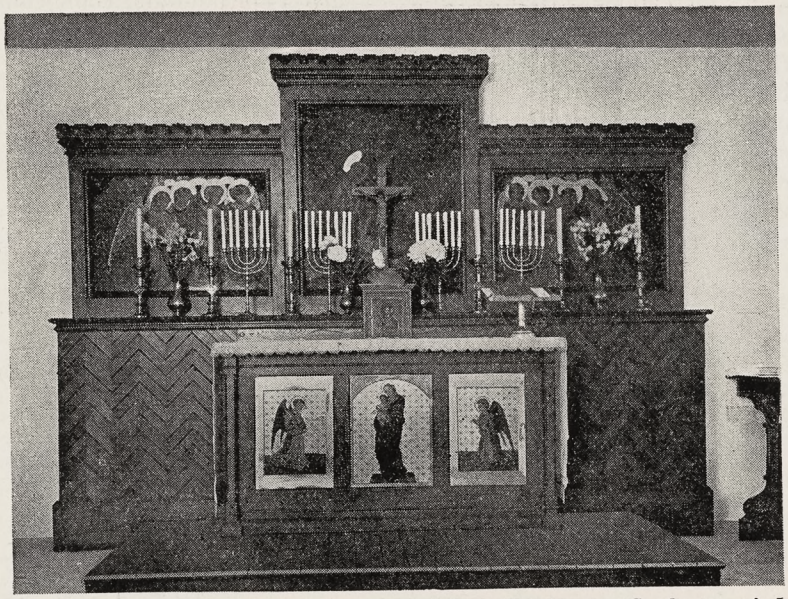

The altar and reredos is decorated with scenes of medieval art. Graduates of June, 1929, (at left below).





Bishop Stearly and Rev. J. F. Aitkins, Warden of the Community of St. John Baptist (at right above). Chorus in "The Lost Necklace"—a school theatrical presented in 1930.



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of happy friendships and recreational activities which are left to the individual girl's skill and choice. Each morning after breakfast finds the girls enjoying 15 or 20 minutes of the fresh, invigorating air; every afternoon the outdoors again claims them to play tennis or basket ball, archery or riding; for an hour in the evening in spring and summer healthy outdoor sports are again engaged in. Winter evenings encourage dancing and games. There is not a season of the year that does not hold entertaining extra-curricular interests to please every individual.

Thus, the coordination of many varied activities and influences at St. John Baptist goes to form a school personality of vital energy and charm. And in the midst of each lively day the chapel bell, ringing just before twilight, recalls the stability of things eternal. Back of it all are the hills, quiet and enduring, giving voice to their own high call to attend the greater verities of life.

The Establishing of the School

The new boarding school on the hill is not in the first sense of the word a new one. Both St. John Baptist School and the Convent are part of the history of the New York of the '70's and have behind them a record of half a century of accomplishment well known to generations of New Yorkers. The school, established in 1880, was for the first 34 years located in Stuyvesant Square, New York. In 1914 the crowding city obliged the school to move to the country, to Ralston, New Jersey, where its educational program was faithfully carried on and the school expanded. Here for fifteen years St. John Baptist has quietly gone on, living up to its old ideals and facing new responsibilities.

The fall of 1929 found St. John Baptist in its new building and able to throw open the chance to enter the school to a considerably larger group of girls. The new building provides for an increase in the enrollment to include forty-five boarding pupils and a limited number of day scholars. St. John Baptist will remain a small school in practice and this expansion in the number of pupils that can be accommodated will permit of larger classes with a consequent sharpening of competition and interest, and will make possible the granting of more scholarships to daughters of the clergy.

A Look to the Future

For fifty years St. John Baptist has filled an educational need with distinction and without assistance. It has come to the threshold of being a much greater school. It must look to its friends and to persons interested in keeping a school of this character available to young womanhood for assistance to go forward. A new chapel, a separate gymnasium and swimming pool, a separate house for little girls under 12—these are all ambitions toward an ultimate goal. Here is a challenge and an opportunity to the church and to the public interested in preparatory school possibilities in the environs of New York to make possible the continued growth of a school which has done so much in the right direction in the past and will continue to do such a splendid and commendable educational piece of work for future generations.

School Song

Where across the Mendham meadows
Morning breezes blow,
Stands the school above all others
Where we love to go.
Lift your hearts and lift your voices
Let the chorus swell,
Hail to thee St. John the Baptist
School we love so well!

Where the sun in noon-tide splendour
Pours his radiance down,
Stands she with green hills around her
Circling like a crown—
Lift your hearts and lift your voices
Let the chorus swell,
Hail to thee St. John the Baptist
School we love so well!

Dies the day o'er dusky highlands
In the glowing west,
Soft she shines amidst the shadows
School we love the best,
Lift your hearts and lift your voices
Let the chorus swell
Hail to thee St. John the Baptist
School we love so well!

Cheerful Confidences

By

GEORGE PARKIN ATWATER

A Word in Season

THE great telegraph companies have become quite anxious that no one should lack an Easter greeting or a Christmas greeting. The one who would like to send it might hesitate because he is not sure how to spell "felicitations" or "congratulations." The telegraph company will come to your aid and will provide you with printed messages suitable for almost any occasion. Only you must make a careful selection and not send to your grandmother on her birthday, a message reading, "Heartiest greetings on your graduation day."

But the spirit of it is fine. Now the Church needs such stimulus. Believe it or not, a tremendous potential energy lies in words of appreciation and encouragement. When I find churches languishing, I discover that they attribute their condition to indifference of people, to unresponsiveness and to the failure of the people to do their duty. Somebody (sometimes the minister) harangues and scolds and criticises. That is like pouring water on a bag of Portland cement and letting it lie for a day or two. When you want the cement you get a stone of concrete.

It often happens that what that Church and its rector need is a good charge of encouragement and appreciation. Not too much, nor anything false, but

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a sufficient quantity to stimulate them in their task and to increase their joy in it.

These words of cheer should not be addressed to the rector alone, but to every earnest leader. Nor should this pleasant task be left to the rector, but every member of the congregation should share in the satisfaction.

But many people are tongue-tied and reticent. So for them the National Council should issue a set of congratulatory messages which they can learn by heart and use on occasions.

Before your rector goes on his vacation, step up to him, shake his hand and say firmly, "I have enjoyed your sermons this year."

Or, "I think you are doing a splendid work here."

Or, "You may count on me hereafter to support you in every way in your task."

Choose another person who has worked hard and give him the satisfaction of knowing that some one is interested enough to speak of his labors.

I once knew a rector who spent a year in a very important bit of work for his parish. When it was finished it was received in such chilling silence that he wondered if it were worth while. Several years later some one spoke most enthusiastically about it. Would it not have been better to be more prompt?

So here is your opportunity to give your Church a real boost. I wish to quote again the Japanese proverb which has appeared here before:

"A kind word will warm three winter months."

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

A READER reminds me that the ancestor of modern baseball, like so many good things, had its beginning in the Church. In Europe a few centuries ago it was the custom after Easter for bishops and archbishops to play ball with their clergy. In Chester, England, it is said that the game was carried into the Cathedral itself. During the antiphon the celebrant would throw a ball to the choristers, and it would pass back and forth along the line until the responses were ended. If somehow or other a game could be arranged between the House of Bishops and the House of Deputies at the next General Convention I am sure a great many people would find it worthy of a trip to Denver to see. A description of the clergy breaking their backs swinging at Bishop Quin's curves would be worth a column in any newspaper, and if we could get a picture of say Bishop Longley sliding home, head first, with the winning run we would have a picture good enough for the cover of the Saturday Evening Post.

* * *

An Institute of International Relations is to be held at Haverford College, June 9-21, when the problems of war and peace will be discussed by experts. Among those to lecture are Rufus Jones, Frederick Libby, Norman Thomas, Reinhold Niebuhr, Hornell Hart, Henry T. Hodgkin, Frank Tannenbaum and others. It is under the auspices of the Quakers.

* * *

The Rev. George Craig Stewart, rector of St. Luke's, Evanston, was elected Bishop Coadjutor of the diocese of Chicago on May 13th. Congratulations to the diocese, to the House of Bishops and to Dr. Stewart.

* * *

Whether the Church gains when it takes a man from one good job to place him in another good one may be a question. The Rev. Charles K. Gilbert, elected Suffragan Bishop of New York overwhelmingly last week, has for a number of years been doing an unique and outstanding piece of work as the executive secretary of the social service commission of the diocese of New York. He is known not only in the Church but among social workers as a fearless pioneer for human rights. It will be a difficult thing to find as capable a man to fill the position he is vacating. However, we can know that in his new position he will be no less the courageous champion of minority causes. We therefore join with the entire Church in rejoicing over his election.

* * *

The Brotherhood of St. Andrew held a conference on May 14 at Grace Church, Orange, N. J. William F. Leggo, Brotherhood president for Long Island, was the speaker.

* * *

Last year a Churchwoman of New York gave a fund of $300,000 to the diocese of New York, the income to be used for missions and weak parishes. Bishop Manning in his convention address last week announced that $200,000 had been added to this fund. The Bishop stressed the missionary character of the diocese, which contrary to the opinion so generally held, is not a small diocese but covers a territory larger than the state of Connecticut. Bishop Manning expressed the hope that money would be available to complete the nave of the Cathedral of St. John the Divine so that it could be formally opened within a year or so. He concluded his address with a strong plea for a revival of the pastoral office.

* * *

Rev. James Craik Morris was unanimously elected Bishop of Louisiana on the first ballot at the Diocesan Council held at St. James' Church, Alexandria, on May 14th.

* * *

The convention of the diocese of Bethlehem was held at Bethlehem, Pa., May 19-21. On Monday afternoon there was an address on parish administration by the Rev. Charles H. Ricker of Long Island, and in the evening one on Psychiatry by the Rev. Dr. John Rathbone Oliver. The following day there were addresses by the Rev. O. S. Newell of Yonkers, N. Y., on Pastoral Visiting; Rev. H. Adye Prichard of Mount Kisko, N. Y., on "The Rector in His Study," and by Rev. W. F. Bumsted of New York on the work of the church in Porto Rico and the Virgin Islands. At the Convention service Bishop Sterrett read his annual address and there was an address on the work of laymen by Mr. Coleman Jennings.

* * *

Children from all church schools in the Diocese of Pennsylvania took part in the annual presentation service of the children's Lenten offering last week. In order to make it possible for as many children to attend as possible, seven services were held, two in the convocation of Germantown and one in each of the other convocations,

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three services on May 11th and four on May 18th. The main feature at the service for the children of the convocation of Chester, held in the Church of the Redeemer, Bryn Mawr, was an open air memorial service at the grave of John Marston, the founder of the Lenten offering, in the churchyard of that church.

* * *

The convention of the diocese of Easton was held at Salisbury, Maryland, May 4-6, with sixty delegates attending. They honored Bishop Davenport who has served the diocese as Bishop for ten years, four other bishops being present for the occasion, Bishops Cook, Ward, Jett and Helfenstein. Bishop Davenport was presented with a check for a thousand dollars.

* * *

Episcopalians will be interested in knowing that Mr. Owen J. Roberts, who has been appointed Justice of the Supreme Court by President Hoover, is a vestryman at the Church of St. Luke the Ephiphany, Philadelphia. Although he was born a Welsh Quaker, he was confirmed some twelve years ago under the rectorship of the Rev. David M. Steele, in the church in which he has since served as vestryman.

* * *

Two mass meetings were held in connection with the convention of West Virginia, held at Parkersburg, May 7-8. The speaker at the first was Bishop Rogers, coadjutor of Ohio, while the address at the other was given by Rev. M. S. Collins of the State University who spoke on youth and religion.

* * *

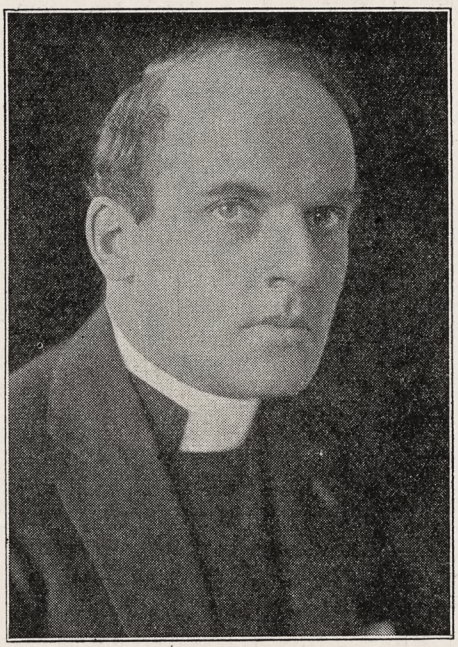
Answering a call from the field department of the National Council a representative group of Negro clergymen met in Washington last week to consider every phase of Church work. The Rev. C. E. Snowden, executive secretary of the department, presided and there were addresses by outstanding Negro leaders. A resolution was adopted pledging the support of Negro Church people to the whole program of the Church, and asking for a commission to make a survey of the work among Negroes.

* * *

The rural work department of the National Council has issued an attractive leaflet entitled "Prayers for Rural Life and Work," which may be had by writing the department at 281 Fourth Avenue, New York City.

* * *

Twenty or thirty of the students at the General Seminary banded themselves together early this academic year to study together the relationship of the Church to social and economic problems, as a chapter of the Church League for Industrial Democracy. More recently they took up a collection among themselves and established a scholarship to the School for Christian Social Ethics, to be held this year as a part of the Wellesley Conference. It has been awarded to Jonathan Sherman, a junior at General, who graduated from Yale last year.



GEORGE CRAIG STEWART
Elected Coadjutor of Chicago

* * *

Bishop Freeman of Washington is to preach at Canterbury Cathedral at the commemoration of the 11th century dedication of that ancient church this summer.

* * *

A message from Dr. Louis B. Franklin, treasurer of the National Council:

"The statement of receipts on the budget quota to May 1st, 1930, is a disappointing one. One month ago the total receipts were $50,053 greater than in 1929, while now the total is $119,835 lower than last year. This is largely due to the date of Easter, which occurred in 1929 on March 31st and in 1930 on April 20th. As a consequence a large part of the Children's Lenten Offering of 1929 reached the national treasurer in the month of April, while very little of this offering for this year has as yet been received. There is, therefore, good hope that during the month of May the entire loss will be made up.

"The decrease in receipts is fairly general throughout the whole Church, but two prominent exceptions are the dioceses of Long Island and New York, each of which show large increases over the figures reported for May 1, 1929. This is due to the successful efforts made about the first of the year to obtain special gifts to supplement the pledges made by the parishes.

"Just four months ago the Church was engaged in a strenuous and successful effort to collect all that had been promised for the year 1929. As of December 1st, nearly $900,000 was still unpaid, leaving 30 per cent of what had been pledged to be collected in a single month. This annual drive for the payment of pledges in the final month of the year is made necessary by the gradual accumulation of unpaid pledges in the earlier months of the year. The time to think about the end of the year is now. Particularly is this true as the vacation season approaches. The expenses of the Church go on regardless of hot weather or vacation periods, and those of us who have promised to give regularly to the support of the missionary work should see to it that our pledges are paid regularly even when we are not at home."

* * *

A bunch of parsons in and about New York went on a pilgrimage to a clothing shop last Wednesday afternoon. This unique pilgrimage was arranged by the 20th Century Christian Fellowship and the Church League for Industrial Democracy. The twenty men visited a shop, held a conference with the employer, and then returned to the headquarters of the Ladies Garment Workers, union of the trade, and were given an opportunity to confer with officials and to inspect the health centre maintained by the union.

* * *

More news of summer conferences. The diocese of Michigan is to hold its conference at Hillsdale, June 19 to 29. The faculty includes the Rev. Robert Bell of the Society of the Nazarene; Professor Trout of Hillsdale College; Miss Bessie Blacknall, missionary of Alaska; Rev. Alfred Newbery, rector of the Atonement, Chicago; Rev. John W. Suter of the department of religious education, who will be there part time; and the following from the diocese of Michigan, Rev. C. C. Jatho, Mrs. E. G. Bissell, Mrs. W. L. Torrance, Mrs. Frank E. Dow and the Ven L. P. Hagger. One of the features will be the counselling of young people under the supervision of Mr. Ernest E. Piper.

* * *

Also I have the faculty list for the Blue Mountain Conference, mentioned here a few weeks ago. This delightful conference is held at Hood College, Frederick, Maryland, and meets from June 30 to July 11. There are several unusual things about this gen-

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eral conference perhaps the most unique of which is the Children's Conference which is run in connection with it. The children, under expert care, have their own quarters, their own dining table, their own classes. My children, there last year, have been begging all winter to go back; a fact which is a testimonial, at least for me, for with most Church events the begging my children do is generally in reverse gear. As for the faculty: William C. Sturgis of the College of Preachers; Rev. Granville M. Williams of Brooklyn; Miss Florence Newbold of the Girl's Friendly; Rev. William L. Wood of Cambridge; Rev. Fleming James of Berkeley; Rev. A. C. Zabriskie of Alexandria; Rev. C. S. Ball of Bexley Hall; Rev. C. E. Snowden of "281"; Miss Edna Beardsley of "281"; Rev. Harold Holt of Chicago; Deaconess Edwards of the department of religious education; Miss Jane Welte of Philadelphia; Miss Joy Higgins, religious drama expert. And for the Children's Conference, Miss Elizabeth Frazier in charge, assisted by Mrs. S. F. Brown, Miss Esther Brown, Dr. Irene G. Woodcock and Miss Helen McHenry.

* * *

The conference for the diocese of Minnesota is to be held at Frontenac, June 22 to 28. The faculty: Rev. H. H. Lumpkin of Madison, Wisconsin; Mrs. John Flockhart, educational secretary of Iowa; Rev. E. P. Houghton of Lancaster, Pa.; Rev. C. B. Scovil of St. Paul; Miss Caroline B. Averill of the Girls' Friendly.

* * *

Sixty years ago the convention of the diocese of New Hampshire met for the last time at Dover, when William Woodruff Niles was chosen Bishop. This fact suggested the holding of this year's convention there. There was a stimulating report from Bishop Dallas and a fine sermon by Dr. Drury, St. Paul's School. A disquieting note was introduced by the painstaking report of the committee on the state of the church which reported that the number of pupils in the Church schools was not in proportion to the number of baptised persons, and also that there was a recurrence of losses, small but repeated, in the number of communicants. Deputies were elected to the next General Convention, the first diocese to so elect. Those honored were Dr. Drury and Dr. Brinley of St. Paul's School, Rev. W. P. Niles of Nashua and Rev. A. M. Dunstan of Dover, and Messrs. L. S. Davidson, Joel B. Sheppard, John R. Spring and Edward K. Woodworth.

* * *

Bishop Perry was the speaker at a meeting of the Churchman's Club, diocese of Maryland, May 8th. Rev. Robert Chalmers, rector of Grace and

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St. Peter's, also addressed the meeting.

* * *

Perhaps it is not too late to report what appears to be an Easter record: at St. Paul's, Flatbush, Long Island, the total attendance during the day was 3,000, with 1,750 receiving communion.

* * *

The convention of the diocese of South Carolina was held at Charleston, May 6th, at St. Philip's on the 250th anniversary of the founding of that parish. Bishop Thomas stressed evangelism in his address. The diocese is to push the Advanced Work Program, working for Arizona whose Bishop was formerly of the diocese of South Carolina. It was also decided to build a Bishop's House in Charleston at a cost of $35,000.

* * *

The convention of Georgia opened informally with a dinner given by the hosts, St. Thomas Church, Thomasville, May 6th. There were addresses by Bishop Reese and the Rev. W. S. Stoney, both of whom talked on the value of a Family Relations Institute. In his convention address the following day Bishop Reese deplored the cutting down of pledges which seems to be so general. People are impoverishing themselves, he said, by buying luxuries, and he quotes a number of merchants who had told him they had a difficult time collecting grocery bills because people were making payments for automobiles. He urged co-operation in making the Every Member Canvass successful. Rev. David R. Covell, National Council field secretary, addressed the convention on the Church's Program and the Advance Work Program, and it was decided to have an institute in the Fall under Mr. Covell's direction. The convention heard reports of the work of the department of religious education, with special stress on the college work.

* * *

The convention of Central New York was held at Utica, May 13. Bishop Johnson of Colorado was the speaker at a banquet held in the evening.

* * *

Bishop McCormick of Western Michigan was the speaker at the dinner held at Elkhart, Indiana, to celebrate the anniversary of the laying of the corner stone of St. John's. Rev. Cleon Bigler, one of six to go into the ministry from the parish, also spoke. The evening following the dinner a missionary meeting was held with Bishop Gray as the speaker, the rector, Rev. W. J. Lockton, presiding.

* * *

The alumni of the General Seminary are to meet on May 27th at 10:30 A. M.

Two hundred men and women attended the church club dinner of Long Island, honoring Bishops Stires and Larned. Others to speak were Dean Fosbroke of the General Seminary, George W. Wickersham and George E. Fahys.

* * *

I have discovered that at least some of the students at the General Seminary read THE WITNESS. A week or so ago I reported here that they had a basketball team but that I did not know whether or not they played any games. It prompted several letters, a couple of the boys saying that they read the "humor columns" in the paper regularly, a statement lending itself. Also they informed me that their team played fourteen games of which seven resulted in victories, including victories over the Yale, Union and Bible seminaries. That's fine.

* * *

Christ Church, Manhasset, Long Island, is to erect a parish house, to cost $160,000. The Rev. Charles H. Ricker is the rector.

* * *

The layman's league of the diocese of Erie has given $15,000 to St. Paul's Mission, Erie, where the Rev. S. J. Noce is doing a great work among the foreign born. The mother parish, St. John's, Shanon, has also given $5,000 for this work.

* * *

Bishop McCormick of Western Michigan recently dedicated a new parish house for the Epiphany, South Haven. Included in the construction is a stained glass window, donated by the children of the parish.

* * *

A class of 130 was confirmed recently at St. Luke's, Kalamazoo, Michigan.

* * *

Duncan E. Mann, son of the bishop of Pittsburgh, was ordained deacon at Calvary Church, Pittsburgh, May 4th. The sermon was preached by Bishop Mann of Florida, uncle. Mr. Mann is the fourth successive generation to have been been ordained.

* * *

Convocation of Eastern Oregon was held at the Redeemer, Pendleton. Bishop Remington urged preaching missions and classes in personal religion, and also more beauty in worship. During the past six years over a quarter million dollars has been spent in the district in new buildings, and several are now under construction. A mass meeting was held in connection with the convocation, Dr. Stephen Penrose, president of Whitman College, Rev. T. K. Vigler, Congregationalist, and Bishop Remington giving the addresses.

* * *

Convention of the diocese of Albany was held at the Cathedral, May 6. Bishop Oldham pleaded for loyalty to the National work of the Church, and expressed satisfaction with the reorganization of the diocese which was perfected at the convention the previous year. There was considerable

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debate over the question of dividing the diocese, final action being postponed. The evening session of the convention was addressed by Rev. Allen Evans of Hewlett, Long Island, who spoke on the missionary work of the Church. Rev. William C. Prout was elected secretary of the convention for the 51st time.

* * *

Over 150 young people attended the young people's fellowship meeting held recently in St. Paul, Minnesota. Speakers were Rev. F. M. Eliot, pastor of Unity Church, St. Paul, Bishop McElwain, Rev. F. D. Tyner and Rev. Douglas H. Atwill.

* * *

Writes our correspondent from the diocese of Kentucky:

"We have always felt that aside from its furnishing the best and most suitable Church music, a boy choir is one of the greatest missionary organizations a church can have for it gets and holds the boys at a most impressionable age and often secures entire families as well. On Palm Sunday evening Bishop Woodcock made his annual visitation to the Church of the Advent, Louisville, and confirmed a class of which the men and boys comprised two-thirds of the number, half of the entire class being choir boys."

* * *

Here is comforting news. A New York pastor the other Sunday assured his listeners that the fact that a woman wears short skirts and paints her face does not necessarily mean that she will go to hell. Some of the boys, apparently, have a difficult time digging up sermon material.

* * *

A national meeting of diocesan executives of religious education was held in St. Louis, May 5-8.

* * *

Dean Kemmerer of Pittsburgh has resigned in order to become the head of a boys' school in Connecticut.

* * *

Vida D. Scudder, prominent Churchwoman, has been delivering lectures at the Chicago Theological Seminary. Miss Scudder is the dean of the new School for Christian Social Ethics which is to be a part of the Wellesley Conference this year. She is to lead discussion groups.

* * *

Captains Estsbrook and Lucas of the Church Army have just completed a mission at St. Andrew's, Kokomo, Indiana.

* * *

The following appropriations were made from undesignated legacies at the meeting of the National Council last week: in the district of Oklahoma, $5,000 toward a new $15,000

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church at Miami; at Cushing $7,450 toward a new building to cost $9,450; at Muskogee for St. Philip's, a Negro church, the council gave an additional $2,350, having previously given $5,000; at Tulsa for St. Thomas', $8,000 toward an $11,000 building. The Council had previously reserved $25,000 for student work at Norman but at Bishop Casady's request the money was transferred to these centers. For the Indian mission at Oneida, Wisconsin, $7,500 was appropriated. For student work at Manhattan, Kansas, $10,000.

* * *

Here is another record confirmation class: at St. Luke's Charleston, S. C., the Rev. Harold Thomas presented a class of 75, a record for the diocese.

* * *

Commencement at the General is May 26-28; baccalaureate sermon by Bishop Thomas of South Carolina; alumni essayist, the Rev. E. T. Mabley; commencement address by Professor Wilbur M. Urban of Dartmouth.

* * *

The diocese of West Texas is to hold a conference the first week in June at Kerrville. Rev. Henry H. Herndon is to be the chaplain, and courses will be given by Miss Cooper, Rev. E. H. Gibson of Galveston, Mrs. J. C. Tolman of Houston, Rev. L. B. Richards, secretary of the diocese, Miss Rowana Brown, Y. W. C. A. secretary from San Antonio.

* * *

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* * *

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* * *

Improvements in public school facilities in Upper South Carolina have enabled that diocese to close some of its Negro parish schools. Several are still much needed, however.

* * *

Loneliness? Some one speaking of rural life tells of a farmer whose wife became insane, and the farmer said, "I don't see where she caught it. She's not been out of the kitchen in fifteen years."

* * *

The word "Incunabula" is cut into the front of the beautiful new library at St. Augustine's College, Raleigh, because the library, a gift from Dr. Hunter, former head of the school was made possible by his sale of ancient books.

* * *

Twenty-four Japanese children and two Japanese mothers were baptized this spring, in the Church of Our Saviour, North Platte, Nebraska, the results of the work of the Rev. Mr. Kano, Japanese missionary. The font is at the west end of the church; during the service, the sun broke through a cloudy sky and showered them all with light through the stained glass window.

* * *

Taylor Hall, Racine, Wisconsin, in its service as a Church center, has come to have the atmosphere of a real home for many university students from the Orient and other countries overseas who have visited there, either for student conferences or for a few days' escape from their heavy schedules of university work. Almost all were graduate students.

A list, not entirely complete, of the nationalities of 207 student visitors shows the following: Chinese, 52; Hindu, 29; Japanese, 24; Hawaiian, 7; Korean, Russian and Jewish, 5 each; German, 4; Russian Jew, 3; Swiss, 2; and one each of the following: Moslem-Hindu, Turkish, Lithuanian, French, Jamaican, Bulgarian, Norwegian, Irish, Mexican, English, Latvian, Yugoslav, Czechoslav, Dutch, Armenian; also 36 Americans.

Of these, there were 120 Christians; other religions or systems of thought represented were Buddhism, Confucianism, Islam, Hinduism, Sikhism, Zoroastrianism, Judaism, Navavidhan, theosophy, and communism. Twenty-six professed no affiliation, and 11 claimed atheism.

* * *

Dr. Heridas T. Muzumdar of Bombay, writing the preface to a report of the Oriental students' conference of last year which he attended, says, "The conference makes no pretense

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of 'settling' problems; our humble object is to study the nature of the problems. An exchange of ideas on the basis of fellowship, a keen desire to see the other person's point of view and a sympathetic understanding of the problems facing the East and West—these alone, we feel, will be conducive to abiding results."

* * *

Preaching on a recipe for happiness, the Rev. Dr. Frank Warfield Crowder, rector of St. James's Church, New York, said:

"As people grow older, most of them have to struggle against the tendency to believe that happiness is nearly imaginary, when it is not a deliberate self-deception. The happiness of youth, many are tempted to think, is a blissful illusion, while the happiness of mature life springs only from the resolute shutting of one's eyes to the hard facts of existence. Like the child who tries to believe in fairies when he knows there are no fairies, such a one deliberately nurses what I have seen described as those essentially truthful illusions that alone make life worth living."

The Bible offers a recipe which will enable us to enjoy life in the best and fullest sense, Dr. Crowder said. "This recipe, in brief, is to refrain from evil thought, speech and action; to be virtuous, kind and helpful to others, and above all to trust in God whatever be our joys and sorrows. This represents the distilled wisdom, not only of the Bible, but of all great and living books of the world—whose tributary streams have made up one vast river, following the banks of which we shall gather the flowers of joy and eat the bread of peace, and we shall love the life. If we do not, our bad days will multiply and we shall fall in love with death."

* * *

The tragedy of modern life is that we are not only losing our souls, but our peace, our minds and our liberty, the Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, New York, said last Sunday.

"The world has mounted into the saddle and is a hard rider," he said. "Think of the number of things we have to do each day which are really not necessary or worth doing. We rush from one appointment to another. Recently a friend of mine took me for a ride in a motor car and all I recall of it is the zip, zip, zip, zip of trees and telegraph poles as they shot by."

All this rush and bustle, Dr. Darlington thinks, is opposed to the teachings of Christ. While people are "constantly packing trunks that they will never be able to take with them into the next world," they are neglecting life's time-tables, he explained.

"I think we should all be happier if we were like that professor of Salamanca who was arrested by officers of the Inquisition while lecturing," the rector continued. "Fourteen years later, being released from prison, he went back to the same lecture hall and took up his discourse on the same subject by saying, 'I was about to say before I was interrupted.' If we could all cultivate that type of mind, perhaps there would not be so many people dropping dead from nervous diseases.

"We not only lose our souls but we lose our lives. I was talking last week

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Church School: 9:45 A. M.

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Holy Days and Thursday. Holy Communion, 11:45.

St. John's, Waterbury
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Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis
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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland
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Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

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Holy Days at 10 A. M.

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Rural Churches on the Highway between North and South

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with a father about a matter which was of vital importance to his family. He was so fatigued and worn out in providing for their material welfare that he was unable to concentrate on the decision which might be concerned with their spiritual well-being. And yet that decision which he made that day was to have its effect upon not only his children, but his grandchildren.

"He was unable to think clearly because he was so involved and fatigued. What did it profit him or those who are to come after him? He had, figuratively, gained the whole world, and yet was unable to give direction and guidance which his family needed to counsel and control them."

We have become such slaves to the machine, Dr. Darlington said, that all the beauty and harmony, the music and grandeur of life are lost. He said one's soul is "so cabined and confined that some day it will just be crushed out of existence." Thus it is "that the teachings of Christ, who said 'What does it profit a man if he gain all these things . . . and in the process lose his own soul'?, are most timely," the rector concluded.

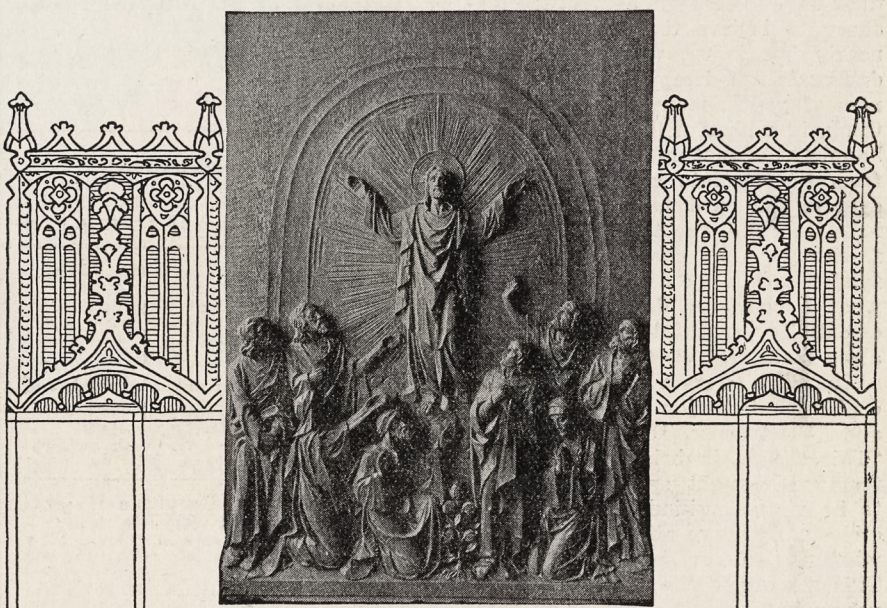
* * *

Canon Donaldson, of Westminster, who was appointed to his canonry by Mr. Ramsey MacDonald during his previous administration, has long been a member of the Labor party, and the precincts of Westminster have not cooled his political allegiance. In one of his Lenten lectures at Westminster Abbey the Canon, speaking on "the idolatry of riches," said: "The Church of today is guilty because she either is silent or speaks so faintly her Master's teaching that men do not know that this striving for an accumulation of riches is a deadly sin—covetousness. St. Francis Xavier said that men had confessed before him all sins he knew of and some he had never thought of, but none had ever of his own accord confessed that he was covetous."

Canon Donaldson said that speculation in the United States with its recent terrific crash, the Hatry collapse in Britain, the gambling on horses and greyhounds were all rooted in the same evil passion for wealth without work. "This," he said, "is paganism naked and unashamed —the bane of all noble striving and the pollution of our civic and national life. We have discarded God for Mammon—the God of Gold."

* * *

A week or two ago I asked what sort of services were held in your parish, during Lent, for children. It brought a very interesting letter from the Rev. George G. Burbanek, rector of St. Paul's, Richmond, Indiana, who has been holding special services for children on Wednesdays of Lent for many years. By getting the cooperation of the superintendent of schools all teachers are notified that no child is to be kept after school on Wednesday whose parents express a desire that the child shall attend these services. Parents are impressed with the desirability of having the children attend these services. Then a motor corps of mothers call at the schools, pick up the children and call the roll too before starting to be sure that all who expressed a desire to attend the service are on board. The service begins at four and lasts just 35 minutes. Then on the Wednesday in Easter week there is a party. Mr. Burbanek does not write of the results. Says he: "I will leave them to your imagination but if I were not sold on these services I would not be holding them for the 26th Lent of my ministry."



Carved Panel, The Ascension, in Reredos, St. Joseph's Episcopal Church, Detroit, Mich.
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Article by Dean Inge

The WITNESS

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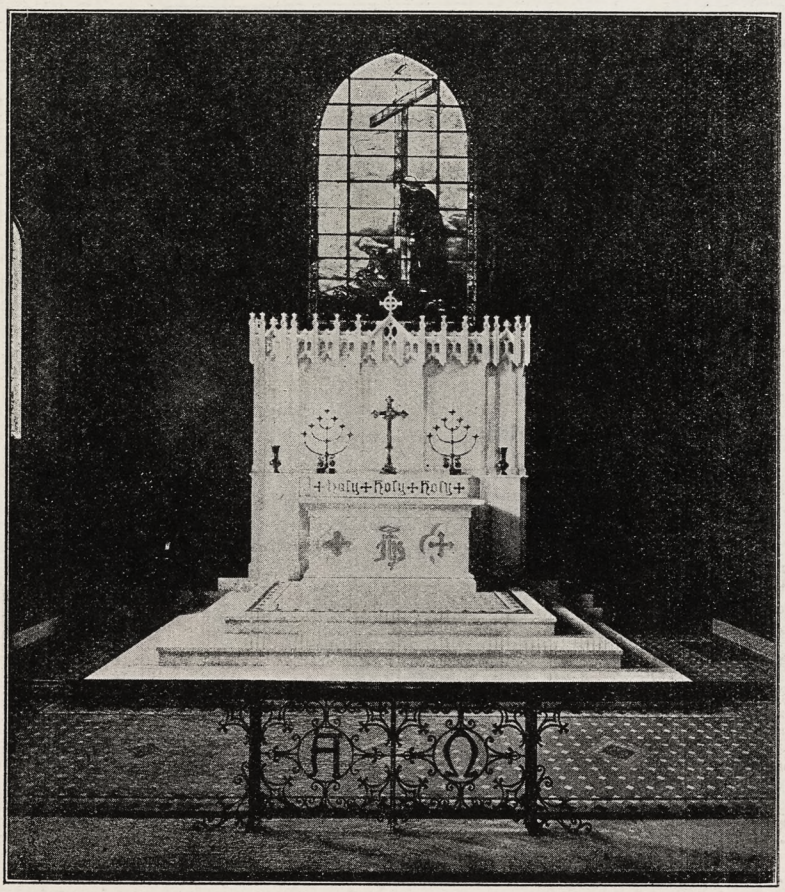

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THE MEANING OF THE ASCENSION

By

THE VERY REV. W. R. INGE

Dean of St Paul's, London

THE Ascension was the happiest of all departures, the most joyous of all farewells.



VERY REV. W. R. INGE

It was the ending of man's spiritual night and the dawn of his unclouded day, because it contains in itself the pledge of the descent of the Holy Spirit and the assurance of the perpetual representation of redeemed humanity at the throne of God. It made the unseen world real. Henceforth, heaven was no dream of enthusiasts, no visionary ideal; for Jesus Christ was there.

No wonder that the disciples, although at first troubled by their loss, returned to Jerusalem with great joy and were continually in the Temple, praising and blessing God; for to them the Ascension appeared the greatest of all the events in the life of their Lord.

An Ever Present Lord

I will not say that they fully understood the meaning of the words: "It is expedient for you that I go away." If they had, they would not have expected or desired His speedy return in visible form. But they continued to rejoice in His, their own, victory. The sacrifice of praise and thanksgiving was, as it were, a bridge which spanned the interval of His bodily absence; for when they ate the bread and drank the cup they proclaimed to the world, and they realized themselves, both His death and His life.

There were no crucifixes in those days. The power of primitive Christianity was the power of an endless life. They gloried in the Cross, but the Cross was not their shrine. They worshipped a *living* Lord, a Lord alive *forevermore*, ever living to make intercession for them; a Lord touched with the feeling of their infirmities; a pure and holy Lord, still wounded by their transgressions; an eternal Lord, holding in His hands the keys of life and death;

A Lord who, though absent from their bodily eyes, was still verily and indeed present by the gift of the Holy Ghost, the Comforter, and in His unity with the Comforter very near to them Himself.

Veil of the Future Partially Lifted

Such was the faith and the feeling of the first Christians with regard to the Ascension. What is its value to us? Let me suggest one or two thoughts on which we may dwell with advantage.

I think that we regard the Ascension too much as a kind of supplement to the Resurrection. Its true place is rather as the complement, the completion of the Incarnation. That seems to have been our Lord's own view about it. He said, "I came out from the Father and am come into the world." Again: "I leave the world and go to the Father." The purpose of the Incarnation was to unite earth and heaven, the seen and the unseen, the temporal and the eternal. The first step was the activity which brought heaven down to earth, the second was the death and Resurrection, when life encountered death in mortal conflict and overthrew it; the last was the Ascension, which took earth up to heaven. Then the chain was complete. "He that ascended is the same as He that descended." He had raised our human nature to the clouds at God's right hand.

That is the way, I think, in which the older Christian theology generally regarded the Ascension. It was the entrance of Christ into heaven as man. His Ascension is our advancement.

Thus the Ascension reveals to us the spirit of man clothed with the body of the Resurrection and continually dwelling with the ascended Lord in the Father's house. The veil is partially lifted from man's future, and a glorious prospect is disclosed to us.

Secondly, although it is quite natural that we

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should think of the Ascension as the triumphal return of a victorious King to His throne above, that picture is poetry and not history. Our joy in the Ascension naturally expresses itself poetically in this way:

The Head that once was crown'd with thorns
Is crown'd with glory now.

The Twenty-fourth Psalm lends itself to this imagery: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in."

But, as a matter of history, the character of the Ascension scenes as portrayed in the New Testament, is not pomp and glory, but retirement, quietness, and simplicity. It was in keeping with all the rest of our Lord's life. He did not terminate His sojourn on earth by a blare of trumpets and a blaze of light. We do not even know whether His enemies, if they had been present, would have seen anything at all. The incarnate Son of God had once for all disdained and repudiated the parade of human vanity, the advertisement of human publicity. The Nativity was sacret, the Baptism was secret, the Transfiguration was secret, the Resurrection was secret, and the Ascension, we may say, was also secret. Only once was a momentous event in His life exhibited to the public gaze. It was when He hung upon the tree of scorn. Once only was the sign given for all the world to see; it was when the Son of God was lifted up from the earth for a sign which should be spoken against, and that is too precious a lesson to be forgotten on Ascension Day. To the very end our Lord teaches us that His kingdom is not of this world, and the Ascension was no exception to this, its essential character.

The Kingdom of Christ neither was nor ever shall be a reign of pomp and pride and triumphant display. Nothing can be more unlike the triumph of a Roman general, a Roman conqueror, than the return of Jesus Christ to His Father's house in heaven.

Beginning a Spiritual Relationship

Thirdly, what was the direct effect of the Ascension upon the life of the Christian Church?

It was the beginning of that relation between Christ and the believer within which we now stand. On earth He could be in only one at a time; since the Ascension, He is in a thousand. The apostle, of course, without difficulty, passed from fellowship with our Lord in the flesh to fellowship with Him in the spirit. I do not know whether it should be more or less difficult for us who have not enjoyed the sight of His bodily presence to enter this spiritual companionship, than it was for the first disciples. It is difficult, because it requires that we should be really kindred spirits with Him.

In the spiritual world it is not local proximity, but moral and spiritual affinity which makes intercourse possible.

How, then, can we rise to this privilege?

First, I think, by learning to know the historic Christ. What He was to His disciples is what He will be to us. We have no reason to expect that we shall learn in an experience way anything fresh about Christ and His will, but our experience may make the records more real and more living to us. Our secret lives illustrate the Gospel story, although they add no new feature to it.

We shall find, if we keep the historic Christ in our memory, continual correspondences between His dealings with ourselves and His dealings with His disciples when He was on earth.

Living With and In Christ

Again, we are to associate ourselves with Him in a plain and practical way; that is to say, in our work.

In all that we do in our secular as well as in our religious employment we are to try to associate ourselves with Him, to think of Him as alive and among us, almost as if He were our contemporary. I know it is difficult, but so is everything that is worth doing. St. Paul understood it; we have the record of it in those words, "in Christ," which he repeats so often and which are so puzzling to those who do not understand the spirit of the deepest religion of men. Christ in the flesh, that is to say, St. Paul had once known about merely as an historical character; but later he had come to learn what is the true lesson of the Ascension; that is, know Him in the Spirit as the ever-present Saviour in whom the life of His servants is to be lived.

The Festival of Christ's Presence

St. Matthew, who does not describe the Ascension, records the words of my text: "Lo, I am with you alway, even unto the end of the world." That is what the Ascension really means and must mean to us. Therefore I say, in conclusion, it is rather the festival of Christ's presence in the world than it is of His departure from it. But remember again that the Spirit knows no restrictions of space or time and is everywhere at home where it finds what is akin to it.

This truth may be expressed in a different form by saying that, since we are partakers of His Resurrection and Ascension, it is our privilege and duty, as the collect says, in heart and mind *thither to ascend,* and there *continually dwell,* where Christ sitteth at the right hand of God.

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By
ALFRED NEWBERY

THE Conference for Church workers at Evergreen, Colorado, is unique. In the first place it has its own site. Most conferences adapt themselves to some school or college campus, and cannot avoid that atmosphere which lingers in deserted academic halls. Evergreen is Evergreen and nothing else. It happens to be a beautiful site in the mountains, 7200 feet high with the top of the world to play around in.

In the second place it has a peculiar contribution. It has the usual courses that are given at summer

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conferences, and the leadership in them maintains the high average that is to be found throughout the Church in summer conference work. But at Evergreen there is a unique person giving a unique course. Canon Douglas lives at Evergreen and his lovely home is hospitably open to the conference members time and again. He leads the "hikers" with the zest of a school boy and the experience of a seasoned guide, on the recreational walks and climbs. He is host and guide and "life of the party." He is part of the atmosphere. But beyond that he conducts a course in music which is the most helpful instruction and uplifting experience that we remember having had. Under his skilful handling hymns become acts of devotion, tunes become channels of praise, and vocal and instrumental worship become a flexible, elastic, adoptable means of inspiration and power. Tastes are changed, standards are raised, interest is intrigued, and a wealth of possibilities revealed. The conference auditorium is, thanks to him, an admirable setting for pageants, for lectures, for symphonies and a lovely sanctuary in which the choral service is beautifully rendered by a choir of his training.

In the third place the conference members mean business. There is no desire to strive for numbers. The fringe of those who are merely vacationing in Church atmosphere is very small. That means a maximum of stimulation from the group and a spirit of determination and earnestness that is stirring and encouraging.

The quietude, the good fellowship, the advantages of the nearness of the parish church with its lovely daily services, the hospitality of church people living nearby, the accessibility of Denver, only twenty-five miles away, the absence of dressiness, the cottage plan which creates a series of little homes over the conference grounds, the stimulation of the altitude, the clarity of the atmosphere, and the equableness of the weather are all assets which might be elaborated on. But we have tried to confine ourselves to those aspects which make Evergreen a unique conference and which are the basis of our exhortation to all and sundry to consider themselves as lacking an experience of surpassing power until they have made their way to a summer conference at Evergreen.

Advanced Work

By

BISHOP F. F. REESE

THE Advance Work program of the Church, as adopted by the National Council under the author of the General Convention, is one of our important obligations for this year, to the cause of the Church's Mission.

It may be remembered that for several years the annual quotas assigned to the dioceses included both the amounts needed for the maintenance of existing missionary work and an amount needed for renewed and additional equipment in the various missionary districts, both at home and abroad. Unfortunately, experience showed that most parishes and dioceses were content to contribute only what was necessary for the maintenance. This included mainly salaries of missionaries and the operation of schools and hospitals, with other necessary expenses. Very little was given for any advance work.

It was therefore decided by General Convention in 1928 that the quotas should thereafter include only what was necessary for maintenance and that a special effort should be made during this triennium between the sessions of General Convention, to secure a sum of money necessary for the new equipment, buildings, etc., which are necessary for the growth and development of our missionary enterprise.

It is manifest that if our bishops and other missionaries are successful in their labors, there must be growth, and this growth in the preaching of the Gospel must mean more churches, larger schools and hospitals, and increased facilities and equipment. There must be also the need of repairs to buildings, which as at home, so everywhere, will wear out and need renewal.

The Church sends out its men and women to teach and preach and to heal in the Name of our Lord, and to make Christians, as He commanded. I take it for granted that there can be no good reason from the Christian standpoint that that should not be done. It seems therefore, that all will agree that to send these missionaries for this purpose and then refuse them the necessary equipment for an increasing success is cruel to them and disloyal to the cause of the Kingdom of God, which we, as disciples of our Lord, are presumably obligated and interested in seeing successful.

Advance Work means progress, accomplishment and success. Without advance, there must be loss and failure. The Church must either do the job right, or quit. We must then tell our missionaries that they must do the work with a reserve of energy and devotion: they must do without things which they feel to be necessary; they must use old tools when worn out and ineffective. As long as we believe in Jesus Christ as our Saviour and the Saviour of the world, we cannot quit.

The need for additional and new equipment is recognized in our parochial work and is to a large extent provided. New churches, new organs, parish houses, rich adornment of the parish church—sometimes not necessary—are being generously provided all over the country and large sums are willingly spent for such parochial "advance work." Nobody objects, provided they are not secured at the expense of the Lord's work among the heathen, the poor and the ignorant and suffering in that wide field which He said was "the world." The money spent on these parochial objects runs every year into millions. It is therefore not unreasonable to ask that these same people should give a beggarly million and a half in this triennium, for similar improvements and additions in the whole missionary field of the Church.

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Cheerful Confidences

By

GEORGE PARKIN ATWATER

THE MOVIES

THE fight for clean motion pictures is worth while and should be continued without ceasing.

Many a parent would be shocked if their children should attend a prize fight. Yet they permit them to see pictures far more objectionable than a prize fight.

We must not underestimate the value of good motion pictures. They constitute a means of entertainment the most diverting and popular in the history of amusement. The development of the "talkie" has been amazing and brings good actors to every village and hamlet in our land.

I can go to a shop and buy a book for two dollars. I may spend two evenings in reading it. The book has the advantage of making me cooperate, with my intelligence and imagination. But I must really work hard to read well. Good literature is always profitable, but it is the recreation of the few.

I can go to the pictures and see the book dramatized. It may cost me less than a dollar. Let us compare the two experiences.

In the book I must pay close attention to the descriptions in order to visualize the setting of the story. In the picture, countless settings, some of rare beauty and in color, are brought at once to my eye.

In the book I must study the descriptions of the characters and keep each one in mind. In the pictures, I see the character before me almost in the flesh.

In the book I must read the conversation with alert mind and appreciation in order to grasp the intonations, the emphasis, the humor, the pathos, the significance of it all. In the picture this is all done by a good actor, and the narrative lives.

In the book I must pay close attention to the action, in order to grasp the situations. In the picture I see the action and immediately grasp a series of relations which would require a page of description.

The picture has many advantages over the book. So it now has many advantages over the drama with living actors, which I will call the "stage."

In the pictures the figures on the screen are of such size that the person in the back row of the theatre gets the same good view that the person in the front row gets of the "stage."

In the pictures every voice is audible while on the stage many an actor talks chiefly to the orchestra.

In the pictures scores of natural and elaborate settings may be used, while the stage can have but a few imitations of nature and of interior scenes.

In the pictures every play may appear in every town. A few days ago I saw Douglas Fairbanks in the flesh, on the Mauretania, about to sail for Europe. But it is possible that at that very moment he was appearing and speaking in hundreds of theatres in our land.

Let us be grateful for the advantages of the pictures, but let us keep them clean. Their educational and cultral value is very great. So is their capacity for evil.

If a theatre persists in showing pernicious pictures, stay away from it and advise your friends to do so.

Let's Know

By

BISHOP WILSON

CROSS AND CRUCIFIX

COMES a letter asking the following question: "Why not use a crucifix instead of a cross in most places where used in Church and other places?"

I suppose it is chiefly a matter of preference. There is something to be said both ways, and the history of it is both mixed and interesting. The cross, of course, was preached from the very beginning, and in quite early times the signing of the cross upon the forehead was a means of identification as well as devotion among Christian people. Tertullian writes: "We Christians wear out our foreheads with the sign of the cross," which certainly tells us that by the year 200 it was a widespread custom. But in those early days of prevalent paganism the Christians were frequently reviled for it, so that they did not use crosses in public places. In the Roman catacombs they inscribed modified suggestions of the cross such, for example, as the anchor.

Then with the removal of popular opposition to Christianity under Constantine and his successors, the cross came out into the open. It was inscribed on documents and carved on public objects. Particularly it was the custom to engrave the cross on places or objects which had formerly been used for pagan purposes, as a mark of Christian sanctification. Often these crosses were decorated with flowers and palms and sometimes jewels. But it was not until the sixth century that anything more than the empty cross was in use. Then representations of the crucifixion itself began to appear. For the next three or four centuries such primitive crucifixes invariably represented the living Christ, with no indication of pain or suffering. He was clothed and crowned—sometimes shown in a simple long garment, sometimes in priestly vestments, but always the living Christ reigning from the Cross.

It was not until the tenth century that realism began to make itself felt in Christian art to the extent of representing our Lord suffering and dying on the Cross. It was probably the product of the monasteries. It took hold more readily in the western Church than in the east. Gradually this form of the crucifix became general, but it is interesting to note that in recent times there has been something of a tendency to revert to the Regnant Christ—that is, the living Christ, clothed, crowned and reigning from the Cross.

The empty Cross is a sign of the crucifixion, suggesting "He is not here; He is risen." The crucifix with the living Christ is an actual representation of the crucifixion, but suggesting our Lord's supremacy over death. The crucifix with the corpus, the dead

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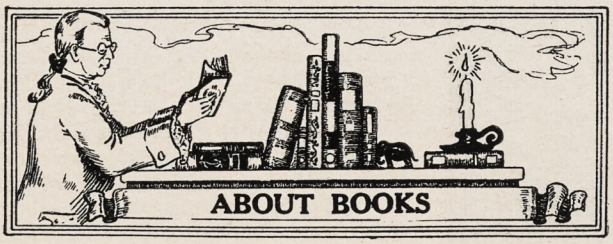
Christ, is a vivid picture of the crucifixion, indicating that Christ really "died for us men and for our salvation." There is certainly something to be said for each one of them—historically, devotionally and symbolically. But, to my mind, there is still more to be said for the signing of the Cross upon the forehead or breast as an act of personal devotion. This is the earliest Christian custom and is a clear-cut reminder of all that our Christian faith represents. Is there any reasonable objection to it?



SIX ALTARS: STUDIES IN SACRIFICE, *by George Craig Stewart. Morehouse Publishing Co.* $1.50.

Sacrifice, Dr. Stewart believes, lies at the heart of God and runs through the whole of His creation. Therefore we find altars everywhere. Now an altar stands for three principles in sacrifice. 1. The offering of the victim, with which the sin of the worshipper is identified. 2. The suffering of the victim, with which the sinful and suffering offerer is identified. 3. The eating of the sacrifice by the offerer in thanksgiving and in communion with God (p. 32). These principles he shows to be illustrated in the Altar in Nature with its vicarious suffering of animal and vegetable life; in the Altar in the Old Testament, the knowledge of whose backgrounds is necessary to the understanding of the Christian Altar; in the Altar on Calvary, where the supreme divine Victim was offered; in the Altar in the Church, in which the other three are "recapitulated, gathered up, transcended" (p. 45); in the Altar in the Home, instituted by Christ at Emmaus; in the Altar in the Life, where one offers oneself to God.

These six brief and rapidly moving chapters are written in clear and colorful English, their meaning brought home to the reader by a directness and concreteness of style that is enriched by telling illustrations. Dr. Stewart is possessed by his great theme and understands how to make it live for others.

Joseph Fletcher.

* * *

SEEKERS AND SAINTS: STUDIES IN RELIGIOUS EXPERIENCE, *by W. J. Ferrar, S. P. C. K. The Macmillan Co.* $2.40.

Here is another of the excellent handbooks which the Society for Promoting Christian Knowledge has been presenting to us of late years. Mr. Ferrar has put together a series of papers written without any purpose of linking them into a book, all bearing in one way or another upon Christian Monasticism. This is a field in which the author is quite at home, and he takes the reader into it with ease. Beginning somewhat at a distance he first treats two non-Christian philosophers of antiquity, both of whom were closely allied to the monks in their ascetism; Cleanthes the Stoic, and Porphyry, as that powerful opponent of the Church is revealed in his letter to his wife Marcella. Next comes an illuminating contrast of "The Stoic and the Christian," whence he passes into Egyptian Monasticism—an open door to the whole field of such phenomena as they are seen in the earlier history of the Church. He seems particularly fond of the genial monks of the Celtic Church, and one perceives where his sympathies lie when he brilliantly compares the "Saints of the East and West." Finally he makes a leap of centuries down to George Fox, the Founder of the Society of Friends, and to the modern Irish poet George William Russell, whom he considers in his paper "Some Aspects of A. E."

It is a well-written book, scholarly, thoughtful, penetrating, with a spirit of true piety breathing through it. In the main it is a collecton of brief biographs of great saints, and the author makes the reader know them.

Joseph Fletcher.

QUESTIONS AND ANSWERS
BY CLEMENT ROGERS

If I want to be a Christian, can't I get a Bible and read it for myself? What do I want Bishops for?

Christianity is more than reading the Bible. It has to do with the whole man. Moreover, man is a social being. He cannot live alone. If he tries to he narrows and starves his life. He finds his full development in joining with others in society. So religion is not a mere matter of saving your own soul. It is a social affair. To be a Christian is to be a member of a church, to join in common worship, in common belief, in corporate action. A corporate body must have officers, and the officers of the Church are the Bishops.

How do we know that we have got a soul?

I think it is misleading to talk of ourselves as "having a soul." Our self *is* our soul. The question is equivalent to "How do we know that we exist?" and the answer is "By direct knowledge." But I expect what people generally mean by the question is "How do we know that our personality, our ego, survives after death?" That for the Christian is bound up with the belief that life comes from God, and that Christ rose from the dead.

What does it mean when it says that man is made in the image of God?

It is just possible that the original writer thought that God had a visible form, and that man's body was copied from it; but it is far more likely that he meant that man was created a spiritual personal being, and so like God. At any rate, that is the way that the words have always been interpreted by Christians. As God is eternal beauty, wisdom, and goodness, so man is a person, feeling, thinking, and willing, that is "made in the image of God."

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

A NUMBER of prominent Churchmen have affixed their signatures to an appeal drafted by the National Unemployment League which has been sent to President Hoover and members of Congress. The Appeal calls attention to the widespread unemployment which exists in our country, with the anxiety, hunger and misery that goes along with it. It then asks the government to do everything possible to turn this unemployed labor into channels of public improvement by making large appropriations for the construction of roads, projects of afforestation, drainage and irrigation of waste lands and the development of water power. The Appeal is signed by a large number of prominent people, including Bishop Freeman of Washington, Mr. Lawson Purdy, layman of New York, Dean Ray of the Little Church Around the Corner, New York, Rev. Robert Norwood of St. Bartholomew's, Canon Chase of Brooklyn, Rev. J. H. Melish of Brooklyn, Helen Phelps Stokes, Churchwoman of New York, Charles Rann Kennedy, actor-Churchman, Edith Wynee Matthisen, actress-Churchwoman, R. Fulton Cutting, vestryman of St. George's, New York, Mrs. Mary Simkhovitch, Churchwoman of New York, George Foster Peabody of New York, Bishop-elect Charles K. Gilbert of New York and Bishop Rogers of Ohio. In addition to many others the appeal is signed by two governors, twenty-five mayors of principal cities, several bank presidents, several judges and many college professors.

* * *

Since a considerable amount of space in this paper has been devoted to the reports of conferences held for the purpose of recruiting men for the ministry perhaps it will be permissible to call attention to the fact that there are clergymen, devout men of ability, who have been lost to the Church, as far as their work is concerned, through the bungling and stupidity of someone or other. Just the other day I had the great privilege of having several precious hours with a man who had given the best years of his life to the Church he loves. I do not name the man. His humility makes that impossible. But as I picked up the threads of the case, once familiar to all Church people, and absorbed some of the spiritual power that radiated from the man as he very quietly, and perhaps reluctantly, answered the questions I put to him about the unconventional



J. HOWARD MELISH
Fights for the Women

work which he did for the Kingdom, I felt pretty much ashamed of our leaders who had forced him to leave it. He was not complaining. But I am. What sense is there in holding great conferences for young college boys, where our "leaders" pour forth words about "the great adventure of the ministry" when we forbid one man to continue his ministry because he treated it as just that. And he is but one, though certainly an outstanding one. I can name a number of clergymen—men of consecration, ability and vision—outstanding men—who have been forced to the sidelines because they had the courage to risk something for the Kingdom of God. Until a place is found in the Church for such men there is little sense in holding recruiting conferences where ringing appeals are made for "outstanding men of ability." Unless they curtailed their ability and vision, judging from the present record, there is no guarantee that the Church could use them for long.

* * *

Bishop Abbott of Lexington, who resigned recently as a protest against the verdict in the Velasco case, has withdrawn his resignation, due to correspondence he had with Presiding Bishop Perry.

* * *

The Rev. J. Howard Melish of Brooklyn made an unsuccessful fight in the convention of the diocese of Long Island which met last week to give seats in the convention to Churchwomen.

* * *

The 114th convention of North Carolina was held in Christ Church, Rowan County, the first time the convention has ever met in a rural church. Bishop Penick in his convention address dealt largely with the industrial situation in the diocese, and he dealt with it courageously. He said in part "The problem is so enormous and so complex that expert knowledge in economics is required to understand some of its simplest ramifications. And yet it is a human problem. And wherever human beings are concerned, there is the interest and business of the Church. We refuse to admit that business is business. We believe rather that business, like all corporate endeavor, is ideally related to the Kingdom of God for the simple reason that people are involved, for good or ill, in the way it is transacted. Just how the Church should apply the ideals of the Church to the new industrial order, I do not know. But I believe it is our duty to find out."

A committee on this subject brought in a careful report, and a special committee was appointed to study the matter and to report to the next convention.

* * *

New clergyman in the diocese of Kansas: Rev. O. F. Crawford, from Kansas City, Mo., to St. Peter's, Pittsburg; Rev. Samuel E. West, from Greeley, Colo., to St. James', Wichita; Rev. J. B. Matthews, from Florida, to St. Andrew's, Fort Scott. Also Mrs. R. H. Painter of Manhattan has begun her work as diocesan rural worker.

* * *

Sante Fe was the scene of the convocation of the district of New Mexico and Southwest Texas. Much time was given to reports on the work among the Indians and the Mexicans.

* * *

Reports from all over the country indicate record breaking Lenten offerings from the Church Schools. Large crowds are attending the presentation services, now held in practically every diocese.

* * *

Lectures on the psychology of the family have been given recently at St. Paul's, Waco, Texas, by the associate rector, the Rev. E. G. Mullen, at one time on the psychological staff

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of the Worcester State Hospital. They were largely attended.

* * *

Officers of the Auxiliary, representing 35 dioceses, attended a conference at Taylor Hall the first week in May. Leaders for the educational secretaries were Dr. Adelaide Case, Miss Margaret Marston and Miss Margaret Read, an English worker in the Christian Student Movement. The conference began with a conference on India, which is to be the lively subject for study next year. The Rev. John W. Suter conducted a quiet day, his general subject being "Peace." On the third day diocesan officers were added to the group, with "Changing Conditions in Our Own Country" being discussed under the leadership of Miss Elizabeth Matthews of Southern Ohio. Mrs. Robert Happ of Northern Indiana spoke on home life and suggested family clinics, training before marriage, and improved marriage and divorce laws. Changed conditions in our work was discussed by Mrs. C. E. Hutcheson of Newark, who said that the Church must help create a public opinion which will press for improved conditions for the industrial worker. Miss Read, recently ending a tour of midwestern universities, spoke on college work. She said that young people have rejected authority in all spheres, are anxious to experiment in all phases of life, and have little regard for spirituality. There is a great desire for sincerity and for facts. She felt that young people's societies are filling a need. Race Relations was dealt with by Mrs. Paul Barbour of South Dakota who spoke on the work with the Indians and the Rev. J. A. Williams of Omaha who spoke on Negroes. He pleaded for fullness of opportunity for the Negro. Rural work was dealt with by Mrs. J. R. Wheeler of Tennessee and Deaconess Maria Williams of Virginia. There are new conditions, due to good roads, the automobile and the radio, with a demand for education from people who previously were indifferent to it. Professor MacNair of Chicago University, formerly of St. John's, Shanghai, spoke on the New East and Miss Read spoke on India, her address being chiefly a defense of British rule.

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The picture on the cover is of the chancel in St. Clement's Church, St. Paul, Minnesota, designed and executed by the J. & R. Lamb Studios of New York.

* * *

The Rev. Fred W. Clayton of Omaha was the preacher at the convention of the diocese of Montana, held at Dillon, May 11-13. He also addressed the house of church women and was the speaker at the convention banquet. Bishop Faber pleaded for more pastoral work. Bishop Fox, in his address, urged parishes to adopt the monthly payment plan of meeting their assessments. The convention voted to provide a suitable building for diocesan headquarters. It was also voted to accept the Advance Work apportionment of $2,000. Bishop Faber announced gifts totalling $40,000 from the late C. W. Goodale, which have been made to several diocesan funds and institutions.

* * *

One hundred delegates attended the spring meeting of the northern deanery of Colorado, held at Longmont, May 15th. There was discussion of work among the isolated, of Girls' Friendly and Woman's Auxiliary work. Bishop Ingley was the leader throughout the day.

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A confirmation class of 45 was presented at Trinity, Huntington, W. Va., all children from the church school.

* * *

The new parish house of Old Trinity, mother parish of Seattle, Washington, was dedicated on May 11 by Bishop Huston. It is a beautiful and well equipped building, a memorial gift to the parish. The opening of the building was celebrated with a full week of festivities, including a vaudeville show presented by actors out of gratitude for the kindnesses done them by the rector, the Rev. Charles S. Mook.

* * *

The Albany Cathedral Summer School is to be held in Albany, N. Y., June 23-27. Dr. Bernard Glueck of New York is to lecture on psychiatry, Rev. Herbert Parrish on mysticism; Rev. John A. Richardson of the General, Rev. T. B. Foster of Vermont, Rev. C. E. Snowden, Rev. Spence Burton, Dr. L. T. Hopkins are other lecturers.

* * *

Here is an idea: the Ven. Guy H. Purdy, archdeacon of Albany, has prepared a directory of the services of the church throughout the diocese, which is to be placed in all churches, hotels, stations and other stragetic places, for the benefit of folks who are on the go during the summer. The idea is that they will pick a church to attend on Sunday morning.

* * *

Bishop Manning of New York, on order of his physicians, has cancelled his engagements in England for this summer, including the Lambeth Conference. Due to his serious illness of

MAHATMA GANDHI'S IDEAS

Edited by Charles F. Andrews

Single-handed Gandhi is stirring the millions of India to rise *en masse* for their own social betterment. He is not relying on police force or military force but on the might of the spirit. Is there no lesson here for the Christian forces of America? How can your mind fail to find his mind absorbingly interesting? Price $3.00

The Present and Future of Religion
By C. E. M. Joad
Mr. Joad lays down some of the conditions which a religion which will not outrage the intelligence of an educated man must satisfy. His book is earnest and witty, passionate and frivolous, lucid, expository and fiercely denunciatory by turns. It will interest every man and woman who continue to experience a want of something in their lives which previous generations have called Religion. Price $2.00

The Christian Outlook in the Modern World
By Charles F. D'Arcy
Championing the principle that religious apprehension is on a different plane from that of the five senses, D'Arcy offers a re-statement of the Christian convictions in terms of this specific form of apprehension in full accord, he believes, with the immense new revelations embodied in all our other recently acquired knowledge. Probable price $1.75

The Country Church and Public Affairs
Edited by Henry W. McLaughlin
These chapters undertake to prove that the social and religious welfare of the farmer demand more attention and action on the part of all who are interested in the stability of the nation. They constitute a veritable library on all the various unsettled problems of rural life. Issued under the auspices of the Institute of Public Affairs at the University of Virginia. Price $2.00

The Significance of Personality
By Richard M. Vaughan
"Presents personality in an understandable way as the key to the cosmic process, to human history and to the interpretation of God."—*Watchman-Examiner.* Price $2.50

The Atonement and Social Process
By Dean Shailer Mathews
Sets forth the religious function of the death of Christ in a new form which expresses the modern man's recognition of cosmic process, the relation of an organism to its environment and the individual to society. It is thus a detailed consideration of a new and constructive theological method. Religious Book Club's first choice for April. Price $2.00

The Red Harvest
Editer by Vincent Godfrey Burns
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By Leslie D. Weatherhead
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By Raymond Calkins
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ROCHE'S EMBROCATION

a year or so ago the doctors tell him that he must rest this summer. He therefore plans to spend the time quietly in Maine.

* * *

Four hundred delegates attended the convention of the diocese of Newark, held in East Orange last week.

* * *

Dean John W. Day of the Cathedral, Topeka, conducted four services of worship at the state convention of the Kansas council of religious education, held May 8-9. There were addresses by leaders throughout the state.

* * *

The young people of the 7th province are to hold a conference at Winslow, Arizona, June 23-August 5th. The leaders are to be Bishop Seaman, Rev. David Covell, Miss Esther Fifield, Mrs. E. C. Seaman, Rev. H. A. Stowell, Rev. Everett Jones, Miss Dorothy Fischer and Rev. David Haupt.

* * *

A survey has recently been made of the work done among the deaf. This work is carried on by but seventeen clergymen, especially trained for the purpose, some of them ministering to whole provinces. An effort is being made now to raise a small fund in order that more men may be trained.

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Bishop Huston recently laid the foundation stone for St. Mark's Cathedral, Seattle. One of the features of the church will be an unusually high tower which may be seen for many miles, across the city and over the waters of Puget Sound.

* * *

The Olympia summer conference is to be held, June 16-27, at Tacoma with the following faculty: Bishop Houston, Rev. Lloyd B. Thomas of Oakland, California, Rev. H. E. Henriques of Utah, Rev. F. B. Bartlett, field secretary of the National Council and Miss Elizabeth Baker of the Woman's Auxiliary. Last year the enrollment was 220 persons.

* * *

"No doubt, chaplain, you have read in the newspapers of the unfortunate riot here recently," writes a man in a state penitentiary to his old friend, the City Mission chaplain at the Tombs, the New York city prison. "It was my good fortune, I must say, that I was not mixed up in it. I surely am glad that God gave me enough intelligence to preserve an excellent record. At this stage of my life I cannot see where I should gain by toppling over in five minutes what it required me four years to erect. I still fill the same position in the tailor shop which I was assigned to about two years ago. That's quite a record for me—two years in one job! Why, outside, two weeks was about my limit. It is

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strange, too, how I should have become a 'regular' at services. I think that my promise to Judge Allen to attend church services every Sunday worked the change in me. I wish to thank you for the courage you instilled in me."

* * *

The convention of Central New York met in Utica May 13th. Bishop Fiske reported improved conditions throughout the diocese, with advances in finances and work over the previous year. The dominant note throughout was evangelism, Bishop Fiske stressing it in his address, and Bishop Johnson of Colorado, convention dinner speaker, also emphasizing it.

* * *

Fifty alumni of the General Seminary of the diocese of Central New York attended a dinner in Utica at the time of the diocesan convention. They plan to do their share in raising the fund now being sought for the seminary.

* * *

Mow Lan Ho, student at Iolani School for boys, Honolulu, won the first place in Hawaii in the high school contest for a 300-word essay on the Peace Pact, and tied for fourth place in the national finals. Study and discussion of the Parish Pact has engaged the interest of 122,000 students in more than 1,500 high schools during the present school year. The essay contest was a part of the work carried on by the National Student Forum on the Paris Pact.

It would be interesting if distinctions of this sort won by our Church young people, or by students in Church schools, might be more generally reported. The South Dakota Rhodes scholar this year, for example, is a Churchman, Frank M. Adamson, son of the clerk of the vestry of Christ Church, Lead.

* * *

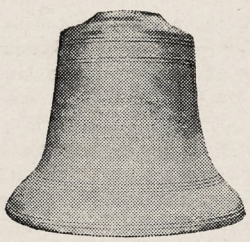
Tom, Dick and Harry were members of the church school in a church of which Bishop McCormick was once rector. He told of these boys at the service for the presentation of the Lenten offering of the diocese of Western Michigan, held at Kalamazoo on May 12th. No report is made about Tom and Harry but Dick has distinguished himself by doing considerable flying—Commander Byrd.

* * *

Dean Jackson of Grand Rapids is conducting a series of meetings in preparation for the 1900th anniversary of Pentecost.

* * *

Representatives of fifty patriotic societies attended a service at Washington Cathedral on May 25th where tribute was paid to the heroic dead. Senators, congressmen and members



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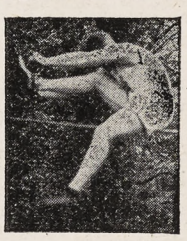

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of diplomatic corps were in the congregation which numbered over ten thousand. Bishop Freeman preached.

* * *

Five hundred nurses attended a service of the Guild of St. Barnabas, held in the Advent, Cincinnati, May 11th.

* * *

Rev. Joseph T. Ware has resigned as rector of St. James', Piqua, Ohio, to accept the position as archdeacon of Cincinnati. He will also be the head of the city mission work and secretary of the social service department.

* * *

Rev. J. Wilson Sutton, vicar of Trinity Chapel, New York, conducted the quiet day for the Church Mission of Help, Buffalo.

* * *

Bishop Davis of Western New York was the speaker at the annual diocesan banquet of the Girls' Friendly Society, held at Trinity Church, Buffalo. Mrs. William Sinclaire spoke on the work of the Church in Porto Rico in the afternoon.

* * *

The diocese of Maine is opposed to the proposed plan for clergy placement, reported a few weeks ago in these columns. It was voted at the diocesan convention, held May 13-14 in Portland, that no change should be made in the present system. The Convention recorded its belief that the proposed plan would create an expensive information service that would help neither parish nor priest, that it would involve legal difficulties and that in the end it would prove to be ineffective. At the annual dinner the speakers were the Rev. Edmund Souder of China and Mr. Leon Palmer of the Brotherhood of St. Andrew. The following were elected delegates to the provincial synod: Rev. Ralph Hayden, Dean J. A. Glasier, Rev. A. T. Stray and Rev. W. E. Patterson. Lay delegates: J. S. Rogers, F. M. Drake, C. F. Flagg and C. N. Vroom. Nearly 200 women attended the annual Auxiliary meeting. Mrs. Kenneth C. M. Sill resigned as president after five years of service, Miss Marguerite Ogden of Portland being elected.

* * *

What should young men and women expect of each other was the interesting topic discussed at the young people's conference of the diocese of Newark, held at St. Paul's, Paterson, May 10th. Other topics were "Should the Church attempt to influence political thought?" "What we read, and why," and "The Call to social action." There were close to 200 delegates at the conference.

* * *

A service for nurses was held at

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St. Paul's, Paterson, N. J., May 11th, the Rev. David S. Hamilton preaching the sermon to the nurses graduating from the local hospital.

* * *

Ten Church Army men left Pittsburgh, Pa., on May 12, let by Captain Estabrook, for a hike to Columbus, Ohio. They are to visit 34 parishes en route, located in five dioceses.

* * *

Two of the newly commissioned officers of the Church Army have left for Helper, Utah, to work among the miners in that centre.

* * *

Rev. A. J. M. Wilson, rector of St. John's, Passaic, N. J., has resigned to accept the rectorship of St. George's, Rumson, N. J.

* * *

Twenty nurses were graduated recently from the training school of St. Barnabas Hospital, Newark. Bishop Stearly presented the diplomas and the head of the hospital, the Rev. John G. Martin, made the awards.

* * *

Bishops Ferris and Davis attended the spring meeting of missions held at Dansville, N. Y., May 5-6. There were addresses on all phases of Church work, especially in its relation to rural work.

* * *

A ten day tour of the diocese of West Texas in the interest of the Brotherhood of St. Andrew is being made by Mr. M. A. Albee of Los Angeles, member of the national council of the organization, and the Rev. H. N. Herndon of Uvalde. They are hoping to organize a number of Brotherhood chapters.

* * *

The centennial anniversary of St. Paul's, New Haven, was celebrated May 11-12, marking one hundred years of vigorous service on the part of a large down-town parish. Today the parish has the largest number of communicants in its history—over 1,500—and is still growing. Among its rectors have been three bishops: Littlejohn of Long Island, Lines of Newark and the present presiding bishop, Bishop Perry. The present rector is the Rev. Howard R. Weir. Among those taking part in the celebration were Bishop Perry, Bishop Acheson, Bishop Brewster and many clergymen of all denominations. A fund of $85,000 was recently raised as an endowment, in honor of Bishop Lines.

* * *

Nine hundred nurses from seventeen hospitals were present at the

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Florence Nightingale service held at St. Ann's, Brooklyn. Bishop Stires preached. On the same day Dean Robbins preached to two hundred nurses at a special service held at the Cathedral, Garden City.

* * *

A large number of vestrymen, with their rectors, were the guests recently of the Bishop of Alabama at a supper meeting held at St. Marys-on-the-Highlands, Birmingham. This meeting was the first step in an effort that is being made to increase the diocesan endowment fund.

* * *

Busy times last week in the diocese of Long Island; the convention was held at Garden City on the 20th and 21st; on Thursday the spring festival of the Church Charity Foundation; Friday, the annual meeting of the Auxiliary; Saturday, Cathedral Day, when schools of the diocese sent representatives to the cathedral for a day's program.

* * *

Here is a new one: the rector of Trinity, Brooklyn, the Rev. George T. Gruman, presented each scholar in his church school with a nickel at the beginning of Lent with instructions to make it grow. On Easter Sunday they came back with $336.40.

* * *

Eighty delegates were present at the assembly of the Brotherhood of St. Andrew, held at Wilmington, N. C. Addresses were made by Lawrence Choate, national president, John G. Bragaw of Washington, D. C. and Bishop Darst.

* * *

Archdeacon J. Henry Thomas of Eastern Oregon has been speaking in the East about the work in that district.

* * *

St. Thomas's, New Haven, is to build a new church and parish house. The first unit will cost over $150,000.

* * *

There were 250 young people at the convention of the young people's society of the diocese of Massachusetts, held at St. Paul's, Malden, last Saturday and Sunday. An award of $100 was made to George R. Robinson, former president, who is now at Hobart College preparing for the ministry. Also the display of the Life Recruits Banner with eleven gold stars representing former members who are now serving in the Church Army and four silver stars representing young ladies now serving in the Church and twenty-four stars representing boys and girls now preparing for life work in the Church.

* * *

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* * *

Bishop Creighton of Mexico was the speaker last Sunday at St. Paul's Cathedral, Boston.

* * *

The Rt. Rev. James Craik Morris, Bishop of the Panama Canal Zone, was elected Bishop of Louisiana at a special convention last week. It is reported that he will accept.

* * *

Our Negro Church people in the diocese of South Florida now have fourteen congregations, many of them very large and nearly all in a flourishing condition. Six Negro priests and eight teachers are at work, in churches and schools. There are over 2,500 communicants. St. Patrick's, West Palm Beach, and Christ Church, Miami, moved into fine new churches late in 1929, which are of interest to all who contributed to the Hurricane Relief Funds in recent years, as these churches replace buildings destroyed in the hurricanes. The people of St. Agnes', Miami, with a well planned but only partially built church, are renewing their efforts to finish it.

Bishop Wing writes, as many others have also testified, "I am convinced that the Church can do more for the people of this race than any other religious body. The beauty of her ritual will satisfy their desire to express their religion emotionally, and her emphasis upon the ethical content of Christianity will supply that which is frequently neglected in much of the teaching to which they are at present exposed."

* * *

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

St. John's, Waterbury
Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
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Holy Days at 10 A. M.

The Atonement, Chicago
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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

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10:30 A. M. Morning Service.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 7:45 P. M.
Holy Days: Holy Communion, 10 A. M.

St. Matthew's Cathedral, Dallas
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Rev. Edward C. Lewis
Sundays: 8, 9:30, 11:00 and 7:45.
Week Days: 7 A. M.

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8:00 P. M., Emmanuel Chapel, Boyce.
Rural Churches on the Highway between North and South

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on Bridgemen about St. James' Convent on Mt. Zion, in Jerusalem, where he has been teaching. The head of this Convent, Archbishop Tourain, Armenian Patriarch of Jerusalem, who died on April 27th, was not only a warm friend and admirer of the Episcopal Church but a man of international distinction and one who wielded an influence out of all proportion to the size of the little Armenian community. He was a scholar in Oriental matters, with a keen understanding of European affairs, a statesman, a poet, and, above all, a spiritual leader, his deepest interest being the education of his Armenian clergy. He was born in 1860 and was a bishop for more than thirty years. A library, to house the 3,000 invaluable manuscripts in the community's possession, is to be a memorial to him.

* * *

Add to your Heroes of the Faith this story of a lumberjack parson of the far west.

Rev. Claton S. Rice, Congregational superintendent in Idaho and Utah, recounts the story of a minister who felt himself trained for one special kind of unpopular work. He asked for a place among the lumbermen of the Northwest. They would prove to be unpromising and intractable parishioners, but he knew how to approach and handle them. He made for himself a large place in the life of these men and their families—ministering to those in sickness and misfortune, and organizing community life. Then his health gave out. The clinic told him he would die if he did not go at once to a lower altitude. A height of 3000 feet was his limit. He then appealed to Mr. Rice for a church at or below that level. After some time Mr. Rice found a place at a level of 2999 feet—just barely low enough for him. While most men would have hastened to sea level, this man continued to work in an unpromising parish at a level barely low enough to sustain his life. Mr. Rice wrote glowingly of the great six-foot, stalwart men of the North—but said that here was a man who dwarfed them all. Here was a 2999-foot man!

* * *

St. Philip's Church for colored people, Richmond, Va., has a mission, St. Peter's, on Church Hill, which is using a church that was privately built over in New Kent county before the Civil War. During the war it was used as a hospital, and when the soldiers died, as many of them did, the ends of the pews were knocked off to use as markers for the graves. After the war the church was moved to Richmond, and the pew ends left the graves and returned to their former occupation in the church. You can still read names and dates on some of them.

* * *

The Rev. Kirk O'Farrell, rector of Emmanuel, Cleveland, has been elected Dean of St. Paul's Cathedral, Detroit.

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Social Service in Long Island

The WITNESS

CHICAGO, ILL., JUNE 5, 1930



St. John's Chapel. New Memorial in Brooklyn, N. Y.

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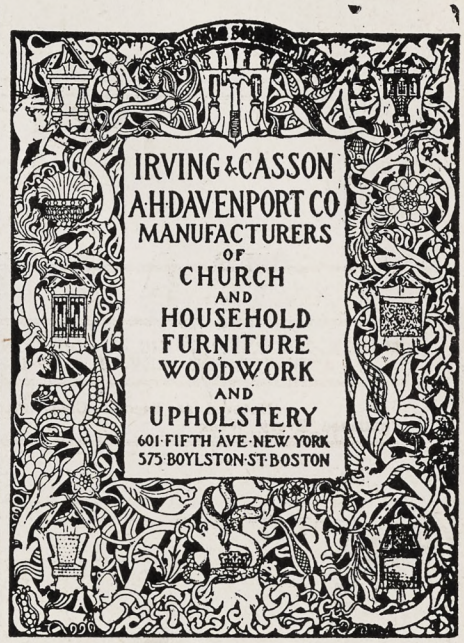


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THE WITNESS

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BLIND ALLEYS

An Editorial By

BISHOP JOHNSON

IT WOULD seem reasonable if we have intelligence that we should attribute intelligence to the Creator; that if we value integrity that one could not question the integrity of God; and that if the Father of us all has these qualities there are no blind alleys in man's endeavor to find truth.

The assumption that we are justified in seeking only that which has been already demonstrated is as vicious as it is absurd for it is contrary to the whole scheme of progress. If the lower forms of life were evolved into higher species then the principle of development comes from an inward urge rather than from an outward demonstration. What induced a primitive shell fish to get out of his shell and explore his environment? It certainly must have been an inward urge and not external proof that he could do it. What induced the cave man to quit his cave and build his house in the trees? It certainly was a hunch that there was a value beyond his previous experience. Why did the savage remain a savage excepting that he refused to believe that there was something beyond his wigwam which was worth while. History has shown that barbarians have a latent power to develop, but so long as they are satisfied with what they are and what they have they remain static. There is no history of savage tribes because their lives are endless repetitions of previous actions.

The secret of progress lay not in the findings of primitive scientists but in the explorations of believing adventurers. "I believe" was the motive power behind the efforts of the first scientists and artists. There was within them a latent energy which demanded that they pursue "the substance of things hoped for, the evidence of things not seen" even though they were laughed at by their fellow citizens and disciplined by their ecclesiastical superiors. "I believe" lies behind every advance in thought or action, and this faith could not demonstrate to the stupid that which it saw darkly as through very imperfect glass.

There are no blind alleys in God's universe. Wherever man has had the faith and the courage to explore they have found that the trail opened up to conscientious effort. The human intellect is like a beggar who has been elevated to a throne on which he forgets his very humble origin. He started having little or nothing and finds himself in power because of the faith of his ancestors. He then makes the common mistake of thinking that "his might and his power had gotten him this wealth" whereas he is merely the product of those poor students who believed before they knew.

There are three lines along which the faith of primitive endeavor has travelled. In science, art and religion men have sought the true, the beautiful and the good. In each pursuit the beginnings have been very crude, the mistakes have been very many and the progress has been very slow. In these attacks upon the absurdities of primitive religion men seem to forget the absurdities of primitive science and primitive art. They seem to expect that the authors of Joshua and Judges should have written their books with the knowledge of a modern scientist. This is pure fundamentalism. It is queer that scientists should scoff at fundamentalism and then assume it when it is convenient.

God seems to have given man a universe in which He has hidden many treasures which man could appropriate only when they developed the capacity to appreciate. The real motive power behind this appreciation is faith.

Faith in what?

In the integrity of the universe and of its Creator in which to those who overcome He giveth the victory.

In this sense Job asked if a man die shall he live again. The fact that he asked it is an indication that the question is worth while. It certainly is not absurd. "Why," says St. Paul, "should it be thought a strange thing that God should raise the dead?" Certainly there is nothing more miraculous in raising the

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dead than there is in creating the living. It is not the New Jerusalem that is miraculous but rather New York. Wherever it came from the other may also originate. The radio it is true would have been a miracle to your grandfather because he lacked the knowledge to account for it. But the faith which believed in the integrity of nature resulted in developing the capacity to understand it.

Heaven is a miracle to us because we know not the essence of either matter or spirit, nor have we yet discovered the law by which life is given to us now or hereafter. It is true that we walk by faith and not by sight, but as a matter of fact man always has so walked in the pursuit of that which lay beyond his experience.

It is only a step from believing in the integrity of nature to believing in the integrity of God, and that there are no blind alleys in man's endeavor to appropriate the true, the beautiful and the good. I believe in a future life because I have found the beginning of the trail and am confident that it will lead to something decidedly worth while; but I also believe that this particular trail is different from that of science and art and requires a slightly different equipment for the journey. After all why should it be thought a thing incredible that the Creator is a scientist and an artist and a lover of virtue.

Book Reviews

ARMOR OF LIGHT, *by Tracy D. Mygatt and Frances Witherspoon. Publishers, Henry Holt and Company.* $2.00.

This is a story of early Christianity, with a realistic setting placed in the Catacombs of Rome. It is good fiction to begin with; intensely moving, having all the thrill and excitement of tales of mystery and the like. And, it is good reading for modern Christians. They would glimpse an earnestness and a courage which came from a faith for which men were wont to die. It is refreshing also, to turn back thru such a well constructed piece of work, and have pictured a time in which simple men and women of great faith and living, turned the world upside down.

R. P. Kreitler.

* * *

EXPLORING RELIGION WITH EIGHT YEAR OLDS, by *Helen Firman Sweet and Sophia Lyon Fahs. Henry Holt and Company,* $2.50.

In the field of religious education no finer example could be found of the practical application to the lives of children of higher criticism, behaviouristic psychology, and the democratic method with life-experience approach than is given in this book which is the actual diary of a teacher of third grade class in the Union School of Religion. She jots down comments made by the children under her instruction upon every conceivable subject, from Jesus' idea of God to military schools and war, and then fully transcribes them. The book has one serious mechanical defect. The family background of the children should be placed in the front of the book so as to give the reader a better idea of the individual personalities of the pupils.

Mrs. Sweet is a keen psychologist. Her advice and guidance in conduct situations is sound and all that could be desired. Both teacher and pupils are forever exploring without seeming to make any definite discovery. In her effort to get rid of the old anthropomorphic of God, Mrs. Sweet completely depersonalizes Him, leaving Him an abstraction in the minds of the children. When eight year olds should be given a definite object of faith, even though later years of subjective experience may change the form of expression, this teacher leaves God, Jesus, and Immortality spiritually unreal, and pupils puzzled and dissatisfied. The teacher speaks with authority when actual scientific facts are discussed, but when it comes to religion she admits that she doesn't understand the interpretation of the simplest parable. How can her pupils be expected to keep on exploring when they are told that "no one is sure just what He is like"? How can God become a reality to children who are taught "it's better to use your head because you always have it with you" than to trust yourself to a God who is anywhere or nowhere? One closes the book with the feeling that the teacher has let slip many golden opportunities for sharing a great religious faith and experience with children eager to grasp it. Leaders throughout the country should read and study this book for technic in method of approach, but not for the purpose of teaching religion.

Ellen Morris Noe.

* * *

THE FOOLISHNESS OF PREACHING, *by Earnest Fremont Tittle. Henry Holt and Company.*

When a reader can forget he is reading sermons, while doing so, it is surely high praise, and it was a fact with at least one reader of Dr. Tittle's stimulating volume. The first and the last sermons are especially penetrating, but from first to last the sermons are characterized by their vital analysis of both the causes and the cure of many of the most difficult problems that arise, individually and socially, in the business of Christian living today.

Gardiner M. Day.

* * *

EARLY TRADITIONS ABOUT JESUS, *by J. F. Bethune-Baker. The Macmillan Co.*

Although the title sounds like another collection of stories from "the hidden years," in reality it is a life of Jesus based on the best modern scholarship, yet written with most remarkable simplicity and clarity. A different event or feature of our Lord's life is considered in each chapter. The author states the most accepted point of view and then gives the most probable alternatives. Brief references for further reading are added to each chapter. It is an excellent book for the layman who wants the facts about Jesus in brief compass.

Gardiner M. Day.

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SOCIAL SERVICE IN LONG ISLAND

The Work of the Church Charity Foundation

By

REV. CHARLES HENRY WEBB
Director and Chaplain

THE diocese of Long Island has, in the Church Charity Foundation, a group of charitable institutions of unusual interest from two points of view; first, because of a romantic story of development of resources from nothing at all to a value of five or six million dollars; secondly, because of a basic idea in organization that is believed to be unique. As to the growth and development, it is the aim of this paper to trace that. As to the uniqueness of the idea, that is believed to consist in the fact that a variety of philanthropic institutions are included in a single corporation: a home for the aged, an orphanage, a home for the blind, a general hospital, a school of nursing, and a religious order affiliated with them, the Sisterhood of St. John the Evangelist. Further expansion, in the creation of other departments, is provided for in the charter, and one or two such departments are now in contemplation. This is the idea that was intended to be expressed in the name,—a foundation upon which the Church could build up a number of institutions for a variety of purposes.



DR. C. H. WEBB

It was the Rev. Francis Vinton, rector of Grace Church, Brooklyn Heights, who conceived this idea, and it was under his leadership that the corporation was created and its charter procured, in 1852. The various departments that have since been developed are all provided for in the original charter. One remarkable feature of the charter is the mention of a school for the training of nurses to care for the sick; remarkable because this charter was written in 1851, eight years before Florence Nightingale began, in St. Thomas' Hospital, London, what is generally recognized as the first nurses' training course in the modern sense. If financial support for all the projects of the Church Charity Foundation had been immediately forthcoming, Brooklyn might have had the world's first school of nursing; but as a matter of fact it was forty years before this particular section of the Foundation's superstructure was begun.

THE HOME FOR THE AGED

The first department to come into actual operation was the Home for the Aged. There were no funds for land or buildings, but there were needy people without a home. A modest beginning was made in a hired house on Carlton Ave., Brooklyn, one member of Grace Church making himself responsible, if need be, for the rent. Four inmates were at once admitter and others came soon after. The following year, under the necessity of having to care for a particular brood of newly-orphaned children, the adjoining house was rented, and an orphanage organized, some of the old ladies helping in the care of the children.

In 1856 a plot of ground was bought in a rural neighborhood but within the limits of the City of Brooklyn, "about three miles eastward from Fulton Ferry." Here Bishop Horatio Potter laid the cornerstone of a building, and in 1860 he dedicated it. It served for twelve years for both the aged people and the orphan children, and after that for the children alone. In 1868 the diocese of Long Island was erected, and promptly adopted the Church Charity Foundation as a diocesan institution "for which provision is recommended to be made so that each congregation in the diocese may make an annual contribution thereto." The Foundation at the same time made the Bishop of Long Island ex-officio president of its corporation. In 1872 a second building was erected as a Home for the Aged, and the first building was wholly given over to the children.

ST. JOHN'S HOSPITAL

St. John's Hospital began as a dispensary in 1870. Two years later a few rooms in the new Home for the Aged were allotted for temporary use as a hospital. A Brooklyn churchwoman, Mrs. Julia W. Bull, who after the death of her husband had joined Dr. Muhlenburg's nursing sisterhood at St. Luke's Hospital, New York, was invited by Bishop Littlejohn to come back to Brooklyn and organize and superintend the embryo St. John's Hospital. Sister Julia came, and brought with her another, Sister Emma. These two were the originators of the Order of St. John the Evangelist, which since that time has worked in the various houses on the Foundation.

Sister Julia raised funds to build at once, on adjasent property which had meantime been acquired, a small frame building for a hospital with twenty-four beds. In a few years this was replaced by a fine large brick building of the best known hospital con-

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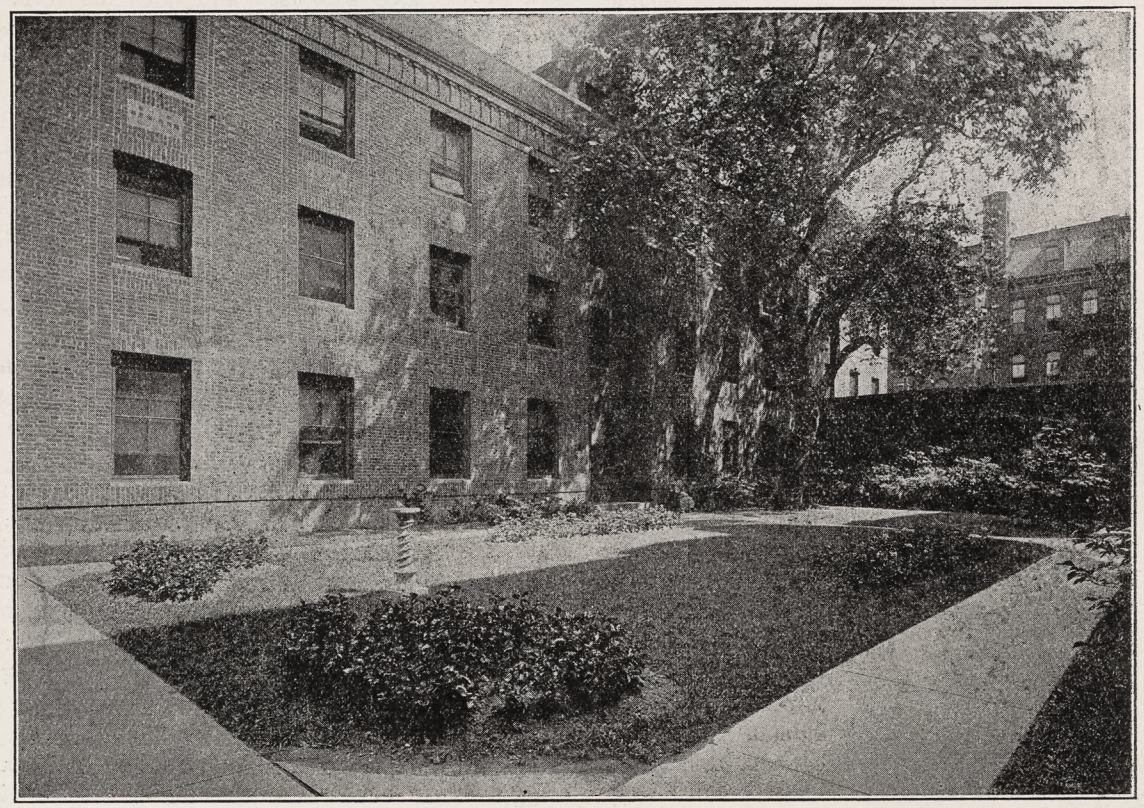

THE INNER COURT, HOME FOR THE AGED

struction, with a capacity for about one hundred patients. In this building was also a beautiful chapel. This hospital and chapel were dedicated in 1882, thirty years after the chartering of the organization. The Foundation now supported a Home for 42 aged people, another for 76 orphan children, and a hospital of 100 beds. It had land and buildings to the value of 268,000, with mortgage debt of $41,400. It had also accumulated an endowment of $78,246, the income of which was a considerable help towards the current expense.

SCHOOL OF NURSING

The School of Nursing, which was provided for in the charter, was not organized until 1896. Previous to that year the nursing was done by the Sisters. In 1898 diplomas were given to the first five graduates. Since that time nearly two hundred and fifty have been graduated, and St. John's nurses have come to be recognized both for professional ability and for Christian character. After the organization of the school the Sisters gradually gave over the nursing department to them, retaining for themselves the management of the Home for the Aged and the Orphanage. Of late their numbers have been reduced, and the novices admitted have not been sufficient in number to fill up the ranks. At present the Sisters have charge of the Social Service of the Hospital.

HOME FOR THE BLIND

In 1896 a Home for the Blind, begun privately in Maspeth by the Maurice family, was transferred to the Church Charity Foundation, and has continued since that time as an integral part of the work.

Passing over intervening years of struggle and success, of difficulty and development, it will suffice to describe the present condition of this group of charities. All the buildings described above have served their time and been razed, except the hospital, which has lately been vacated and is shortly to be renovated for new uses. The Home for the Aged and the Home for the Blind are now housed in a fine fire-proof building accommodating in its two departments 99 people. Deaconess Agnes Louise Hodgkiss is in charge. The Children's Cottages, replacing the old orphanage, are located fifty miles out on Long Island, at Sayville, and have a present capacity of forty. The magnificent new St. John's Hospital, erected in 1927-8 after a successful campaign for one million dollars, under the enthusiastic leadership of Bishop Stires, is second to none in the city in the excellence of its plan, construction and equipment, and it has capacity for 232 patients. Dr. H. Beeckman Delatour is Chief-of-Staff, and Mr. Leighton M. Arrowsmith is Superintendent, and between the Home for the Aged and the new Hospital, and connecting by corridor with both, is the new St. John's Chapel (Walter Gibb Memorial), an exquisite example of perpendicular Gothic, beautiful in every appointment. Here the residents of the Homes, and nurses and convalescent patients from the Hospital, worship; and from its altar the Blessed Sacrament is carried to the sick in their beds. The Rev. Arthur H. Mellen is chaplain. The newly enlarged Residence for Nurses has a capacity for 116, and the school, under the direction of Miss Mary Rogers, is rapidly expanding to that limit. The land

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and buildings in Brooklyn and Sayville are valued at about $3,000,000 and there is productive endowment of over $2,600,000. Current expense is at present about $375,000 per year.

A large share of the credit for the success of the work and development of the institution belongs to the Woman's Board, an auxiliary of more than four hundred women from nearly all the parishes of the diocese. They raise substantial sums of money annually, and give much invaluable personal service in the various houses.

The first superintendent of the whole work was the Rev. Albert C. Bunn, who served from 1891 to 1901. Before that the head of each house was separately responsible to a committee of the Board of Managers. In Dr. Bunn's time the scientific development of the hospital was the characteristic feature. Under him the pathological laboratory was begun, the school of nursing started, the ambulance service initiated. From 1904 to 1922 the Superintendent was the Rev. Canon Paul Flynn Swett. Financial strengthening, and the beginning of a rebuildnig program, marked his term. The present executive has served since 1922.

Let this story be for the encouragement of those who are planning good works. Let them not "despise the day of small things." The blessing of God may certainly be expected upon a work of charity, begun in faith and love, and carried on with prudence and devotion in the spirit of Him who "took on Him the form of a servant."

Let's Know

By

BISHOP WILSON

WRITING

DID YOU ever stop to think what a different world it would be if we had no facilities for writing—no letters, no magazines, no books? Yet there was a time when writing was unknown.

The earliest inscription which we know anything about comes to us from Egypt and dates from somewhere around five thousand years before Christ. Stone was the material on which these first inscriptions were made and it was the only material for a great many centuries, not only in Egypt but elsewhere. There was a reason why Moses delivered the Ten Commandments on tables of stone—because there was nothing else to write them on. A little later clay came into use in Assyria and Babylonia. It was sun-baked clay which would take an impression when it was soft and could then be hardened for indefinite preservation. After this came wood, especially in ancient Greece. Wooden tablets were whitened so they would take the ink more easily and sometimes they were overlaid with a coating of wax in which marks could be made with a sharp instrument. The bark of the tree was used and linen and even lead. In Egypt at one time they kept accounts on potsherds. And then somebody discovered the writing value of leather.

Dating from a couple of thousand years before Christ leather rolls are known to have been used and this was probably the material on which most of the Old Testament scriptures were originally written. Most likely it was a leather roll on which Jeremiah inscribed his unwelcome message which was cut into ribbons and cast into the fire. Then Egypt came to the front again with a new invention known as papyrus. This was a plant which grew in abundance along the Nile. The pith of the stem was cut into thin strips and laid side by side. Then other strips were laid on crosswise, making a double layer of fibres which were pressed or glued together and offered a very satisfactory surface for writing. Sometimes these sheets were used separately but more often they were attached so that a roll could be formed. Often these rolls were exceedingly long, the longest on record being 144 feet. From Egypt papyrus went out into other lands and was used nearly everywhere until vellum began to take its place in the fourth century A. D. It seems that the king of Egypt became jealous of the fine library of the king of Pergamum and attempted to starve out his literary efforts by forbidding the export of papyrus from Egypt. So the king of Pergamum exercised a little ingenuity of his own and devised a means of tanning skin which produced vellum (if taken from calves) and parchment (if taken from sheep). This was the material which was used in Europe through the Middle Ages on which the monks made their copies of the Holy Scriptures. It was not superceded by paper until the fifteenth century when the printing presses were already beginning to hum. Paper was, as we all know, first manufactured in China, though nobody knows how early. Along in the eighth century the Arabs discovered it during a campaign in the East and brought their discovery back with them. They transmitted it to the Spaniards and Italians and eventually Europe began to make paper.

So when you throw away this issue of the WITNESS, remember that you owe a debt of gratitude to a long line of ancestors who have made it possible for Mr. Spofford to mail you a printed sheet instead of a big block of stone.

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By Bishop Johnson

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

WHY do people leave the church? I do not know, but here are reasons recently vouched for by the rector of an eastern parish.

One man left because after an absence of two years he returned to find his pew rented to other parties; another removed from his parish because the paper napkins used at a children's picnic had not been bought at his store; a third man was angered at something he heard in the sermon, and announced his intention never to attend that Church again, "so long as that man is in charge"; a fourth "got mad" because coming late to an oyster supper the oyster stew served him contained no oysters; a woman left one parish and affiliated with another because in the latter "they say the dear old family prayers during Lent," while another woman refused any longer to attend her former parish, after the building had been repainted and redecorated. She had no objections to a new stained glass window, or the new altar with candles, nor to the new crucifix. "No, I don't mind these," she said, "but a hardwood floor is too high church for me!"

* * *

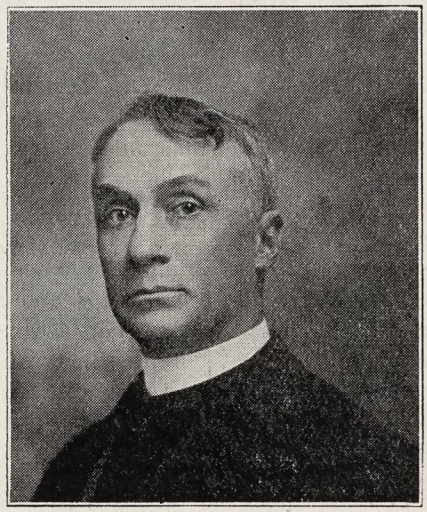
Buchmanites conducted services on Boston Common last Sunday under the auspices of the Greater Boston Federation of Churches. The speakers were Jack Smith, Watertown; Viola Mitchell and Lewis Clark, Lynn; Rev. Frederic C. Lawrence, St. Peters Church, Cambridge; Fred Gilley, Boston; Marsden Chapman, Harvard University; George Shriver and Ted Shultz, Episcopal Theological School, Cambridge.

* * *

The convention of the diocese of Vermont was held in Middlebury on Tuesday and Wednesday of last week. There were addresses by the Rev. F. G. Deis, national secretary of the National Council; the Rev. Lyman Rollins of White River Junction, Vt.; Mr. John Spargo, once famous as a socialist, now, I am told, a collector of antiques; Sir Wilfred Grenfell and Bishop Booth.

* * *

Forty-three of the seventy parishes and missions in the western Massachusetts diocese are on the honor roll as having paid one hundred per cent or more of their missionary apportionment for the first four months of 1930, according to announcement made by John W. B. Brand, missions treasurer. The missionary offerings for this period totaled more than the budget, being $28,927.32, against a budget of $28,566. The amount ob-



BISHOP BREWSTER
To Preach at Brighton

tained was $197 more than for this period in 1929, which was the best up to that time.

* * *

The Rev. Leigh R. Urban is to become canon resident of Christ Church Cathedral, Springfield, Mass., October first, resigning the rectorship of Holy Trinity, Southbridge, Mass.

* * *

Seven hundred uniformed nurses attended a service recently at St. Paul's Cathedral, Los Angeles, sponsored by the Guild of St. Barnabas.

* * *

The Very Rev. J. Wilmer Gresham recently observed his 20th anniversary as dean of Grace Cathedral, San Francisco.

* * *

The vicar of Holy Trinity Church, Brighton, England, is the Rev. Horace Fort, a graduate of Trinity College and the Berkeley Divinity School, and for several years an officer of the Church League for Industrial Democracy. This parish church was made famous by the Rev. F. W. Robertson, great English preacher who was one of the first Christian socialists. This summer several American Bishops have been invited to preach there. Bishop Wilson of Eau Clair is to be there as guest preacher on July 27th and Bishop Parsons of California, president of the C.L.I.D., is to be there on July 20th, and Bishop Brewster of Maine, another officer of the League, is to preach there August 3rd.

* * *

Women henceforth can be elected delegates to the synod of the province of the Pacific, due to action taken at the synod held recently in San Francisco. Conferences on various phases of Church work were held and visits made to various Church institutions in the city.

* * *

The choir of the Russian Cathedral in New York sang at the afternoon service last Sunday at the Cathedral of St. John the Divine.

* * *

The conference of the diocese of West Virginia is to be held at Jackson's Mill, June 9-14. Faculty; Bishop Strider, Rev. P. S. Atkins, Rev. J. Wagner, Rev. E. L. Gettier, Miss Lily Cheston, Miss Margaret Marston, Miss Esther Fifield, Miss Fanny Pratt and Miss Helen Wharton.

* * *

Eighty ministers of the York County (Pa.) ministerial association made a pilgrimage to the Washington Cathedral early in May, with the Rev. Paul S. Atkins as host.

* * *

Bishop Darlington of Harrisburgh, speaking at a dinner in his honor given on the 25th anniversary of his consecration, said that there was no job that fell to him as a diocesan which was more difficult, or more satisfying, that the advising of young people in regard to marriage. To insure martial happiness he urged long betrothals which he said, "are the real trial marriages." Speakers at the banquet included the Rev. Floyd W. Tomkins of Philadelphia, Bishop Gravatt of West Virginia, General Charles M. Clement, chancellor of the diocese, and the Rt. Rev. Francis Hodur, who is of the Polish National Catholic Church of America, according to the report received. The treasurer of the diocese, Richard M. H. Wharton, in the name of the diocese, presented the bishop and Mrs. Darlington with $2400 "to be used however they deem best."

* * *

Convention of Erie was held at Franklin, Pa., May 20-21. The business of the convention was quickly disposed of after which there was lively conferences on religious education, social service, rural work.

* * *

The 2nd annual convention of the diocese of Eau Claire was held at Superior on May 21. Bishop Wilson gave a most stimulating annual address, and also was the speaker at the dinner, along with Captain Atkinson of the Church Army and the Rev. Fred Deis, who seems to be getting about a lot to tell folks of the Advanced Work. The diocese accepted

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their project which calls for $1200 to buy some land in the Virgin Islands.

* * *

The Rev. Herbert A. Donovan, missionary to Liberia, has been giving addresses on the work there in the diocese of Minnesota; he spoke before the clericus at St. Paul, to the students at Shattuck, addressed the annual meeting of the Auxiliary, and also presented the work to innumerable parish groups.

* * *

Real progress in diocesan affairs were reported at the convention of the diocese of Western Massachusetts, held at Westfield on May 21. Several new buildings have been erected, a deanery has been given to the cathedral in Springfield, a city missioner has been appointed for Pittsfield and one will soon be named for Worcester. The Rev. C. E. Snowden, executive secretary of the field department of the National Council presented the Advanced Work Program and the convention voted to accept their project which calls for $22,000 for work among the Negroes of South Carolina.

* * *

Vermont plans to develop the diocesan centre at Rock Point, Burlington, as a memorial to Bishop Hall. The plan provides for the erection of a cathedral shrine, for the revival of the boy's school, and the establishment of permanent headquarters for missionary work. There will also be an outdoor ampitheatre for the holding of regular mission services.

* * *

The diocese of Kentucky has had its first institute on family relations, arranged by the social service committee of the diocese. It was held in Louisville and was directed by Dr. Frank J. O'Brien who led a conference on mental hygiene.

* * *

A new chapel was recently opened in the Colonial Heights section of Sacramento—St. Christopher's, dedicated by Bishop Moreland on May 13. The Rev. A. J. Mockford, city missioner, is in charge.

* * *

Children to the number of 1400 were in the choir of the Cathedral of St. John the Divine, New York, for the annual presentation service, with 1600 other delegates attending the service. Bishop Manning gave the address, Canon Prichard made the awards, and the total offering was close to $41,000.

* * *

The Diocese of Kentucky seems to be one to promote the growth of long terms of service for choristers. The current issue of the Bishop's letter contains the picture of Mr. M. M. Hewitt of Grace Church, Paducah, who has sung in that choir for 43 years. Previous to that time, when living in Louisville, he sang in the choirs of Grace Church and St. John's Church from 1876 to 1888, making a record of 54 years as a loyal and faithful choir member. An even longer record was that of Mr. J. H. M. Morris, now deceased, who was a member of the choir of Christ Church Cathedral, Louisville (a brother in law of its first Dean) who served with distinction for 61 years.

* * *

Building projects in the diocese of Arkansas; St. Luke's, Hot Springs, has been given permission to borrow cash for building purposes. Trinity Cathedral, Little Rock, is planning to build a parish house. St. Mary's, El Dorado, is to turn its rectory into a parish house.

* * *

A class of 56 was confirmed at Grace Church, Everett, Mass., on May 16 bringing the total confirmed during the past five months to 115. June 1st was observed as the 2nd anniversary of the present rector, the Rev. William H. Pettus, under whose leadership the parish has made many advances.

* * *

In 1880 Rodney A. Mercur attended his first convention of the diocese of Bethlehem, hence this years', which met at the Church of the Nativity, Bethlehem, May 20th, was his 50th. He also has a record of 50 years as a vestryman at Christ Church, Towanda. The Convention voted to do everything possible to collect $25,000 for the General Seminary toward the fund now being raised.

* * *

This year's conference of newly appointed foreign missionaries takes place in Hartford, Conn., June 3 to 10, at the Kennedy School of Missions. The groups taking part are the foreign mission boards, societies or departments of the Presbyterians, Reformed Church, Baptists, Methodists, Congregationalists and Episcopalians. The Rev. H. S. Donovan of the Liberia mission presides over one session; Dr. Mary James of Wuchang speaks on medical missions. The program includes general addresses and discussions of interest to the whole group, and sectional meetings divided according to geography or kind of work or special problems. Dr. Zeemer, Dr. Speer and other internationally famous leaders are to attend.

* * *

St. Paul's, Manhattan, Kansas, seats 90 people, including the choir. There are over 100 Episcopalians

Every Churchman

may share in the

Church's Forward Movement

THE Advance Work Program of some 170 items of forward work in all mission fields of the Church, is to be completed by Epiphany 1931.

Dioceses and missionary districts have accepted the various projects and are offering them to their parishes and missions, and to individuals.

Projects may be sub-divided, so that everyone may have a part in whatever piece of work is undertaken.

If a Church is to be built in some mission field, Church School Classes, Parish Organizations, Auxiliary Branches, Men's Clubs, may undertaake to buy a roof, a floor, doors and windows, heating and lighting equipment. Individuals may supply as memorials, Altar, Reredos, pews, font, bell. There is the story of a group of small boys who are to buy hardware required in construction of a parish house, and of a similar group that is to supply shutters.

There is inspiration in the thought that the smallest child and the wealthiest Churchman can join in the whole Church's advance.

Ask your Rector about the Advance Work Items Undertaken by Your Diocese

The National Council

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who are students in the State College which is located there. Also since the Rev. W. A. Jonnard became rector about a year ago the congregation has nearly doubled, with 135 active communicants at the present time. Manhattan is also the centre of a large state wide rural church work. Obviously new buildings are needed. Mr. Jonnard has plans for an enlargement of the present beautiful church and for a plain but adequate parish house. Funds are being sought, the appeal being nation-wide, with the approval of Bishop Wise.

* * *

The Northeastern deanery of the diocese of Chicago met at St. Mark's Evanston, May 26, the speaker in the morning being the Rev. H. W. Prince who spoke on Gandhi and India; the speaker in the afternoon being the Rev. S. E. Keeler, who spoke on the "Bishops Crusade and After."

* * *

"The Hiking Troubadours" which is the name of a gang of Church Army boys now on the march, are at present in the diocese of West Virginia, where they are visiting in nine parishes.

* * *

At Mendon, Mass., a new retreat house has just been opened—Seabury House. It is located in a quiet secluded spot, yet accessible by rail and car. There is a small stone chapel and a comfortable house. It is hoped that the house may be used for retreats, group meetings and conferences.

* * *

The Rev. Robert B. Gooden was consecrated Bishop Suffragan of Los Angeles in St. Paul's Cathedral, Los Angeles on May 27th. The consecrator was Bishop Stevens, with Bishops Sanford and Moreland as co-consecrators. He was presented by Bishops Moulton and Mitchell and the sermon was preached by Bishop Parsons of California.

* * *

The Rev. Robert N. Spencer, we are informed, has accepted his election as Bishop Coadjutor of West Missouri. He was elected May 13. Others to receive substantial votes were the Rev. Benjamin Washburn, the Rev. Henry Neal Hyde and the Rev. James P. DeWolf. He is to have charge of the missionary work of the diocese. The Advanced Work Program was presented by the Rev. Fred G. Deis, national field secretary, and the convention voted to undertake the raising of $5,000. The convention also voted to make application to the National Council for a grant of $4000 for missionary and social work within the diocese.

* * *

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ROCHE'S EMBROCATION

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order were considered at the convention of Long Island, held at Garden City, May 20-21. It was expected that there might be some show of feeling over these various matters, as there has been in the past, but as a matter of fact, while they were thoroughly discussed, they were adopted unanimously. In addition to exceeding its quota to the National Council the diocese has an enlarged program of extension within the diocese, with important new work to be started shortly.

* * *

The Rev. George Parkin Atwater gave the address at the service held in connection with the spring festival of the Church Charity Foundation, Long Island, held last week.

* * *

Bishop Creighton was the speaker at the annual out-of-town meeting of the diocese of Long Island, held last Friday at Oyster Bay.

* * *

The council of the diocese of Southwestern Virginia was held May 20-21 at Trinity, Staunton. The feature event was the service celebrating the tenth anniversary of the consecration of Bishop Jett. There were addresses of praise and a trip to the Lambeth Conference and a new automobile, both gifts of the people of the diocese. At the request of Bishop Jett, the Rev. T. D. Lewis, president of the standing committee, put to the bishop the questions which were asked at his consecration, and he reaffirmed the pledges then given. The bishop then called the clergy to the chancel and they in turn reaffirmed the pledges of their ordination to the priesthood. And that wasn't all; the congregation was then asked to reaffirm their confirmation vows. Another interesting occasion during the convention was the meeting of the Layman's League with addresses by several leading laymen. The business of the convention was entirely routine.

* * *

At the Church club dinner of the diocese of Delaware held at the country club near Dover on May 15th Mr. A. J. County, vice president of the Pennsylanvia railroad, made a telling speech on the similiarity of the running of a railroad system to the work of the Church. In commenting on the speech of Mr. County Bishop Cook said that the constructing of the great system of highways throughout the length of Dela-

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ware has had the effect of breaking down sectional barriers of ignorance and prejudice and has brought the people of the whole diocese together as a working unit such as could not have existed in the past.

* * *

Bishop Rowe advanced three deacons to the priesthood in St. Matthew's, Fairbanks, Alaska, on May 7; M. F. Williams, in charge of St. Stephen's, Fort Yokon; W. R. Macpherson of All Saints, Anchorage and E. A. McIntosh of St. Mark's, Nenana.

* * *

The diocese of Albany figures that over 3000 children attended the four services for the presentation of Lenten offerings, held in different centres. The total offering was more than $8000.

* * *

The corner stone for the new parish house for the Good Shepherd, Ruxton, Maryland, was laid May 18th by the rector, the Rev. W. O. Smith Jr. When this fine building is finished in September the parish will have one of the most complete plants in the diocese of Maryland.

* * *

The Rev. Royal K. Tucker, rector of St. Mark's, Brunswick, Ga., observed the 25th anniversary of his ordination recently.

* * *

The Council of Colored Churchman of the diocese of Georgia met in Augusta last week, the Bishop presiding. The Colored branch of the Woman's Auxiliary met at the same time.

* * *

An association for the founding of the Gertrude Butz Memorial Home was organized at the convention of the diocese of Newark which met in Orange last month. This home for orphans and destitute children is the gift of the late George W. Butz as a memorial to his wife, and will be one of the finest of Church homes when completed.

* * *

The convention of the diocese of Springfield was held this year at St. John's, Centralia, the first time that a mission congregation has entertained the convention. The dinner was held the evening before with Dr. L. W. Glazebrook, the Rev. Herbert W. Prince and the Rev. R. A. Seilhamer as speakers. Bishop White's report dealt with work within the diocese and showed advancement all along the line.

* * *

Bishop Sumner presented diplomas to forty nurses graduating this year from the school of the Good Samaritan Hospital, Portland, Oregon.

* * *

St. John's, Keokuk, Iowa, celebrated their 80th anniversary May

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18 and 19 with prayer and feasting. The honor guest during the celebration was Bishop Longley. Many notable records have been established in the parish; the Rev. J. C. McIlwain was rector for forty years; Mr. Howard Tucker was vestryman and warden for fifty years, and the present senior warden, Mr. H. W. Upham is now serving his 48th year as vestryman and warden.

* * *

Mr. Spencer Miller, Jr., consultant on industrial relations for the National Council and director of the Workers Education Bureau is now also the director of the Citizens Committee on American Prisons. The purpose of the committee is to call public attention to prison conditions which are an affront to civilization. On the committee are Cardinal Hayes, Dr. Cadman, Walter Lippman, Otto Kahn, Walter Damrosch, Bishop Manning, Norman Thomas, Dr. C. K. Gilbert, Mr. John M. Glenn, Dean C. N. Lathrop and Mr. Matthew Woll.

* * *

Ellen Gammack, student worker at the University of Michigan, told of the work of the Church there at the golden jubilee of the Woman's Auxiliary of the diocese of Western Michigan, held at St. Mark's, Grand Rapids, May 20-21. There was considerable discussion of the advanced work program.

* * *

The Negro star of "Green Pastures," Richard B. Harrison, acclaimed by critics, read the lesson at the evening service last Sunday at St. George's, New York. The service was devoted largely to Negro Spirituals, sung and many of them composed by Harry T. Burleigh, for thirty-six years a member of the choir at St. George's.

* * *

"Jehovah tries to make up for last week's defeat"; "St. Luke forges to the front"; "A trouncing handed to St. Stephen's." These and similar headlines are being objected to by a weekly of the Lutheran Church. They appear on the sport pages of dailies and refer to athletic contests between teams of various churches. Stop the games, change the names of the teams or cut out the publicity rather than take sacred names in vain, says the weekly.

* * *

Bishop Shayler preached at the

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70th commencement of Seabury Divinity School, when eleven men received diplomas from Bishop McElwain. The doctorate was conferred upon the Rev. John Flockhart, worker among the Indians of South Dakota.

* * *

Due to grants from the National Council several building projects are now going forward in the district of Oklahoma. When these buildings are completed the Church will be planted in every place thought strategic. It is hoped that by the time of the General Convention of 1934 the district will have raised an endowment and will be admitted as a diocese.

* * *

A special convention of Duluth is to be held June 11 for the election of a Bishop Coadjutor.

* * *

The Rev. Angus Dun of Cambridge Seminary is to lead a conference of young college women at Adelynrood, South Byfield, Mass., September 5 to 8.

* * *

The cornerstone of the $200,000 parish house of St. George's, Flushing, Long Island, was laid last Sunday by the rector, the Rev. George F. Taylor. A gold medal carrying the church seal and the figures of St. George and the dragon was presented to Dr. Lewis B. Franklin who was the chairman of the committee that solicited the fund for the building.

* * *

The Rev. J. Howard Melish of Brooklyn, preaching last Sunday at Holy Trinity, Brooklyn, said:

"If there is something vitally wrong with it, it is better for all concerned that it be set right. There is freedom in the pulpit today, allowing it to turn its hand to many problems in the Church. To the Church are intrusted great human needs and with this vital task to be done it behooves the fellowship of the Church to do it."

The trouble in the Church, Dr. Melish explained lay not only in the clergy and the Church as a whole but with the individuals who compose it.

"What is the effect of this apathy,

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particularly on the men of the ministry? One reaction is something like this: The clergyman says, 'I'm going on holding services. If the people don't come that's their business and they can come or stay away.' That is usually the attitude of the older men in the ministry.

"The attitude of others in the ministry is illustrated by a case which appeared in the newspapers not long ago. A rector resigned and took a position at a quarter of the salary that he had received as minister. He said that he was set apart to minister to pews and not pew holders. Others have said that religion was dead and that something like socialism is spiritually and intellectually alive. These different phases of attitude do no good to the Church."

The rector said that people who believed that the Church is a body expressing a deep need of human nature would think of the Church as a fellowship and Christianity as a mother. He said that it was a comradeship between man and God and it had brought knowledge, strength and comfort to men who looked "not to life but something beyond life."

* * *

Meeting of the national council of the Brotherhood of St. Andrew was held in Philadelphia last week. It was voted to appoint a secretary for junior work and it is expected that one will be named shortly. A committee, headed by President Choate, was appointed to arrange for a meeting with the Japanese Brotherhood in 1932. Also a committee, headed by ex-president Bonsall, was appointed to make arrangements for the celebration of the semi-centennial of the organization in 1933. An invitation from Dr. Ben Finney of Sewanee to hold the next national convention of the Brotherhood at that institution was accepted.

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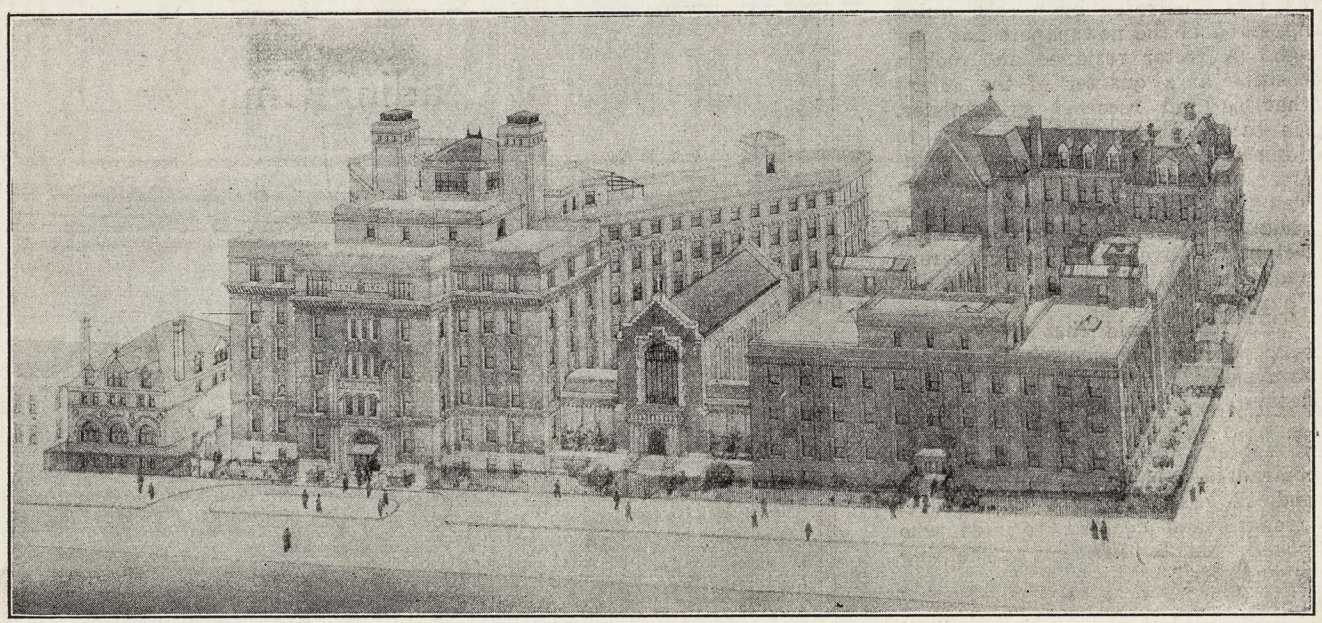

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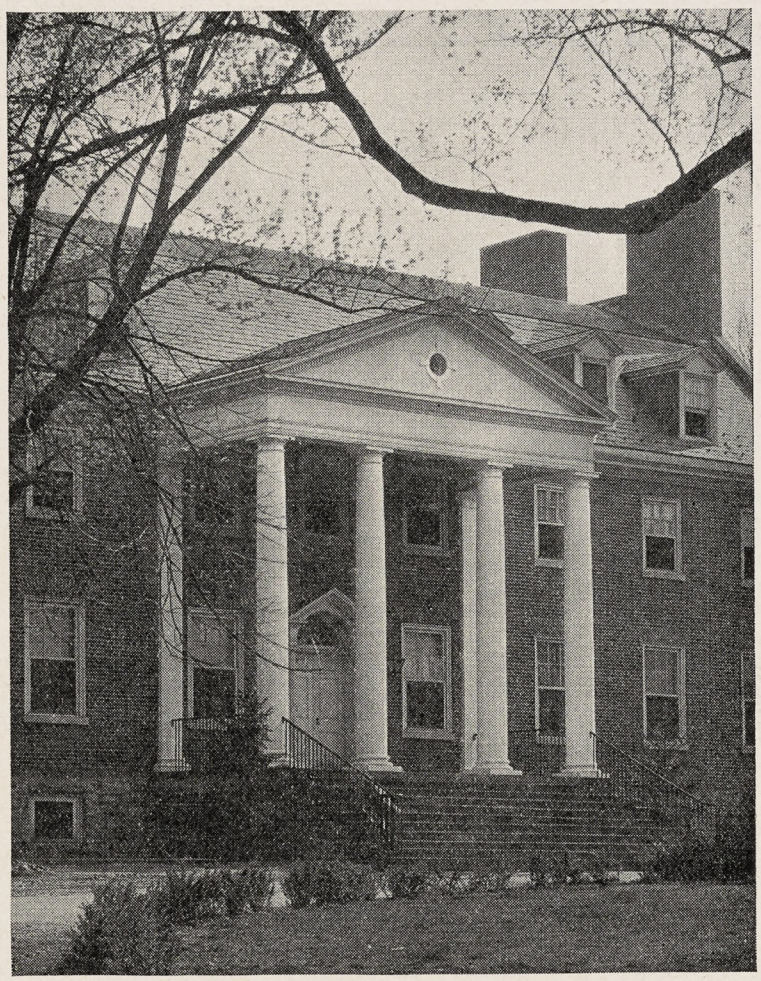

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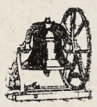
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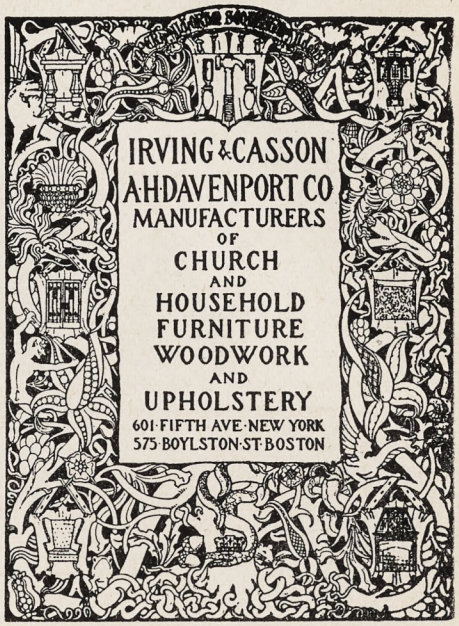


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THE LESSON OF PENTECOST

By

BISHOP FRANK E. WILSON

THE American people to-day appear to be more interested in religion than ever before in the history of our country. Instead of being a matter relegated to the houses of worship and schools of theology, it is increasingly a subject of popular conversation and general discussion. The Bible is still the best seller on the market. Last year fourteen million Bibles and Testaments were sold in the United States alone. Last year there were more than 800 religious books published in this country, the only titles exceeding this number for 1929 being popular fiction and children's books. It is interesting to note that where religious books stood third in the number of new books put on the market last year, they stood sixth in the year 1900. This is a very significant indication of the trend of public interest. Moreover, magazines of nearly every description are printing religious articles without number and newspapers produce more columns of religious news in a year than they did in ten years a generation ago. The renewed activity of atheistic societies is another sign of the prevalent interest in religious matters. Nobody bothers to kick a dead dog.

All of this is very heartening but it is not without its attendant perils. "Religious freedom" has become in this country a slogan to conjure with.

Anyone may claim the right to hire a hall and enlarge upon his own religious eccentricities without fear of interference. They do it to their heart's content. Heresy and schism are no longer considered as blemishes on the integrity of the Christian Gospel but are highly commendable evidences of independent thinking. The result is that fanatics, ecclesiastical adventurers, and self-appointed teachers and evangelists flood the country with a profusion of spiritual peculiarities. Some of them are honest but queer; others merely find it a profitable pastime to trade on the popular interest in religion.

In a recent Saturday issue of a New York newspaper I found a page of Religious Services to be held the following day including the better known denominational bodies interspersed with the Vedanta Society, the Pyramid of Peace, the Church of Truth, Christian Science Liberals, Jewish Science, Liberal Catholics, First Society of the New Church, Mazdaznan Philosophy and sundry others. There are also Moslem mosques in this country and Buddhist temples. In Chicago a Bahai Temple is now in the course of construction where it is proposed to absorb all religious ideas into one sublime fog of universality.

One of the newest entrants in the field is a curious movement known as Humanism which calls itself a religion but expunges from its thought any conception of God. It insults Erasmus, the Christian priest and the great exponent of humanism of five centuries ago, by purloining the name and violating everything Erasmus stood for. Thus we are surrounded with a confusion of voices, each hawking its own religious wares, occasionally raised to the Glory of God and frequently to somebody's unbridled egotism.

In the midst of this welter of tongues the calendar quietly confronts us with the nineteen-hundredth anniversary of the Christian Feast of Pentecost, which we commonly call the birthday of the Church. It offers a suitable occasion for reminding ourselves of what this ancient Church of ours really represents. It all goes back to the time of the Apostles, who were personally trained by our Lord and accredited by Him to be the leaders of His Church. Clear evidence of this is to be found in the first official action taken by the body of disciples when they agreed upon the necessity of filling up the number of the Apostles which had been depleted by the apostacy and death of Judas Iscariot. In making their selection those first Christians did not cast about for the finest orator or the

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best business executive or the keenest dialectician, or the most popular candidate. They specified just one qualification; namely that the prospective Apostles must be able to bear personal witness to the resurrection of Christ. This was the theme of St. Peter's preaching on the day of Pentecost. It was the same testimony courageously born by St. Stephen, the first Christian martyr. Christ crucified and Risen was the only justification for St. Paul's teaching as preserved for us in his New Testament epistles. They were not promulgating their own opinions; they were bearing witness to Christ. This, and nothing but this, has been the duty and privilege of the Church from that day onward. Therefore when modern religion propagandists would dazzle us with an array of brilliant ideas, we remind them that we are not dedicated to theories but to a Person.

Christianity is essentially an historical religion. It is committed not to a doctrine but to a Life. This issue was fought out even in the days of the Apostles themselves when Gnosticism threatened the Christian cause with a series of doctrines which could not be maintained without denying certain cardinal facts in the life of our Lord. The Apostolic Church resisted these corrupting teachings by carefully selecting as their official records those writings which bore authentic testimony to the facts in our Lord's life and ministry. Many other Christian writings were ruled out, not because their sentiments were wrong but because their facts were dubious. Because of this, as Canon Streeter has recently pointed out, "the early history of Christianity is far less obscure than that of any of the other great religions." The Christian records are not pious yearnings of sentimental souls; they are selected statements of facts, gathered by a Church under fire in the days of its original leaders. The essentials of the Christian religion are founded in history, not in legend. And we have the Gnostics to thank for it. To quote Canon Streeter—"But for the conflict with these early heretics, and the resultant canonization of the New Testament, the early history of Christianity would have been as hard to trace, and the earliest forms of its sacred books might have been as difficult to determine, as is now the case with the history and literature of Buddhism."

The Christian Gospel came into the world incarnate in the human life of Jesus Christ with all the external accompaniments of a physical organism. Simple congruity demands that the perpetuation of that Gospel should be accomplished through the extended incarnation of the faith in a body of disciples accompanied by similar external expressions of corporate solidarity. That is what we mean by the Church. It is not a voluntary association of certain persons for the promulgation of certain ideas; it is an organic witness to the historic Christ. Christianity is an historical religion. As such, it calls for an historic Church bound to an historic ministry. Christ Himself is the beginning and end of it all. The Eternal Christ who lived, taught, died and rose again—this is the burden of our Gospel. The Church is important because it is His spiritual body. The sacraments are important because they are of His institution. The historic ministry is important because it is His creation. The Bible is important because it is the record of Him. All this is a trust committed to us with which we dare not trifle.

Therefore as we observe this nineteen-hundredth anniversary of the Day of Pentecost, let us value properly our own inheritance as an integral portion of the One, Holy, Catholic and Apostolic Church which belongs to Christ and in which it is our privilege to serve Him as our Living Lord and Saviour.

Science and Religion

By

IRWIN ST. JOHN TUCKER

NOWHERE in the Bible does the Bible claim to be the Word of God. The Word of God "was made flesh": it was not printed. Jesus is the Word of God: and Jesus never wrote anything, so far as we know, except those hidden words he wrote in the dust with his finger, which the wind effaced.

Not even the Old Testament advances the theory that the Word of God is a written thing. "By the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth." "Thy word, O God, is eternal in the heavens." "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

The Word of God is God speaking effectively, whatever method he uses.

The Christian doctrine of the Word of God is contained in the first verses of the Gospel according to St. John. The expression therein translated "word" is the Greek "Logos", out of which we have made a whole host of scientific terms.

Logic is a close derivative of Logos. Things done in a logical manner,—done "according to the Logos" —are done reasonably, efficiently, and purposefully.

Physiology is the science "logos" of the body: psychology is the science of the mind: biology is the science of life. We might speak of them as the Logic of the Body, the Logic of the Mind, the Logic of Life.

"In the beginning was the Logic: and the Logic was with God, and the Logic was God... All things were made in accordance with it." It begins to look as though Logos comprehends much of what goes today by the name of System. "In the beginning was a purposeful plan, which was God self-expressing."

The Logos, the Word of God, is the eternal plan.

Science, therefore, so far from being contrary to the word of God, is the deciphering of the word of God. Science traces the divine plan in the heavens, in the earth, in all things living, visible and invisible. The Word of God is the divine order and purpose. The Scriptures contain the record of man's study and gradual comprehension of the Word of God.

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ST. JAMES SCHOOL

The Mother of American Church Schools

By

EUGENIE A. CAFFOZ

AT ST. JAMES, Maryland, in the beautiful Cumberland valley, a few miles west of the Blue Ridge Mountains stands St. James School which has made Episcopal Church history in the United States. Here nearly a century ago the first church boarding school of the English type in America was established.

A modified English system had been tried with success by Dr. William A. Muhlenberg on Long Island toward the middle of the 19th century. When it was decided to establish a church school near Hagerstown, Md., Dr. Muhlenberg consented to give up his chief assistant, the Rev. J. B. Kerfoot, to be its head. Dr. Kerfoot was the first of five head masters in nearly a century of history—five head masters and what a history.

On October 3, 1842, as a result of the united efforts of the clergy and interested members of Saint John's Church in Hagerstown, the Bishop of Maryland opened and dedicated St. James Hall. The first school building had previously been a mansion constructed in the best Southern Colonial style on an estate called "Fountain Rock," a site famous in Indian and border legend.

Dr. Shattuck, of Boston, on a visit to his friend, Dr. Kerfoot, was so impressed with the type of school which had been established at St. James that he expressed a very strong desire to establish a school at Concord, N. H., along the same lines. Dr. Henry Coit, who had left the school several years before to do parochial work, was asked to undertake the head mastership of this new school, as he was thoroughly familiar with the methods pursued at St. James. Dr. Coit accepted this offer and was the first head master of St. Paul's. Thus St. James School was the forerunner of St. Paul's School in Concord.

New England Schools to Make Pilgrimage

When the New England Church Schools met at their 1929 conference, they voted to hold the next Conference of Church Schools of New England at St. James School. It is an unusual thing for this meeting to be held outside of New England, but it was the consensus of opinion that these schools should all make a pilgrimage to St. James, the Mother of all Church Schools.

St. James School underwent several changes. It had been renamed "The College of St. James", although it still maintained a preparatory department. In 1857 a fire destroyed Kemp Hall, the latest and largest addition to the campus buildings. Just as a movement was set afoot to purchase a site for the school in Baltimore County more accessible to its patronage, the Civil War broke out and fate intervened.

The school which is just south of the Mason Dixon line was in border territory. Maryland did not secede, but most of the students at St. James were southern boys. Dr. Kerfoot himself was a Union sympathizer. When Gen. Jubal Early's cavalry raided into northern territory, Dr. Kerfoot was taken prisoner in retaliation for the northern army having taken prisoner the Rev. Dr. Boyd of Winchester, and the school was of necessity closed. Later Dr. Kerfoot and Dr. Joseph Coit, who had also been taken prisoner, were paroled and secured the release of Dr. Boyd. Dr. Coit then joined his brother at St. Paul's School, later succeeding him as head master; Dr. Kerfoot was elected president of Trinity College at Hartford.

At the close of the Civil War Bishop Whittingham received many inquiries about the reopening of the school. Finally in 1869, Henry Onderdonk, a teacher of wide experience and singular ability, became head of the school.

The college work was dropped. The school developed into an outstanding preparatory school, drawing students from Maryland and the northern states and offering to them excellent training in mind and body, together with the rare influence of a Christian home life.

Henry Onderdonk died in 1895 and after two brief head masterships his son, Adrian H. Onderdonk, succeeded him in 1903. For more than twenty-five years he has guided the destinies of St. James School.

Strong and Lovable Personality

In that critical survey of private schools, Sargent's "Handbook of Private Schools," we read, "Mr. Onderdonk is a strong and lovable personality, a great teacher and a hero to his boys. The personnel is of the best and 'home life' and 'individual attention' and the 'honor system' in the school are not empty phrases."

In 1926 a disastrous fire destroyed the school. Thanks to the loyalty of the alumni, however, and the many friends of the school and the Diocese, a new and finer building was erected. A very beautiful infirmary, a model of its kind, was built through the generosity of a family of Laidlaws as a memorial to their parents.

One Hundred Boys Preparing for College

During this past year a very handsome addition was made to the school, known as Whittingham Hall, named after the founder of the school. This is a fireproof dormitory and in addition to boys' rooms it contains reading rooms, a very beautiful 17th century dining room and masters' suites.

College preparation is one of the leading objects of

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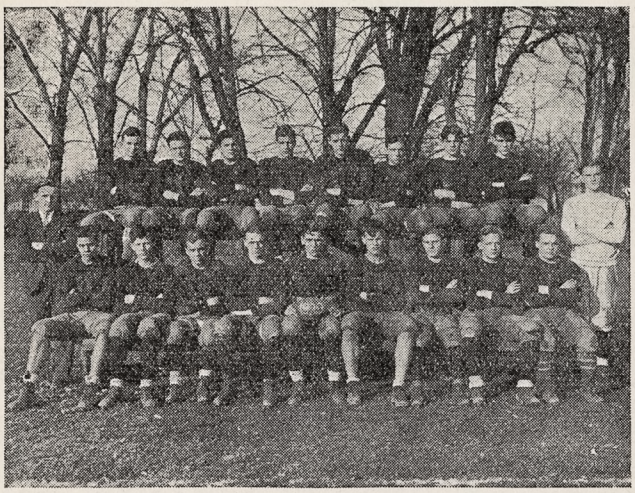

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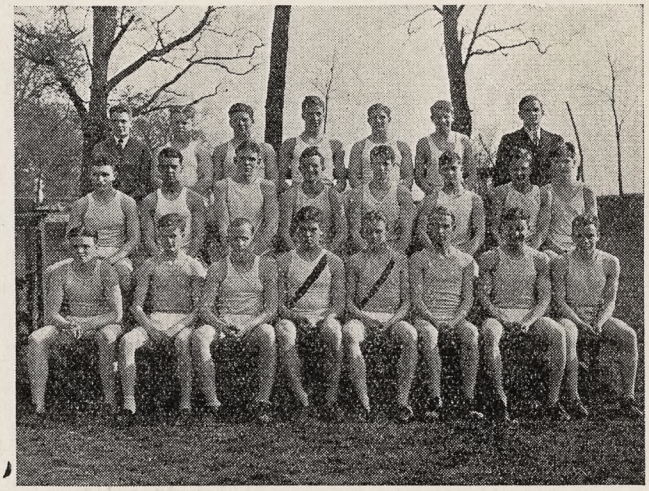

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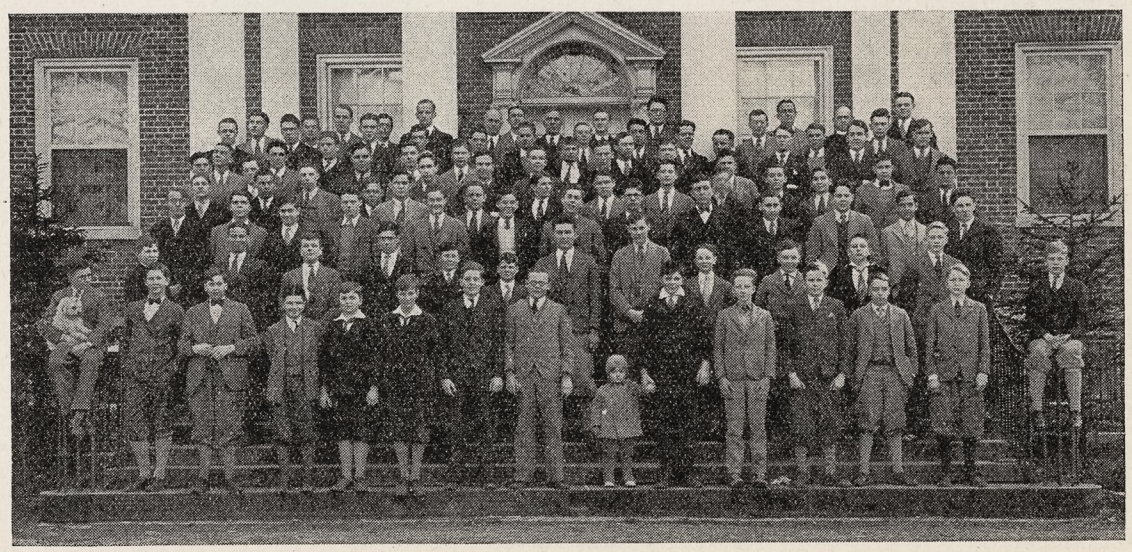

SCHOOL GROUP



THE CHAPEL CHOIR



CAMPUS GROUP—INTERSCHOLASTIC MEET

Every encouragement is given to out-door sports and all boys are expected to take part in some form of athletics. The school has a modern gymnasium with a 45 x 20 foot swimming pool.

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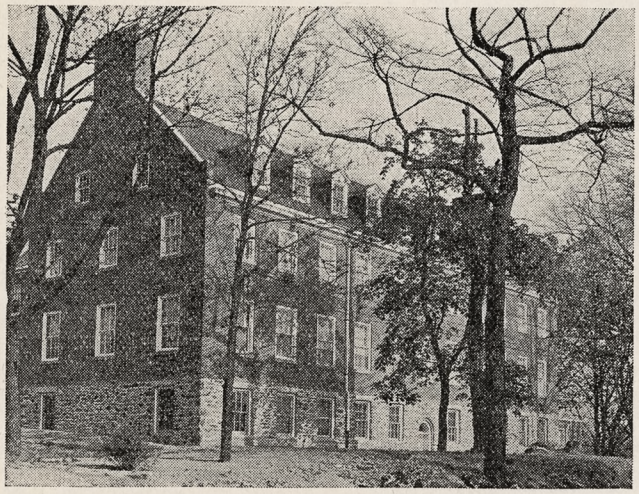

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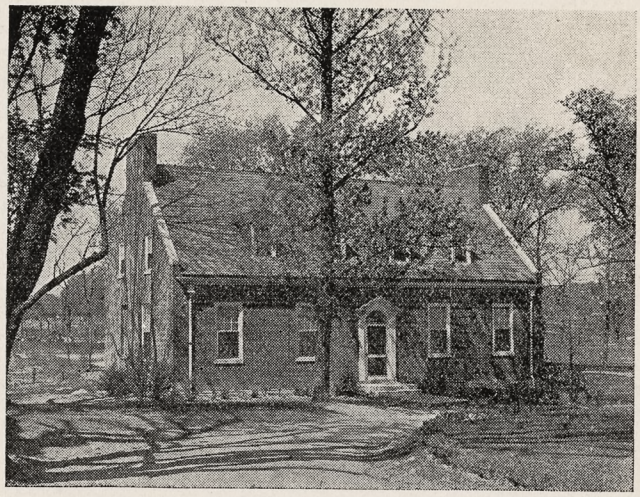


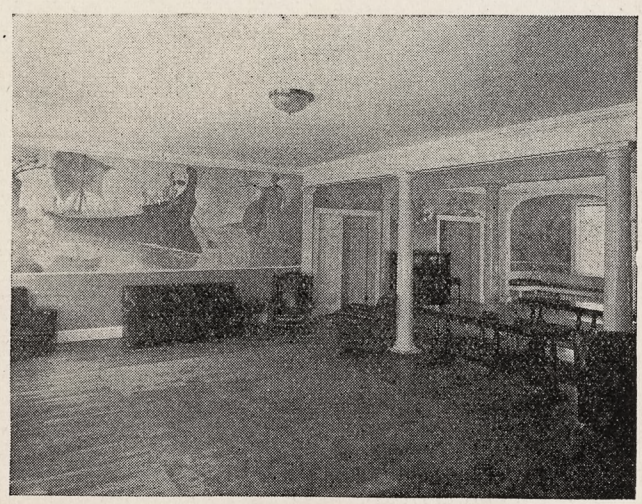
LAIDLAW MEMORIAL INFIRMARY



GLAGGETT HALL—THE MAIN BUILDING



THE 17TH CENTURY DINING HALL



THE COMMON ROOM

Particularly noteworthy are the mural paintings which adorn the walls of the Common Room, Claggett Hall. These are the work of Mr. Otho Cushing and are his gift to his old school.

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the school and the courses are arranged to give the boys a thorough preparation for entrance in the leading colleges and universities. It is a six year course whose system and thoroughness equips the boy with a well-trained mind to undertake higher studies in college or to face the practical aspects of a business life.

The school is limited to 100 boys, with one master to each eight boys. This allows a close relation to exist between the student and the master, both in class and in sports.

Every advantage and facility possible is at the student's disposal. The libraries of the school contain 3000 volumes and books of reference, general literature and works of fiction.

Ten scholarships offering a reduction on the regular tuition fee are available to boys of character and ability.

The doctrine and discipline of the school are those of the Episcopal church and continue through the school course. Sunday services are held twice during the day in the Chapel; each day is begun with an inspiring religious service.

Fixed rules and regulations for personal conduct are avoided to a great degree to encourage the growth of self-respect and a sense of honor and fair play in each individual. The Honor System is a means to this end. Its acting body, called the Senate, is made up of older boys elected by the students.

All outdoor sports are encouraged and bearing in mind the two large athletic fields, the gymnasium with equipment for practically every indoor sport, and the swimming pool, one can readily believe that much encouragement is not necessary. Every boy is expected to take part in some form of exercise under competent supervision and coaching.

Visit St. James School at this time of the year and you will find a campus famous for its beauty, dotted with elms and tulip poplars. Here you will find manhood in the making. Here you will find a fair sample of the best American college students of the next six or seven years. Here you will find many of the leaders of America tomorrow.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

Vacation Time

VACATION time is at hand for the clergy. And some one in the rear of the hall arises to ask "Why should the clergy have a long vacation in summer when the average worker in other fields gets only two weeks, or possibly a month?"

The answer is not obvious, but there is an answer.

Men who do certain types of work, such as doctors, teachers, and others who are concerned with human life and personality, have a greater burden upon them, than men who deal with affairs, or with materials. They are often subject to great and continuous strain over long periods. They need frequent relief and relaxation, or their work suffers.

The clergyman for many months at a stretch has duties which involve constant contact with persons. And he is in a position of responsibility toward a very large group, and he must maintain friendly relations with them all. Every time he meets a parishioner, young or old, week in and week out, he must maintain the attitude of friendliness, concern and interest. It requires some strenuous mental effort even to remember the names of a thousand people, some of whom he sees infrequently.

Likewise he must control numerous organizations, every member of which is a volunteer worker, and must be treated with consideration. If he enters a room where a meeting is being held and if he shakes hands with one or two members, he must proceed to shake hands with all, or there is apt to arise the feeling that he is exclusive or partial.

Likewise every Sunday he must address a congregation. It sounds simple. Most people think that a sermon is something which a minister writes, and reads on Sunday, and then stores in a barrel until the time comes when he can use it again.

That's about as near to the truth as whistling "Old Kentucky Home" is near to Grand Opera.

A real sermon flows from the head and heart, from the mind and love and interest and concern of a living man. A sermon may be written, indeed, as a musician writes a score. But if the musician stands and reads the notes to an audience such as "Do mi la do" etc., no one would listen. He plays them on an instrument and they listen (unless he plays a saxophone). If a man merely reads his sermon he is doing what each one may do for himself, with much better sermons. But if the minister preaches, he is doing something more than reading. It takes nerve force, energy, and the very most alert kind of mental and spiritual action.

Then think of the various types of mind before him. There are old people and young people, conservative and progressive, educated and not educated, people of all sorts of tastes, interests, occupations. The minister must preach to all.

The minister must likewise have some aptitude for countless enterprises, from fathoming a treasurer's report to assisting a bishop to put on his robes; from raising the quota to teaching a boy scout to tie knots; from choosing hymns to telling the janitor why the furnace smokes, even when there is a plain sign near "No smoking here."

Likewise he must be ready for public enterprises, from addressing a graduating class, to acting as judge in a school debate; from making Rotarians laugh to sitting with becoming dignity in the dollar seats at a charity performance, with the air of being able to sit in a box but willing to be humble.

When summer comes and he says "I go a-fishing" wish him good luck, and let him dig some bait in your garden, and say "Don't hurry back, and if you send me a fish, pack it in ice."

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

HERE is a little lead-off paragraph for this week; nothing about a thrilling scrap between Catholics and Protestants, or about an Episcopal election, but it is exciting news at that.

Eighteen months ago, in a parish in Detroit, Michigan, Miss Isabella Hart was married to Mr. Joseph Fogarty, and her husband became a member of the following confirmation class, and with her one of the most faithful members of the Church. At once she began trying to interest friends and relatives in the work of the parish and in the following class, eight adults were confirmed as the result of her efforts, while several children were brought to baptism and others entered in the Church school. She has never made a public address, never held any office, and would hardly be thought of as a leader, but with a quiet, deep, enthusiastic love for Christ, she has done a magnificent piece of work in the field of her limited opportunity. Figure out for yourself what it would mean if one million of our communicants would equal her record.

* * *

In the issue of May 29 was an item about the appeal on the subject of unemployment, signed by many prominent people which was sent to President Hoover and to members of Congress. In addition to the other distinguished people who signed it, whose names you have, it is nice to be able to report that the two outstanding representatives of New York Church life also affixed their signatures to the document; Bishop Manning and Cardinal Hayes.

* * *

The convention of the diocese of East Carolina was held in Wilmington, May 14-15, preceded by an organization meeting of the Brotherhood of St. Andrew at which the national president, Lawrence Choate, and Dr. Darst, the bishop of the diocese, were the speakers. Then too, the women had their annual Auxiliary meeting and heard Captain Mountford, Church Army boss. Bishop Darst in his address before the convention said that about one seventh of the 6000 communicants of the diocese were Negroes. Yet last year one fourth of all those presented for confirmation were presented by the Negro clergy. He also announced the acquisition of property near Washington for a conference centre. There was a missionary mass meeting at which Mrs. W. J. Loring Clark spoke on the work of the Daughters of the King and Rev. Edmund J. Lee, head of Chatham Hall and former missionary, spoke on the Advance Work Program.

* * *

Bishop Jenkins of Nevada bought an organ for the church at Hawthorne, Nevada, for $20 and a bell for $5. He says that the first time the bell was rung the fire department came out. He doesn't say what happened the first time the organ was played. The fire department went back home probably.

* * *

Dr. Howard Morris, medical missionary to China, supported by Trinity Church, Watertown, N. Y., addressed the men's club of that parish recently; his wife addressed the Woman's Auxiliary.

* * *

The department of religious education of the province of the Midwest has provided for eight scholarships for college students who wish to attend the Racine Conference, which is really not a Racine Conference any longer but a St. Alban's Conference, since it is to be held at St. Alban's School, Sycamore, Illinois.

* * *

Praise for the students of the Seabury Divinity School from Bishop McElwain was stressed in his diocesan convention address, given at St. Luke's, Minneapolis, May 27th. There was a conference on evangelism held in connection with the convention, with Dr. L. W. Glazebrook as the leader, and another on religious education with the Rev. F. D. Tyner reading the paper. Also the finances of the diocese are in tip-top shape, with the full quota to the National Council paid, diocesan indebtedness decreased and a substantial balance in the bank. The "depression" apparently has not hit Minnesota.

* * *

That there are two different kinds of Christians, but that for all of them Christian Unity is more necessary than Church Unity, was expressed from the pulpit of Old Trinity Church, New York, by the rector, the Rev. Dr. Caleb R. Stetson, in his Ascension Day sermon. Ascension Day is the anniversary of the dedication of Trinity Church, and is always celebrated by a special service. This year the service included, as it has formerly, the addition of a large symphony orchestra in place in front of the chancel.

* * *

The Ven. J. Henry Thomas, Eastern Oregon, was the speaker at the annual meeting of the Auxiliary of Central New York which met recently at Oswego.

* * *

Mrs. E. E. Goodale, Trinity Church, Watertown, N. Y., has been a teacher of the church school for 56 years. Just imagine.

* * *

All of the white clergy of Alabama except six, were present at a retreat held recently at Mitchell Dam, Alabama. Conference, fellowship, rest and spiritual refreshment; also fishing, hiking, tennis, swimming, and the one and only number of that stimulating magazine "Dam Echoes," edited by the Rev. Joseph Harvey, which fortunately suspended publication after the first issue because of lack of subscribers.

* * *

The Rev. W. A. McClenthen and the Rev. R. S. Chalmers, both of Baltimore, were the speakers at the commencement of the Donaldson School, June 9 and 10.

* * *

The Rev. Auguste Demant, research director of the Christian Social Council of England, was the speaker at a joint meeting of the Social Workers Fellowship and the Church League for Industrial Democracy, held at Calvary House, New York, June 9th. Dr. Demant is in this country primarily to lecture at the School for Christian Social Ethics, the new school which is a part of the Wellesley Conference this

Social Service

DR. WILLIAM S. KELLER

ONE of the most stimulating and practical papers read at the Church Congress was on the subject of Christian Social Service, by Dr. William S. Keller, chairman of the commission on social service of the diocese of Southern Ohio, and the director of the summer school for seminary students held each summer in Cincinnati. The paper divides itself conveniently into three parts: Social Service and the Parish; Social Service and the Diocese; Social Service and the Seminary, and they will therefore appear under these headings in subsequent issues of THE WITNESS.

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year. Preceding the supper meeting there was a quiet hour in Calvary Church conducted by the Rev. Alfred Priddis, in charge of Buffalo City Missions.

* * *

Some weeks ago, in an article on Church Summer Conferences, it was stated that the Rev. J. W. Suter, Jr., was to teach a course at the Sewanee Conference on religious education. Wrong—not a course but several sermons and addresses are to be given by Mr. Suter the first week of the conference. It is also announced that Miss Mildred Hewitt, church school organization expert of the National Council, is to be a member of the Sewanee faculty.

* * *

The Rev. Samuel Shoemaker, Jr., has been the rector of Calvary Church, New York, for five years, so there was a celebration the other day. Several facts about this old parish simply can't be laughed off even by the most violent critics of so-called Buchmanism, which Mr. Shoemaker sponsors. Whereas the parish was once dead it is now alive, and there is a new half million dollar parish house and a renovated church as material testimonies to the fact.

* * *

By the will of the late Mrs. Ella Dering, Grace Church, Utica, N. Y., is left $5,000, and similar amounts were willed to the General Clergy Relief Fund, the diocese of Central New York, and the House of the Good Shepherd, Utica. The Woman's Auxiliary was left $10,000.

* * *

The Lenten offering in the diocese of Colorado was in excess of $5,000; presented at St. John's Cathedral, Denver, with 700 children attending. Bishop Ingley gave the address, and a pageant was presented.

* * *

The Rev. Harris Masterson, Jr., rector of All Saints' Chapel, Austin, Texas, dedicated a beautiful memorial window last Sunday. Among the numerous figures pictured are those of Bishop Tuttle and General Lee. This window, said to be the most beautiful in the state, was designed by the Willet Studios of Philadelphia.

* * *

The Kanuga Conference for young people opens this week. The place is the fine new conference property, acquired last year by the Church, which is located near Hendersonville, N. C. Following the young people's conference there is to be a conference for adults, and later camps for boys and girls.

* * *

St. Stephen's Church, Gilroy, California, stands at a cross roads, with open doors. Recently in its alms box

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was discovered a sheet of paper wrapped around some bills, and a pencilled note, "Kindly accept this $200 for the little red church on the corner from Hobo Jack."

* * *

Bishop Woodcock preached the sermon at the annual service of the Girls' Friendly, held at the Cathedral, Louisville, Kentucky.

* * *

The contract has been awarded for the building of the north transept of Washington Cathedral, at a cost of about a million dollars. Bishop Freeman also announces that the contract is soon to be awarded for the building of the south transept.

* * *

Five hundred women, representing most of the parishes of the diocese of Long Island, were present at the diocesan meeting of the Woman's Auxiliary, held at Oyster Bay on Friday last. Bishop Creighton of Mexico and Dr. Mary James of St. Luke's Hospital, Shanghai, were the speakers.

* * *

The City Mission Society of New York is raising $36,000 to take care of the summer camp work—city children and mothers sent to the country. This is more than the cost of previous years. Unemployment is the cause, says Superintendent Sunderland, for in previous years families have been able to pay something themselves. But a lot of daddies are not working this year. The society maintains nine camps and last year entertained close to 1,500 mothers and children.

* * *

Rev. Edgar Jones, Oakmont, Pa., was the speaker at the convocation at Towson, Md., May 28. Rev. Benjamin B. Lovett of Baltimore also spoke.

* * *

The Rev. Harrison Rockwell, vicar of All Saints, located on the east side of New York city was instituted rector of the parish last month by Bishop Manning. He is the first to be rector of this old historic parish

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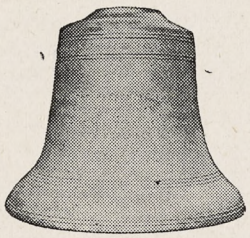

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for a considerable number of years. A large confirmation class was also presented.

* * *

Colored Churchmen of Georgia are to hold a three day religious educational institute at St. Athanasius, Brunswick.

* * *

Grace Church, Utica, N. Y., has raised $80,000 which is to be spent this summer to renovate the interior.

* * *

The annual conference on work among colored people for the first and second provinces is to be held at St. Philip's, Syracuse, N. Y. the latter part of this month. Among those to give addresses are Bishops Coley and Fiske, Rev. H. H. Hadley, Rev. H. G. Coddington, Archdeacon Jaynes and Rev. A. B. Merriman.

* * *

The day was raw and cold and yet over 3000 children of the Church schools of Long Island attended the Cathedral day celebration at Garden City on May 24th. The Lenten offering, amounting to $26,000 was presented, and prizes awarded.

* * *

Rev. Sidney Winter, rector of St. Paul's, Owego, N. Y., celebrated the 20th anniversary of his rectorship recently. Bishop Coley was there and innumerated the numerous accomplishments of the parish under his leadership.

* * *

Annually there is a pilgrimage of Church men and boys to Williamstown and Jamestown, Virginia, under the auspices of the Brotherhood of St. Andrew. It is to take place this year on June 14 with delegates expected from Washington, Baltimore, Philadelphia, as well as from throughout Virginia and North Carolina.

* * *

Bishop Larned of Long Island was the preacher at the annual service of the Girls' Friendly Society held at Garden City, N. Y., last Sunday. Girls, with banners, were present from branches throughout the diocese.

* * *

There is a law in New York which provides that children shall be allowed one hour a week for religious instruction if their parents request it. They are taking advantage of it in Tompkins County, diocese of Central New York, where interdenominational training centres have been organized under the direction of **Prof. R. A. Fenton**, rural life expert of Cornell University. Four denominations are co-operating—Methodist, Baptist, Presbyterian and Episcopalian—each contributing trained experts.

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operative undertaking of the Department of Missions and the Department of Religious Education of the Diocese, Archdeacon A. A. Jaynes and Prof. H. N. Ogden being directly responsible. Miss Beulah Curl, our church worker has ten schools on her schedule. The classes are conducted in the public school and 95% of the pupils enrolled are taking the religious work. The first year's work was divided into three periods; A study of the life of Christ; a series of Good-Will lessons based on publications of the National Council; and a study from the Old Testament, of the great family who gave us the Bible. Expression-work is carried on in carving, modelling, notebook work, poster craft, and sewing. Other activities include singing, story-telling, dramatization, pageantry and even writing of plays.

* * *

St. Luke's, Patterson, N. J., is conducting a campaign for $35,000 with which to build a new church.

* * *

The Rev. Leslie E. Goodwin, Sparrow Point, Md., celebrated the 50th anniversary of his ordination on May 19, with the usual functions. Mr. Goodwin is a member of a distinguished English family and has had a varied career in the Church. His father was the bishop of Carlisle and his niece is the wife of Dean Inge. He has ministered on four continents; Asia, Africa, Europe and America, and has been a chaplain of troops in India and Egypt.

* * *

The second window, of a series to include six, has been placed in Christ Church, Oyster Bay, N. Y. It will be dedicated shortly. It is from the Oliver Smith studio at Bryn Athyn, Pa. It is in three equal panels, each containing three narratives from the patriarchal period of Scripture history, from the Tower of Babel to Joseph. The window is the 13th century style. It is the eighth made by this artist for this church, three large ones being placed in the chancel and transepts, two smaller ones in the chapel, the rose window in the west end, and the first of the nave series, the "Prophets" window.

* * *

Two sanctuary windows, the work of the D'Ascenzo Studios, were dedicated recently at the Transfiguration, Blue Ridge Summit, Pa.

* * *

The Rev. John Wesley Johnson, Negro leader for many years in New York, died suddenly May 16. Mr. Johnson was vicar of St. Cyprian's for over 25 years and inaugurated and developed among his large congregation a community and religious activity unequaled in the city.

* * *

The 1900th anniversary of Pentecost was celebrated at the convocation held at Trickham, Alabama, May 14th. Bishop McDowell, Rev. P. N. McDonald, Rev. E. M. Parkman, Rev. E. W. Gamble, Rev. J. W. Heyes, Rev. T. G. Mundy and Rev. Joseph R. Walker all spoke on themes related to the anniversary.

* * *

The other day Pastor Carson of Christ Church, Ridgewood, N. J.,

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* * *

Rural conference of Mississippi was held at Columbus, May 13-15 and was declared to be the greatest of these annual events, with 125 representatives there from 30 parishes and missions. Prof. R. J. Colbert of the University of Wisconsin was the special attraction. The preacher was the Rev. H. E. Bush and the dean, Rev. Val H. Sessions.

* * *

St. James, Oskaloosa, Iowa, celebrated its 75th anniversary by ordaining three men to the priesthood; Revs. H. M. Redenbaugh, H. W. Thompson and L. V. Klose. Clergy from throughout the diocese were present.

* * *

Delegates to the number of 200 were present at the assembly of the Brotherhood of St. Andrew held at Mansfield, Pa., May 15th, and they represented four dioceses, Western New York, Central New York, Bethlehem and Harrisburg. Mr. Courtney Barber, Brotherhood vice-president from Chicago, was a guest speaker as was also the Rev. Wilson E. Tanner of Trinity, Binghampton, N. Y.

* * *

Fifth annual rural workers conference for Alabama was held recently at Auburn, the Rev. J. S. Jones, head of the diocesan rural work committee, presiding. The program included addresses by Bishop McDowell and by the president and faculty members of the Alabama Polytechnic Institute.

* * *

Benedict E. Williams, youngest son of the late Bishop Williams of Michigan, was ordained by Bishop Page on May 28th, having just completed his studies at Cambridge Seminary. He is to be an assistant at St. John's, Detroit.

* * *

Another interesting ordination is that of Mr. Irwin C. Johnson, who for a number of years has been in charge of boy's work in the diocese of Michigan. He is continuing with that work.

* * *

Forty clergymen of the diocese of Michigan spent a week recently at the G. F. S. Holiday House on Pine Lake in order to listen to lectures on the life and teachings of Jesus, given by Professor Angus Dun of the Cambridge Seminary.

* * *

Rev. Frederick D. Goodwin, rector of a half dozen or so parishes in Vir-

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ginia, was elected Bishop Coadjutor of the diocese at the 135th convention of the diocese, held at Warrenton, May 21 and 22. Others nominated were Bishop Remington of Eastern Oregon and Rev. C. J. Gibson of Richmond, whose name was withdrawn at his request. Mr. Goodwin was elected on the first ballot. There was a meeting on religious education and social service, with addresses by Rev. Minor C. Miller on the former subject and by Rev. Robert B. Nelson on social service.

* * *

A by-product of the disturbance in China, mentioned by an English bishop, is that while girl after girl in Pekin comes down with tuberculosis, there stand, out in the western hills, the empty buildings of a sanatorium waiting to be used, but the country is so lawless and so far from police supervision, that isolating the girls or a staff there is not to be thought of.

* * *

Four hundred young people from all over New England gathered last Sunday at the Cathedral of St. Luke, Portland, Maine, for the 6th annual convention of the Young People's Fellowship. Among those to address the convention were Bishop Brewster of Maine and the Rev. Allan W. Clark of Hanover, N. H.

* * *

Commencement at the Berkeley Divinity School, New Haven, was held June 4 and 5. The alumni sermon was preached by the Rev. Floyd S. Kenyon of West Haven, Professor W. E. Hocking of Yale was the speaker at the alumni dinner and Dean Sargent of Garden City, Long Island gave the address at the graduating exercises.

* * *

At the afternoon service in Christ Church, Norfolk, Va., on May 11th, Bishop Thomson, Dean Peacock, and six other clergymen sat in the congregation while two local members of the Brotherhood of St. Andrew took the service and H. Lawrence Choate of Washington, D. C., national president of the organization occupied the pulpit. At 8:30 p. m. in the parish house forty men and boys from eight parishes were present during a special service devoted to a conference on Brotherhood work in the diocese.

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Daily: 12:30, except Saturday.
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Sundays: 8, and 10:30 A.M., 7:30 P.M.
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Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
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Sundays: 7, 8, 9:30, 11:00 and 7:45.
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Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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Rev. John Mockridge
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Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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Sunday Services
11:00 A. M., Christ Church, Millwood.
8:00 P. M., Emmanuel Chapel, Boyce.
Rural Churches on the Highway between North and South

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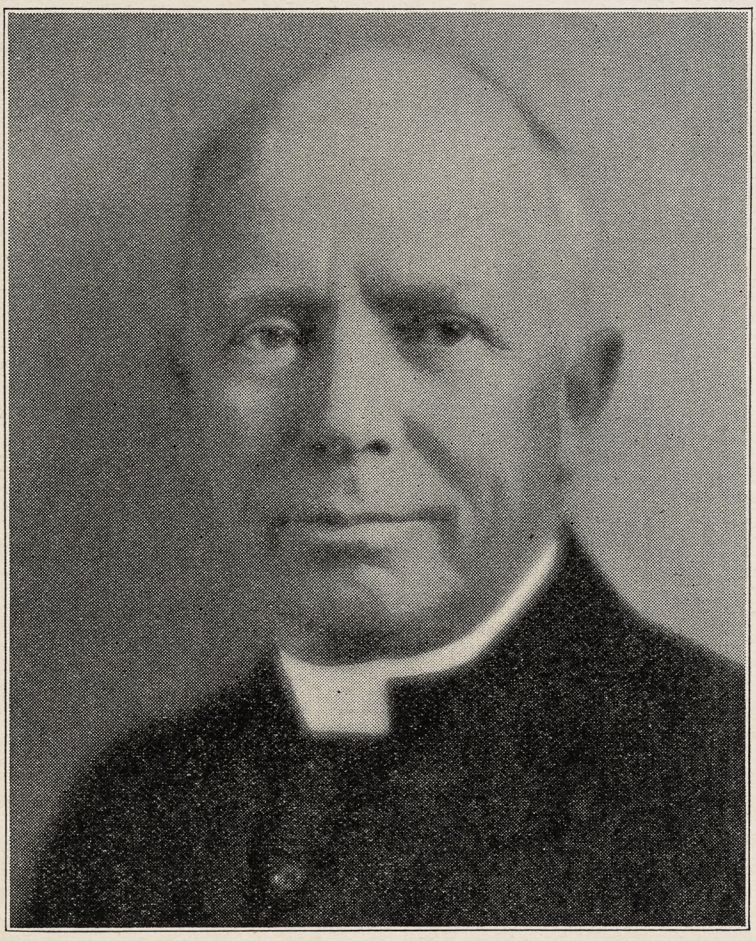
The WITNESS

CHICAGO, ILL., June 19, 1930



RT. REV. ROBERT GOODEN
Suffragan Bishop of Los Angeles

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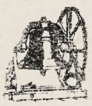
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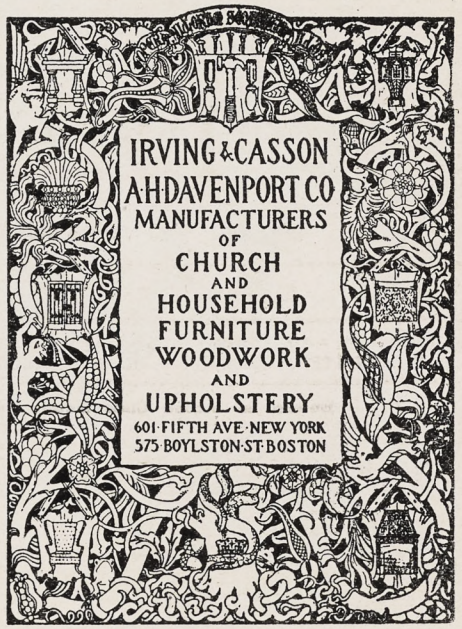


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MEANING OF THE REAL PRESENCE

By

REV. G. A. STUDDERT-KENNEDY

THE morning after the new Prayer Book was first presented to and rejected by the House of Commons, I was travelling up to London from Worcester. I had the carriage to myself as far as Oxford, and I read carefully the *Times* report of the debate.

To me it was unpleasant reading. I love the Church of England, and, above all things, I love the Communion Service. Every Sunday morning, since I was a boy of fourteen, I have gone to church early and, kneeling at the altar rails, I have taken into my hands a tiny piece of bread and have drunk a sip of wine, and then gone back to my place and prayed God to make me a better man and help me to help the world.

Why Do You Do It?

As I sat there in the train, with old England flying past me like a moving show, I noted every now and then the slender spires or strong, square towers standing up like fingers pointing to the sky. I remembered that for a thousand years or more the bells from those spires and towers of England had called men and women to come and do this simple thing—take the bread and wine. I asked myself the plain question: "You do it. Why do you do it? What does it mean to you?"

The first answer that came from the very depths of me was just this: "I want to be good. I want to be a decent man and it helps me to be that."

But why does it help me? What is there in it? And I answered: "Because of Him. Because of Jesus of Nazareth." He was the Best that ever was. To be good means to be like Him. On the night before He died He took some bread and broke it, and gave it to His friends and said: "Do this in remembrance of Me." And ever since then people have done that and remembered Him. It has helped them as it has helped me.

Is He Dead?

It helps to remember Him. All Christians are agreed about that. Roman Catholics, Anglicans, Free Churchmen—they are all agreed that it helps to break the bread and drink the wine and remember Him.

But is that all there is in it? Is it just a service of remembrance of that glorious person Who lived and died long years ago? Is He dead? That is the great question I asked myself. Is He dead? I mean by that, is He just a hero of the past like Socrates or Plato or Julius Cæsar? Is He just a great and good man who is dead?

Well, all Christians are agreed about that, too. They all keep Easter Day, and believe that Jesus Christ is alive. They all hold, and always have held, to the belief that Jesus Christ is alive in a special way peculiar to Himself. He is alive, near, powerful to help.

That says some of it, but not all. There remains a mystery, something that I feel very deeply and am inwardly certain of, but can neither prove nor explain.

Some people do not like mysteries, and will not have them. I am sorry to differ, but life and death are mysteries; all the world is full of mystery. I cannot think about life at all deeply and escape from mystery.

The mystery of the living Christ is just one of many, and perhaps the greatest and loveliest of all. It is the bedrock of my Christian faith that Jesus Christ is alive in a way peculiar to Himself. Now, if being alive means anything, it means being able to communicate with other living persons. There are many means and ways of doing this, but whatever method we adopt, whether it be talking, writing, signalling, telephoning, telegraphing, there is one thing in common between them all. They all need the body, your body and mine.

Down to Bedrock

I use my tongue to speak; you use your ears to hear. I use my hand to write; you use your eyes to read. Whatever way my living spirit communicates with your living spirit, it must use the body.

Now, on the night before He died, Jesus of Nazareth said a strange thing about that bread which He

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broke, and bade us break in memory of Him. He said: "This is My Body."

What did He mean? That is what all the argument is about. What did Jesus of Nazareth mean when He said about a piece of bread: "This is My Body"? Perhaps we shall never understand all that He meant. For my part, I am sure that He did not mean: "Watch Me. I am now going to turn this bread into My flesh as I once turned water into wine."

I am sure that He did not mean that then, and I am sure He does not mean that now. What I believe He meant was this: "I am going to die. My Body will not be here any longer. I shall not be able to use it as a means of communicating with you. I shall not be able to use My tongue to speak, My hands to touch, My eyes to look at you. But when you do as I bid you, when you take bread and break it in remembrance of Me, I will use the bread as a body, I will use it as a means of communication with you.

Mysteries of the Spirit

"When I speak with My body, look with My body, touch you with My body now, you know that My living spirit is with you. You know that I am here. When My body is gone, and you meet together out of love for Me, and take bread and break it in remembrance of Me, you can be for ever sure that My living Spirit will be with you. You can be as sure of My real Presence with you as you would be if I came and laid My hand upon your heads."

That is what I believe He meant. That is what I believe He means. How can He, how does He, use the bread for a body or means of communication? I do not know. I do not know how He used His body when He was on the earth. I do not know how I use mine or you use yours. I do not know how I use this pen that I hold and this paper on which I write as means of communication with you.

These are all part of one great mystery, the relation of the living spirit with the material body and with material things. How the spirit of the sculptor gets into his statue, how the spirit of the painter gets into his picture, and the spirit of the singer into his song, no one knows. But they do. How the Spirit of the living Christ gets into the bread we break in remembrance of Him and the wine we drink at His command, nobody knows, but it does.

I believe that He, the living Christ, takes the bread we break and offer, takes it now, will take it next Sunday morning, and makes it a means of communication with me. The bread will remain bread and the wine wine, but they will be used by Christ, Who is alive, as a means whereby He can do two things: make me sure that He is there, and inspire me with His Spirit.

That Little Word "Substance"

I may come and get no good. When He was on the earth, lots of people came and got no good. They saw His body, but there was nothing in it for them. They saw nothing but a common carpenter, an imposter, or a man gone mad. But He was there, all the same. Lots come now, and see nothing but nonsense, superstition, common bread and wine. But I believe He is there, all the same.

There is a great dispute as to "how" He is there, and men are arguing themselves into a fog about it. But it is all foolishness. Nobody knows how He is there. They use long words, and say you must either believe that there is transubstantiation or no transubstantiation. Well, what does that jaw-breaker mean?

Transubstantiation means changing the substance. But what is substance? We use that word two ways. You ask me: "What is glue?" and I might say: "It is a sticky substance." Or you might ask me: "What did your mother say in her letter this morning?" and I might say: "I cannot remember the words, but I can give you the substance of it." That is to say, the meaning or the sense of it.

Now, it is in the second way, not in the first, that we use "substance" when we say that the substance of the bread and wine is changed in Holy Communion. The bread and wine are the same substance to look at, or to touch, or to analyse chemically, but the meaning, or the sense, of them is changed. They mean the living spirit of Jesus Christ. That is what they stand for and convey to me when I kneel and take them in my hands.

I might pluck a rosebud off a tree, and it would be a rosebud and no more. The one I love best in all the world might pluck a rosebud off a tree and give it to me, and it would be a rosebud and a great deal more. The substance of it would be changed because she gave it me.

I will go to the altar next Sunday morning and take bread and wine, and it will be bread and wine and a great deal more. The substance, the meaning or the sense of it, will be changed because He gives it me. He gives it me. That is the root of the matter.

Now, just one word about the question of Reservation, which arises out of and is bound up with that of the bread and wine as the Body of the Living Christ.

For more than a thousand years, both before and after the Reformation, it has been the common custom to keep back, or reserve, part of the consecrated bread and wine in case any sick or dying person wanted to make his Communion.

A Beautiful Custom

Out of this ancient custom there arose in later times the practice of saying prayers and having public services with the bread and wine so reserved as the central point of worship, and also of carrying the Reserved Sacrament, as it is called, in processions.

This later practice was forbidden at the Reformation, and is forbidden absolutely in the revised Prayer Book. A small body of extreme Anglo-Catholics want to preserve it, but the great body of Churchmen only want to keep the ancient custom of reserving Communion for the sick and dying.

When I was a parish priest I did this as a matter of course, and never thought anything about it. It will be a tragic pity if passion and prejudice deprive us of this beautiful custom of keeping part of the Holy Feast

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for the sick. Only a very few extremists want more. Let us in charity agree to keep the old and forego the later practices.

Let us have done with disputes! It is easier to argue about Christ than to love and follow Him, but that is the only way to live.

Let's Know

By

BISHOP WILSON

Lambeth Conference

IN SPITE of the fact that an unusual number of bishops have been elected and consecrated within the past few months, there will be quite a scarcity of them in the United States this summer, due to the meeting of the Lambeth Conference in London. Already some fifty-six American bishops have signified their intention to be present for that conference.

In the middle of the last century the growth of the Anglican communion in countries outside of England had reached such proportions that a need began to be felt for bringing together representatives of the various branches for conference on matters of common concern. I believe the first suggestion of a formal conference of the bishops came from our own Bishop Hopkins of Vermont in 1851. Fourteen years later a definite recommendation to that effect was made by the provincial synod of Canada and the following year the matter was brought before the Convocation of Canterbury in England. So it came to pass that a call was issued by Archbishop Longley for the first Lambeth Conference to be held in 1867. It was attended by seventy-six bishops and proved so valuable that it was determined to hold similar conferences for all the bishops from all over the world once in ten years under the presidency of the Archbishop of Canterbury.

The second Conference was in 1878, the third in 1888, the fourth in 1897, and the fifth in 1908. The World War interfered with the calling of the sixth Conference which was postponed until 1920, when the number of bishops in attendance had risen to 250. Now comes Number Seven when bishops will sit down together from England, Scotland, Ireland, Wales, The United States, Canada, Australia, New Zealand, South Africa, and all of the missionary districts. Doubtless it will be the most representative gathering of spokesmen for the Anglican communion that has ever been held.

On July 4 there will be a Quiet Day for the bishops in Fulham Palace in London. On July 5 there will be a special service and reception at Canterbury Cathedral. On July 6 the great opening service of the Conference will be held in St. Paul's Cathedral, London. Then on July 7 the Conference will begin its formal business sessions in Lambeth Palace, London, where they will be held daily during that week. After the first week the Conference is divided into committees on the different subjects which have been raised, appointed by the Archbishop of Canterbury, and these committees meet separately during the next two weeks. Then for the final week the whole Conference is again convened to receive and discuss the findings of the several committees. The final report of the Conference, which is given to the whole Church, rests on the vote of the entire body.

The work of the Conference is done in executive sessions and probably very little can be told about it until it is all over, when the conclusions reached by the bishops will be watched for with much interest by the whole of the Christian world. The Lambeth Conference has none of the ear-marks of a publicity stunt. It is a serious (tho probably not too solemn) assembly of bishops for earnest consideration of vital matters touching the welfare of the Church and the progress of the Kingdom of God, viewed in their world-wide aspects by those who come from the four corners of the earth.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

Chance

A a a d d d d e e e e e e e e e g h h h h h i l l l l m m n n n o o o o o o o o o o r s s s s s t t t t t t t t u u u v v w w y y y

The above paragraph looks as if the typesetter had been trying to fill up the space with a random selection from the type case. But he is following copy exactly. These letters represent the raw material of a very exalted idea.

They are used here to illustrate the theory of some moderns that the developments in nature that we Christians ascribe to a divine intelligence are only the result of blind chance. These moderns say that by chance the various factors in evolution came into a sequence that appears to us as the result of divine and rational mind. Well, let us see what the chances are that "Chance" can produce any rational result.

Arranged above are one or more of seventeen letters. If they are arranged in proper order they will spell out an exalted idea.

Suppose each letter was printed on a separate card and put into a hat. Suppose some one took them from the hat one by one. What are the chances of the seventeen different letters falling in the same order in which they occur in the idea. I mean *only* the seventeen different letters, not taking into account the repetition of the same letter, only the seventeen in proper order.

Now the astounding fact is that seventeen different letters can be arranged in an amazing number of ways. The exact total is learned by this formula.

One multiplied by two multiplied by three, etc., up to seventeen

1 x 2 x 3 x 4 x 5 x 6 etc.,—x 17.

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Here is the total: 281,431,428,096,000.

This means that the person has one chance in the total above, to take the seventeen letters from the hat in the order in which they occur in the sentence in which they all occur.

To believe that evolution with its multitude of elements corresponding to the letters, is the result of chance is equivalent to saying that a blindfolded person could arrange these letters by chance to create an idea. His chance is less than one in 281 millions of millions.

Chance must be eliminated as the determining factor in the evolution of the world as it is. The world, with its laws and forces, with its orderly development and undoubted progress, is the result of some rational antecedent mind.

The Divine mind directs the evolution of the world. When the Divine mind expressed a great truth, the letters could be arranged by mind to express the truth.

No typesetter reaching at random into his type-case could ever set up an idea, much less an idea comparable to the one which can be expressed by the intelligent arrangement of the letters above.

These letters when properly arranged resolve into this eternal maxim:

"ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM."

Mysticism

By
MRS. FREDERIC BOWNE

BEING deeply interested in what is commonly called mysticism, I of course have read rather widely upon the subject, nearly always with this two-fold result, a realization that I am not a mystic, (if the chronicaled material has been accurate) and that I have no desire to be one. This conclusion has troubled me very much, because in my inner consciousness I feel that I am a mystic.

Seeking to harmonize this discrepancy I one day asked some one I know, what he considered the hall mark of a mystic. His reply was: "I asked the same question myself a short time ago, and found my answer in the following experience of a man whose words I will repeat to you."

"I have never known but one mystic, and I am still trying to approximate his direct approach to God. I'll tell you about it. I was taking a vacation on a quiet, country farm, and being an early riser I soon noticed that the only child in the family, a boy of seven, arose as early as I every morning and made his way quickly down the road. I asked his mother where he went so early and she said casually: 'Oh! I guess he likes to play awhile before breakfast.' But this did not explain his determined behavior, and so I watched him.

"I found that he always went directly to a little church nestled in the trees a short distance down the road, it was never closed, I had often sat in its cool shelter, and felt its quiet peace, and I rather resented a boy playing in its sacred atmosphere, so I resolved to preceed him next morning, and without being seen, catch him playing in this sanctified place, and then gently explain that he must not do it again. I crept out cautiously the following morning, and concealing myself in a cupboard near the altar, awaited him.

"Soon he entered. He advanced promptly up the short aisle till he stood close to the altar. An early sun ray crossed the crucifix and fell upon his face as though it loved to linger there and touch the eyes so full of adoration, and the lips smiling so eager a greeting to the companion he had come to meet. Then his childish treble rang out with this amazing salutation:

" 'Good morning Lord Jesus! and how are you today?'

"He then made himself comfortable and perfectly at home close to the altar rail, and talked to his dear friend, his 'Lord Jesus.' He poured out all his little troubles without reserve, and confided several stupendous secrets which brought my hands over my ears in remorseful shame at my enforced eavesdropping. Finally he arose, and extending both hands joyously toward the cross he said:

" 'Well! so long! I'll see you tomorrow,' and he walked out demurely, pausing a moment when he reached the door to turn and wave a last, loving farewell to his Great Companion, then he went on joyfully home, and I have never met another mystic."

Now I know the hall mark of mysticism, and that when I can go to meet my friend, and my Lord, and my God, Jesus Christ, with the simplicity and trust of a little child, I too shall be a mystic.

Book Review

TEMPLE GAIRDNER OF CAIRO. *By Constance E. Padwick, S.P.C.K., London.* The Macmillan Co., New York.

It is possible that not one out of a hundred here in America who glances at the title of this book has ever heard of Temple Gairdner, and therefore few might instinctively be attracted to buy the book and read it. It would be well if there could somehow be blazoned on its cover the reality of what this book is, in a message so compelling that no one would pass it by. For here is a biography of one of the great saints and heroes of Christianity in our modern time. Temple Gairdner went as a missionary of the Church of England to Cairo, became a ranking authority in Arabic and in the approach to Moslem peoples, and there in a field which to the world's view was inconspicuous gave his great abilities and his beautiful spiritual devotion without stint. Fortunately the book lets the man largely speak with his own voice. It is full of his letters and of paragraphs from his journals, and through these a great soul is communicating itself in such a way that no one who touches it even through the printed page can fail to be made better.

W. Russell Bowie.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

A COUPLE of weeks ago I suggested that it might enliven the next General Convention if a baseball game could be arranged between the House of Bishops and the House of Deputies. It brought forth this communication from Bishop Quin of Texas: "Since you have taken it upon yourself to suggest a baseball team from the House of Bishops, I am happy to inform you that in addition to my present battery-mate, Juhan of Florida, that Henry Sherrill, bishop-elect of Massachusetts, is a good prospect. Henry and I were battery mates at a conference in New England several years ago and we carried off the bacon. Although I have not consulted Bishop Perry, take it from me, the House of Bishops can get up a team."

That's just dandy. Now if diocesan conventions, in electing deputies, will see that a few ball players are sent to Denver in 1931 that game ought to be arranged rather easily. What would do more for the Episcopal Church than to have the Convention adjourn some bright afternoon, don their old togs, and battle for supremacy in a really important field of endeavor. Folks outside the fold are apt to say that our Church lacks the spirit of democracy. There is nothing like a baseball game to inject a bit of that spirit. Let the partisans line up along the first and third base lines, and as a bishop tries to go from first to third on a left field hit let the familiar baseball shout go up, "Slide you bum." What a raft of suppressed emotions would be relieved if the humble priests and laymen of the Church could raise such a cry. And I am not so sure it might not help some bishops.

Then too I see other gains if this game could be taken seriously. If the Bishops for instance really set their minds upon winning, possibly they would go to work strengthening their prospects by elevating a few young, agile priests to the episcopate between now and the time the umpire shouts "play ball". But whether or not that game will be played seems to depend upon those elected to the House of Deputies. Bishop Quin can be depended upon to put a team of Bishops in the field. I have never seen him pitch but I have been told that with him on the slab less than a team is necessary behind him. Were there any ball players in the last House of Deputies? If so it would be nice to hear from them. That game really ought to be arranged.

DR. DELANY RESIGNS

THE Rev. Selden P. Delany, leader of the Anglo-Catholics of the Church, and for the past eighteen months rector of the Church of St. Mary the Virgin's, New York, has resigned. In his letter of resignation to the trustees he states that he plans to spend a year in travel and study. It is said however by those close to the officers of the parish that Dr. Delany intends to be received into the Roman Catholic Church. For a number of years Dr. Delany was the editor of the *American Church Monthly*, organ of the Anglo-Catholic group of the Church, and has been prominent in the Catholic Congress and the Catholic Club of New York. St. Mary the Virgin's is known throughout the country as one of the leading Anglo-Catholic parishes of the Church.

Fears are expressed in New York that the Rev. Donald Aldrich, popular rector of the Ascension on lower Fifth Avenue, will be elected to Trinity, Boston, vacated by the elevation of the Rev. Henry Sherrill to the episcopate. At the moment Dr. Aldrich is in the hands of a physician, though reports have it that a brief rest will thoroughly mend him.

* * *

A memorial service for the late Rev. Townsend Glover Jackson was held at St. Paul's, Brooklyn, on Sunday last. Dr. Jackson was rector of that parish for thirty years, retiring as rector emeritus in 1919.

* * *

The Rev. Taylor Willis of Roanoke, Virginia, conducted a quiet hour at the annual diocesan meeting of the Daughters of the King held at St. Paul's, Salem, Va., May 28th. In the afternoon the Rev. R. A. Goodwin of Martinsville addressed the assembly. Bishop Jett was also present.

* * *

The Rev. Benjamin T. Kemerer, rector of St. Paul's, Duluth, was elected Bishop Coadjutor of Duluth on June 12th. Bishop Bennett is to retain jurisdiction of the city of Duluth and also of the Indian work.

* * *

Here is a list of the Bishops of the American Church who are to attend the Lambeth Conference—at least those who had stated by June 5th that they were to go: Bishops Rowe, Oldham, Mikell, Parsons, Irving P. Johnson, Acheson, Cook, Remington, Davenport, Wilson, Ward, Weller, Darlington, Barnwell, Francis, Longley, Stires, Stevens, Benjamin Brewster, Babcock, Page, Webb, Ivins, Green, Shayler, Jenkins, Sterly, Dallas, Matthews, Howden, Gray, Wise, Leonard, Rogers, Morris, Garland, Taitt, Alexander, Mann, Perry, Moreland, Sanford, Burleson, Gailor, Maxon, Booth, Freeman, Davies, McCormick, Ferris, McKim, Nichols, Roots, W. M. M. Thomas, Creighton, and Stewart.

* * *

A good number of Church folks, interested in social service, attended the conference in Boston last week, under the auspices of the department of Christian Social Service of the National Council, and held at Trinity Church. Among others on the interesting program were Dr. Alfred Worcester, head of the department of hygiene of Harvard, Dr. John Rathbone Oliver, Mr. Spencer Miller Jr., the consultant on industrial relations of the National Council, and of course the head of the department, the Rev. Charles N. Lathrop, who caused a stir by suggesting it might improve prison conditions if judges served a bit of time before going on the bench. Miss Miriam Van Waters, the president this year of the National Conference on Social Service, and an active Churchwoman of Los Angeles, also addressed the Church Conference.

* * *

Bishop William A. Leonard of Ohio is seriously ill, having recently suffered a severe heart attack. He was forced to give up attending the commencement at Kenyon and Bexley Hall and to enter Mercy Hospital in Mount Vernon. Bishop Leonard is 81 years of age.

* * *

The silver wine flagon, pictured elsewhere, is a particularly beautiful one which was recently presented to St. Mark's Church, Shreveport, Louisiana. It was designed by the Craftsmens' Guild of England in the style of the Tudor period, and is entirely hand wrought in the manner of the ancient silversmiths' craft. The shield under the spout is chased with the winged Lion of St. Mark, and the lid has a pierced cross as a terminal, with the thumb-lift pierced and chased with the sacred monogram. The flagon is 16 inches in

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height and weighs 80 ounces. Incidentally any of you who are to be in London this summer would find it worth your while to visit the studios of the Craftsmens' Guild, located I believe not far from the Lambeth Palace.

* * *

The Rev. Charles S. Hutchinson delivered the commencement address at St. Mary's, Peekskill, N. Y., on Tuesday June 10th. The following day the alumni of the school had their annual meeting and reception. During the commencement the girls of the school presented the play "Robin Hood."

* * *

Bishop-elect Gilbert of New York, preaching at the Cathedral last Sunday, said that there was no cause for alarm over the rumblings of conflict and dissension in the Church. "They are just a healthy sign of the enthusiasm and the driving power that we have. There would be more reason to be disturbed if we were all acting as if we were dead."

* * *

Dean Gates of the Cathedral of St. John the Divine delivered the baccalaureate sermon at St. Stephen's College, Annandale, N. Y. June 8th. Dr. Paul Elmer More of Princeton delivered the commencement address on the subject "Humanism and the College." Degrees were conferred by Dr. Nicholas Murray Butler, president of Columbia University, of which St. Stephen's is a part, and the Rev. Bernard Iddings Bell, warden of the college.

* * *

The summer conference of the diocese of Western Michigan is to be held at Montague, Michigan and not at Holland, as first announced, the change having been made necessary by the failure to complete certain building projects at Holland. The faculty remains the same.

* * *

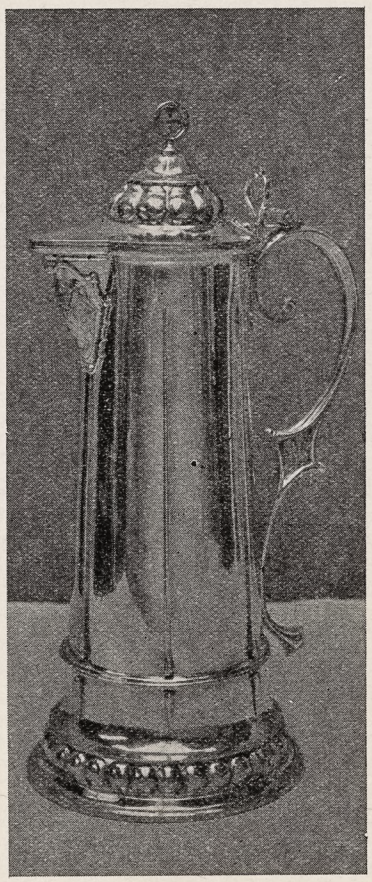
The Rev. W. J. H. Petter of Dallas has accepted a call to be associate at Grace Church, Oak Park, Illinois, of which the Rev. Harold Holt is rector.

* * *

The crew of the Kent School, headed by the Rev. F. H. Sill, sailed from New York last week to participate in the Henley regatta.

* * *

The Rev. William T. Hooper, rector of St. John's, Hartford, Connecticut, has been invited by the Presiding Bishop and the Bishop of Connecticut, to serve as chaplain at the service of the laying of the cornerstone of Aberdeen Cathedral in August. The stone is a memorial to Bishop Seabury and the children of St. John's presented to the cathedral the cornerstone for the Chapel of Youth, one of the cathedral group of chapels. Mr. Hooper also is to become an honorary canon of the Aberdeen Cathedral.



SILVER FLAGON
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* * *

The consecration of the Rev. George Craig Stewart as bishop coadjutor of Chicago is to take place in St. Luke's, Evanston, this Wednesday, the 18th. A reception is to be held, given by the Church Club at Hotel Sherman that evening.

* * *

A diocesan pilgrimage is to be made to St. James, Lewistown, Illinois (diocese of Quincy) on July 25th. The church at Lewistown is one of the architectural gems of the middle west.

* * *

A communication from Dr. Lewis B. Franklin, treasurer of the National Council:

"The financial situation as of the first of June is fairly favorable even though our collections from the dioceses on their quotas are $10,698.66 below what they were at this time last year. The most unfavorable factor is that only twenty-five dioceses and districts have now paid the full proportion of their quota due at this time, whereas thirty-two were in the 100 per cent class last year and forty-one in 1928.

"The vacation season will soon be with us and even now there is a sharp falling off in Church attendance and in payments on pledges. Those of us who go away from home either for a short vacation or for the summer know that arrangements must be made to care for certain matters even when we are away. In some cases there is rent to be paid monthly or perhaps the inferest on a mortgage. Some of us are fortunate enough to have a little green grass around the house and we like to have that saved by occasional cutting. The family cat must not be allowed to starve or to become a beast of prey while we are not at home. Just as these things must be done so ought others.

"The work of the Church in the parish and in the mission fields goes on regardless of vacations or hot weather. Payments from the missionary treasuries during the summer months are just as large as they are at any other time. The principal source from which these payments must be met is the money coming from our pledges. If we do not pay these pledges during the summer with regularity then the parish, the diocese and the general Church will probably be forced to borrow money to carry on our work. A little foresight on our part whereby arrangements can be made to remit to the parish treasurer in advance or by mail the amount of our weekly pledge will avoid this difficulty.

"Do not let the treasury of the Church starve."

* * *

Down in Georgia is located Fort Valley School, a school for Negroes under the auspices of the Church Institute for Negroes. One of the high school seniors there is a girl named Curtis Miller. Miss Miller won the school oratorical contest. She then won the local contest. Next she won the state contest. Now she has won the regional prize of $1000, defeating the representatives of four other states. The national finals are to be held in Detroit in August. Miss Miller has received all her elementary and high school education at Fort Valley.

* * *

Camp Tomochichi, under the auspices of the Georgia department of religious education, opened last week. The young people's division is under the direction of the Rev. C. C. J. Carpenter and the adult division is directed by the Rev. D. C. Wright. These divisions are located a mile apart, the same faculty serving both conferences.

* * *

The triennial of the Girls' Friendly Society, to meet in October in Chicago, has many distinguished speak-

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ers on the program, including the famous head of Hull House, Jane Addams. Bishop Gray of Northern Indiana, Bishop Scarlett of Missouri, Bishop Griswold and Bishop-elect Stewart of Chicago are other speakers. From 700 to 1000 leaders are expected to attend.

* * *

St. Peter's, Oriskany, N. Y., celebrated its centennial on June 5th. Bishop Fiske was the guest speaker and dedicated several memorials.

* * *

The Rev. H. W. B. Donegan, Baltimore, preached at the opening service of the convocation of Annapolis, Maryland. Bishop Helfenstein and Archdeacon Humphries spoke in the afternoon.

* * *

When the Rev. Earle B. Jewell, rector of Good Samaritan Parish, Sauk Centre, Minnesota, in the diocese of Duluth, decided to remain in his present field, after an interesting call elsewhere, a celebration took the form of a union service in the Methodist Church on a recent Sunday evening, when the pastors and members of the Methodist and Congregational churches were hosts to the Rev. Mr. Jewell and his people.

The local press makes happy comment on the goodwill and co-operation developed by the three churches —beginning last fall a monthly evening service is held, the first Sunday of each month, the three clergymen preaching by turn in each others' pulpit. During Lent eight additional services were held in the same way.

* * *

The Brotherhood of St. Andrew, as all good people know, conducts during the summer excellent camps for boys, located in various parts of the country. These camps provide for conferences on Christian living, life-problems, Bible study and Church teaching, together with the usual camp activities that boys are said to enjoy as much as they do the study periods. If you have a boy thinking of camp let us suggest that you write to the Brotherhood headquarters in Philadelphia for the camp nearest to you.

* * *

A clergy conference is being held this week at Cass Lake, Minnesota, for the clergy of the diocese of Duluth, with Bishop Bennett as host. Fellowship and recreation is the big idea—conferences in the morning but fishing, boating, baseball in the afternoon.

* * *

The great English Society for Promoting Christian Knowledge, now well on in its third century, has a department for producing Braille books for the blind. It has over forty people, volunteers, who have learned to reproduce books in Braille. Some of them do such good work that their books are not even read for correcting before being bound. Others, not yet perfected, produce books too faulty to sell, which are sent as gifts to blind people who are only too thankful for anything to read, or to people with some contagious disease. The Department issues a calendar with "great thoughts" for each week. It has published the first part of The Imitation of Christ. Its magazine, The Church Messenger, runs a serial which is chosen by the readers. This year they voted for a serial on the Prophets, and the introductions to the Minor Prophets from Bishop Gore's Commentary are being used.

* * *

Six churches in Sayre, Pa., combined for a series of services which were held between Easter and Pentecost. Each pastor preached on an assigned subject in a church other than his own. The final service was held in the Methodist Church on the evening of Pentecost with Dr. S. Burke, Methodist superintendent, as the preacher.

* * *

Young People's conference of the diocese of Duluth is to be held June 22-27 at Cass Lake. This conference is to be followed by the Indian convocation which meets from June 29th to July 1st.

* * *

The Rev. Samuel E. West, rector of St. James', Wichita, Kansas, was the preacher at the baccalaureate service held for the Vail School of Nursing at Grace Cathedral, Topeka. The school is a part of Christ's Hospital. Bishop Wise and Dean Day took part in the commencement exercises the following day.

* * *

The Rev. Theodore Sedgwick sails this week for Rome where he is to be in charge of St. Paul's, American Church, for the coming year. The evening before sailing he was given a reception in his home town of

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Calls to *Everyone*

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Ask Your Rector About the Advance Work Projects Undertaken by Your Parish.

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* * *

The Rev. Dr. J. R. Oliver was a speaker at the commencement exercises at Holderness School, Plymouth, N. H. The Rev. William P. Niles, an alumnus of Holderness, the rector at Nashua, N. H., was also a speaker.

* * *

The tenth convention of the young people's fellowship of the diocese of Harrisburg was held recently at Berwick. The speakers were the Rev. Squire Scofield, the Rev. Edward M. Frear, the Rev. Archibald M. Judd and the Rev. Paul S. Atkins.

* * *

Bishop Sterrett of Bethlehem and the Rev. F. L. Flinchbaugh of Wilkes-Barre were the speakers at the laying of the cornerstone of Grace Church, Kingston, fast growing suburb of Wilkes-Barre. A new $80,000 church is being built. The Rev. Ralph Weatherly is rector.

* * *

Trinity Church, Claremont, N. H. is planning to purchase a new $20,000 organ and also a new altar.

* * *

One hundred student nurses attended the baccalaureate service for the St. Luke's Hospital Training School, held in St. John's Cathedral, Denver, on Rogation Sunday. Bishop Ingley preached.

* * *

When Miss Averil Bland, communicant of the Ascension, New York, declared that her religion was "living according to the ethics of Christ," and that she could not, therefore, kill anyone even if he threatened to kill her, Judge Bondy reserved decision regarding her admission as a citizen, saying: "Your theories are different from the interpretation of the majority of people."

When Auxenty Miroch, a Russian who is studying for the ministry, said that in case of war he would help the Red Cross but would not take up arms because the "Bible teaches us not to kill," his application for citizenship in supposedly Christian United States was rejected.

These decisions followed the rejection of Rev. Dr. Douglas C. MacIntosh, Professor of Theology at Yale University because he placed allegiance to God above loyalty to the country in war time. This case is being appealed.

* * *

Missions, domestic and foreign, were the chief concern of the 225 delegates who attended the annual convention of the Woman's Auxiliary, diocese of Minnesota, held at Willmar. Rev. K. Brent Woodruff, worker among the South Dakota Indians, told of that work; Rev. Herbert A. Don-

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ovan of Liberia presented the challenge of that field.

* * *

Power—in the individual, in the Church, in the world—will be the theme of the national junior Brotherhood convention to be held at Oberlin College, Ohio, the latter part of August. There are to be quite a flock of bishops on the program; Bishop Casady of Oklahoma, Bishop Rogers of Ohio, Bishop Thomson of Southern Virginia.

* * *

An interesting educational experiment is to be conducted by The Girls' Friendly Society at its national Younger Members Conference, Delaware, N. J., June 26 to July 3, when a limited number of leaders are to share in the conference life of about fifty high school girls. This year, as last, the conference program will be carried out by the girls themselves, working in committees with their advisers. Because leaders have expressed a desire to observe this conference demonstration of the newer program methods, they have been given an opportunity to learn at first hand how adults and young people may work and play together without a loss of initiative or an assertion of authority on either side. It will be one of the first experiments in "bridging the gap between the generations" conducted at summer conferences.

* * *

Twenty-two bishops and parsons of prominence are to visit Washington in November for a preaching mission which is to last a week, with 35 strategically located churches serving as mission centers. The mission begins with a mass meeting to be addressed by Bishop Freeman and Bishop-elect George Craig Stewart. Among those who have accepted the invitations to participate are: Rt. Rev. H. P. Abbott, bishop of Lexington; Rt. Rev. S. B. Booth, bishop of Vermont; Rev. Frederick G. Budlong, Greenwich, Conn.; Father Spence Burton, Cambridge, Mass.; Rev. Robert Chalmers, Baltimore, Md.; Rev. Charles Clingman, Birmingham, Ala.; Rt. Rev. Philip Cook, bishop of Delaware; Rt. Rev. John T. Dallas, bishop of New Hampshire; Very Rev. Raimundo DeOvies, dean of St. Philip's Cathedral, Atlanta, Ga.; Rt. Rev. Thomas C. Darst, bishop of East Carolina; Rev. Canon Ernest C. Earp, Bryn Mawr, Pa.; Rt. Rev. Charles Fiske, bishop of Central New York; Rev. John Gass, Charleston, West Va.; Very Rev. D. Wilmot Gateson, Bethlehem, Pa.; Rev. F. D. Goodwin, Warsaw, Va.; Father S. C. Hughson, West Park, N. Y.; Rt. Rev. Irving P. Johnson, bishop of Colorado; Very Rev. John Moore McGann, Boston, Mass.; Cap-

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* * *

Lynching is anarchy and must be stamped out, said the Southern Baptist Convention, in annual session in New Orleans. Representing the largest church membership in the South, the Convention laid upon its 3,500,000 members a "heavy responsibility" for the suppression of mob violence.

* * *

An interesting service was held on the lawn of St. John's Church, Omaha, May 19th, when the travelling home and chapel of the Rev. Geo. L. Freebern of Albion was dedicated by Bishop Ernest V. Shayler, in the presence of a number of clergy and friends. A removable altar has been erected for use in small missions where there is no church. In 1931, when Mr. Freebern will be on the list of retired clergy the bus will be his permanent home in which he hopes to follow the summer to different parts of the country.

* * *

One way to get the church painted is to have a painting party. The men at St. Matthew's, Grand Junction, Colorado, held one recently, buying buckets of paint and applying it themselves to the church, parish house and rectory. Meanwhile the women brewed the coffee and made the sandwiches.

* * *

The commencement address at the General Seminary was delivered this year by Prof. Wilbur M. Urban, professor of Philosophy at Dartmouth College, and incidentally a layreader of the Church of many years standing.

Dr. Urban in his address said that it is doubtful whether there has ever been an age in which man has understood himself so little—in which he has been so knowing and at the same time so unaware.

"This contradiction pervades our entire modern culture, our science and philosophy, our literature and our art. What is the meaning of this, we may ask ourselves," he continued.

"For myself, I have come to the conclusion that we are trying to decide whether we are merely high-grade simians or whether we are sons of God."

He went on to say that the indecision of the modern mind is "beginning to get under our skins," and that

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people are finding it increasingly difficult to talk about such things as ideals and values, about truth and the very truth of science itself, without sticking their tongues in their cheeks. For several decades now Modernists have tried to detach our values from the magnificent spiritualistic tradition with which they have been bound up, and to transfer them to "what they call the more solid foundation of naturalism and realism," he asserted.

"It is when these Modernists talk about truth that their fundamental incoherence reaches its climax," he said. "Such talk seems ridiculous in the mouths of high-grade simians. Is there any wonder that in view of all this incoherence there is the beginning of a reaction? There are tired radicals in philosophy as well as in politics, and this weariness is merely another word for the sense of intellectual futility which cannot be hidden."

Dr. Urban said it was his conviction that the truth is that we know that we are beyond our depth; we sense it in modern physics, in science of life and mind and in our philosophies of universal evolutionism.

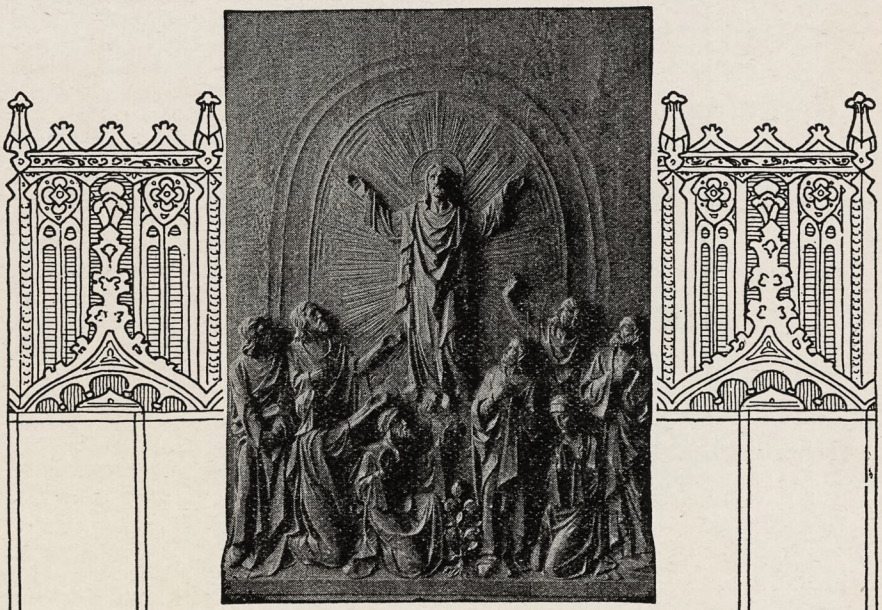
In conclusion Dr. Urban asserted that the reaction in the world of philosophy already has begun and that it is much further along in Europe than it is with us. He speculated as to whether we will have the wisdom to see in the problems of the next decades the fact that questions will not be biblical, nor yet social, but metaphysical.

"In the present situation," he said, "we have a great mission to fulfill. It is for us to insist that religion without creed is meaningless, but that creed is impossible without philosophy—that the Christian religion is not only a life but carries with it the only valid philosophy of life."

* * *

A beautiful pattern of cooperation, education and enthusiasm is being woven by the give and take of Advance Work items throughout the Church. Mississippi is building a church in Haiti. Kentucky is erecting a building for Orleans, diocese of Sacramento, and doing something else in Wuchang, China. South Dakota is putting up a building in Eastern Oregon and a church in Porto Rico. Eastern Oregon is erecting a building in New Mexico. Northern Indiana is building a rectory in North Dakota. Western Michigan is providing a student center for Lubbock, North Texas. Pennsylvania is doing many things, in Honolulu, East Carolina, Mexico, Western Nebraska, Wyoming, Oklahoma and Spokane. Arizona is helping with the girls' school in Haiti and putting up a rectory in Texas. Idaho is building a parish house in Texas. The Woman's Auxiliary of Albany is providing a residence for a catechist in Brazil. Erie is doing an item in its own diocese and two in the Philippines. San Joaquin is building a church in Mississippi. Georgia and Southern Ohio are each building a chapel in Nevada; Georgia is also repairing a rectory in the Virgin Islands, and Southern Ohio is also adding new wards to St. Luke's Hospital, Manila. South Carolina is erecting buildings in the district of Anking, China. Kansas is building a church at Odate in the Tohoku district, Japan. Indianapolis and Atlanta are each putting up buildings in Alaska, and Atlanta is also helping with a school in Liberia. Fond du Lac has a project somewhere. East Carolina is giving a residence in China, and in addition to this, the parish of St. James, Wilmington, East Carolina, is providing a whole building at the Voorhees School for the American Church Institute for Negroes.

The above items are incomplete and quite possibly not all up to date



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in minor details, but the pattern is correct, and would be referred to in a school of design as a "discontinuous all-over."

* * *

One of the most successful bits of boy's work in the Church is done at the Cathedral in Boston. It is in charge of Mr. Howard Kellett whose comments on work among boys may be valuable to others engaged in that work. Says he:

"The aim of the boy's work should be one which centers in the personal adjustment of the individual. That the church should take upon itself the burden of helping boys develop in a normal, healthy manner during the formative years of their lives, I am firmly convinced. The modern youth too often looks upon the church as something for the older person and because of this fails to make healthy contacts which should be steadying influences during critical periods. The real boy demands life and action in everything that he does and it is up to us to show him that it can be found at the church. The church, I believe, should be one place where the boy can find all the different sides of life, and there develop and unite them into one solid and unified whole. Our program, therefore, should be along lines of spiritual, social, mental, and physical development. To neglect any one of these or to go about such a program in a half-hearted manner is to kill the whole aim of the work. At the Cathedral there is an opportunity to do constructive work along these lines with boys . . . It is my plan for next year to divide the program into three distinctive parts. (1) Find Yourself—an occupational survey idea. To throw open to the boy the different occupations that are open and to show them as much as possible as they really are. (2) Lenten Chapel Services—an attempt to give to the boy a chance for real meditation in as simple a manner as possible. The boys will be participants and directors of this. (3) Sportsmanship—by presenting to the boy indirectly the principles of true sportsmanship. This will be done by actual work along different lines of sports."

* * *

At a meeting of the Commission on Evangelism held last autumn, and by arrangement with the Bishop of Washington, the Chapter of Washington Cathedral, and the College of Preachers, it was planned to create at the College of Preachers in Washington an office for the purpose of organizing more effectively throughout the Church the conduct of parochial missions of various types.

In the past one special difficulty has been that of bringing together those who desire to arrange for mis-

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sions in their cures and those who are competent and available to conduct such missions. We have learned that the demand for missioners has been much greater than the known supply.

The College of Preachers has been conducting conferences for the purpose of preparing men for this special ministry and now has a considerable list of names of those who are prepared and have been judged competent to answer such calls if they should come to them.

While the man to fill the office referred to above has not yet been secured, the College of Preachers is prepared, pending his appointment, to advise and help the clergy in securing missioners. Therefore the Commission on Parochial Missions has requested Bishop Rhinelander to respond in its name to any such requests for help and advice as may be sent to him.

* * *

A line of bonfires two thousand miles long has been used in Egypt by the governing official of one region, to keep out the locust swarms, and proved effective. Locusts have recently been so thick as to have stopped railway traffic at one point in Egypt. In Transjordan, seventy-five thousand men have been working day and night, collecting tons of locusts and tons of eggs, and plowing up hundreds of acres where eggs had been laid, in a feverish attempt to stop the advancing tide of locusts which are reported as having already destroyed huge areas of crops. The Book of Joel takes on a new vividness at such a time.

* * *

Better than the statement published a while ago, that the Navajo Indians built their hogans facing the East to keep out the evil spirits, is a little legend just received from Arizona, that a wonderful man once visited the Navajos, long, long ago, revealed wonderful things to them, ascended, and told them he would return some day, and they would see him in the rising sun. So their doors face the East, that they may surely see him when he comes.

A modern Indian, alas, says it is just in order to get all the morning sunlight, but the age-old symbolism between the rising sun and the Sun of Righteousness is too deeply embedded in human thought for him to demolish.

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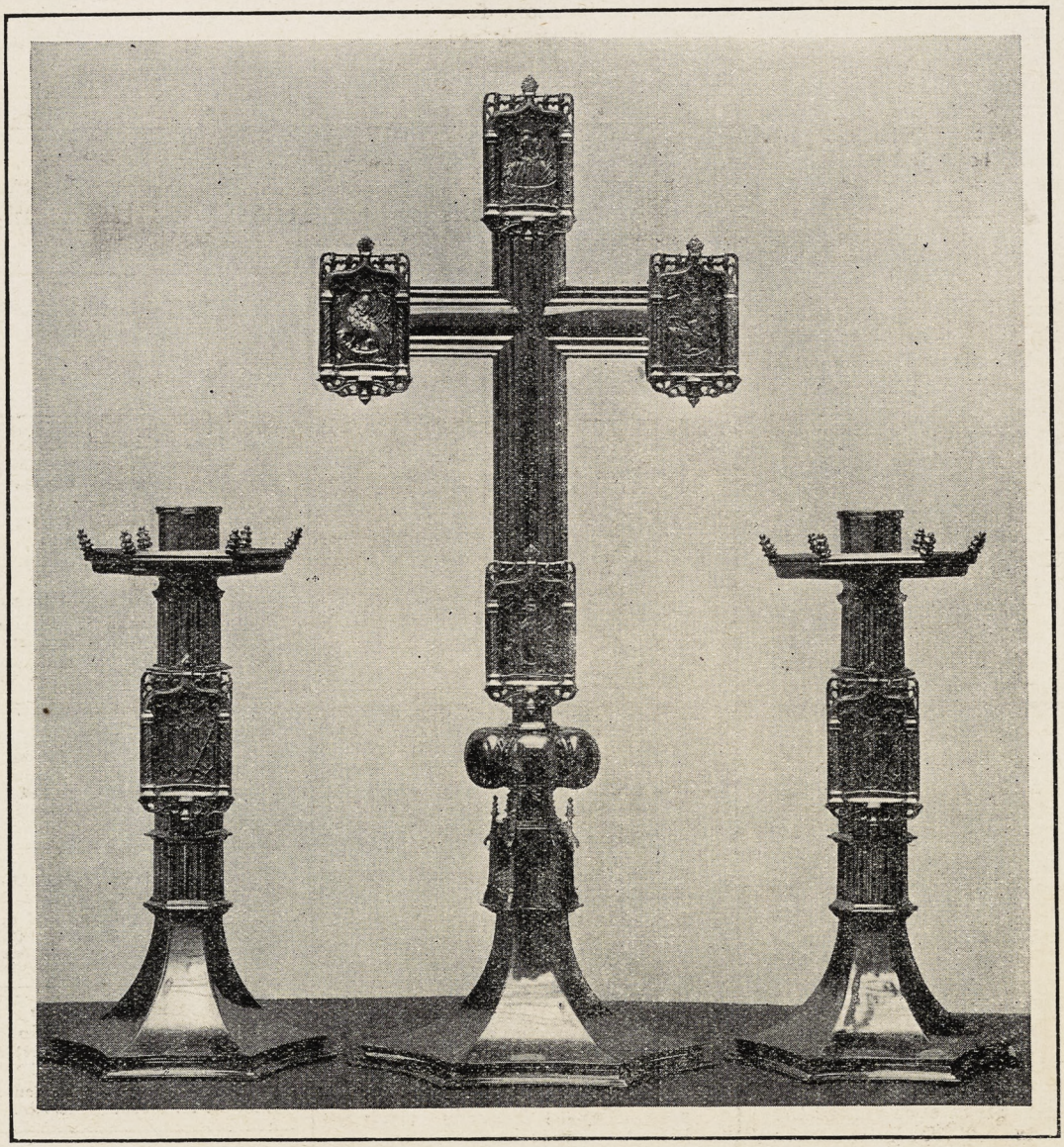

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CHRISTIAN FESTIVALS by Dr. Atwater

The WITNESS

CHICAGO, ILL., JUNE 26, 1930



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CHRISTIAN FESTIVALS

By

GEORGE PARKIN ATWATER

ON THE evening of Whitsunday I heard the famous Dr. Cadman speak at a mass meeting at the Brooklyn Academy of Music, held under the auspices of the Federation of Churches, in commemoration of Pentecost.

Dr. Cadman spoke with fascinating lucidity and picturesque expression. I am unable to quote his exact words, but in substance he said this among other things:

"I am convinced that had there been no Pentecost, there would have been no Christian Church. Why then is not the whole Christian world celebrating Whitsunday, as it celebrates Christmas and Easter? Why are not our homes and Churches this day filled with the spirit of joy and glad festivity and thankfulness for God's great gift to men in the outpouring of the Holy Spirit?"

Dr. Cadman did not stop to answer the question he thus propounded.

I fear that it is a rather cold-blooded proceeding to analyze the conditions that surround the festivals that have such an appeal to human hearts as Christmas and Easter have. But if I can add one word to emphasize the importance of Whitsunday, and if I can help even to the smallest degree to draw the attention of Christian people to their great heritage, then that word must be spoken.

So with some trepidation, I shall suggest a possible answer to Dr. Cadman's question.

The first statement in reply is this: Many Christian Churches have abandoned almost altogether the observance of the traditional Christian year. A few are slowly creeping back to some of its outstanding observances. Christmas, Lent, Good Friday and Easter are beginning to appeal to the Churches as worthy of attention.

It is an error to assume that Christmas Day is observed by the Churches. Many are closed as tight as a drum on Christmas Day. The Christmas spirit has captured the home and community and the Churches reflect on near-by Sundays some of the glow of that spirit. And of necessity they provide some treat for the children. But do they as Churches assemble Christmas Day, to worship the God Incarnate, and to celebrate the Holy Communion, the joyous Eucharist instituted by the Incarnate God as a perpetual remembrance of Himself?

The answer is that they do not.

While the Christian Church gives the theme for Christmas and sets forth the great truth, the season is raised to its high tension by quite other forces. The habit of making Christmas a time for the exchange of gifts arouses an expectancy in children that exalts them to a high plane of anticipated rapture. And obviously, the merchants foster the Christmas spirit for a month in advance with most intensive advertising. Every newspaper fairly bursts with Christmas emblems, greetings and gift suggestions. The shop windows burst into tinsel and red paper, and holly berries. You can see a dozen shabby imitations of Santa Claus in the shopping district of every city.

The Christmas spirit is fine, wonderful and surpassing, but the Church follows the procession and does not lead it. If it did, every Church would be open and thronged on Christmas Day.

Now what about Easter when the Churches are crowded? Easter receives some attention from the merchants and some help from a traditional idea that it is the proper thing to go to Church on Easter Day. And the attendance is helped by the fact that Easter falls on Sunday. The task of the Churches is somewhat different here. They must make Easter Day a day of joyous worship, and not a day for musical programs and recitations and children's exercises.

The Christian Churches of Amercia would do well to strengthen the place of two great Holy days in the minds and hearts of the people. I refer to Good Friday and Whitsunday. These days are now exempt

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from the stimulus of commercial advertising. They can be kept so. Good Friday should be observed with prayer and fasting by every congregation of Christian people. Its great teaching should be earnestly and devotionally presented.

And Whitsunday may be exalted to its true place in the galaxy of Christian festivals. The services should emphasize the sacred character of humanity as the Temple of the Holy Spirit. Man does not worship himself, but he can bow in gratitude to the Spirit of God that dwells in him. And it should emphasize the fellowship of those in whom the spirit dwells, the Christian Church which was born on a Whitsunday centuries ago.

And further, on Whitsunday men should make gifts, great and generous gifts, representing not a willingness to give a trifling coin to a vast enterprise, but representing their sense of stewardship for all God has committed to them. These gifts should go to direct service for human kind, so that the poor, the sick, the feeble, the distressed, the overburdened may have the care and consolation and help of a Church, inspired by the Paraclete, God the Holy Ghost the Comforter.

If all the Churches should unite thus to exalt Whitsunday, there would be a fresh outpouring of God's spirit upon his disciples.

Let's Know

By

BISHOP WILSON

FEET FIRST

NOW comes the following question—"Why is it the custom to take a corpse into the Church, and come out with it, feet foremost?"

The best I can discover in answer to this question offers at least a suggestion. The body of a layman when brought into Church for burial is placed on the main floor of the nave at the chancel steps, with the feet facing the altar. The body of a priest, on the other hand, is carried into the chancel and placed with the head toward the altar and the feet toward the congregation. In each case the idea is that the body should occupy its accustomed place in the Church—the layman in the congregation, the priest in the chancel. The altar occupies the ecclesiastical East in the building and the feet of the layman are placed in that direction as a symbol that spiritually he is advancing toward the Sun of Righteousness, meaning our Lord as represented by the presence of the altar. Or, as one ancient writer puts it, "a man ought so to be buried that while his head lies to the West, his feet are turned to the East, for thus he prays as it were by his very position and suggests that he is ready to hasten from the West to the East."

But the priest occupies in his death not only the place which he occupied in life but also the same relative position. His feet toward the congregation indicate his readiness to rise facing them as he was wont to do in leading their worship and giving them instruction and blessing.

Putting together these points of symbolism, one would gather that the body of a Christian is always carried feet foremost because his progress is still toward God; and when he is buried, his feet still turn to the East because his resurrection life is expected to face directly toward God's immediate presence.

Such customs go back into the obscurities of very early Christian history and are to be found both in the Western and Eastern Churches. In fact the early Christians invested the burial of the dead with a very different spirit from that which accompanied the pagan practices at the beginning of the Christian era. To paganism death was a horrid and hopeless event but to the Christians it took on something of a triumph of the spirit over the flesh. The Romans considered a funeral to be a thing of evil omen for anyone to look upon and therefore interred the bodies of their dead after night-fall. But as soon as Christianity was able to come out in the open, the Christians held their funeral processions in broad daylight and surrounded them with the atmosphere of promotion from the shadows of this world into the clearer light of eternal life. The Romans carried branches of cypress as a symbol of gloom and despair but the Christians carried branches of palm and olive in token of victory and upon the coffins of the dead they placed evergreen laurel and ivy as a sign of immortality. Moreover the Christians did not march in despondent silence, as the Romans were accustomed to do, but chanted hymns of hope such as "Right dear in the sight of the Lord is the death of His saints" or "Turn again unto thy rest, O my Soul, for the Lord hath rewarded thee."

No wonder Easter is the great feast day in the Christian calendar. The resurrection of our Lord created a new attitude toward death as well as toward life. Christians took our Lord seriously when He said "because I live, ye shall live also."

Book Review

THE MESSAGE OF ST. FRANCIS OF ASSISI. *By H. F. B. Mackay.* Morehouse, 1930, $1.75.

The only trouble, for American boys, with Father Mackay's refreshing little study of St. Francis, is that it would call for translation into two foreign languages instead of one. Few American lads would catch the force of St. Francis presented as a student at Oxford. But as the book goes on, the vitality and direct charm which always mark Father Mackay's writing, overcome this obstacle. Francis almost always inspires his biographers, but not many have written about that dear saint more in the spirit which he would himself enjoy. *Vida D. Scudder.*

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THE BAPTISTRY
A beautiful shrine off the vestibule of the church, having the atmosphere of the old world



THE CHILDREN'S CORNER
Opposite the Baptistry is this delightful shrine for the children of Thomas's Chapel

A REMODELED CITY CHURCH

By

RICHARD MARQUEDANT DOUBS
Vicar of St. Thomas's Chapel, New York

THE remodeling of St. Thomas's Chapel, New York City, is of more than local interest for three reasons. First, because it was typical of hundreds of other churches built in the 1880's and 90's, a period architecturally bad and decoratively illogical, dishonest, and gim-crack. This remodeling is evidence of what can be done with such churches. Second, because almost no funds were available, and yet no debt was contracted, the work being done as money was raised to pay for it. Third, because during the remodeling period of five years, requiring heavy special giving, the regular contributions doubled and the mission offerings trebled. In other words, increased special giving increased the interest in the regular offerings. Giving is a matter of education and then of habit. Sometimes a special effort is needed to achieve both.

To begin with, the main architectural lines of the chapel were good—simple, straightforward Gothic. The sanctuary and the vestibule were very bad, and had to be entirely re-built. The material was regrettable, as the framework was steel. But the general effect was pleasing and the nave proportions good. Beyond that, everything was wrong.

How was one to make such a place architecturally harmonious, convenient for the needs of our worship, and artistically satisfying? The vicar knew the service needs, and also had spent some years studying English and Continental churches, and like most clergy, had some ideas of his own—good or bad. He secured in Talbot Faulkner Hamlin an architect of ability, who worked to satisfy the vicar's requirements, and at the same time supply architectural honesty and the beauty of significant line and space. The work was all done by outstanding artists and craftsmen, and none but the best materials were used. St. Thomas's Chapel today is one of the most notably lovely and unusual interiors among New York churches.

Entering, you find yourself in a plain, well-lighted vestibule the width of the nave. The lanterns will

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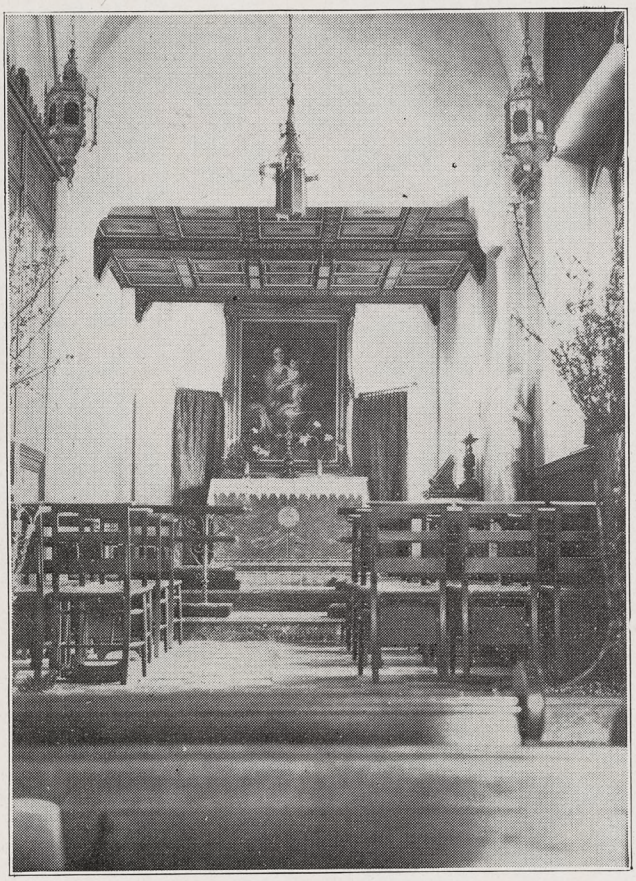

CHAPEL OF THE MAGI
To the side of the sanctuary, where formerly was the vestry and baptistry, is this richly colored chapel for special services



THE OLD CHAPEL
Pictured here in order that readers may compare it with the remodelled chapel pictured on the cover. A remarkable transformation

interest you, and you will find that they, and many of the furnishings, are antiques gathered abroad and effectively utilized in the decorative scheme. Through the leaded-glass doors you glimpse ahead of you the sanctuary, its windows a glow of vivid light above a majestic, altar-throne; to the right, a tower room, the Baptistry, and to the left another, the Children's Corner—created out of the ends of the former dark, dishonest vestibule, for the facade had two towers, but the interior originally showed no signs of them.

The Mother and Child in the Baptistry and the plaques in the Children's Corner are ultra-modern but reverent modern sculptures by the French artist, Rogers de Villiers. The marble statue of The Good Shepherd is an exact copy carved from the original of the oldest known figure of our Lord, discovered in the catacombs and now in the Lateran Christian Museum in Rome. The Children's Corner is in no sense a "Children's Church," but a corner in our Father's House especially adapted to the bodies and minds of our little ones.

Entering the nave we see above the vestibule the great organ, with a handsome case fabricated from the former chancel-screen, and over the Children's Corner a choir-gallery used on festivals and at weddings and funerals. The great organ and the chancel organ are both played from a console in a gallery under the chancel organ, which also has room for six instrumentalists with windows opening onto the choir.

The chapel accommodates 600. The first impression received is one of intimacy, welcome, and colorful warmth. The walls are a soft umber with pillars and trim of grey stone. The choir of richly carved dark oak frames a sanctuary of extreme architectural simplicity, with ample wall-space, against which are set the furnishings and the windows. The windows are in the style of the 12th and 13th centuries, their drawing very archaic and pure, and their color deep and brilliant. The figures on the choir-screens, etc. are almost Romanesque. Indeed, nearly everyone entering the church remarks that it seems "Continental"— and it is more like some southern French or Lombard Gothic in its decoration than the English type more usual with us Americans.

The altar is a severe Holy Table, properly hung. Behind it is a great dossal, changed with the seasons. Above a Tester or Canopy completely covers the altar, of living carving and resplendent in gold and colors. Very rightly, the altar dominates the whole decorative plan.

To the side of the sanctuary, where formerly was the vestry and the baptistry, is the Chapel of the Magi, also richly colored.

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The elaborate wood-carving, the many-scened windows, the polychromy, the tiles of nile green, deep blues and vari-color, are stored with Church symbolism, stories, and characters, carefully and logically thought out.

How It Was Done

St. Thomas's Chapel is a congregation of working people. There is no one of means. A few families own their own homes, and have a slender capital. A large group of laboring people and office workers. Another large group of people who, when they are working and have no sickness, take care of themselves, but cannot earn enough to lay anything by. The work is made possible by the generosity of St. Thomas's Church, which established this Chapel in a teeming city district over fifty years ago. The last few years, through the active interest of the rector, Dr. Roelif H. Brooks, the parish house has been extensively improved, a new summer camp secured and equipped, and the yearly budget wisely increased for mounting running expenses.

The Chapel congregation undertook the renovating and re-modeling of their Chapel, receiving but two vestry grants amounting to $8,000.00. Friends of the Chapel in the Mother Church have generously helped. One friend, Mrs. Marius de Brabant, made the handsome gift of the entire chancel and chancel organ, in memory of her father and mother, the late Senator and Mrs. William Andrewes Clark. But chiefly the work was carried out through the sustained, eager, and self-sacrificing contributions of the Chapel congregation, who have themselves given over $35,000.00 during the past five years. Many gave memorials. But chiefly the money was secured by special offerings and subscriptions. The latter method is worth explaining. The Communion Rail cost $2,000.00. For this there were twelve subscribers of $25.00 each; thirty of $10.00; sixty of $5.00; 300 of $1.00; and eight memorials posts of $100.00 each. Thus over 400 people, according to their means, were able to have a share in this rail. The sanctuary has 4000 tiles. These were covered by Tile Certificates at 50 cents each until the floor was laid.

In the Meantime

But regular needs go on just the same. Sometimes a congregation has to fall below in these for a while, to get its property into shape and clear of debt.

The Chapel record during these years of special effort is worthy of remark. Both Chapel support and missions grew by leaps and bounds. Here is a summary:

	1924	1927	1929
Chapel support	$3,576	$4,872	$ 6,934
Missions	1,096	1,671	3,254
Totals	$4,672	$6,543	$10,179

St. Thomas's Chapel is situated in a swiftly changing city territory. According to the census of 1920 and 1930, the district it is in the heart of showed a population of 96,000 and 64,000 respectively, a decrease of 32,000. Yet the Church School of 400 is as large today as six years ago. The congregations have greatly increased. Where for many years the work had been running down, it has now consistently built up. It is a rare Sunday between October and May that shows fewer than sixty at the early service, and it is frequently over a hundred on an ordinary Sunday. At the men's and boy's Corporate Communion the First Sunday in Advent there were 147 men and boys present, where five years before there had been but nine. It is a parish filled with young people. The G. F. S. has over 100 members; and the Brotherhood of St. Andrew over 50. The congregation numbers about 1000 communicants in 760 families. Quite evidently it is making its influence felt, and once the population is again stabilized, it should show still greater gains. There is no reason to be discouraged about changes or losses in one's neighborhood, if the program is sufficiently free to adapt itself to the changing conditions. A living parish always attracts life.

These results of what seemed an almost fantastic undertaking five years ago, may give other congregations encouragement in essaying similarly needed improvements, and may suggest ways and means of doing it.



Were not the books of the Bible chosen at the Council of Nicaea?

You are thinking, I expect, of the story that the Bishops at the council didn't know which books were genuine and which were spurious, so they put them all under a table and prayed, and then the genuine ones jumped up on the table of their own accord. That is a late mediæval legend of about a thousand years later, which is found in a book by a man called Pappus, who compiled a history of the councils somewhere, I think in the fifteenth century. You would probably never have heard of it if Haeckel had not quoted it in his *Riddles of the Universe*. He has cut it out in the later editions of his book. He got it from a pamphlet by one Stewart Ross, who called himself "Saladin." He had a little shop under the Holborn Viaduct, and Haeckel mistook him for a serious theologian.

When were they chosen, then?

It was a long process that went on for nearly 300 years, but it was practically settled by the end of the second century. It was partly the work of scholars and bishops and partly the result of experience. Men found that certain books were different from others. Some by being read in church were found to answer their needs. It was due mainly to the working of the common Christian consciousness or—as I should put it—to the work of the Church guided by the Holy Spirit.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

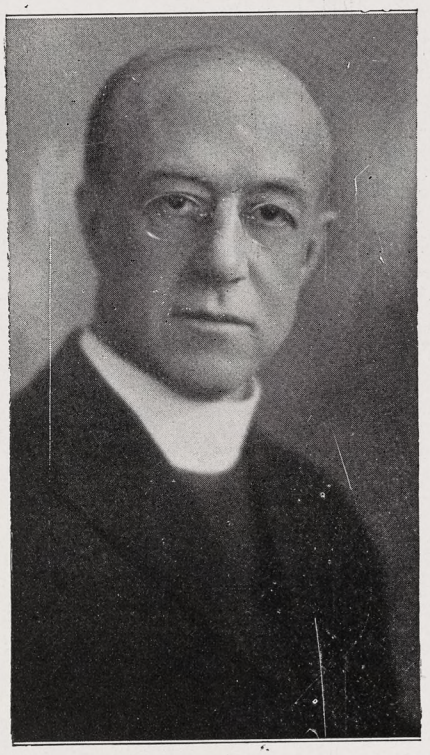
THE high spot at the conference of the department of Christian Social Service, held in Boston at the time of the National Conference on Social Work, was the address by Miss Miriam Van Waters, president of the latter organization, referee of the juvenile court of Los Angeles and a good Episcopalian, in spite of the fact that she was brought up in a rectory. She spoke at a luncheon of the Church Mission of Help, Mrs. John M. Glenn, presiding. Miss Van Waters spoke of the spiritual approach to social work, and said that it is the approach all good social workers use just in so far as they are successful. The spiritual approach appeals to all that is unselfish and distinterested in the client or the child who needs help. Selfishness hinders spiritual growth. Good social workers, instead of appealing to fear or self-interest, or holding out material benefits as a reward of good conduct, lead the person rather to exercise self-discipline, and to appreciate spiritual values.

* * *

Another high spot at the conference was an address on the Jerusalem Conference delivered by the Rev. Artley Parson. He reported the points of view brought into prominence at the Jerusalem meeting, which emphasized, first, the oneness of the world, in which social problems do not merely affect scattered individuals but whole nations and races, and second, the wholeness of human personalities which have physical and mental needs as well as moral needs. Enthusiasts for world-wide missionary work feel the lack of a knowledge of it in gatherings of social workers, and social workers feel that missionaries too often have too narrow a conception of the personalities with whom they deal.

* * *

Then too there was the usual warnings from the clergy not to let social work become over organized, too technical, too mechanical. Bishop Burleson, Dr. John Rathbone Oliver and others begged for vital religious motives, deep personal interest in "cases", the renewal of the love of souls. Good King Wenceslaus was not mentioned, but Francis of Assisi was, and Ignatius Loyola, Sir Launfal and St. Gregory, with a plea for such humble personal devotion as theirs rather than too much devotion to modern scientific methods.



REV. C. N. LATHROP
Wants Judges to go to Jail

Whenever such discussions take place at the social service conference and the religious motives of social workers are impugned, some one always rises to testify that many social workers do work from religious motives. A teacher from a school of social work said that ninety per cent of her students have been deeply religious, though they keep rather quiet about it. Mrs. Glenn and Mrs. Pease of the Church Mission of Help reported recent instances of keen spiritual insight or desire on the part of groups of young social workers.

Two social workers begged for fuller cooperation on the part of the clergy, one especially asking that the clergy would give more help in spiritual matters.

A clergyman called attention to the comparatively new conviction in social thinking, that it is not enough to struggle to adjust people to their environment, but that conditions in the environment itself must often be changed As Mr. Parson said, "Christians have tolerated too many things." And further, we must not only look back to capture the old spirit of the saints with their deep personal love of souls, but we must also look forward to a new service to humanity in which the Church and the social agencies work together, each giving its best.

* * *

Well there were other meetings of interest and importance. Mr. Wickersham, lawyer and Churchman, made his report on law enforcement at the big conference and of course was copy for all the newspapers. And then too the newspapers liked the remark made by the Rev. Charles N. Lathrop that, just as doctors have to spend time in hospitals as part of their training, so should judges spend time in jail before going on the bench.

* * *

At one of the dinners some one circulated a petition to President Hoover to make Grace Abbot, now head of the United States Children's Bureau, the next Secretary of Labor. As a somewhat anti-feminist clergyman started to sign the petition, some one warned him that it might be an opening wedge toward having a woman in the White House, and behold, another clergyman announced, "I'd *like* to see a woman in the White House."

* * *

Dr. Lewis B. Franklin, treasurer of the National Council, reports most generous offerings from the Children of the Church—slightly behind last year but the chances are it will at least even up by the time they are all reported.

* * *

Howe School, Howe, Indiana, has just closed a most successful year with a commencement that has not been surpassed in the history of the school. Great interest was shown, naturally, in the large gymnasium now under construction which will be completed by the time school opens in the fall The commencement sermon was preached by Bishop Gray of Northern Indiana and the commencement address was delivered by Bishop Page of Michigan.

* * *

A demonstration church school is to be a feature of the Racine Conference. Children of various ages are to be the school and Miss Vera Noyes, director of religious education in Chicago, is to show the folks just how a really good school should be conducted. While she is doing this Mrs. Cleon Bigler of St. Luke's, Evanston, will be instructing Church school teachers on Christion nurture work. Miss Ruth Osgood is to lead a class on Auxiliary work; Miss Belle Boyson of Cin-

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cinnati University is to give a course on social service; Mr. Lewis B. Franklin is to give a course; Rev. Irwin St. John Tucker is to have charge of pageantry; Rev. Austin Pardue of Sioux City, Iowa, is to take charge of young people's work and the Rev. Robert S. Chalmers of Baltimore is to be chaplain.

* * *

A dinner in honor of Bishop Sumner of Oregon was held in Portland recently, commemorating his 15th anniversary as bishop of the diocese. A purse of $1200 was presented to him. It was to pay his expenses to the Lambeth Conference, they said. But he had to tell them that he couldn't go because of the pressure of diocesan affairs. However he did tell them that he would salt it away and use it to go to the Lambeth Conference ten years hence.

* * *

Bishop Murray started the custom of calling together the domestic bishops who are most directly concerned with the affairs of the National Council. It had been planned to hold a conference of the sort this year but since there have been two special meetings of the House of Bishops the attempt will not be made. Instead there will be a three day meeting of this group of bishops in Christ Church Cathedral, St. Louis, in April of next year.

* * *

The clergy of the diocese of New York gathered at the Synod House on June 25th to surprise Bishop Lloyd who was celebrating the completion of fifty years in the ministry. There was a meal, speeches, presents, and of course a fine service. It was a joyous affair, largely attended, since everyone was anxious to do honor to this greatly beloved Bishop of the Church.

* * *

Fifty years ago a fifteen year old boy, Charles A. Bukey, became the organist at Trinity Church, Parkersburg, W. Va. On the second Sunday in June Mr. Bukey, still at his organ, was honored with a special service, a presentation of gold and the unveiling of a tablet to commemorate his fifty years of uninterrupted service.

* * *

The Very Rev. George Rodgers Wood was instituted dean of St. Matthew's Cathedral, Dallas, Texas, on June 6th.

* * *

Bishop Jett of Southwestern Virginia preached the baccalaureate sermon at the 88th commencement of St. Mary's School, Raleigh, N. C., the commencement address being delivered by Dr. D. W. Daniel of Clemson College; there was a splendid address to the whole school delivered by the rector, the Rev. Warren W. Way, and diplomas were presented to thirty-four girls by Bishop Penick.

* * *

Glen Addie is an industrial centre near Anniston, Alabama. There was a few Church families there so the rector of Grace Church, Anniston, the Rev. James M. Stoney started a little mission, worshipping in a small building which is described adequately as a shack. It was rapidly outgrown. Mr. Stoney therefore asked his Grace Church congregation to give their Easter offering to the work in Glen Addie. It was a generous one; the people of Glen Addie pitched in; several folks of other churches helped. On Whitsunday the first service was held in the beautiful little Chapel of the Redeemer, with much rejoicing. Also it is interesting to know that two workers from this little mission have gone to other fields; Miss Olive Tabb to do work in the diocese of Western North Carolina and Miss Margaret Rothrock to Porto Rico.

* * *

St. Thomas Church in New York has recently announced the beginning of a Program for Endowment for $3,000,000 "to secure the permanency of the Church in its present location with its full measure of service." In presenting the plan of procedure Doctor Roelif H. Brooks stated that St. Thomas is rapidly becoming a down-town church being increasingly hemmed in by the northward movement of business, while at the same time the residential centers are becoming more remote. "Before a great many years," Doctor Brooks said, "the congregations of St. Thomas, like those of Trinity and Grace, will be, in a large part, transient."

The plan adopted by St. Thomas is that which has been developed by the Church Life Insurance Corporation, a company owned and controlled entirely by the Church Pension Fund. This plan was formulated exclusively for the purpose of securing endowment for Dioceses and Parishes in the Episcopal Church, free of cost, with intent to make it easy and practicable for the organizations of the Church to build up endowments by an effective and economical method.

* * *

The preacher last Sunday at St. Mary the Virgin's, New York, was the Rev. Frank Gavin, of General Theological Seminary, who said that the worst effect of the Refor-

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mation had been a tendency to think of religion in terms primarily individual rather than social.

"The central mystery of Christianity is a paradox: God is not a self but a society. The individual professing the faith is part of a chorus. He is professing a faith that he did not invent, but one that was given to him—that catches him up into the great body of Christianity," said Dr. Gavin.

"To acknowledge the glory of the Trinity—what does this mean to the Catholic? I fear we fail to remember the profound fact that in the discipline of Christian life there should rest a sense of the social quality of our religion."

The Church Dr. Gavin continued, should have something to say on economic and social matters as the spiritual is bound up with material things.

* * *

The sixth annual summer conference of the College of Preachers was held in Washington, June 17 to 21 with about fifty clergymen from all parts of the country attending. The lecturers were Professor Paul E. More of Princeton, Bishop Johnson of Colorado, the Rev. Professor Frank Gavin of the General Seminary, and the Rev. V. Auguste Demant, research director of the Christian Social Council of England, who is in this country as a guest of the Church League for Industrial Democracy.

* * *

Here is one from St. Peter's, San Pedro, California: a communicant of the parish reported the theft of a hand bag which contained among other things the baptismal certificates of two members of the family. Before the duplicates could be sent by the rector the originals had been mailed back with a note saying: "These mean something to you. They are of no value to me" and the note was signed "Also an Anglican."

* * *

The Rev. George V. Hewes, St. Peter's, Albany, N. Y. has accepted a call to become junior curate at the Advent, Boston. He has been the assistant rector at St. Peter's for the past two years.

* * *

A gentleman going by the name of William C. Campbell is seeking aid from churches, according to word that comes from the Cathedral of Spokane. He claims to be an ex-major of the Royal Engineers of Canada and asks for temporary aid while awaiting a hospitalization check and a regular pension check from the British government. He uses the name of Dean Gresham of Grace Cathedral, San Francisco, in

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ROCHE'S EMBROCATION

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presenting his yarn, but the Dean does not know the gentleman. He is 5 feet, 9; weight, about 190; grey hair, about 65 years old; decided English accent; good education and well dressed. Kiss it goodbye if you give him anything.

* * *

Trinity College, Hartford, has contributed three of her alumni to the House of Bishops during the past six months; Bishop Davis of the class of 1894, was elected coadjutor of Western New York; Bishop S. Harrington Littell, class of 1895, bishop of Honolulu; Bishop Gooden of Los Angeles, recently consecrated suffragan, class of 1902.

* * *

The Rev. George Craig Stewart was consecrated Bishop Coadjutor of Chicago at St. Luke's, Evanston, where he has served for so many years, on June 18th. The consecrator was Bishop Perry, the presenters, Bishops Manning and Weller, the preacher, Bishop Johnson of Colorado. The attending presbyters were the Rev. W. F. Taylor of Ripon, Wisconsin and the Rev. E. Reginald Williams of St. Mark's, Milwaukee. The co-consecrators were Bishops Griswold and Woodcock.

* * *

Bishop Gailor, now abroad, attended the funeral of Archbishop Lord Davidson as the representative of the American Church. Bishop Gailor, recently ill, writes from the other side that his health is now excellent.

* * *

The Rev. H. R. Harrington, archdeacon of North Dakota, has accepted a call as rector of St. Paul's, Grand Forks, N. D., vacated by the Rev. Charles H. Collett who has accepted a position as secretary of the field department of the National Council.

* * *

Seventy-five were present at the Long Island diocesan assembly of the Daughters of the King, held at Grace Church, Riverhead, June 11.

* * *

On a Sunday morning recently, lay-readers of St. George's Church, Brooklyn, conducted a service which was broadcast by radio. It is said to have been very well rendered. These lay-readers are a group who have been trained by the Rev. Horace E. Clute, rector of St. George's, and he gives much credit to St. Andrew's Brotherhood and to Bishop Stires' school for lay-readers for the results attained.

* * *

On a recent Sunday one of the events of the centenary commemoration program of Zion Church, Douglaston, Long Island, was held.



St. Thomas' Chapel
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Rev. R. M. Doubs, Vicar

Talbot F. Hamlin
Architect

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It was an "old-fashioned Sunday School service." The old melodeon of Zion Church was used. The rector's vestments were those of a hundred years ago: the sermon was delivered in black gown with bands. The sermon was one of Bishop John Henry Hobart's, first preached a hundred years ago. The hymns were of that period. The following Sunday there were historical addresses, and other interesting events are to follow.

* * *

Bishop Fiske was given the degree of L. H. D. at Syracuse University this month, having previously been given a D. D. by the same college.

* * *

In the diocese of Central New York they have Whitsunday rallies for the children of the Church schools, the children gathering in the larger centres. The largest service this year was at Calvary, Utica, with 1000 children present. Similar rally was held in Zion Church, Rome.

* * *

The Rev. C. E. McAllister, Baltimore, was awarded the degree of doctor of letters by St. John's College, and the doctor of divinity by the University of Maryland. He was also elected to Phi Beta Kappa and as president of the alumni association of St. Stephen's College.

* * *

A tribute of an unusual and very satisfactory sort was paid to the Rev. John Henri Sattig, rector of St. Philip's Church, Dyker Heights, Brooklyn, on June 17th. A self-appointed committee won the support of a number of civic organizations in the neighborhood, and tendered a complimentary dinner to the Rev. Mr. Sattig on that date, commemorating his 30th anniversary as rector. The committee consists of three Roman Catholics, a Presbyterian, a Lutheran and three Churchmen. The movement was a neighborhood matter, and did not originate in the parish.

* * *

Miss Florence L. Newbold, executive secretary of The Girls' Friendly Society, and other members of the staff are representing the society at seventeen Church conferences this summer; in some instances acting as deans of girls, in others teaching a course either for girls or for leaders. They are also sharing in fourteen G. F. S. conferences, eleven of which are diocesan, two provincial, and one national.

Miss Newbold will act as dean of girls at the Blue Mountain Conference, where she will give a course for girls on "Adventurous Living." July 27th to August 3rd, she will be at The Girls' Friendly Society young-

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er members conference for Province VI at Buffalo, Colorado, and from there will go to the Sewanee Conference, to give a course on "The Girls' Friendly Society."

* * *

At St. Ann's, Brooklyn, it is the custom to have each year a party for the babies on the Font Roll who have reached the age of four years. Their mothers are always invited to accompany them. At this party the four-year-olds are graduated from the Font Roll and entered in the Church School.

* * *

Work has been started on the student centre at Greenville, N. C., which is to be a part of the parish house of St. Paul's.

* * *

The Lenten offering banner down in North Carolina was won this year by St. Cyprians Church School, New Bern, composed of Negro children.

* * *

Eleven men were ordained in the Cathedral of St. John the Divine on Trinity Sunday. Following the service the newly ordained had dinner with the Bishop and then, following a practice started by Bishop Potter they all went with him to the Alms House on Welfare Island to assist in a confirmation service, when sixty-nine inmates were confirmed, including a man ninety years of age and a midget who was formerly with a circus. There poor folks presented the Bishop with $50 to be used for the Cathedral of St. John the Divine. Visibly affected, Bishop Manning told them that he had received no gift that had meant so much to him.

* * *

As a result of a trip through the diocese of West Texas of Merton S. Albee, Los Angeles Churchman, seven new Brotherhood of St. Andrew Chapters have been started in that diocese, with prospects for five others.

* * *

Interparochial Whitsunday School rallies were held in Savannah, with Christ Church jammed with children.

* * *

Race Relations was the subject of an address given by the Ven. J. Henry Brown, Negro rector of St. Augustine's, Savannah, Ga., before the Auxiliary of St. John's Church, of which the Rev. C. C. J. Carpenter is rector. Mr. Brown said that time would solve the problem; that a great deal of progress has been made, the fact that he was addressing a group of white women testifying as to that. His address was well received.

* * *

Recent ordinations in the Cathedral of St. John the Divine, New York: C. W. Brickman, to be in charge of the Chapel of the Redeemer, Lincoln Park, Yonkers; B. B. Appley, continuing study at G. T. S. and to assist at St. Stephen's, New York; L. J. Dunbar, in charge of the chapel of St. John the Divine, Mount Vernon; H. M. Wilson, in

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charge of St. Paul's, Haworth, N. J.; F. S. Bancroft, All Saints', Mariner's Harbor; B. B. Brown, to join the Society of St. John the Evangelist in their work in San Francisco; A. M. Ackerson, assistant at the Chapel of the Intercession, New York; M. M. Hurd, assistant at St. George's, Newburgh, N. Y.; W. J. Lynch, to be on the staff of the New York City Mission Society.

In St. John's, Auburn, N. Y., George L. Gurney was ordained deacon by Bishop Coley. He is to have charge of the work at Sherrill and Canastota, N. Y.

The Rev G. C. Weiser was ordained to the priesthood by Bishop McElwain in St. Peter's, St. Paul, June 6. He is to be in charge of the Epiphany, St. Paul, and St. Andrew's, South St. Paul.

* * *

On Whitsunday Bishop McElwain ordained to the priesthood in the Cathedral, Fairbault, Minnesota, the Rev. R. G. Purrington and the Rev. Paul J. Higgins. The former is to have charge of the church at Dundas, Minnesota, and the latter is to be a curate at Trinity Cathedral, Omaha, Nebraska.

* * *

The Church Extension Society of Buffalo held its annual meeting and dinner at St. John's recently with 150 present, including many of the local clergy and a delegation of Indians from a reservation nearby. Bishop Ferris praised the work of the society; there were reports by the Rev. Alfred Priddis, in charge of the work; and there was entertainment furnished by members of St. Phillips, Negro parish of the city, and by the Indians.

* * *

Another interesting ordination was the priesting of the Rev. Frank W. Williams, who is in charge of St. Dunstan's College of Sacred Music, Providence, and is now the rector of that new institution of the Church. He was ordained by Bishop Perry in St. John's, Providence.

* * *

The Rev. Frederick D. Goodwin has accepted the election as bishop coadjutor of Virginia.

* * *

The Rev. John Gass of Charleston, West Virginia, and the Rev. Noble C. Powell of Charlottesville, Virginia, were presented with doctorates at the commencement of the Virginia Seminary. Bishop Finlay of Upper South Carolina addressed the graduates; Bishop Gravatt of West Virginia was toastmaster of the alumni dinner where speeches were made by Dean Green, Bishop Thompson of Southern Virginia, Rev. B. D. Tucker, Rev. R. Cary Montague and the two honored men.

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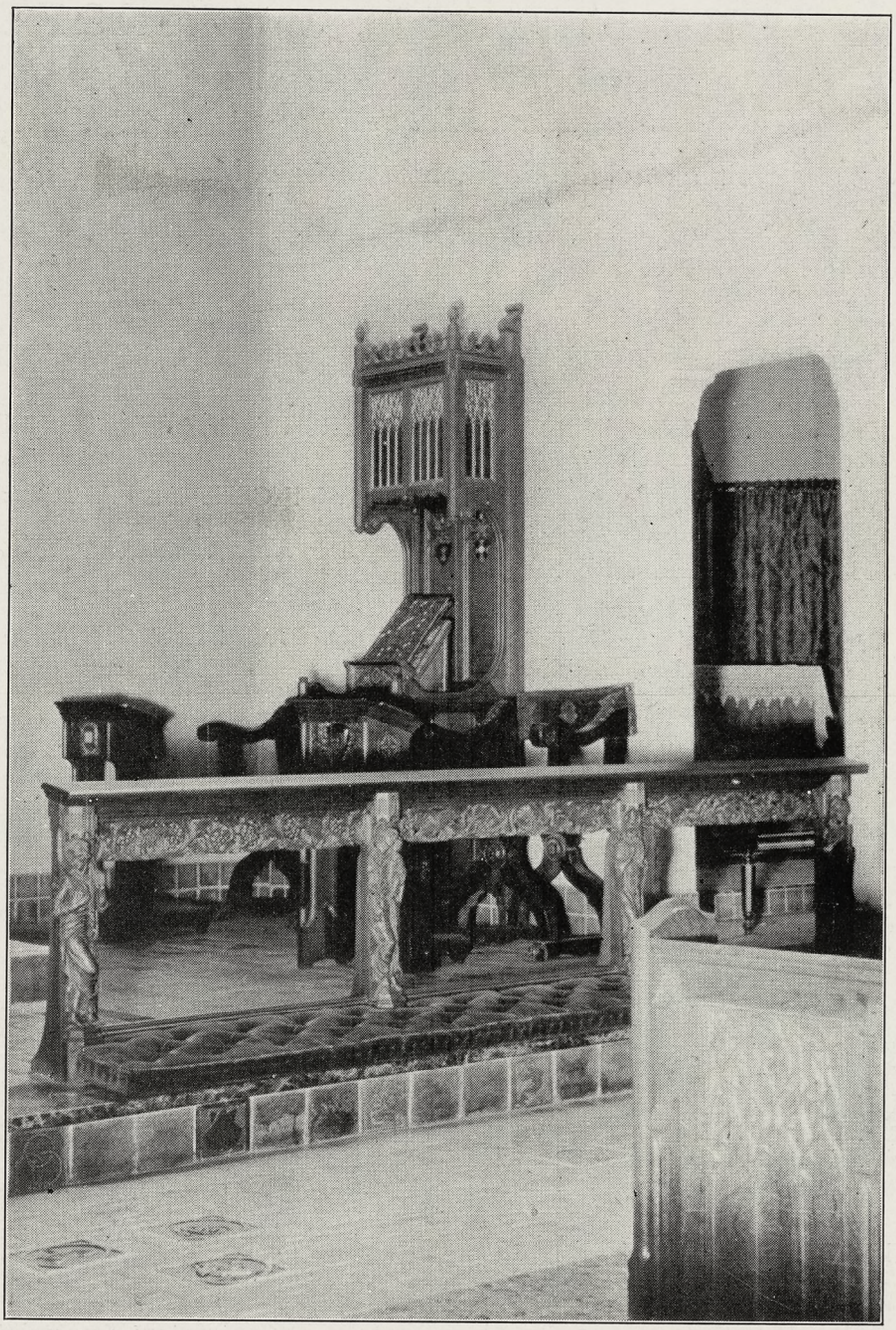

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The WITNESS

CHICAGO, ILL., JULY 3, 1930

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By

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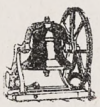
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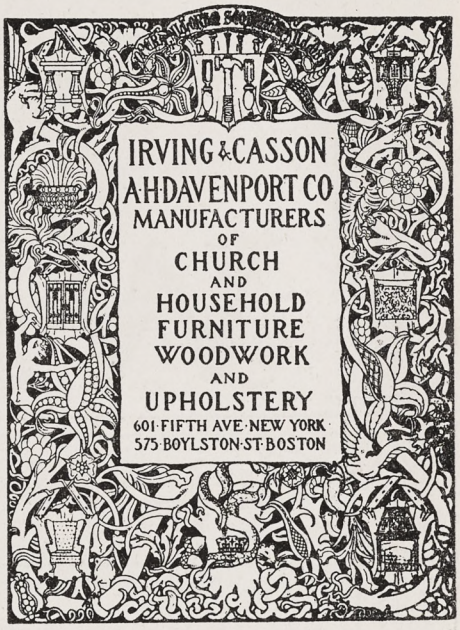


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THE WITNESS

A National Paper of the Episcopal Church

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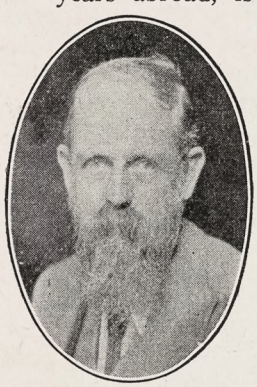
CHRIST AND RACE RELATIONS

By

C. F. ANDREWS

Missionary to India and Intimate Friend of Gandhi

ONE of the changes that I have to relate, after many years abroad, is the expansion of all my own previous ideas with regard to Christ's work and presence in the world. My conception of what is meant by the word "Christian" has been altered. For I have found Christ far beyond the narrow limits of sect and creed and church.



C. F. ANDREWS

I recall to mind almost daily, with renewed joy, the freedom with which Christ Himself accepted the faith of the Roman centurion and Samaritan woman, as also the Greeks, who came to Him just before the Passion; and again the Syro-Phoenician woman. The orthodoxy of Christ's own contemporaries would have excluded these from the fold of the faithful, but not so Christ Himself. He said: "Verily, I say unto you, I have not found so great faith, no, not in Israel. And I say unto you that many shall come from the East and the West, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven. But the children of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

It is not possible to mistake this attitude of Christ toward religion. The more one studies it, the more fundamental it is found to be in His own interior conception of human life. No outward profession of a creed had any value for Him apart from the inner faith which went with it. Hypocrisy was felt by Him to be one of the most deadly sins; and the profession of a religion without its practice was the form of hypocrisy that He challenged most of all. The years that have intervened since the Great War, which brought ruin and confusion to the Western world, have revealed how superficial the acceptance of Christ's teaching has been in the West. Just as the Jews rejected His message two thousand years ago, so today it would seem as if a new rejection had taken place, in the countries which are called "Christian." Such has been more and more the conclusion to which my own thoughts have driven me. I have often found Christ more truly in Africa and Asia than in Europe.

On my return to England after a very long absence in the East, the word "heathen" that I constantly heard repeated by pious people jarred upon me in an unexpressibly painful manner. I had been living all these years in the homes of the people of India who do not call themselves Christians. It had been my rare privilege to be accepted as their welcome guest; and I had received from them a gentle and kindly courtesy; for they had learned to love me as a man of religion. On the other hand, in certain places in Christendom, I had been little less than outcast by those who profess and call themselves Christians, simply because I had upheld the doctrine of Christ concerning racial unity—"There can be neither Jew nor Greek, barbarian, Scythian, bond nor free; for we are all one man in Christ Jesus." It has been natural, therefore, that I should long for a new outlook more in accordance with the principles of Christ Himself, and less involved in that old Judaic conception of religion, to set us free from which He came into the world.

I have met in India, not occasionally, but on a very extensive scale, those whom I could recognize at once as far above me in simplicity and self-denial, in humility and thirst for God—men and women to whom the Beatitudes, pronounced by Christ on the poor in spirit and the persecuted, are far more a daily reality and practice than they are with me in my own life as a Christian. I cannot for a moment think of these persons as alien to Christ, merely because they happen to be born in the East, rather than in the West. To put it in another way, the East has shown me almost

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every day, while I have lived there, the essential meaning of Christ's teaching; while the West, which professes His name, seems to have lost touch with that essential meaning and to have evolved a new philosophy of life of its own in which the greater number of the Beatitudes have little place. It has blandly ignored Christ and denied Him. It becomes, therefore, absurd to make these old crude distinctions and to divide mankind into compartments, which are only misleading.

When we turn from the personal lives of the Indian people with whom I have lived all these years, to the literature which is regarded by them all as a part of their own sacred scriptures, I find in this also passages of such deep spiritual beauty and moral insight that I have found myself saying: "This is nothing else than Christian." It has to be remembered, in this connection, that the very greatest of all these passages are historically dated many centuries before the birth of Christ. Therefore, it is not possible to say about them that they were drawn directly or indirectly from teaching contained in the New Testament. For, in their case, at any rate, the New Testament had not been written when they were composed.

I would take, for example, one famous passage from the Dhammapada, or Buddhish teaching:

"Let a man overcome anger by love,
Let him overcome evil by good,
Let a man overcome greed by liberality,
Let him overcome the liar by the truth."

Here is the very sentiment of the Sermon on the Mount expressed in the noblest form. It is not possible to take exception and to minimize this view of things, as I have often seen it done, saying that such a passage was isolated and had little or no effect upon life and conduct. For the reverse of this may be historically proven. The passage which I have quoted is not an isolated expression, but the heart of the Buddhist faith itself, as it was lived in India two thousand years ago. Instead of remaining a mere literary aphorism, it molded the lives of thousands of devoted men and women, who gave up the world and all its pleasure. They were carried along on the full flood-tide of spiritual joy, eager to fulfill its teaching. The saints and martyrs and confessors of the early Buddhist religion are not unworthy to be compared with those of early Christianity itself.

A second example might be taken from the Bhagavad Gita. Here, also, the effect of the sacred teaching upon life has been no less remarkable. It runs as follows:

"Thy right is to the work, but never to its fruits,
Let not the fruits be thy motive,
Nor take refuge in abstinence from work.
Standing in union with the Soul, carry out thy work,
Putting away all attachment."

To this may be added the following verse:

"The Supreme Spirit is to be found by individual love.
In this all beings dwell,
By this the Universe is stretched forth."

This last passage is an echo of the earlier Upanishad teaching, and it runs through all Hindu sacred literature.

It may be well to take further example from another religious development in the north of India, the Sikh religion, with which it has been a great joy to me to come very frequently into close and intimate contact. Though this movement is much later than the birth of Christianity, yet there is no clear proof of any historical link or connection between the teaching of its founder, Guru Nanak, and the Christian Scriptures. Still it would be difficult to find anything more essentially Christian in spirit than the following passage from the "Granth Sahib," which is daily recited and has marvelously affected the conduct of the Sikhs themselves:

"Farid, if a man beat thee, strike him not in return,
But stoop and kiss his feet.
Farid, if thy soul longs for the Lord of All
Become as the grass for men to tread on.
Farid, when one man breaketh thee, and another trampleth on thee,
Then thou enterest truly the Temple of the Lord."

Some of the most cherished days in all my religious experiences of the East have been spent among the Sikhs, dwelling among them in their own homes, listening to their own religious songs and sharing their life with them. I can say with conviction that these words, daily repeated by their lips, have sunk into their souls. It would be difficult to find a more generous or forgiving people, or a nation that bore less malice in its heart.

What has very greatly helped me, in considering patiently this religious situation in the East at first hand, has been to turn to the pages of a writer, such as Clement of Alexandria, and to note how the early Christian thinkers emancipated themselves, when dealing with the same problem in their own day and generation. While speaking out quite plainly the truth in love, concerning gross idolatries and immoralities in the old pagan cults which led mankind downward to the pit of destruction, they did not put on one side the teaching of Plato and the religious dramatists among the Greek classics, but rather assimilated their teaching to their own Christian faith and expressed their own Christian beliefs in the very language of the greatest of the Greeks. They left more and more behind them, as a discarded creed, the narrower conceptions of God, which ancient Judaism had taught, and dwelt upon the supreme idea of the *Logos,* which they derived from Plato himself. Christ, they taught, was the universal Son of Man, not the Son of David only. He was the "Light that lighteneth every man coming into the world." That was a favorite phrase among them; and even Tertullian, the Latin-speaking ascetic writer, who was not seldom harsh and narrow-minded in his outlook, could write about the "anima naturaliter Christiana" among those who were not Christians. This one phase of his writing has remained, down the centuries, as a current coin among

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mankind, while much else that he wrote may well be forgotten.

It was impossible for me to doubt that the Greek Fathers, if they had come face to face with the higher Indian religious thought which we meet today, would have developed still further the same line of world-wide Christian ideas, and would have sought to embrace, within the universal conception of Christ, those gifts and graces to humanity which Hinduism has to offer. They would have pointed out how, according to Christ's own teaching, in His parable of the Last Judgment, every noble act of charity, every deed of unselfish service—rendered, it may be, without any conscious realization of His presence—has its full recognition from Him, the Son of Man, who blesses it with the words, "Ye did it unto me." For the moral and spiritual devotion of India, throughout the ages, is surely one of those "good and perfect gifts, coming down from the Father of lights with whom there is no variableness, neither shadow of turning."

Let's Know

By

BISHOP WILSON

JOANNA SOUTHCOTT

JOANNA SOUTHCOTT is with us again.

In 1750 she was born in England, a farmer's daughter, who lived a simple and devout life, considering herself a member of the Church of England. She developed a proclivity for visions and wrote out her prophecies sometimes in prose and sometimes in verse. Her particular forte was the interpretation of the Scriptures regarding the Second Coming of Christ. She understood that the span of earthly existence covered a period of six thousand years (six "days" of a thousand years each) to be followed by the seventh thousand which would be the millenium when the faithful would reign with Christ on earth in a glorified existence. She dated the creation at four thousand years before Christ which would bring the end of strictly mundane things at the year 2000 A. D. Her special function was to prepare the world in advance for that great event. She had something of a following in England which split up after her death. She died in 1814 of some brain disease. Before her death, she deposited a batch of prophecies in a box which was carefully sealed, with directions that it was to be opened by twenty-four bishops of the Church of England who would discover from the enclosed writings the true course which Christians ought to follow.

The box still remains unopened and every now and then some enthusiasts challenge the bishops to open it and let the world know what she had to say. Apparently in anticipation of the Lambeth Conference this coming summer, the enthusiasts are at it again, sending out literature to the bishops calling their attention to the mysterious box. There is a headquarters in England and another in San Diego, California, which latter location seems to offer a magnetic attraction to all sorts of cultists.

Joanna and her followers have been very much concerned with fighting Satan. She is said to have prophesied the Napoleonic wars, seeing the spirit of Satan incarnate in Napoleon Bonaparte. Now she is also said to have prophesied the World War, seeing another incarnation of the Evil Spirit in the German Kaiser. Her present followers are attempting to secure petitions to a monster petition asking Christ to hasten His Coming and overthrow the power of Satan. Those who sign are given a piece of paper certifying to their signature, which they are to keep in their own possession and which constitutes their "Seal." They are "sealed to the Day of Redemption" and their script is expected to secure them desirable protection in the troubles of the tumultuous days ahead of us when Satan shall be finally disposed of.

It is very carefully specified that Joanna's Box weighs just 156 pounds—tho I do not know why the exact weight is important. To quote part of an authorized statement—"Some writings she was ordered to publish, some to place in the Box or Ark of the New Testament, which is strongly corded, nailed with copper nails and may only be delivered up to twenty-four Bishops (the twenty-four Elders of the Book of Revelation) of the Church of England, from which church the glory will burst in consequence of the loyal support which Joanna received from three of the clergy of her time . . . From a human standpoint it may be said that our fate internationally is in the Bishops' hands."

Apparently it lets us American bishops out. And Joanna's Box is not on the agenda of the Lambeth Conference.

Headgear

By

IRWIN ST. JOHN TUCKER

A READER inquires "What is a miter, and why do some bishops wear it?"

A miter is a collapsible hat. Originally it was much like the overseas cap of the A. E. F., made to be folded up and put in the pocket. The biretta, choir cap, collegiate mortar-board and round skull cap started all together in much the same way.

Then by degrees the miter developed two points and ribbons, while the biretta grew three ridges with a tassel. The Canterbury cap has four soft points. The collegiate cap has four stiff points, and the round skullcap has no points at all, but, like the old rhyme, it "gets there just the same."

Because the bishop's position is of more dignity than that of the lesser clergy, his hat was made higher, and was ornamented more heavily. Occasionally a very short bishop, desirous to be easily singled out in a multitude, exalted his headdress to enormous heights. This seems to have set a standard which

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subsequent bishops, even if of fair height, felt compelled to follow; the result being that a simple utilitarian bit of folding headgear became an absurdity.

The two ribbons hanging from the back of a miter were meant to tie under the bishop's chin, like a little girl's elastic band, to keep him from losing it.

The miter is not the emblem of a bishop's authority. That place is taken by the ring, on which is carved the seal of the diocese. Miters are conferred by the bishop of Rome on abbots and sometimes on whole monasteries.

Oriental bishops wear a miter resembling the round end of a young onion. They also carry staffs with twined serpents represented on them, in memory of Christ's words "be ye wise as serpents." Western bishops carry a shepherd's staff, like those with which a sheepherder used to hook the hindlegs of his straying flock and drag them out of the bushes.

About Books

MIRACLE IN HISTORY AND MODERN THOUGHT OR MIRACLE AND CHRISTIAN APOLOGETIC, *by Charles James Wright, B. D. New York: Henry Holt & Co.* 1930. *ix* 433 *pp.* $6.00.

What is a miracle? We all think we know, but do we? What is the essence of the notion? Does a miracle cease to be such if in the light of some later scientific discovery it comes eventually to be "explained"? Are modern faith cures miracles? What is the element in the concept "miracle" that has so endeared it to Christian apologetic? Few terms it would seem have done more to inject confusion into thought.

Our volume is a singularly able attempt to explore and remove this confusion by a vigorous and constructive thinker thoroughly versed in the voluminous literature of the subject. His thesis cannot be reduced to a sentence. It must suffice to say here that for him the element of permanent value in the concept of the miraculous is the idea of revaluation—revaluation not of power primarily, but of Personality. The discussion culminates in a consideration of the Incarnation and of the whole wide-reaching problem of the relation of the divine to the human. The chapter on the Resurrection of Christ and Miracle is a fine piece of bold yet constructive criticism applied to the Easter stories.

C. B. Hedrick.

* * *

THE INTERPRETATION OF RELIGION, *by John Baillie. Charles Scribner's Sons.*

The author is a Scotsman by birth and education, a present resident of Canada by reason of his post as Professor of Systematic Theology in Emmanuel College, Toronto, and a future resident of the United States by virtue of his recent acceptance of the Roosevelt Professorship of Systematic Theology in Union Theological Seminary, New York. In this work he has given us his own introduction to the study of theological principles.

Dr. Baillie stands in the theological tradition of Kant, Lotze, and Ritschl. His starting point is the moral consciousness. He maintains that the moral consciousness lies at the basis of all religious experience. Theology is for our author a Geisteswissenschaft, or "science of spirit." He regards religious experience itself to be the only proper subject-matter for theological science. Unlike Ritschl, he insists that the scope of our study must include non-Christian as well as Christian spiritual values, but he considers the former only to find additional light for the interpretation of the latter.

Dr. Baillie's style is lucid, and reveals not only the careful reasoning of an acute mind, but also the fervid devotion of a consecrated Christian spirit. Although one might hestitate to dismiss other points of view as easily as this author puts aside all approaches to theology which are irreconcilable with his own, the book is bound to command profound respect and is deserving of thoughtful reading. It affords men who have been out of the seminary for a number of years a real opportunity to familiarize themselves with recent important currents in theological thought.

J. Foster Savidge.



Don't the best scholars say that the New Testament was composed in the fourth century?

The official settlement as to which books were to be considered canonical came then. It was done quite incidentally at a council at Carthage towards the end of the century, and not till some time later by any general council. But it had been settled practically long before. Translations into Syriac and Latin had been made, and lists of the books drawn up in the second century. There was still some doubt about a few books. Some of the shorter epistles were not so well known. In the West they hesitated about the Epistle to the Hebrews because they saw it was not by St. Paul. In the East they thought the Revelation likely to be misunderstood. Scholars like Eusebius discussed these details at the beginning of the fourth century, indeed Origen had done so at the end of the second, but the great body of the New Testament was already accepted.

Then the Church came before the Bible?

Clearly. You have only to read your New Testament to see that the Church (however you may interpret the word) began on the first Whitsunday, and the disciples preached and organized long before they found is necessary to write anything down. The first thing would naturally be to teach and baptize. Then men would want to go into things more fully. St. Luke in his Preface explains that his object is to let Theophilus, to whom he is writing, know more certainly about the things he had been instructed in.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

HERE are a few ecclesiastical facts vouched for, after research, by the institute of social and religious research. Out of every 100 people in the country over 13 years of age 55 are church members. Folks in the country are supposed to be better church goers but the study reveals that only 52% of the rustics belong to churches while 58% of the city dwellers have their names on the books. This fact is also revealed, nearly half of the Protestant clergymen are not graduates of either colleges or seminaries. Of every 100 church members 62 belong to Protestant churches, 30 are Roman Catholics and 6 are Jewish. Women predominate in church membership, though perhaps it did not require any extensive research to reveal that fact. In regard to this matter of the training of parsons, the Roman Catholic Church has not, as so many think, a perfect record since about 7% of their priests are graduates of neither colleges nor seminaries.

In 1926, when the last religious census was taken, the value of church edifices, not including church-owned property used for purposes other than religious service, was equivalent to an investment of $48 for every person over 13 years of age in the United States, a sevenfold increase in the preceding 76 years. In 1850 the investment was only $6.44 for every adult.

Yet in relation to the population the number of churches has been decreasing. In 1906 there was a church for every 270 inhabitants over 13 years of age, in 1916 there was one for every 300, and in 1926 one for every 334.

Nevertheless the analysis of the census returns from the 172,000 churches of the 21 selected denominations shows that only half had pastors with but a single charge, while 4,130 reported that their pastors were serving seven or more churches.

Church expenditures, which represented $8.70 per adult member in 1916, amounted to $18.44 in 1926; and even when this figure is adjusted to allow for changes in the price level during the past decade, it becomes $13.06, or an increase of 50% in the purchasing power of the church member's average annual contribution.

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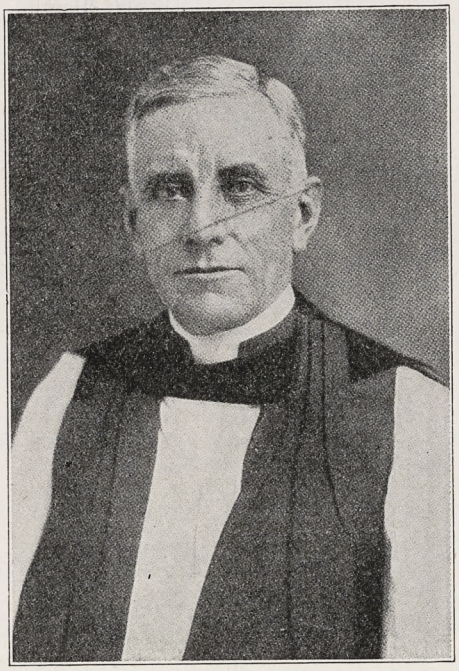
Something over a year ago 300 citizens of Hagerstown, Maryland, and adjourning territory organized



BISHOP ARTHUR S. LLOYD
Fifty Years in the Ministry

a society for the reduction of crime and the promotion of social conditions, of which Mr. M. P. Moller, well-known organ builder, is the president. Their work is largely educational, with mass meetings and tracts as the chief means of educating the people to a respect for law. The report, at the end of the first year's effort, states that already the effects of their work can be felt in the city and county and it hoped that the work may be extended to other localities.

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Here is a boost for a Church Hospital: recently the nurses from four training schools for nurses in Salt Lake City took their state examinations. The three top-notchers were graduates of St. Mark's Hospital school. Fine and dandy.

* * *

Ordinations in Trinity, Williamsport, Pa., Bishop Du Moulin acting for Bishop Darlington who is ill. Rev. G. H. Toadvin, deacon, goes to St. Michael's, Bristol, R. I. as curate; Rev. F. V. Holmes, priest, becomes rector of St. John's Huntingdon, Pa., where he has been in charge as deacon; Rev. H. W. Becker, deacon, to St. Augustine's Chapel, New York City; Rev. S. U. J. Peard, deacon, goes to work with Bishop Cassidy in Oklahoma. The sermon was preached by the Rev. Hiram R. Bennett and the service was attended by a large number of the clergy.

* * *

Fine conference for church workers was held in West Virginia, June 9-14, at Jackson's Mill, with close to 200 attending. There was a notable faculty, with Rev. C. Sturges Ball of Bexley Hall, Bishop Strider, Rev. John Irwin of the publicity department, Miss Feifield of the Girls' Friendly Society and Rev. Edmund L. Gettier of Baltimore giving courses. The Rev. S. Rogers Tyler of Huntington, W. Va., was chaplain and there were mass meetings led by Captain Esterbrook of the Church Army and Rev. P. S. Atkins of York, Pa.

* * *

The Camp Houghteling Forum, started last year under the sponsorship of William F. Pelham, prominent Chicago layman, met June 28-29, at the camp at Muskegon, Michigan. The leader this year was Mr. W. C. Sturgis of the College of Preachers. The forum, which is really a retreat for laymen, was attended by a large number of Chicago laymen.

* * *

At the presentation of the Lenten offering held at the Good Shepherd, Atlanta, Georgia, there were two addresses by members of the Church school; one on the 1900th Birthday of the Church, and the other on the children's ward of St. Luke's Hospital, Tokyo.

* * *

The Rev. William C. Wilkins, Tomkins Cove, New York, has entered upon his duties as rector of St. Mary's Church, Jersey City, N. J.; Rev. Gilbert Ritter has taken a position as curate at St. Paul's, Englewood, N. J.

* * *

A fine surprise party was given Bishop Lloyd of New York last week in honor of his fifty years in the ministry. I think I told you about this last week, but I do so again simply to justify printing his picture, which you will find elsewhere. There is no man in the Church more generally beloved than Bishop Lloyd. That is one statement that I can make without fear of receiving letters about.

* * *

Bishop Sidney C. Partridge, bishop of West Missouri since 1911, died last week. He has been in poor health for a number of months and recently made the standing com-

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mittee the ecclesiastical authority of the diocese. The Rev. R. N. Spencer, rector of Grace and Holy Trinity, Kansas City, was elected bishop coadjutor at a recent convention and is shortly to be consecrated.

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The Rev. Donald MacAdie was elected president of the Paterson Clericus, diocese of Newark, at the last meeting of the year, held at Bonnie Brae Farm for Boys, a diocesan institution.

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Here is the latest information about the Catholic Congress which is to meet in Buffalo, October 28-30. Bishop Ferris will open the congress with an address of welcome; Bishop Ivins will be the chairman; the Congress sermon will be preached by Bishop Perry. At the Congress dinner all the speakers will be laymen. The speakers at the final session on the 30th will be the Rev. Robert S. Chalmers of Baltimore and Father Hughson of the Order of the Holy Cross.

* * *

Billy Madelung, age 5, and Bobby Madelung, age 4, have the record of being the youngest ushers of the church. They passed the alms basins at a babies' service held recently at St. Thomas's, Mamaroneck, N. Y.

* * *

Two ordinations in North Carolina: Bishop Darst ordained John Q. Beckwith, Jr. in Trinity Church, Lumberton, June 17th. He is to return to the Virginia Seminary in the fall. At St. James', Wilmington, Bishop Darst ordained the Rev. Thomas H. Wright to the priesthood on June 15th. He is to have charge of Lumberton, Red Springs and Maxton.

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Bishop Graves of China is to arrive in Vancouver on August 9th. The Rev. and Mrs. L. R. Craighill, missionaries in China, are to arrive in Seattle on July 12th.

* * *

In the Mississippi College of Agriculture and Mechanics at Starkville, there are only forty-three Episcopal Church boys, but our student pastor there, the Rev. W. B. Allen, has had calls from 130 students, which is very nearly a tenth of the whole enrolment. A new rectory has been like a home to some of the boys, services have been attended, and there have been other evidences, Bishop Green says, that the Church fills a good place among the students. Land has been bought for a parish house to be built some day.

* * *

Stock market operators know probably that the silver and copper markets are not so good just now. This has had its effect on missions in Utah where several chapels are having a difficult time keeping open, what with reduced hours of work and also reduced wages.

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The Rev. Canon C. T. Bridgeman of Jerusalem, after a year in this country, sailed for Jerusalem on June 19th, with his bride.

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There are a lot of high-flying parsons in the west. The Rev. Ralph Hinkle of Pendleton, Oregon, flew to the synod in San Francisco; the Rev. K. L. A. Viall of San Francisco flew to St. Louis for the conference on religious education held there recently, and the Rev. H. E. Henriques of Salt Lake City flew to Los Angeles for the consecration of Bishop Gooden.

* * *

Bishop Sterrett gave the address at the laying of the cornerstone of a great health centre being built at Wilkes-Barre, Pa., the gift of Mr. Fred M. Kirby, Churchman and philanthropist. It is to be one of the finest in the country, costing over two million dollars.

* * *

A remarkable young man graduated from Hobart College last month: Ray Lawrence Balcom of Binghamton, N. Y. Since the age of seven he has been paralyzed from the waist down, depending upon his wheel chair to get about. He graduated with the highest marks ever attained by a Hobart student during the 105 years of its existence. What's more he worked his way through college by tutoring. He finished his course in three years instead of four. Also is one of the most popular boys at Hobart. He is going to Cornell now for special work after which he plans to teach.

* * *

Do you know Joe Harvey, rector at Talladega, Alabama, known to his intimate friends as "Wisecracking Joe?" Here is his latest: It is reported that Bishop H. P. Almon Abbott has called off the Battle of Lexington in favor of concord." Imagine a man spending his time thinking up stuff like that.

* * *

Here is a unique service: at St. George's, Brooklyn, on a recent Sunday the entire service was taken by the twelve acolytes of the parish, ages 15 to 23. A boy of twenty preached the sermon and another boy was radio announcer, the service being broadcasted over a Brooklyn radio station. The service made a deep impression, too, on the thousands of listeners, judging by the many letters that have been received. The rector of the parish who has done so much to train these young men to be perfect acolytes is the Rev. Horace E. Clute.

* * *

The Rev. Selden P. Delany, former rector of St. Mary the Virgin's, New York City, who recently resigned to enter the Roman Church, gave an interview to a reporter of a New York newspaper the other day. Interesting thing: for quite a number of years now Dr. Delany has been insisting that the Episcopal Church is Catholic and with some heat. Now, judging from this report, he is just as insistent that the Episcopal Church is Protestant. Well maybe he is right both times.

* * *

A conference on rural work is to be held for the 2nd province at Hoosac School, Hoosick, N. Y., September 15-19. Expert leadership is being assembled, including the Rev. H. W. Foreman who is the head of the rural work of the National Council. The Rev. Charles R. Allison of Warsaw, N. Y., is the director of the conference.

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The Carnegie Corporation has made a grant of $15,000 to Hobart College for the purchase of books and periodicals for the college library.

* * *

Sport event: A group of old and decrepid parsons, led by the Rev. Appleton Lawrence of Providence, invaded Cambridge, Mass., recently and walloped the students of the Episcopal Theological Seminary in a ball game.....well maybe not walloped, since the score was 11-9.

* * *

The World Sunday School Association, New York City, has officially recognized Christ Church School, Savannah, Ga., the Rev. David Cady Wright, rector, as the oldest Sunday School in America and at the international Council of Religious Education which held its quadrennial convention in Toronto,

NOTICE.

DURING the months of July and August the New York office of THE WITNESS will be closed. We will appreciate it very much if correspondents will therefore send their copy to the Chicago office, 6140 Cottage Grove Avenue. Also will those wishing to have their papers sent to summer addresses please send both their old and new addresses in requesting changes, with a second request when they wish to have their papers again sent to their permanent address.

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Canada, from June 23-29, Eugene C. Bagwell, Jr., sixteen years of age and a member of Christ Church School, was chosen by Dr. Wright to represent the Church school and with Miss Helen McKay who represents St. Paul's Church School, Halifax, the oldest continuous church school in Canada, unveiled a statue of Robert Raikes on Saturday afternoon, June 28. The Sequicential of Robert Raikes is being celebrated in England this year.

Dr. Wright gives the following concise history of Christ Church School:

"John Wesley came to the shores of Georgia in the year 1736 as 'minister of the town of Savannah," and in that same year, as one of his first official acts, he 'established a school of some thirty or forty children,' and placed it under the leadership of Mr. LaMotte for religious instruction. It was seemingly his custom to assemble this school on Sunday after Evening Prayer and catechize them in what they had learned from Mr. LaMotte. This was forty-four years before the establishment of the school by Robert Raikes. The records of both colony and city make mention of this school a sufficient number of times to give us authority for believing that it has been in continuous operation for the past 194 years.

* * *

The parishioners of Christ Church, West Haven, Connecticut, gave their rector, the Rev. Floyd S. Kenyon, a party the other day, it having been just 21 years ago that he became the rector of the parish. There were a number of the clergy of the diocese on hand also, including Bishop Chauncey B. Brewster.

* * *

The Rev. Gabriel Farrell, Jr., rector of the Messiah, Rhinebeck, N. Y., was elected president of the board of religious education of the diocese of New York at a recent meeting. Dr. Stephen F. Bayne, who is the district superintendent of the New York public schools, was elected vice-president. Miss Louise E. Rich, who has served as executive secretary for nearly five years, was re-elected.

* * *

Miss M. L. Cooper, department of religious education of the National Council, led three conferences with leaders of young people's societies and Church school teachers in Minneapolis June 14-16. Over 130 people attended the closing supper meeting held at St. Mark's parish house.

* * *

The folks at St. Paul's, Rahway, N. J. have given their rector, the Rev. H. A. L. Sadtler, a trip to Egypt and the Holy Land as a mark of their esteem and affection. That's nice.

* * *

Bishop Rogers ordained eight men to the diaconate in the Chapel of the Holy Spirit, Gambier, Ohio, on June 15th. Bishop Ablewhite of Marquette preached the sermon. The men ordained were H. V. Harper, James E. Allen, Charles W. Hughes, J. R. Pattie, R. O. Peterson, George R. Selway, F. S. Wheeler and Francis W. Weida.

* * *

Bishop Rogers also recently advanced several men to the priesthood. Rev. J. D. Zimmerman and Rev. Donald Von Carey were ordained in St. Paul's, Akron, Ohio, and Rev. Marcus B. Hitchcock was ordained in St. Mark's, Toledo.

* * *

The Church school teachers of the diocese of Newark met in conference for a day last month at Madison, New Jersey. There were two hundred of them there to listen to addresses by the Rev. A. Stewart Hogenauer and the Rev. John H. Rosebaugh.

* * *

The Rev. Fred J. G. Kepler, Allendale, New Jersey, has accepted a position as curate at the Church of the Holy Communion, New York.

* * *

Two parsons received doctorates at the commencement at Kenyon College this year: Bishop Ablewhite of Marquette who graduated from Kenyon in 1915, and the Rev. Stephen E. Keeler, the rector of St. Chrysostom's, Chicago. Bishop Hobson has received his at a special convocation in May. President Peirce announced that the tidy sum of $21,500 has been set aside for the year 1930-31 toward the increase of faculty salaries at both Kenyon and Bexley Hall.

* * *

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Brotherhood of St. Andrew, led by their president, H. Lawrence Choate, participated in the ninth annual pilgrimage to Williamsburg and Jamestown, June 14-15. Early Sunday morning they went to Jamestown Island for a corporate communion where 323 years ago the Rev. Robert Hunt and the John Smith colonists first celebrated the Holy Communion in America, with the Indians looking on from behind trees. The pilgrims (this year's pilgrims, that is) were the guests of William and Mary College. Bishop Du Moulin conducted the service of preparation on Saturday evening and was the celebrant the following morning.

* * *

For a number of summers now Dr. William S. Keller, Cincinnati physician and Churchman, has been conducting a summer school in social service for students of our seminaries. A selected number of students, about twenty or so, gather the first of July and take jobs in various social agencies and institutions, on the theory that two or three months' work caring for the unfortunate folks of our civilization will do much to make them better parsons later on. A man, for example, learns a good deal about family life by being assigned to tasks in the court of domestic relations. The men are placed in every sort of agency and then meet evenings throughout the summer to swap their experiences. In addition to this Dr. Keller arranges lectures and conferences where subjects of importance are presented to the students by folks who are supposed to know about them. This year the men are to hear Dr. Isaac Max Rubinow, head of the Zionist Movement, present the "social challenge"; Miss Anna Budd, personnel director of the Associated charities of Cincinnati, is to meet with them a couple of times to discuss case work; Miss Belle D. Boyson of the University of Cincinnati, is to have several evenings with the men; the Rev. A. T. Boisen, chaplain of the state hospital of Worcester, Mass., is to come on to discuss problems of psychiatry; unemployment and old age is to be considered under the direction of the head of the public welfare council of the city, Mr. Fred K. Hoehler; the Rev. Joseph T. Ware, social service secretary of the diocese of Southern Ohio is to meet with the men several times; there are to be several meetings on industrial life, one led by Mr. Spencer Miller Jr.; the foster home and its relationship to the Church will be presented by the Rev. J. B. Ascham, director of the Cincinnati children's home; Miss Alice Boughton, maternal health expert, is to present that subject. The subject

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of crime comes in for several sessions, the different aspects of the problem being dealt with by Mr. John B. Blanford, municipal research director, Miss Mary McChristie, referee of the juvenile court, and Mr. Charles Lee, boys' worker of the Y. M. C. A. Finally there are sessions on the important subject of sex relations, led by Mrs. Frances Bruce Strain of the social hygiene society. In addition there are numerous devotional services in charge of the Rev. Gilbert Symons, the Rev. A. C. Lichtenberger and the Rev. Joseph T. Ware.

It is all a most valuable work for which the Church at large owes a great deal to Dr. Keller who somehow or other is able to take the time from his busy practice to manage this huge affair.

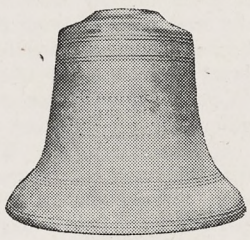
* * *

Oh, dear....it is hard to please. I have been somewhat of a critic of so-called Buchmanism, as those who read this end of the paper can testify. Yet in spite of my own feelings on the subject I threw a few words of praise in their direction the other day on the occasion of the fifth anniversary of the rectorship of the Rev. Samuel Shoemaker over their headquarters, Calvary Church, New York. And I thought, as I wrote it, that people would say: "Isn't that nice. He really doesn't like them but he is generous enough to praise them nevertheless." But instead of this, letters come from peeved folks to inform me that "the new half million dollar parish house and renovated church is not due to so-called Buchmanism and Mr. Shoemaker, but to the courage, zeal, wisdom and foresight of the Rev. Theodore Sedgwick who held on to the property that was sold to pay for the new building. It is a sad commentary on Christian fellowship that can ignore the labors of the long and distinguished rectorship which prepared the harvest."

Well, that is all right with me. In spite of the new tariff and approaching dog-days I am in a back-slapping mood. Credit therefore to Dr. Sedgwick, former rector; Mr. Shoemaker, present rector; vestries, past and present, and anyone else who has aided in making Calvary a live institution. Just how useful the crop is that is being so energetically harvested here may be a question, but then that is not the subject of our discussion. We all agree that Calvary Church is as lively as the Yankee Stadium the night after Babe Ruth has poked one into the bleechers.

* * *

Convocation of the district of Wyoming, the first since Bishop Schmuck came to the district, was



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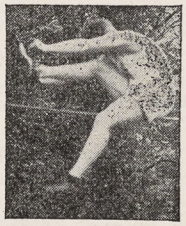

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held at St. Matthew's Cathedral, Laramie, June 17-18, with a record attendance. The Bishop told the assembled brethren of the conditions in the district and pleaded with them for a greater sense of responsibility both in district and national Church affairs. The response was generous, the first indication of it being the acceptance of the Advance Work quota. Then they elected deputies to the General Convention of 1931; Rev. Philip K. Edwards and Mr. C. D. Williamson.

* * *

Miss Edna Beardsley of the Woman's Auxiliary was the headliner in the House of Church Women which met at the same time, giving three addresses on the work of the organization.

* * *

Three ordinations at Chapel Hill, North Carolina, on Trinity Sunday when Bishop Cheshire ordained the Rev. D. Parker Moore to the priesthood and Jackson A. Martin and Ernest M. Winborne to the diaconate.

* * *

At least four young people are attending the School for Christian Social Ethics, now in session as a part of the Wellesley Conference, as a result of scholarships. Two students from the General are there, one on a scholarship offered by the national office of the Church League for Industrial Democracy and the other given by the General group of the same organization. Then two young ladies are there on scholarships offered by Miss Caroline B. LaMonte through the Girls' Friendly Society; Miss Elizabeth Babcock of Plainville, Connecticut and Miss Mildred Davis of West Warwick, R. I.

* * *

The Girls' Friendly Society has also rewarded two women who are to attend the rural work conference at Madison, Wisconsin. The winners: Mrs. E. W. Biddington of Rock Rapids, Iowa, and Mrs. K. C. Batchelder of Faribault, Minnesota. In making the awards Miss Newbold, executive secretary of the society, stresses the importance of rural work for the Girls' Friendly, since there are 131 branches in communities of under 2500 people. One of the lecturers at Madison is Miss Caroline Averill, field secretary for the sixth province of the society, who is to lecture on ministering to the country girl.

* * *

King George of England, on his birthday, honored seven missionaries. All of them were women.

* * *

The Rev. John Rathbone Oliver, addressing the clergy of Chicago,

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said that people are turning more and more to the Church for adjustment of mental disorders.

It is the duty of every priest, Dr. Oliver said, to learn about ordinary maladjustments and to be in a position to advise his parishioners on such difficulties.

"The attitude toward mental illness has and is changing tremendously," declared Dr. Oliver. "Today we look upon such as being no different from bodily illness. Mental illness is illness of the personality and looked upon as such, we have gone a long way toward solving the problem."

No perfectly normal person exists, in the opinion of the speaker, who discussed at length various phases of mental disorders and the ways of handling such.

In connection with mental difficulties, Dr. Oliver discussed present conditions with regard to overcrowded prisons and jails. Eighty-five per cent of the hold-ups today are from broken homes, he said, and in a majority of cases, the offenders range from eighteen to twenty years of age. All of this, he contended, is traceable to the attitude toward marriage at the present time.

"Marriage has come to be largely a civil contract which can be broken at will," he stated, "instead of a sacramental union for life. Almost every day I come into contact with cases of maladjusted marriages. And the admissions which the parties involved make in such cases are appalling. We as priests of the Church cannot stress too much the meaning of marriage to our young people.

"I am not worried so much about the divorce situation in this country as I am about correcting the ideas which seem to dominate about matrimony. The middle class home, the backbone of our western civilization, seems to be rapidly passing and it is to preserve such that we need to strive for."

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them crowded, said the speaker. He also stated that the use of improperly cured or "bootleg" liquor has increased greatly the number of amnesia cases in the country.

* * *

St. Stephen's, Pittsfield, Mass., observed its 100th anniversary June 25-29. Reception, reading of history of the parish, a historical play, a dance and of course services, with the Rev. Stephen E. Keller of Chicago, former rector, as guest preacher.

* * *

The Rev. George E. Osgood, who died last month, has served as the rector of Grace Church, North Attleboro, Mass., for 49 years. He was often referred to by Bishop Lawrence as "the real bishop of southeast Massachusetts." The Rev. Phillips Osgood of Minneapolis is a son.

* * *

The final mortgage on the property of Holy Trinity Church, Southbridge, Mass., was burned at the morning service Sunday last, by the vicar, Rev. Leigh R. Urban. The discharge of the mortgage was made possible by the Easter offering. Holy Trinity Mission was organized in January, 1905, and the first meetings were held in a rented hall with home-made furnishings for a sanctuary. Harry W. Hill, the only senior warden, is now serving his twenty-sixth year. After worshipping for sixteen years in a rented hall the Holy Trinity Corporation was formed and the present property was purchased in 1921. In the nine years since elapsed the mortgage has been liquidated, current expenses have been paid, about $5000 has been expended in repairs and the church has given an annual average of $500 for missions.

* * *

Among the interesting possessions of the historic St. John's Church, Portsmouth, N. H., is a "vinegar Bible." This is one of the four known copies of the edition in which the printer misprinted the word vineyard in one of the parables of Jesus. One of the other copies is the property of Christ's Church, Boston, and another of the Lenox Library, New York. The bell in the tower of St. John's Church was brought by Sir William Pepperell from Louisburg, Nova Scotia, in 1745. It was cracked in the fire of 1806 and recaste by Paul Revere. On its rim is inscribed "from St. John's steeple, I call the people, on holy days, to prayer and praise." The baptismal font is of porphyritic marble. It has two compartments and its cover is of brass. Captain John Mason brought it from Senegal in an expedition made in 1758. The church has a chair occu-

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pied by George Washington when he attended a service of worship in the original church in 1789; also a pew which Daniel Webster and his wife occupied while they resided in the city. The parish was organized in 1638. After a time its activities lapsed to be revived in 1732 under the name of Queen's Chapel. The name of St. John's Church was assumed in 1791. The original church was destroyed by fire in 1806 and the present building was erected in the following year.

* * *

The College of Preachers at Washington Cathedral will be open to receive a few students during the summer. The plan and schedule of work will be somewhat altered for the three months of July, August and September.

On the invitation of the Bishop of Washington, four priests of the Church, of special ability along certain lines, will be in residence, to preach in the Cathedral on Sundays, and to help and direct in their study such of the clergy as may care to attend for longer or shorter periods.

A schedule has been arranged as follows:

July 1-31, Rev. Walter Lowrie of the American Church in Rome will be in residence. Dr. Lowrie is an authority on early Church history and the New Testament. His best-known books are: "Monuments of the Early Church," "The Church and Its Organization," "Problems of Church Unity," "Jesus According to St. Mark."

Aug. 1-16, Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, Ala., will be in residence. Dr. Clingman is well known as a preacher and is one of the seventy associate missioners appointed by the last general convention. He is well qualified to give help in the technique of preaching and in methods of evangelistic work.

Aug. 17-31, Very Rev. William H. Nes, dean of Christ Church Cathedral, New Orleans, will be in residence. His special interests are in "The Mystical Element in Religion" and in "Anglicanism and World Problems."

Sept. 1-27, Rev. John A. Richardson, assistant professor of Church history in the General Theological Seminary, will be in residence. He is specially concerned at present with questions of Church unity, Church institutions, Episcopacy and the relationship of Church and State.

* * *

For the first time in many years, Rev. Edward T. Sullivan, rector of Trinity Church, Newton Center, Mass., this year will not take his place as summer minister at the Cathedral Church of St. Paul, Boston. Owing to an eye trouble, from which he has suffered for some weeks, his physicians have prescribed a complete rest. Dr. Sullivan's place will be taken by the following-named: July 6 and 13, Rev. Charles R. Raven, canon of Liverpool Cathedral, England; July 20 and through August, Rev. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis, Minn.; Aug. 10-31, Very Rev. Milo H. Gates, dean of the Cathedral of St. John the Divine, New York.

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Broadway at 10th St.
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St. John's, Waterbury
Rev. John N. Lewis, D.D.
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Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
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Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
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Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Luke's, Evanston
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Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
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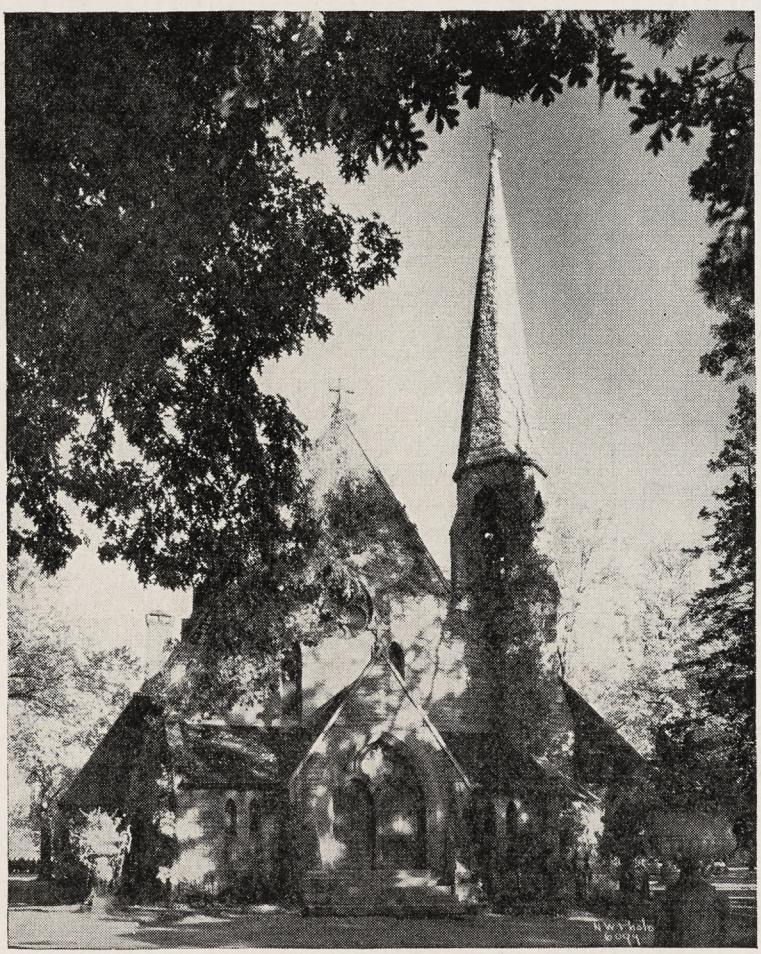

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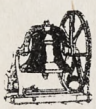
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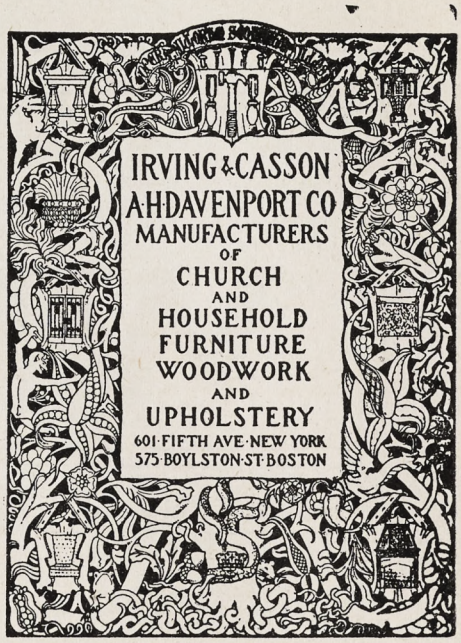
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THE WITNESS

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THE LAMBETH CONFERENCE

By

BISHOP JOHNSON

ON JULY seventh there assembled in Lambeth Palace, London, about three hundred bishops of the Anglican Church, coming from England, Canada, Australia, China, Japan, India, Africa, America and the Islands of the Sea. They are the official representatives of the Anglican communion throughout the world, meeting as did the bishops at Nicaea, under the dictation of no supreme pontiff, but unlike Nicaea at the summons of no secular power.

We do not meet to legislate but to bear witness to the faith and practice of our several sees; to consider the problems that vex the Church and to invoke the guidance of the Holy Spirit in giving light that we may continue in the way of life. This Council has no desire or intention to alter the faith but rather to ascertain how the faith may meet the needs of a changing world and appeal to those who are seeking the Kingdom of God and his righteousness.

There is no assembly like it in our times, for it possesses an official sanction which is lacking in other world meetings of faith and order and yet has the fullest liberty to give expression to its convictions. Nobody is bound to accept its findings except as the conclusions appeal to the conscience and intelligence of the Church as a whole. It is an effort to carry out the will of the divine Master who promised that where two or three are gathered together that He will be there in the midst of them; that as the Father had sent Him so sends He those commissioned by Him to carry out His will.

From the standpoint of the pragmatist the conference will serve no purpose, for strange to say it will elect no one to important office; it will pass no canons nor issue any orders that will bind anyone; it will simply serve as an instrument through which the Holy Spirit may find expression and suggest the better way.

It is the privilege of the Archbishop of Canterbury to preside as he is the one who arranges the conference once in ten years.

Few bishops ever attend more than three Lambeth Conferences for bishops are usually fifty years of age when consecrated to their office. It lacks therefore the usual note of conventions in that the personnel changes at every session.

Certain definite questions are being discussed this year. We are to adjourn on July twelfth. Then committees that have been appointed will confer; the conference will then reassemble on the twenty-eighth when the reports of these committees will be debated. On the ninth of August we are to adjourn for another decade. Before the end the conference will issue certain findings which will be sent to all branches of the Anglican Communion for their consideration and these conclusions will have their influence in directing and determining the mind of the Church on these questions.

In subsequent articles we will consider these questions as a determination is reached and you will then be free to accord them such respect as they deserve.

It will be pointed out by those who resent any and all Episcopal direction that these findings have no force of law. This is true, but they will still remain as the consensus of opinion of those to whom the responsibility for leadership has been assigned. It is a curious feature of this Episcopal Church that though it possesses bishops it includes those who would like to have an Episcopal Church which is not Episcopal. These folks feel that "we are they who ought to speak. Who is lord over us?" The answer is "Nobody" for chaos knows no lord.

It is the function of a bishop to bear witness rather than to exercise rule and the Lambeth Conference is an assembly of witnesses who distrust themselves as individuals and who prefer to defer to the corporate body. It may seem to some that the utterances of the conference will be as a voice crying in the wilderness rather than as a popular orator declaiming in an auditorium. But I am inclined to think that, generally, the truth is thus received, for as the Master forewarned, men are apt to disbelieve because of the truth of God's message rather than be attracted by it.

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Let's Know

By

BISHOP WILSON

OMISSIONS

A FEW weeks ago I had a letter asking why the Scriptural references for the three introductory quotations from the Bible at the beginning of the Burial Office had been omitted from the new Prayer Book. I replied that I knew of no reason except that they seemed unnecessary and cumbersome. Now comes a letter from an old friend telling me a couple of things which ought to be recorded somewhere as bits of liturgical history.

In a conversation with Bishop Anderson a year or more ago, the Bishop told this gentleman that this portion of the Prayer Book was up for consideration before the House of Bishops at the General Convention in Portland in 1922. He (Bishop Anderson) arose at that time and said that in his opinion the real meaning of the passage quoted from the Book of Job was as follows: "And though this body be destroyed, yet shall I see God; whom I shall see for myself, and mine eyes shall behold, and not as a stranger." He spoke on the spur of the moment but his suggestion caught the fancy of the House and they unanimously voted the substitution. Thereupon someone else arose to remark that it would scarcely do to print the statement in that form and give it the text-reference from Job but that it ought to be labeled "Job-Anderson." Finally it was voted to omit the Scriptural references entirely.

Out of the same conversation came another bit which is equally interesting. It seems that at the Washington Convention the Bishops had declined to concur with the House of Deputies in inserting the phrase "beseeching Thee to grant them continual growth in Thy love and service" in the Prayer for the Church in the Communion Office. Since the two Houses had disagreed, this was referred, along with other points of disagreement, to a Conference Committee made up from both Houses. Certain compromises were effected in conference and then the Committee reported to the House of Bishops including a recommendation agreed on in the conference that the Bishops should give their consent to this particular addition. It happened that Bishop Murray had temporarily relinquished the chair to Bishop Anderson, vice-chairman of the House, at the time that report was presented. One of the Bishops promptly objected to reopening a question upon which they had already rendered a vote and wanted the matter dropped. But Bishop Anderson remembered that in Congress the report of a Conference Committee is always considered as new business and he therefore ruled that it was not reopening any question. An appeal was taken from the chair but the House supported the ruling of Bishop Anderson. So the question was put to a vote and was approved by a large majority. Later Bishop Anderson consulted with Judge Anderson, that able parliamentarian who cracks the whip over the House of Deputies on questions of the despatch of business, and the Judge declared very positively that the Bishop was entirely correct in his ruling.

Well—that's how those two things happened. Does anybody know any other such interesting items which it would be quite proper to reveal to a curious public?

Cheerful Confidences

By

GEORGE PARKIN ATWATER

PAROCHIALISM

SOMETIME ago I attended a meeting at which the speaker with an air of superior virtue, referred in slurring terms to "parochialism." It is a habit of those who would pillage parish treasuries in order to promote their own devices, to pronounce this banality, as if parochialism were the final charge to be made against anybody. It is used as the word "slacker" was used during the war.

Such charges are the final refuge of the witless. They have the same intellectual content as the fierce attacks of the petrified against "the modern age" or "devastating rationalism." The word has acquired the same opprobrium as "the corner saloon" has acquired in discussion of the humidity of America's esophagus.

I came away from the meeting bewildered and somewhat indignant. Several thousand faithful clergy are accepting stipends from parishes with the implied contract that they will do their utmost to upbuild the parishes whose money they accept. Whatever obligations the parishes have for affairs beyond their border can best be met when the parishes themselves grow in strength. To discredit parochial strength by an opprobrious epithet is to weaken the sense of obligation to the whole structure.

Meditating upon these things I stopped to have my shoes shined. I would wipe off the dust of that meeting. So I sat in the chair of one Fritz, an artist of middle age. Fritz seemed sad and dispirited and did not reply cheerfully to my usual quip of asking him if he would accept a fixed price for the whole job, or would prefer to be paid by the square foot. So I ventured a question "What is the matter, Fritz. You look as cheerful as a hearse."

"Why should I be cheerful?" replied Fritz. "I have troubles enough at home."

"What's wrong, Fritz? Did some one put catsup on your sausage?"

(Fritz did not say that this would be painting the lily, as I hoped he would.)

"Sausage" said Fritz, "I get no sausage. I get only cold bologna. My wife (and here Fritz waved his brush with a gesture of despair), she is never at home. All the time she runs to meetings. The children don't get washed. They don't get good meals. They have to go to school in dirty clothes with buttons off. I don't get my meals. The wife is off at meetings."

"What kind of meetings, Fritz?"

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"Why, she goes all the time to meetings of women, trying to make aprons and such nonsense, to raise money to send rompers to Africa. She goes to those Church meetings, where they try to save the bums on the street, and all the time my kids are growing up on the street and will be bums themselves some day. She saves one bum at the meeting and makes four bums at home."

"Fritz, Fritz" I expostulated, with the meeting fresh in my mind. "You must take the larger view of things. You must see that your wife is contributing to the larger affairs of this world. You are a parochialist, Fritz."

Fritz looked at me cautiously. "I am a Lut'run," he answered.

"But don't you know" I affirmed with platitudinous conviction, "that the light that shines farthest shines brightest at home."

Fritz looked at me with honest despair. "We burn gas," he said, "not electricity."

"Fritz," I said, "you are on the wrong track. You go home, and say to your wife, 'Go to it, wife. We must make the sacrifice. We are no parochialists.' (Fritz wrinkled his brow) 'We will let the children grow up as best they may.' "

Fritz stood upright and answered with dignity. "You're kidding me. I want a good home for my family. If we let our homes go to the mischief, we shall all be bums and this country will go to pieces. I am going to tell my wife to stay at home and look after the children, and let me support them in peace of mind. Then we can best help someone else when we have the chance. If we wreck the home, we can't do much good anywhere else."

I paid him and left. Poor old Fritz. Sunk deep in the mire of parochialism.

Moral. If we do not keep the home lights replenished and burning brightly, they will not shine very far.

The Testaments

By

IRWIN ST. JOHN TUCKER

WHAT is the meaning of the words Old and New Testament?

The word "Testament" is better translated "Covenant." The Old Covenant was the agreement between God and Abraham, that his descendants should be the chosen people. It was renewed at the foot of Mount Sinai between God and the whole Hebrew race, with the blood of the sacrifice of the Old Covenant, sprinkled on the altar and on the people.

The substance of the Old Covenant was "I will be your God, and ye shall be my people." The collection of books known as the Old Testament record the working out of this covenant with the children of Abraham.

The New Covenant is the agreement between God and all humanity, that He will be our Father, and we shall be his children. It was sealed on Mount Calvary with the blood of Jesus. The collection of books we call the New Testament record the working out of the New Covenant.

In working out the Old Covenant, the chosen people had pretty rough sailing. They did not always understand. They made mistakes. They told each other stories—parables, like those of Jesus—and they sang war-songs, with rousing choruses, and they played terrible jokes on each other. Those Old Covenant parables, like "Jonah and the whale," and those war-songs, like that about Joshua making the sun stand still, and those jokes, like those of Samson, are recorded in the books, and have made a lot of trouble because people without a sense of humor can never understand anybody else.

In working out the New Covenant there were mistakes, too. It was hard for people to understand just what it all meant. We do not quite understand it all yet. But one thing we do understand; that because people in old time made a lot of mistakes, that is no reason why we should: and if they believed a lot of things we have discovered to be incorrect, we are offending against the God of Truth to pretend to believe them too.



Do you think that the Sermon on the Mount is the highest ethical teaching?

Yes, you may say so. It is a collection, apparently, of the most characteristic sayings of Our Lord, Whose teaching I believe to be the highest. But it is not complete. It is not the whole of His teaching. He also taught by parables, and to those who could understand He also taught in the way St. John tells us of. He taught still more by what He did, and by what He was. But Christianity is more than ethical teaching. We Christians believe that Christ helps us to do what He tells us. Further, that He is a revelation of God Himself.

Would it not have been better if God had prevented, or cured, sin without having to send someone to do it?

I don't quite understand what you mean. He could only have prevented sin by taking away our free will and turning us into machines. Even to cure it is only possible if man will use his free will to accept and use the cure. He often sends people to cure us both of sickness of the body and of sickness of the soul. It is part of human nature to be dependent on the help of our fellow men. But in the case of Christ we Christians do not think that God "sent someone." We believe that He came Himself.

Was Jesus perfect?

It depends on what you mean by perfect. He had all the imperfections that belong to the manhood He took. He began life as a baby, and had to learn the

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use of His senses, to walk and to talk. He could be hungry, weak, and tired. Physically He was limited as we are. Intellectually He had, it seems, to learn as we learn, and as man there were many things He did not know. On this side He was only made perfect through His death. But morally He was perfect all along. His will was always in conformity with God's will, perfectly free and unhindered by any power outside Himself.

Could Jesus sin?

I may quote St. Augustine: "He could have sinned if He had willed, but it was impossible that He should will." That is, He had all the faculties and feelings that we have and misuse, only He did not misuse them. There is nothing sinful in the body itself. Sin lies in using it wrongly, and letting the lower parts master the higher, and that is just what He did not do.

Wasn't the Temptation a farce, if Jesus knew He could not fall?

No, I don't think so. It is often the people who resist most who most feel the force of temptation. The drunkard who promptly gives way to drink feels very little, just because he makes no struggle. I dare say you have heard of the man who said, "I always get rid of my temptations by yielding to them." It is not the man who surrenders at once who has the hard fight, but the man who knows that nothing on earth will make him give in that has the long and exhausting struggle. Temptation means trial, and Christ, being perfect, stood a trial such as no one else could have.

Don't you think that Jesus was a fanatic?

There are some people who say so. They say that He was unbalanced in mind, that He expected a visible triumph as the Messiah and died a broken-hearted and deluded man. If you are inclined to think that that was so, I should advise you to read the Gospel for yourself and see if the picture of the man there drawn bears the slightest resemblance to a fanatic of that sort. And then ask yourself if it is really a reasonable explanation of the loyalty of His disciples and of the steady growth of the Church to say that it was due to delusion and failure.

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W. B. S.

* * *

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I. P. J.

SHATTUCK SCHOOL

A Brief Sketch of It's History

By

WILLIAM B. SPOFFORD

SHATTUCK SCHOOL for boys at Faribault, Minnesota, which celebrates this year its 70th Anniversary, is one of the oldest educational institutions in the west, as well as one of the oldest of the church schools in the country.

Shattuck is the outgrowth of a small Mission School established in Faribault by the Rev. James Lloyd Breck in 1858. Dr. Breck, an Episcopalian Missionary, came to Faribault from Philadelphia in the fall of 1857 with two associates, the Rev. E. Steele Peake and the Rev. Solon Manney, and proceeded to make plans for the establishment of an Episcopal Mission, a Divinity School and other schools for white children and for Indians, the whole to be united under the rather pretentious name of The Bishop Seabury University. He came here after having established an earlier mission and divinity school at Nashota in Wisconsin.

With the support of the citizens of Faribault, the several schools started off auspiciously, and when Henry Benjamin Whipple was elected, in 1859, the first Episcopal Bishop of Minnesota, the good start already made upon the church work in Faribault induced him to choose this city as his home, and the seat of the cathedral, which he planned to build.

By the year 1860, the number of boys in the mission school, and those seeking admission from nearby towns and settlements was sufficient to justify organizing them into a separate school, known at first, as the Grammar School, and two or three years later, as the Shattuck Grammar School. From the beginning the school was attended by boys from a considerable

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distance from Faribault. Within three years the number of students had increased to 55, of whom 16 were boarders. The school was named for Dr. George C. Shattuck of Boston, a generous contributor to Bishop Whipple's work in Faribault.

In 1864 a large stone building known as Seabury Hall was built for the joint use of the Seabury Divinity School and Shattuck, on land just outside the town, donated by Alexander Faribault and other pioneer citizens of Faribault. The first building intended exclusively for the Grammar School was completed in 1869. This was a large stone building known as Shattuck Hall, built at a cost of about $16,000, part of which was a portion of the gift of Dr. Shattuck to Bishop Whipple. This new building housed the Grammar School as a complete unit, with kitchen and dining room in the basement, school rooms and class rooms on the second floor and sleeping rooms for the boarding students on the third floor.

There was also a large frame building known as the School House, used jointly by the Grammar School and the Divinity School.

A great change in the life of the Mission and its schools came in 1867, when Dr. Breck decided to leave the work in Faribault which was now in competent hands, and moved further into the west to launch another missionary enterprise in California.

With the passing of Dr. Breck from Shattuck there enters one of the other great figures of the school's history in the person of The Rev. James Dobbin, who had been placed in charge with the title of Rector in the preceding year. If Dr. Breck, the man of faith, was the founder of Shattuck, and Bishop Whipple, the man of affairs, was the one who gave to these foundations a reality and a permanence, then should Dr. Dobbin, the wise and careful administrator, be called the Builder of the school.

During his administration of nearly fifty years, the school has grown from its humble beginnings to its present position as one of the leading church schools, and one of the best known college preparatory schools of the country.

The burning of old Seabury Hall on Thanksgiving day in 1872, brought about the separation of Shattuck and the Divinity School, for when this building was rebuilt it was located one mile to the South—Shattuck remaining in the old location which has continued to be the Shattuck Campus to this day.

As a result of generous gifts to Bishop Whipple by Mrs. Augusta Shumway, the beautiful Shumway Memorial Chapel, still in daily use by the school, was built in 1870, and Shumway Hall a few years later.

Junius Spencer Morgan of London gave the building bearing his name which contains the handsome school dining room. Smyser Hall was a gift of Mrs. Smyser of Boston and the Johnson Memorial Armory the gift of the widow and two sons of Mrs. S. S. Johnson.

In recent years have been added Dobbin Hall, Breck Hall, named after the school's founder, and New Whipple Hall, a magnificent dormitory building housing 132 boys and nine masters. This latter building replaces old Shattuck and Whipple Halls which were removed after sixty years of service to the school.

Other recent acquisitions are a school infirmary and a completely equipped laboratory.

The school property at the present time, in its 70th year, embraces nearly 300 acres of campus, wooded hills and farm lands, with more than twenty buildings valued with their equipment at well over a million dollars. The school's endowment, about one-half of which is held in trust for scholarships, amounts to nearly $250,000.

Shattuck at the present time numbers 255 boys coming from twenty-five states and four foreign countries. The school is graduating each year fifty or more boys, practically all of whom go to college. Over 160 Shattuck-trained boys are at present in attendance at more than forty leading colleges and universities. Recent records covering the past five years show that during their freshman year Shattuck graduates in college passed in 88 per cent of all courses taken.

Shattuck has not lost sight of the purpose of Dr. Breck and Bishop Whipple to provide a liberal education with a Christian background, surrounded by the influences of the church. Its articles of incorporation provide that: "The school shall never be conducted as a commercial enterprise, and no dividends or profit shall accrue to any individual. The property shall be held perpetually by this corporation in trust for the public."

Military Training as a part of the life at Shattuck dates almost from the beginning of the school, and its origin was almost accidental. During the civil war, one of the students who entered the Divinity School was Thomas Crump who had served in the war and had been seriously wounded. Partly for fun, and partly because of the martial spirit in the air at that time, he organized the Shattuck students into a military company and proceeded to drill them—at first using sticks for muskets.

The exercise and training seemed to Bishop Whipple to have a definite value in the training of boys, and he succeeded in interesting the U. S. Government to detail an officer to Shattuck School, and to furnish a supply of arms and equipment.

This officer, Major Lattimer, sent to Shattuck in 1868, was the first officer ever detailed to a private school in this country. Since that time Military Training has continued without interruption at Shattuck. Sixteen army officers have followed in succession. The present Commandant is Major Fred L. Walker, U. S. A.

Under the National Defense Act of 1920, the cadets at Shattuck are organized as a unit of the Reserve Officers Training Corps. A graduate of Shattuck after attendance at one Military Training Camp is eligible for a commission as second lieutenant in the reserve forces of the U. S. Army.

The present head of the school is C. W. Newhall, Headmaster since 1916. Mr. Newhall is a Shattuck graduate of the class of 1890.

The Bishop of Minnesota is Rector of the School and President of the Board of Trustees.

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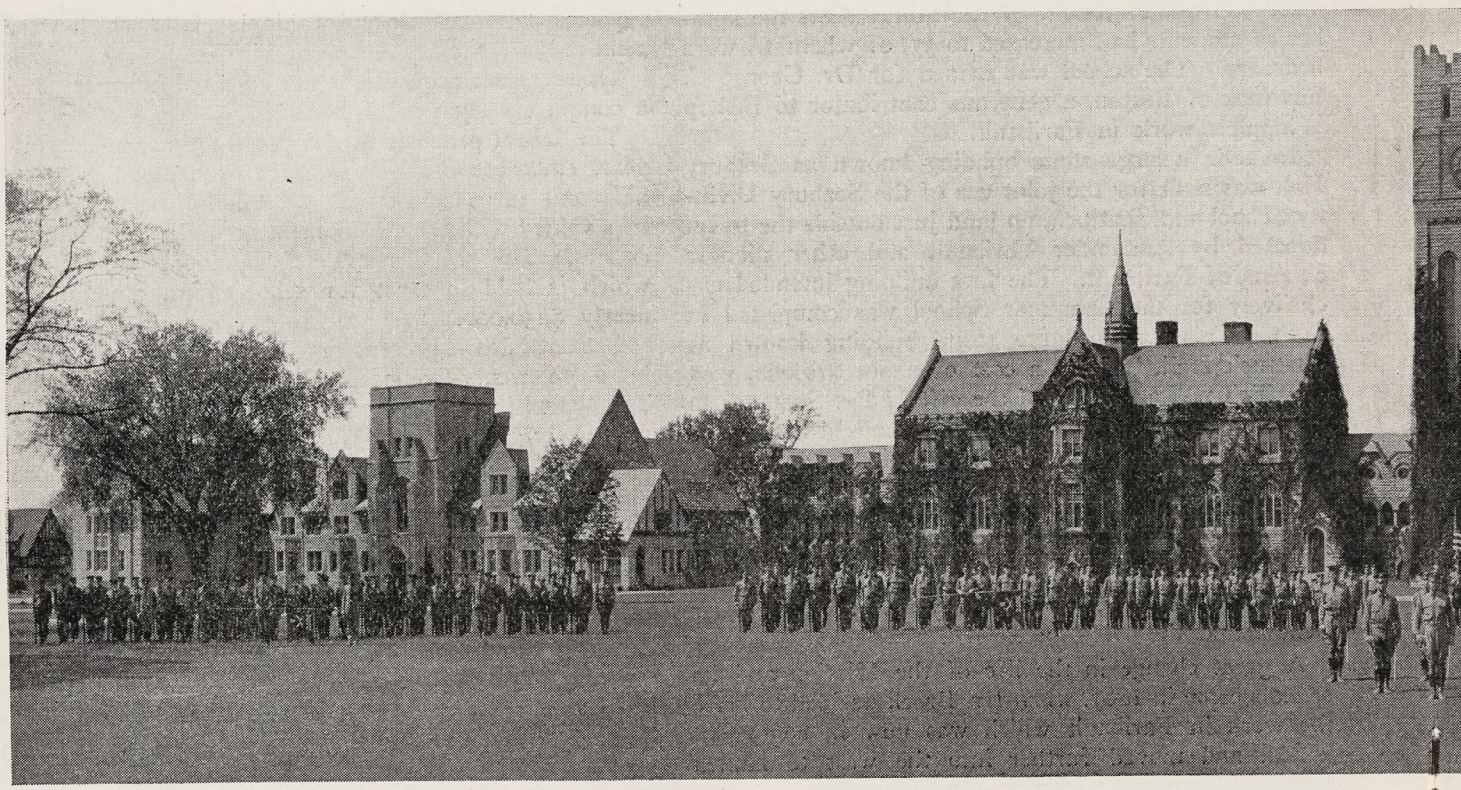

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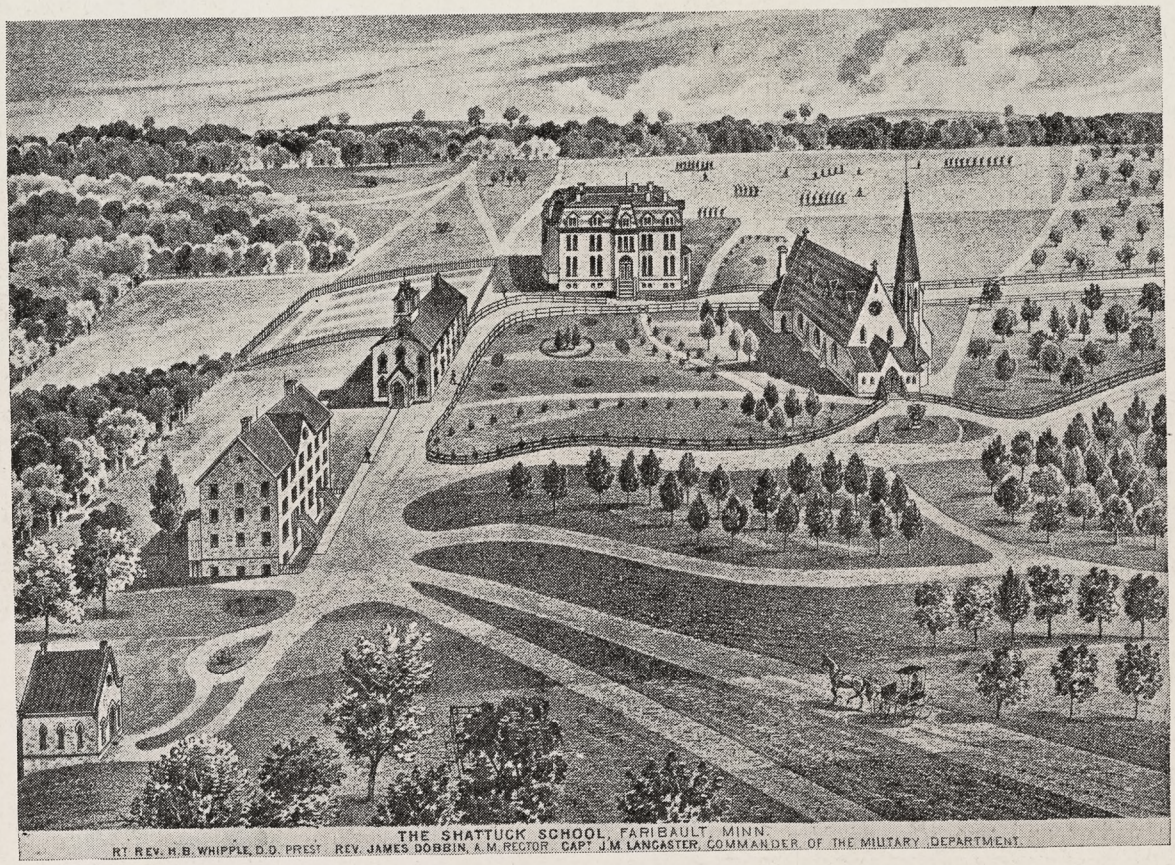

This old print of Shattuck as it flourished in 1870. Its growth and progress are shown by today's picture above. This is visual proof of the soundness of the founder's policies.

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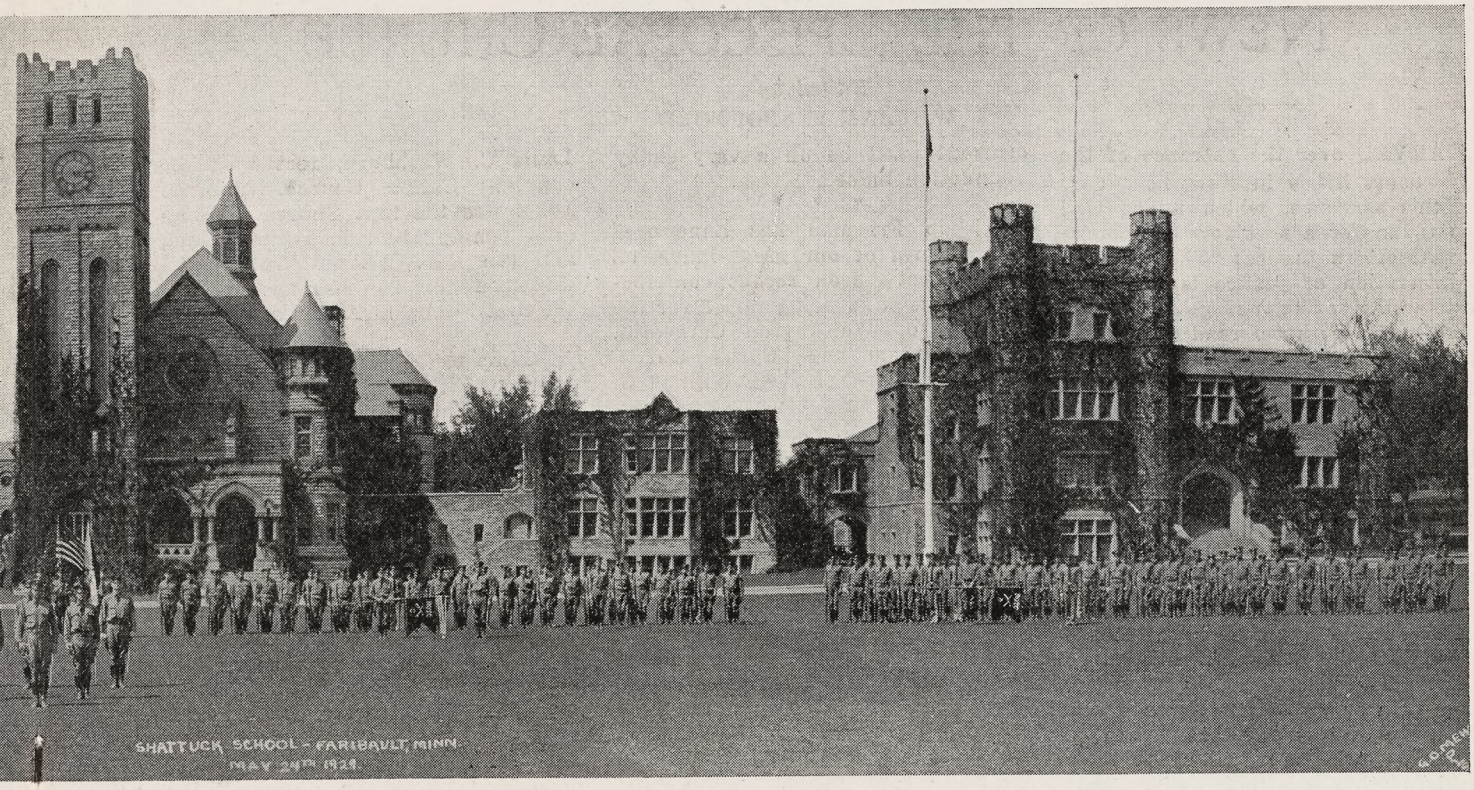
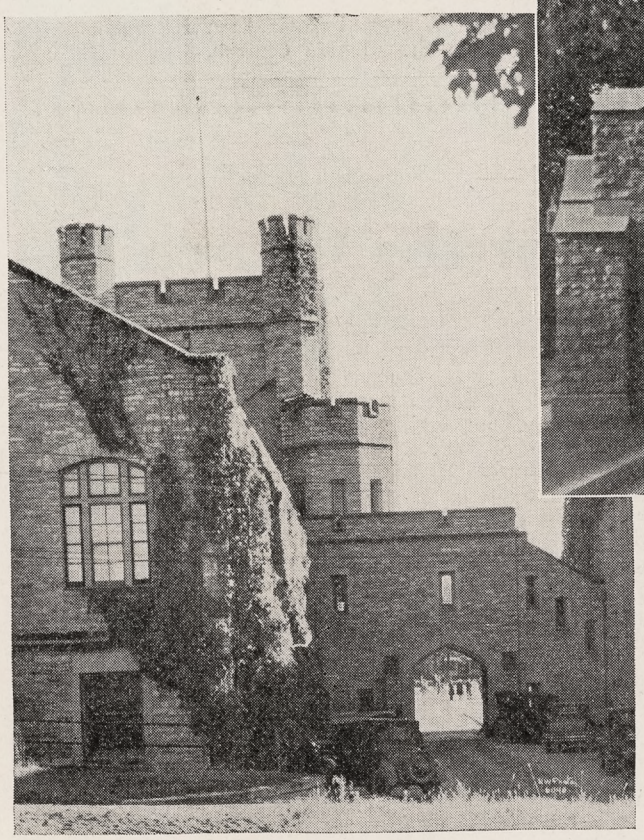


corps of 250 Shattuck cadets on parade. rounds, modern stone buildings and a mag- tting add to the character of this fine old Episcopal School.





Shattuck is noted for the architectural charm of its buildings.

Above. Portal of the Future. Where thousands have entered as boys and gone forth as young men equipped to win life's battles.

Left. Picturesque Shattuck Armory. Its slotted turrets, arched gateway and ivy-covered walls recall the beauty of old world castles.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

CARVED over the entrance of the court house in New York City is this sentence, which might well be taken for a text for a discourse on American justice: "The true administration of justice is the firmest pillar of good government." The morning that I read that statement I also read an item in a newspaper about the Mooney-Billings case. You will recall possibly that these two labor leaders were sentenced to death nearly fourteen years ago for a bomb outrage in San Francisco. The sentences were commuted to life imprisonment at the request of President Wilson. Since that time a score of investigations have been made and in every instance the reports have stated that there is every indication that the men were sentenced unjustly, due to war hysteria. Even those members of the jury that sentenced the men, who are still alive, have declared that it is their opinion that both Mooney and Billings are innocent. The attorney who prosecuted the men also has made such a statement. Yet the men have been allowed to remain in prison.

Now a statement comes from California that Governor C. C. Young is planning to release the men. His reason for doing so is interesting. He is reported to believe that while the *innocence* of the two men never was established completely yet he is inclined to pardon them since he figured that thirteen years in prison has been sufficient punishment. That is while there is every indication that the men never did commit the crime for which they were sentenced, yet the governor, out of his generous heart, is thinking seriously of pardoning them after thirteen years in prison. He is doing them a favor by pardoning them after rotting in prison all these years for a crime they did not commit, in the opinion of reliable investigators.

A person, we supposed, was considered innocent under American law, until proved guilty. Mooney and Billings have been considered guilty until they were proved innocent, and are still held in prison.

Those of you who have respect for American institutions and for American law might spend a few moments thinking about these facts. If it is true that "the true administration of justice is the firmest pillar of good government" then, in the light of this case, our government must be on a very shaky foundation indeed.

* * *

Bishop Freeman has announced that several of our great industrial leaders have been recent contributors to the fund being raised for the building of Washington Cathedral. Among them are Cyrus Curtis, Henry Ford, Edsel Ford, William G. Mather, Andrew Mellon, John Hays Hammond and J. P. Morgan. A contract has recently been signed, involving the expenditure of $1,147,000 for the erection of the north transept.

* * *

Bishop Johnson, editor, sailed for England the other day to attend the Lambeth Conference. He carried with him a vestment case presented to him at his consecration which he figures has travelled close to 400,000 miles. Whether it contained vestments or golf togs when he boarded the Baltic I was unable to determine. Anyhow that bag will add a few more thousands miles to its records before the first of September.

* * *

Tablets in memory of the thirty-six founders of Old Christ Church, Philadelphia, were unveiled and dedicated by Bishop Taitt at an impressive service on June 25th. The bishop was assisted by the Rev. Louis C. Washburn, rector of the church. Christ Church, founded 1695, was the first Church of England congregation in Pennsylvania, and the Rev. William White, who was its rector for many years, was the first bishop in America.

* * *

Bishop Reese of Georgia preached at the 168th anniversay service at Trinity Church, Portsmouth, Virginia, June 15th. Bishop Reese was rector of the parish for several years.

* * *

Gloria Dei (Old Swedes') Church of Philadelphia celebrated its 253rd anniversay on June 22nd. This church was founded by Swedes, and was under Lutheran jurisdiction until 1831. The present building was erected in 1700. The Rev. John Lowry Hady is rector.

* * *

The Philadelphia Divinity School conducted "Refresher Courses" for the clergy of the Diocese from June 9th to 12th. Several of the professors gave lectures about Church history and the Bible, giving the most modern trends of thought which might have escaped the attention of many busy rectors.

* * *

A special festival service was held in St. Alban's Church, Olney, Phil-

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adelphia, on the Feast of Corpus Christi, June 19th. It was attended by clergy, acholytes and members of the Confraternity of the Blessed Sacrament from all Philadelphia parishes. The sermon was preached by the Rev. Franklin Joiner, rector of St. Clement's. The Rev. Archibald Campbell Knowles, rector of St. Alban's, was the celebrant.

* * *

Holy Trinity, St. James', and the Church of St. Luke and the Epiphany, Philadelphia, have now opened their summer farms and vacation houses for the summer. Holy Trinity Parish has a house at Sellersville, Pa.; St. James' Church has two farms near Quakertown, and the Church Farm of St. Luke and the Epiphany is located at Broomall, about ten miles from Philadelphia.

* * *

The Rev. Henry Sizer, Jr. Buffalo, has accepted a call to be the rector of the Ascension, Bradford, Pa.

* * *

A mysterious fire was discovered in the tower of Trinity Church, Geneva, N. Y. the other day. The damage was mostly to the echo organ.

* * *

It is no longer Rector Wyatt Brown, but Dean Wyatt Brown, since he has been made dean of St. Paul's Cathedral, Buffalo, following action taken at the last convention of the diocese of Western New York. Bishop Ferris has also appointed a committee of distinguished people whose job it is to figure out ways of making the cathedral more useful both to the city of Buffalo and to the diocese.

* * *

The Rev. Frederick Arvedson, recently graduated from the General, has taken charge of St. Paul's Church, Pekin, Illinois. Pekin is a prosperous midwestern city of 15,000 people, and the parish is an old established one which has been successfully ministering to the people of the city for many years.

* * *

Word has only recently been received that the Rev. Mei-cheng Fung, a priest of the district of Hankow, was murdered on April 22, by communists outside the town of Chuho where he has been in charge of the mission. He had served for ten years, and for much of that time conditions in Chuho have been unsettled, threatening or dangerous. Late in 1927 the town was raided three times in a month, by three different bands of robbers.

The Hankow Newsletter says: "The reds have been trying to take Chuho several times, for it is an inland city of commercial importance. On the 16th of April, the city was

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ROCHE'S EMBROCATION

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captured by the reds, who had eight hundred rifles and ten thousand red farmers carrying spears, to help them. The city self-protecting guard of 300 could not resist them.

"Half of the city was burned down and every house robbed. Most of the looting was done by women belonging to the Communist Party. Several of the so called 'landlords' and 'bad gentry' were shot. Two hundred people have been captured and Rev. Mr. Fung is one of them. Mr. Fung's blind son and our primary school teacher, Mr. Penn, were arrested, but after long, long petition for mercy they were released. They reached Hankow in safety on the 22nd. Mrs. Fung is still hiding in a small village, living in a country Christian's house and waiting for further news about Mr. Fung."

On Good Friday, after his capture, Mr. Fung wrote Bishop Roots that he was ready to die for his faith and that his heart was full of peace. Later came word that he had refused to leave his flock to save his life, standing up boldly when the clergyman was asked for, and had been wantonly killed on Tuesday in Easter week.

He had three sons, one of whom is a student in St. Michael's School, Wuchang.

A translation of the letter he wrote to Bishop Roots is as follows:

Chuho, Hupeh, April 18, 1930

My dear Bishop Roots:

I write reverently to you at this time. I, Mei, was seized on the sixteenth day of this month by the county officials of the Soviet Government. The Chairman of their Executive Committee said to me: "Mei-ts'en, you are a preacher of the Gospel in the Sheng Kung Hui and therefore you are one of the corrupt gentry." He would not let me plead my cause. They have condemned me to be shot on the nineteenth.

I, Mei, have perfect peace in my heart, but, Bishop, I want you to think of me as giving my life as a sacrifice for the sake of the Gospel. With regard to my aged father, and my wife and my two younger sons, I ask that you take them under your special care and protection. As for the other things that I would like to tell you, I am not given an opportunity. This letter knocks at your door to ask after your welfare.

Respectfully presented,

(Signed) Fung Mei-ts'en.

* * *

Of especial interest in connection with the Church of the Good Shepherd, our church on the Onondaga, Indian Reservation near Syracuse, N. Y. was the celebrating, on June

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15th, of the Holy Communion by the newly-ordained priest, the Rev. William Wilson Manross, at the same altar where his father, the Rev. William Doan Manross, celebrated his first and last Holy Communion. The latter came to the Reservation in 1897 and died there in 1912. His widow, Mrs. Martha Manross, returned in 1920 and has since served as Social Worker among the Indians with headquarters in the Mission House. At her son's first service of Holy Communion she was at the organ, and the new priest's brother James H. Manross, served at the altar.

The new priest comes from a family of clergymen; his grandfather, William Dexter Wilson, his father, and two uncles were priests of the church.

* * *

The Utica Clerical Union held its annual outing at the Cedar Lake Masonic Club at Cedar Lake, N. Y. on Thursday, June 19th, with luncheon and general outdoor recreation. At the election of officers, the Rev. D. C. White, rector of Calvary Church, Utica, was elected president; the Rev. C. R. Allington, rector of St. George's Church, Chadwicks, N. Y. was elected secretary-treasurer. Bishop Fiske, Bishop Coley, and Archdeacon Jaynes were among the guests.

* * *

The Rev. Randolph R. Claiborne, rector of St. John's, Camden, Arkansas, became the rector of the Nativity, Greenwood, Mississippi, on July first.

* * *

St. James' Memorial Church, Marion, Illinois, was dedicated by Bishop White on the first Sunday after Trinity. For the past nine years the congregation has been carrying on in rented rooms. It is one of the most attractive churches in the diocese. The Rev. S. H. Williams of Carbondale is in charge.

* * *

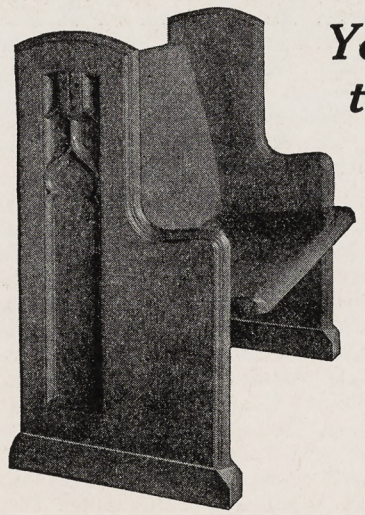
The new St. Paul's, Zeigler, Illinois, is nearing completion and will be opened for services in a few weeks. Zeigler is a large mining community of English people who are working hard for their new church.

* * *

The Rev. Benjamin Bissell was ordained priest, and I. M. Standish MacIntosh was ordained deacon at Christ Church Cathedral, Hartford, Connecticut, on June 19th. Mr. MacIntosh was ordained by Bishop Roberts and is to take up work in South Dakota. Mr. Bissell was ordained by Bishop Brewster.

* * *

Guest preachers at the Cathedral of St. John the Divine, New York,



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during the summer are Canon Raven of Liverpool, who preached last Sunday, Bishop Woodcock of Kentucky, Bishop Abbott of Lexington, the Rev. Cranston Brenton of the Cathehdral staff, the Rev. B. Talbot Rogers of the Cathedral staff and the Rev. Charles K. Gilbert, suffragan bishop elect.

* * *

The Rev. William Norman Guthrie of St. Mark's, New York, has a hard time keeping out of the newspapers, even when he is out of the city on vacations. It seems that he was a bit sloppy in making out his census report. The enumerator didn't like it and asked for another. This one he said he could not read so he sent a couple of policemen to get still a third. All of which was worth a column in the New York newspapers where Dr. Guthrie is very good copy.

* * *

The diocese of Bethlehem has an organization which follows the lines of the National Council. There is a Bishop and Council, of which of course Bishop Sterrett is president. Mr. H. D. Deemer was recently elected secretary and Mr. G. R. Brothers, treasurer. The heads of the various departments, recently elected, are as follows: missions, the bishop; social service, the Rev. Robert P. Kreitler; religious education, the Rev. Howard W. Diller; publicity, the Rev. Robert F. Kline; field department, the Ven. Harvey P. Walter.

* * *

The Rev. Maurice D. Ashbury advanced to the priesthood on June 15th at St. John's, Portsmouth, Va., has accepted a call to Emmanuel, Cape Charles, Va.

* * *

The Rev. Pearson Hill Sloan was ordained priest by Bishop Thomson of Southern Virginia on St. John Baptist Day. Nearly all the Norfolk clergy were in the chancel. Mr. Sloan is the rector of Old Donation and Emmanuel churches in Lynnhaven parish.

* * *

The Rev. Walter C. Whitaker, St. John's, Knoxville, Tennessee, has accepted a call to become the rector of the Church of the Advent, Ocean View, Va.

* * *

A fine conference for Church workers of the diocese of Minnesota was held at Frontenac, June 22-28. The Rev. H. H. Lumkin of Madison, Wisconsin, led a conference for the clergy; the Rev. Charles B. Scovil, student pastor at the University of Minnesota was the young people's leader, and there were courses by the Rev. F P. Houghton of Lan-

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caster, Pa., Rev. Albert L. Murray, Mrs. John Flockhart, education secretary of Iowa. The Rev. Douglas Atwill of St. Paul was chaplain and Bishop McElwain was dean.

* * *

The Rev. H. N. Laws, Onancock, Va., has accepted the rectorship of the Good Shepherd, South Richmond, Va.

* * *

The Wellesley Conference this year was as fine as ever, with the usual large enrollment and strong faculty. The School for Christian Social Ethics, a new department this year, attracted many new people, with the three courses under their auspices, given by the Rev. V. August Demant, the Rev. Frank Gavin and the Rev. Niles Carpenter all having large enrollments. Dr. John Rathbone Oliver lectured to more clergymen than have ever attended the conference, and of course Dr. Easton's course was crowded as usual.

* * *

The Rev. John B. Bentley, student pastor at William and Mary College has resigned to take up work at a missionary post in Alaska. The Rev. W. H. Laird of St. Paul's, Richmond, is to succeed him at William and Mary.

* * *

The Rev. Ernest W. Churchill, All Saints, Syracuse, N. Y. was ordained to the priesthood on St. John Baptist Day, by Bishohp Coley. The sermon was preached by Archdeacon A. A. Jaynes. Mr. Churchill has been placed in charge of the missions at Windsor and Harpersville, N. Y.

* * *

The Blue Mountain Conference, another general Church conference, held each year at Hood College, Frederick, Maryland, has just closed after most successful sessions. There was a large enrollment not only of adults but of children who came to the unique Children's Conference which is an attractive feature of Blue Mountain. Those of you with children should clip this paragraph and file it away somewhere so that you can be reminded of this conference another year. Daddy and mother can attend one of the very finest Church conferences, with the "care of the chil-

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Church School: 9:45 A. M.

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Daily: 12:30, except Saturday.
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Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis
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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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Rural Churches on the Highway between North and South

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dren" problem nicely solved by having them cared for by experts on the same campus.

* * *

Over a hundred young people of the diocese of Florida have just wound up a great conference at Camp Weed, Beacon Beach, Florida, with Bishop Juhan as their director. An adult conference is now in session there under the direction of the Rev. A. M. Blackford. This is to be followed by a junior boy's camp directed by the Rev. William S. Stoney.

* * *

Mrs. Walter Ruan of Petersburg, Va., has been engaged for diocesan rural work in the diocese of Southern Virginia. She is to organize Auxiliary groups and help in the training of Church school workers.

* * *

Mr. Toscanini, conductor of the New York Philharmonic, was recently presented to President Hoover. Mr. Hoover asked him how many of his orchestra were American citizens. Mr. Toscanini has never thought to find out, and said so, but he did go to that trouble later on. Of the 114 members of the orchestra only twelve were aliens. Thirty-four were born here, with the remaining hailing from thirty-four different countries, with Russia in the lead with 29 and Italy second with 13. The aliens are now becoming citizens; in fact had their first papers before the census was taken.

* * *

The Rev. George Bartter of Baguio, Philippines, goes over for an early celebration for the students of the government Farm School at Trinidad. The hour has been 6:15. Recently the students asked him if he would change the time to 5:30. He learned that owing to some difficulty about the breakfast work at the school, a teacher had suggested that no girls be allowed to attend the service—but they asked instead for the earlier hour.

* * *

"Penny-a-Day Bags" have been successfully used at Zion Church, Wappingers Falls, N. Y. The idea was to have a small bag in each house to receive the day by day pennies. It is reported that more people took part in this than in any other financial plan ever tried before. A total of nearly $860 has been received. Careful investigation shows that none of the regular methods suffered; Duplex Envelope Offerings increased and Christmas contributions were larger.

* * *

At the annual convention of the diocese of Los Angeles Bishop Stevens showed that during the nine years of his episcopate forty-three church edifices and thirty parish houses have been built, while the clergy list had grown from 104 to 140, the number of parishes and missions from 97 to 118, and the number of communicants from 12,214 to 23,500. Los Angeles city alone now has over a million and a half population, and the rest of the diocese possibly a million more.

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The WITNESS

CHICAGO, ILL., JULY 17, 1930

Practical Christianity

by

KIRBY PAGE

THE religion of Jesus is practicable for us today if we will fulfil the conditions he fulfilled in his day: undertake a supreme task, the doing of which is more important than one's own life; spend time in silent meditation and intercession and communion with the Eternal; cultivate friendship and fellowship with a group of intimates and with the great ones of other ages; consciously and steadfastly pursue beauty; dedicate self unreservedly to the way of sacrificial good will and follow the gleam at all costs. If we will do these faithfully and persistently, we will progressively be filled with the wisdom and love and power which enabled Jesus to walk the way of the Cross and to become the Deliverer of mankind.

THE MESSAGE OF THE WEEK

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THE CRISIS OF CHRISTIANITY

By

JOSEPH FORT NEWTON

ONCE again, as in every generation since His advent, it is the Crisis of Christ in our age.

Just before the World War, Harnack said in Germany: "If darkness shall ever come over the world, and God and every spiritual virtue grow dim, it may be that the personality of Jesus will save us." Darkness did come over the world, as we well know — darkness and confusion, and the face of God was hidden — and the personality of Jesus did save us from utter despair. Again it is an hour of decision and destiny for the Church. It is not that we have failed to take Jesus literally; the tragedy is that we have failed to take Him seriously. For ages we have had a religion of what others said about Jesus, worshipping an image of Him graven by our logic, making a Christ of our opinion and adoring it. The day has dawned when we must draw nearer to Jesus Himself, enter into his mind, obey His law of love, though it lead us to the Cross, and act upon His vision of the love of God and the kingdom of heaven, or religion as He taught it will disappear from among us.

Again the multitudes melt away, disillusioned and distracted, leaving the followers of Jesus in dire dismay. Either we must live dangerously in the world today, making an unprecedented adventure toward Jesus, relying wholly on the guidance of His living Spirit, as at the beginning or the Church will disintegrate and decay. Our ancient contending theologies, and their counterpart in the disunion and woe of the peoples, are doomed; they do not signify. They are not refuted, but simply passed by and forgotten as having no relation to the life of our age. No, there must be a new advance in faith and fellowship, a new dimension of insight and understanding, a revolution which will save the world from its recurring disasters of war which break the heart of humanity and blaspheme God; else religion will be cast aside as an obsolete futility, as it is in Russia, and man will try to build his life upon another basis, with what results no one knows.

One thing must be plain to all: religion as we now have it, impotent and uncreative—a mere huddle of sects—is not equal to the issues of this strange, stupendous age.

Modern Atheism's Mission

What is the real issue before our age?

Briefly and basically it is the issue between a materialistic, deterministic, nationalistic outlook and the vision of spiritual reality, the ethics of moral freedom, and the hope of world fellowship. Deeper down is the deepest issue of all, whether man is hereafter to think of his life in terms of cosmic meaning and concern, and that involves no less a matter than the life and death of society as we know it. The advent of atheism in our age, amounting almost to theophobia, is not an accident, and it shows that our thoughts of God have gone tragically awry. It is a new temper, very different from the agnosticism of the last generation, many of whose teachers were exemplars of the devout. Mill, Huxley and Morley were agnostics, but they regretted it. Whereas the modern atheist, glibly skeptical and gaily cynical, proudly affirms that there is no God, and that he is glad of it.

A militant atheism will be a blessing, if it forces us to take our faith in God seriously and makes us redig the wells of living water.

Hope in the Personality of Jesus

For, without a new vision of God as the unity of humanity in our age, without a deeper experience of God as the truth that makes all other truth true, what hope have we of building a stable peace and a creative good-will among men, which is the supreme social issue of today? How else can we reach and melt the sinister faith, the dark fear, which dictated the desperate saying of Chiras in the laws of Plato, a faith held by many good and honest men in our day: that what men call peace is an empty name, since "there is ever between all states a secret war." Manifestly it is faith, and yet again faith, on which our hope rests—

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faith in a God above men and within man, faith that man exists to surpass himself, faith in the vitality of moral forces and the efficacy of ideas. If our faith fades, if God becomes only the shadow of man cast upon the screen of his fear or fancy, our hope is doomed to defeat.

Here again the personality of Jesus and His vision of God saves us, keeping alive the faith that there is at the heart of things a sure ground of hope and a source of power.

Is Fellowship Possible?

To try our faith to the utmost, at the very time when we are praying and planning for peace, a horde of divisive facts and forces are acutely active.

In the small world in which we are now living, its vast distances abolished by the magic of science, the races of men are drawn together, jammed together, and rancor runs rife. In the British commonwealth this problem is widely distributed, yet not the less urgent, but in America it is at our door and may not be evaded. The late Lord Morley thought the race problem in America "insoluble," and so it is, without a religion of brotherhood. Rabindranath Tagore put the matter pointedly when he asked: "Do you really think that so long as America has such racial prejudice it has any Christianity to export?" There is less color feeling, less race rancor, in Russia than in America. If our religion fails here—as, alas, our Protestantism seems well nigh to have failed in America—it fails fundamentally and fatally, no matter how unctuous and eloquent its faith may be.

Can our religion once more bring the races of men together in the glow of fellowship, as it did in its morning years?

Our Organized Atheism

As the Russian repudiation of religion may help to renew our faith, so the uprooting of humanity in economic and social affairs may force us to put our own house in order.

It is not simply a polemic but a portent, and if it looks at first like the idealism of hell, to ignore it is folly. It does turn the searchlight on features of our own economic system which are ghastly in their injustice, and brutal in their exploitation of man by man. It shows, as in a horrible apocalypse, that our selfish, individualistic commercialism, so ready to use men to make money for private gain and luxurious display, instead of using money to make men, is nothing but organized atheism. It is not only un-Christian, it is inhuman. Surely we now know that no society has any secure future but that in which the people, all together, learn to co-operate as part of a common life for the common good.

Our hope lies in a practical fraternal righteousness, in which the skill of science is employed to serve the masses of mankind. In short, our religion must first do justly, then love mercy, if it is to lead men to walk humbly with God.

The Challenge of Current Conditions

By the same token, the moral chaos of modern life warns us that we are at the end of an era, and no prophet can predict what awaits us.

One thinks of the lines of Matthew Arnold:

"Ye live," I cry, "ye work and plan,
And know not ye are severed."

Severed we are, sundered from a new generation to whom our experience is alien, our ideas antiquated and our ideals unreal. A wild, sad confusion reigns, an apotheosis of self-assertion and self-sufficiency, a saturnalia of sex in life and literature, a revolt against chastity, authority and restraint. Even our music is troubled, as we hear it in the poetry of Eliot, Gibson, Sitwell and Sassoon, to name no other singers.

Can our religion sanctify and sublimate the basic instincts of humanity, and harmonize and harness them to the service of the kingdom of God? Can it reknit the marriage tie, broken today like a rope of sand, and save the home, now threatened with destruction?

Can the Challenge Be Accepted?

If these issues have been stated vividly, not to say starkly, it is in order to put a question to your heart and to my own: What have the questions which divide our churches to do with issues such as these?

Nothing! Less than nothing!

They do not touch the real life of our age; they do not speak to its "condition," as George Fox would say. What wonder that the multitudes melt away, or remain indifferent, when the church is so remote from the problems with which they struggle, and leaves them to grope without guidance? What salvation can the Church offer this tangled, turbulent age, speeding its way in a welter of flux and confusion? A private piety, a code of personal ethics, a vision of the kingdom of heaven to be looked at afar, rather than to be looked for?

Can Christianity, as a theological and ecclesiastical affair, ever meet the need of this restless, ruthless, cynical modern world, as the Gospel of Christ grasped the crumbling classic world and reshaped it?

Christian Unity a "Sine Qua Non"

To ask such questions is to answer them to our confounding.

In the Garden of Sorrow, on the night in which He was betrayed, Jesus prayed for His disciples, "That they all may be one, that the world may know that thou hast sent me." Here are tremendous words, in which Jesus makes the proof of His person and the power of His gospel to depend upon the unity and fraternity of His followers. Surely he is dead of soul, or else deaf to the voice of Jesus, who can hear that prayer and not be shaken by its pathos and challenge. Read in the light of Christian history, it well nigh smites us mute; read in view of the facts of today, it makes the heart stand still. That prayer is literally true. The world will never believe in Christ until those who love Him love one another well enough to live and toil together in the spirit of His life and the service of those for whom He died.

If the Church cannot realize the law of love in its

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fellowship, it will be impotent if not insignificant in the days that lie ahead, and the faith of Jesus will fulfill itself in other ways, or else be cast aside by a hurrying, realistic world as a vision too fair ever to have been true in the past and too frail ever to be true in the future.

Today, if we are to do the work of God in our generation, we must take the whole world for our parish, the whole Christ for our redemption, and the whole Church for our Fellowship. All exclusiveness must be excluded, as it was in the mind of Jesus, who never emphasized a little issue in his life. No partial insight, no limited vision, will meet the need of an age which passes all frontiers and probes all abysses. If we believe—if we really believe—that God is actually present in the fellowship of men who are seeking His kingdom on earth then the Church can be united by the highest and holiest bond—by the Spirit of God Himself. If we believe this passionately and profoundly, our inertia, our pride, our historic differences about which we make so much ado, aye, even the institutional selfishness in which all of us have a share will give way to the holy will of God.

Here, again, the personality of Jesus will save us, when we are willing to follow him, lifting us out of our littleness into His largeness, and giving us a vision of the Gospel which has the purpose of His mind, the passion of His heart, and the prophecy of His life.

Example of the Early Church

After the passion of two thousand years, on the eve of the 1900th Day of Pentecost, let us seek the source of light and power, using the old and simple techniques: "And they continued steadfastly in the Apostles' teaching and fellowship, and in breaking of bread, and in prayers."

What if the Church should dare such an adventure and assemble, as of old, not to legislate but to listen, invoking the power available to faith and prayer and unity, the better to learn the will of God and how to do His work? What if its leaders should foregather, not to argue, not to patch up a platform, but to seek to know the mind of Christ? What if we should go to such an assembly, not as those who seek for victory of opinion, but actually to yield ourselves to the Holy Spirit to be taught by Him what He would have us do? What might not be revealed to us concerning the will of God for our bewildered age, when humanity is astray in its own life, groping its way in the darkness?

The early Church sought the guidance of God in this manner, and it was permitted it to say what we should be able to say sincerely: "It seemed good to the spirit of God and to us."

Salvation in No Other Way

The words of Carlyle still flash like lightning in the sky: "The world asks of its Church in these times, more passionately than of any other institution, the question—" 'Canst thou teach us or not'?"

If the old hurt and heartache of the world is to be healed, if there is to be love where now there is hate; if bitter racial rancors are to be cleansed away, if the shadow of war is to be lifted from the life of man, setting us free to create a world fellowship; if the race is to be led toward a juster, wiser, more merciful social order, and the light of the Gospel sent into all the dark corners of the earth; it will be by the union of those who have found in Jesus the Way, the Truth, and the Life—by a Pentecost of Love and a Baptism of Brotherhood.

Nothing can save the Church and make it equal to the tragic necessities of our age, except the power of Him who created it—nothing but the red passion of the love of God and the white fire of His Spirit in our hearts.

New Books

Savonarola, *by Piero Misciattelli; trans. M. Peters-Roberts. D. Appleton & Company, New York,* 1930. $3.00.

There are convincing reasons why biography dominates so over fiction in the popular taste today. Misciattelli's story of the Ferranese martyr is one of those reasons. As a protagonist of Italian culture, at once an historian of humane instinct and an art critic, Signor Misciattelli's published works on the history of Italian art and humanism should be watched for eagerly by students of the Renaissance.

It is too often the case that academicians render up interpretations of saints in the Catholic tradition (regardless of canonization) without the leaven of personal insight into the religious impulses contemporary with their subjects. Signor Misciattelli is not one of these. A whole-hearted reading of his pages brings a real sense of the Dominican friar's own atmosphere of conflicting influences, in an age of political phenomena which could produce a Machiavelli in secular philosophy and a Savonarola to sound the alarm for Church reform. In Misciattelli's view, Savonarola died a victim of counter-revolution, but the flames of his scaffold gave the first spark to the torch of the Counter-reformation. Light comes from the fire, but the fire burns its own fagots.

What Is Hell? *Harper & Bros.* $2.00.

This book is one of those symposiums so popular today, with twelve essays on HELL by as many well-known writers. One feels, as one looks over the names of the contributors, that it can not but be interesting, instructive, and provocative of thought, for the essays are by Dean Inge, Sir Oliver Lodge, Warwick Deeping, James Moffatt, Annie Besant, W. E. Orchard and others. Naturally they approach the subject from such different points of view that one finds many lights thrown upon it. It is a rebuke also to that easy liberalism which has been in danger of depriving religion of much of its sturdiness and strength, by easy doctrines to fit in with our mental as well as physical desire for comfortableness.

Paul Roberts.

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PSYCHOLOGY'S DEFENSE OF THE FAITH *by David Yellowlees. R. R. Smith & Co.* $2.00.

Regression, repression, sublimation, subconscious and a score of similar words which the tyro in psychoanalysis hurls at you with an air of superior and recondite wisdom are here set forth with amazing lucidity and simplicity so that the average person, which means us, can readily understand. The theories of Jung and Freud are given in just and sympathetic estimate. Mr. Hickson and his healing claims are dismissed with a contemptuous and disbelieving shrug. In fact Dr. Yellowless regards Mr. Hickson's book as one of the dullest and most impossible books ever written. If you are interested in what psychology has to offer as a real help to one's faith here is a downright, forthright, practical commonsense exposition of the aid it can render when used with a modicum of intelligence. Irvine Goddard.

A Pronouncement From Laymen

THIRTY-EIGHT laymen of the diocese of Chicago attended the week-end conference held at Muskegon, Michigan, June 28-29 with Dr. William C. Sturgis as their leader. At the conclusion of the conference a statement of findings, signed by each man present, was issued. The statement reads as follows:

For two days, thirty-eight men from twenty-one Episcopal parishes in the Diocese of Chicago, under the leadership of Dr. Wm. C. Sturgis of Washington, have been searching as men always have searched for the ultimate meaning of life and its relationship to God. When reached and understood, the truths involved are time-tried. We can only guess whether their resurgence within us will be helpful elsewhere but we would be dishonest with ourselves, and recreant to our experience here if we did not express something of the new meanings we have acquired.

We have been brought to see that much of the superficiality and indifference among our Church people comes from shallow thinking or none at all. We are so accustomed to certain ecclesiastical and religious terms and phrases and we use them so carelessly that they often become meaningless. Out of our own lack of understanding is born our failure to influence those not of Christian faith. We pledge ourselves and we urge our associates to study Christ's life thoughtfully, to meditate prayerfully, and fearlessly to apply the conclusions which will come to us inevitably.

By this process, we believe we will arrive at new concepts.

Life is an enigma except as part of an eternal life, its origin and eternity understandable only as having their source in God. God is known by us through Christ, who was God incarnate, who had inherent life within Himself.

The Church Universal, of which our Episcopal Communion is a part, was born from the life and teachings of Jesus. St. Paul calls it the "whole Body of Christ." Thinking by biological analogy, this becomes a real thing to us. The Church, the Body of Christ, is an organism, not an organization, embued with the inherent life of Christ, individuals being essential members with differing functions but articulating together to make up one body—parish, diocese, province, American Church, Anglican Communion, the whole Church of Christ. Visioned thus, parochialism is impossible. Individual indifference becomes an infectious disease dangerous to the whole Body. Thus seen, there is for us all, an impelling motive for personal soul-health, for soul-intelligence, for constant communion with Jesus.

If the Church is the Body of Christ, then its mission must be essentially that of Christ—finding a way of superabundant life, a life overflowing in Christian service to our fellows.

We know there is in every person an innate urge to worship. Many are unconscious of it in themselves. To them the parish church ministers

1. By opportunity for corporate worship—with the altar at the center.
2. By expressing the Christian faith.
3. By stimulating the Christian life.
4. By disseminating the Christian Gospel.

By this reasoning, and by faith, we are led to a true realization of our individual responsibility as Churchmen. There must be a soul rebirth as there is a physical birth—so Christ taught Nicodemus. Through baptism, we are reborn; through confirmation, we are strengthened; through Communion we are kept in union with the living body of Christ and sharers in the new creation. Our soul life can be sustained only by constant contact with the fountain head—"we are made one body with Him that He may dwell in us and we in Him."

The implications as to our daily responsibilities are obvious and limitless—a catalogue as broad as our contacts. We shall recognize them in proportion to the alertness and soundness of our thinking, and in proportion to our courage and faith. Our American Church classifies them under three general heads—missions, religious education, Christian social service. With its historic background, its cherishing of traditional symbolism, perhaps our Church has a special duty to interpret Christian forms in terms of individual belief and activity.

We can here do little more than repeat what we said a year ago in this place:

> "The heart of Christianity is evangelistic and missionary. No man or woman can avoid the responsibility of representing Him in home, church, social and individaul contacts. The value of that representation depends upon the extent to which Christ's character as the Son of God and His philosophy of life have been incorporated into our individual lives."

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

DURING the past year much has been said in the Church press about the industrial situation in the South, and more particularly in North Carolina. Those of you interested in the subject will therefore be grateful to Bishop Penick for this call to action which he delivered as a part of his diocesan convention address.

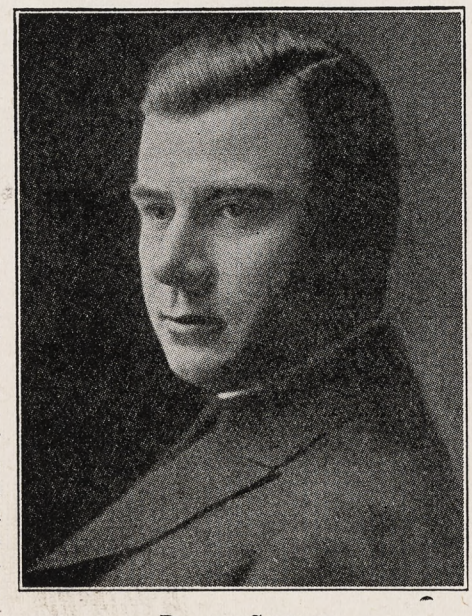
"Another current problem challenges our attention and calls for careful and courageous thought. That is the relation of our Church to the textile industry in this diocese. During the past year the State of North Carolina has suffered from a notorious amount of undesirable publicity growing out of certain unfortunate incidents in more than one industrial center. This is the first diocesan convention since these unhappy events transpired. This is our first opportunity to speak or act upon this issue. I trust that we shall not assume that all is well and that trouble will never return again.

"The fact is that industry is migrating to the south and to the Piedmont section of the south and that portion of North Carolina which comprises this diocese is feeling the effects of this rapid industrializing process. Conditions of life and methods of work are changing swiftly and with this economic transformation the Church must keep pace.

"We have a number of missions in mill towns and in the manufacturing sections of large cities. They are served by faithful men and women. But are they meeting the new situation? Do all the people of all the various groups feel that the Church is their friend?

"The problem is so enormous and so complex that expert knowledge in economics is required to understand some of its simplest ramifications. And yet it is a human problem. And wherever human beings are concerned there is the interest and the business of the Church. We refuse to admit that business is business! We believe rather that business like all corporate endeavor is ideally related to the Kingdom of God for the simple reason that people are involved, for good or for ill, in the way it is transacted.

"It seems to me that the diocese of North Carolina has an extraordinary opportunity today to exercise some measure of foresight, and to anticipate the further industrializing of our social order and to make intelligent provision to meet the new situation. Just how the Church should endeavor to apply the ideals of Christ to the industrial order I do not know. I am not acquainted with anyone who does know. But I believe that it is our duty to find out. The specialist in political economy can help because it is an economic problem. The student of history can help because it would be blundering to repeat the errors of the past through an ignorance of them. The level-headed prophet of the social gospel of Christ can help because the Son of Man has a message for the organized group as well as for the individual.



BISHOP STRIDER
Chaplain at Blue Mountain

"With the idea and determination of facing up to this responsibility that is sweeping upon this diocese with a swiftness that even the most conservative can scarcely deny, I propose that this convention create a special committee, or instruct the social service department of the executive council, to make a thorough investigation and study of the whole question of the Church and industry in this diocese, and to report their findings to the next meeting of this convention."

The committee was appointed by the convention, and called on clergy and laity to study how the Church can more effectively and sympathetically minister to the workers. Kemp Battle, a lawyer with liberal ideas; G. B. Lewis, an official of the Cannon Manufacturing Co., and the Rev. N. C. Duncan, a clergyman in a cotton mill community, compose the committee.

* * *

Trinity Church, Torrington, Connecticut, where the Rev. Henry Francis Hine is rector, is one parish that does not believe in closing up shop during the summer. For the past three summers the rector has stayed right on the job, not only having the services and the visiting in his own parish, but taking on two or three missions as well. This year Mr. Hine is taking a month abroad but his assistant, the Rev. C. E. Beach, is carrying on the full round of services, and is to be assisted by two Church Army captains who are going to do all sorts of visiting and preaching. Then too a deaconess is now added to the staff, Deaconess Harriet English, who just finished her work at St. Faith's House, New York.

* * *

A correspondence course in Bible study dealing with the Acts of the Apostles will be inaugurated in the autumn under the auspices of the society for the home study of Holy Scripture and Church history which has its headquarters at Washington Cathedral Library. Announcement of this course is made by the Rev. William S. Bishop, who has just finished conducting a course of studies in the Gospel according to St. John along the same method.

* * *

Bishop Fiske of Central New York confirmed a class of seventy-five at Zion Church, Rome, N. Y. on Trinity Sunday.

In his address to the class Bishop Fiske stated that during the first six months of the present year the church had received sixty-eight letters of transfer from parishes in this country, Canada and the British Isles. Fourteen names have been reinstated, 157 added, making a total of 1,160 communicants on the parish roll.

Rev. Edmund H. Carhart, Jr., rector, thanked those who took part in the evangelism campaign held during the past spring and said these workers were responsible for the large class confirmed last evening.

* * *

Mr. Vincent Cullen, who is the president of a surety company and therefore in a position to know, states that crime costs the people of this country six billion dollars a year . . . . theft, burglary, larceny, stock frauds, credit frauds, insur-

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ance frauds and various other means of getting something for nothing. This statement is made in a release from an organization of laymen called the Church League that says that they propose to do something about it. First of all they propose to push strongly for religious and character education not only in the public schools but for better education of that sort from the churches. Then too they say that the education of parents and prospective parents is also vital if the costs of crime are to be cut down to any considerable amount. Another need that they call attention to is for supervised play and recreation for young people. As things are now children have to make their own play largely. This means, according to their statement, especially in cities, that young folks join gangs which very often start as recreational clubs and later turn to crime. The Church Club has appointed a large committee of prominent leaders to sponsor an investigation of the whole problem and later to do something about it.

* * *

The Journal of the 62nd annual convention of the Diocese of Central New York, just received some significant figures with regard to membership and finance. There are 156 churches, 87 rectories and 65 parish houses served by 2 Bishops, 115 Priests and 2 Deacons. There is a total of 45,971 baptized persons, 31,507 communicants; a total number of baptisms for the year of 1,329; confirmations 1,476; 9,239 pupils in church schools with 1,175 teachers. There are 14,633 families listed. During 1929 the increase in the number of communicants exceeded 400 and the number of baptized persons was increased by more than 500, together with nearly 200 additional families and 100 pupils added to the rolls.

Total receipts in offerings was $1,109,384.33. The value of church property reported was: Real Estate and Furnishings $9,004,582.44; Endowments and Invested Funds $1,337,106.51, a total of $10,341,688.95, showing an increase of more than $75,000. The final figures show a general increase all along the line.

Unusual efficiency is shown in getting out the Diocesan Journal only five weeks after the Convention, and into the hands of the recipients.

* * *

Speaking in the chapel of Yale University the other day Professor William Lyon Phelps had these interesting things to say of Jesus.

"It is often said that no one can speak or write for posterity," he declared, "but it is certain that Jesus talked over the heads of His audience and that the people of the twentieth century understand Him much better than those who first heard Him.

"He was a trouble-maker, a challenging and a provocative nuisance. Many people hated Him, many could not understand Him, but nobody forgot Him. Instead of giving explanations He aroused questions in people's minds.

"The world has been trying to live up to Him, but for nineteen centuries we have still failed to catch up with Him because He is 10,000 years ahead of the present time. The most liberal, progressive and advanced thought and action today would be to go straight back to Jesus and imitate Him.

"As we say in music, Jesus reversed the dynamics. He turned pianissimo into fortissimo. He was no political revolutionist, but He started a revolution in every individual heart. He meant to turn people from a selfishness to unselfishness, from cowardice to courage, from vulgarity to purity. He always emphasized the spirit above everything else.

"There was a certain recklessness about Him. He had no prudence, no caution. He told people that they must give themselves to religion with no reservation.

"Sometimes I think that the very last person to enter the Kingdom of Heaven will be the canny man. People often use the adjective 'canny' as a compliment, meaning that the canny person is wise, but Jesus called such a person 'fool.'

"There is an enormous difference between what is legal and respectable and what is Christian. Christianity begins where respectability leaves off. Christianity keeps no account, does not remember offences or debts, does not expect any return for favors, knows it is more blessed to give than to receive.

"When Jesus stood before Pilate, He was the only serene person in the room. He was entirely without fear. He paid no attention to consequences. He knew the whole Roman Empire could not hurt Him."

* * *

The Detroit City Mission with a staff of three priests a layman and a woman case worker, during the past year, ministered to 16,000 sick folks in 18 institutions; fed close to 50,000 people, and clothed 5,000. This summer the superintendent, the Rev. George Backhurst, is to be assisted by Captain Lucas of the Church Army.

* * *

A Pastoral Letter from Bishop Fiske has gone to the Clergy, Wardens, Trustees and Church Workers of the Diocese of Central New York in line with the movement suggested in the Annual Charge of the Bishop at the Diocesan Convention, calling upon all to make special efforts towards a more faithful witness to the Christian Religion and a deepened sense of obligation in church work and worship. After dealing with the present-day trend towards the lack of these things and some of the causes therefor, the letter urges "— a return to some deeper sense of obligation and to a real responsibility in public worship and private devotion, and if we are to have a renewal of Christian life in our day, it will come through some such witness on our part. And for this reason, I summon you to a year of loyalty and witness."

With the letter went some suggestions from the Bishop for the practical observance of this Year of Loyalty, notably that of observing Sunday, October 5th as "Witness Sunday" looking to an effort to secure the presence of every member at the services. Preparations of a special sermon on this occasion on Christian loyalty and the responsibility of witnessing for Christ: a more intensive devotional effort during Advent; and a consideration of this work in the Vestry Meetings looking towards lay leadership in the congregation and a deepening sense of responsibility.

Bishop Fiske has provided special prayers and devotions to be used during this period, concluding with a very beautiful Family Prayer.

* * *

Certainly one of the finest camps maintained by the Church is the new Incarnation Vacation Home and Camp, located in Connecticut between the historic old villages of Saybrook and Essex. It is a property of 120 acres of beautifully wooded land, in the midst of which is a lake, affording the pleasures of water sports. There is a handsome pavillion, the Ethel McLean Memorial Cottage, having accommodations for seventy-five mothers and children. A cloistered walk connects this with another, the Arthur Brooks Memorial Cottage, which is the summer home of the Bethlehem Day Nursery, another unit of the parochial activity of the Church of the Incarnation, New York. Here there are accommodations for forty-eight little tots, six years of age and under, for whom this building was especially designed. Then a fifteen minute walk over the hills brings one to the Parish Camp, a city of canvass, where 120 guests are provided for, the tents stretching out from fine log cabins that serve the social needs of the camp.

The people who benefit by this great parochial playground are those

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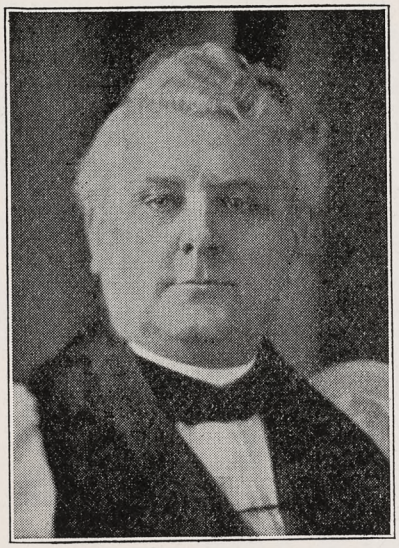
who are members of the Chapel of the Incarnation, New York City, and the clubs and classes associated with it. The Chapel represents the great east side work carried on by the parish of the Incarnation. The rector is the Rev. H. Percy Silver, and the vicar of the Chapel is the Rev. Nicholas M. Feringa. The work is conducted all year round. When the summertime comes, the parish simply transfers the bulk of its work in New York City to Ivoryton, Connecticut, bag and baggage, vicar and people. And an interesting group they are, to be sure. Any given party to the Vacation Home and Camp would include a great list of representatives of the world's important nationalities—Russians, Greeks and Armenians; French, Germans and Swedes; Bohemians, Italians and Spaniards; English, Americans and Irish; Welsh, Scotch and Belgians; Flemish, Porto Ricans and West Indians; along with five different kinds of Slavs. And occasionally, a representative of Holland comes along. These same people make up the Congregation of the Chapel of the Incarnation. It is indeed, an East Side League of Nations.

* * *

Eleven daily vacation Bible schools will be maintained this summer in Brooklyn under the general auspices of the Diocesan Board of Religious Education. This method of bringing children under religious influence during the vacation period has been found very useful, especially in the crowded parts of the city; and the number of parishes using the vacation school idea increases from year to year. In Huntington, St. John's Church will join with the Presbyterian, Methodist and Baptist people in maintaining a vacation school, in the Baptist building.

* * *

The Rev. Horace E. Clute, rector of St. George's, Brooklyn, has issued a statement regarding "St. George's Acolytes" and their work. It is very interesting. The service recently rendered by these acolytes and broadcast under the auspices of the Brooklyn Federation of Churches was doubtless the first broadcast service rendered entirely by youth. One acted as radio announcer, one preached the sermon, others, assisted by St. George's choir, rendered the service. They were highly complimented for "excellent expression, exceptional talent, and true earnestness." For four consecutive Sundays in July and August, by request of the vestry, these acolytes will conduct service in their own parish church during the absence of the rector. They have conducted service in about twenty



BISHOP TYLER
Preacher at St. Thomas's

churches in Brooklyn, the rector says; sometimes as assistants to the clergy, sometimes in the absence of clergy. The original group has been at this work now four years, and the members now range from twenty to twenty-three years of age. Recently a junior group of lads of fifteen and sixteen was gathered and they are now in training. In all about twenty have been enlisted. The rector says that before every such service the "team" meets together in private for prayers of preparation. Their motto, he says, is: "No service without rehearsal; without spiritual and practical preparation."

* * *

Over in New Jersey each year there is a music contest, held this year at Montclair, under the auspices of the Music Contest League of New Jersey.

Although soloists and also secular choral organizations have the opportunity of being heard at these times, there is also great opportunity for choirs. These are divided into classes, according as there may appear volunteer choirs, choirs with paid soloists, men's and boys' choirs, junior choirs, etc. Each choir, after singing a hymn, unaccompanied, and an anthem, is rated according to the excellence of its performance. The choir rated highest in each class, if above a stated percentage, receives a banner. If this banner is won three times, it becomes the permanent property of the winner.

Mr. Edwin A. Leonard, our correspondent for the diocese of Newark, states that there was no choir of an Episcopal Church entered this year and raises the question, "why?" Surely there is some choir in the state capable of doing well in such a contest. Mrs. Hugh C. Colville of Pompton Lakes is the secretary in case you want to have your choir take part another year.

* * *

The Rev. C. H. Horner of El Paso, Texas, is in charge of Grace Church, New York City, during July and August. He was formerly a curate there.

* * *

Rev. R. R. Calvin of Silver City, N. M. is in charge this month at the cathedral at Albuquerque. Dean O'Malley is in the orient recovering from a breakdown.

* * *

Recent progress in the Advance Work program is reported from various quarters.

Northern Indiana had more than half its share promised by the time its items were officially accepted, and Duluth had secured a quarter of its total before officially accepting it. Parishes and missions of Montana pledged more than half on the floor of the convention at which the work was adopted. Early in June the Woman's Auxiliary of Central New York had raised half the amount they are securing. Trinity Parish, Cranford, New Jersey, accepted an item of $200 and has received and sent in that amount.

Acceptances not previously reported include Western Massachusetts, which is supplying equipment for Voorhees School, Denmark, S. C., one of the schools of the American Church Institute for Negroes; Southern Virginia, to build a long awaited house for women's work for the mission at Hsiakwan, district of Shanghai, the lack of which has considerably lessened the work that the mission could do. Southwestern Virginia is probably to build a church at Ellendale, North Dakota, and may help with the Bishop Payne Divinity School; the report is not complete. Maine is building a rectory in Mobridge and a chapel at Flandreau, both in South Dakota. North Carolina, while not guaranteeing complete returns, has taken as an objective to purchase land and build a chapel at Taira, in the Tohoku district, Japan, and a chapel for St. Luke's Hospital, Phoenix, Arizona. Apparently there is no chapel at any one of the three St. Luke's Hospitals for tubercular patients, at Phoenix, Tucson and Prescott; the Advance Work program hopes to supply a simple one at each place.

* * *

At the annual Ojibway Convocation in the diocese of Duluth, held recently at Case Lake, the Rev. Wellington K. Boyle was appointed archdeacon of Indian work by Bishop Bennett. Mr. Boyle, an Indian, is a graduate of Seabury Divinity

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School. At this convocation one of the interesting events was the baptism and confirmation of an old Indian with his four grandchildren.

* * *

The Rev. Thomas J. Lacey of Brooklyn was a member of the citizen's committee, appointed by Mayor Walker of New York, to welcome Admiral Byrd to Brooklyn for the dedication of Floyd Bennett field.

* * *

Bishop Fiske was the preacher at the 125th anniversay of the establishment of St. Peter's parish, Auburn, New York. During the week there were numerous functions in the new parish house.

* * *

On St. John Baptist Day the members of the Guild of Servers of St. John Church, Los Angeles, were guests of Dr. Davidson at the annual dinner in the Parish House. More than forty boys were present at this dinner and a number of speeches were made. It was altogether an enjoyable occasion. There are some seventy-five boys members of this organization and they take their turns in the services of the Church as Crucifers, Standard Bearers, Almoners and Servers.

* * *

The Rev. E. H. Eckel has resigned as rector of St. Andrew's, Fort Worth, Texas, after thirteen years there, to accept the rectorship of Christ Church, Warrensburg, Missouri. During Mr. Eckel's rectorship a new rectory has been built, costing over $13,000, and thousands ot dollars worth of improvements nave been made in the church.

* * *

The annual conference for church workers among Negroes for the first and second provinces was held at St. Philip's, Syracuse, N. Y., June 26 to 29. The conference sermon was preached by Archdeacon N. P. Boyd of Brooklyn. The subject of the conference was "Bringing in the Kingdom" and there were splendid addresses by capable leaders. There are forty-four Negro clergymen in the two provinces.

* * *

The national association of organists are to meet at Los Angeles July 28 through August first to discuss the effect of architecture on music. Organ builders, architects, acousticians and organists are to join forces in an attempt to solve various problems.

* * *

Harry Dietrich, a choir boy of the Church of the Resurrection, Richmond Hill, made the best record for attendance during the past year. There were 87 services and 75 rehearsals during the season, Sept. 8 to June 15. Harry was present at 85 services and 74 rehearsals. Willie Horton was a close second,—84 services and 72 rehearsals. Others did nearly as well, and their names are listed in the parish leaflet, and the best records won prizes. Rev. Charles Henry Webb, writer of this item, was a member of this same choir some thirty-four years ago, when the present Bishop of Easton was rector of the parish; and he naturally takes a certain satisfaction in the good record of the present members of this choir.

* * *

The Rev. Benjamin T. Kemerer has accepted election as the Bishop Coadjutor of the diocese of Duluth. The consecration will take place in the fall.

* * *

The attendance at summer conferences this year is breaking records. There was a record enrollment at Wellesley and at Gambier, and the conference at St. Alban's School, Sycamore, Illinois, formerly the Racine Conference, also had a fine enrollment. At Blue Mountain there were close to 250 registered, which is a record, and the conference of the diocese of Western Michigan, held at Muskegon, had 140 full-time with over 200 present during the sessions.

* * *

The Sweet Briar Conference, diocese of Southwestern Virginia, also had a most sucessful conference, the division for young people, an innovation this year, being particularly fine. The faculty for both the adult and youth divisions were particularly strong.

* * *

St. Luke's, Charleston, S. C., is uniting with the Presbyterian and Lutheran churches of the city for Sunday evening services during the summer. The services are being held on the lawn of the Second Presbyterian Church.

* * *

The Rev. George Davidson, rector of St. John's, Los Angeles, has been honored this year with a degree from the University of Southern California. He also was the preacher of the baccalaureate sermon at the University of California in Los Angeles.

* * *

The Auburndale, Long Island, railroad station is now, or soon is to be, St. Mary's Chapel. It was purchased from the railroad, placed on a permanent foundation on the church property, and is being transformed into a beautiful chapel, with the rector, the Rev. L. L. Twinem and the members of the mission doing most of the work.

* * *

I heard Dr. William Sturgis give an address the other evening at the Blue Mountain Conference on the Mission of the Church which was the

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very finest I ever heard delivered on the subject. No news in that as you have probably heard him. But I was amazed at a story he told of a warden of a parish in New York state who made a gift of $25,000 to Hampton Institute for Negroes. Dr. Sturgis congratulated him and then said to him that he wished that he might have split it up and given half of it to the institutions of education of Negroes that are under Church auspices. And this warden told Dr. Sturgis that he did not know that such institutions existed. "The people of our Church lack information about the work of the Church," said Dr. Sturgis, "how can they get it?" He did not answer his question. Neither did I, but I wanted very much to say that it might help a bit if at least the leaders of the Church might be persuaded somehow to occasionally glance through a Church paper. As bad as we are I am sure that nobody could read any one of the weeklies for long without having some idea of the great work the Church is doing. If this parish warden, for example, had been persuaded by someone to subscribe to one of the Church papers it would have meant a gift of $12,500 to the great work being done by the American Church Institute for Negroes.

* * *

There were 252 people enrolled in the summer conference of the diocese of Olympia, held at Annie Wright Seminary. The leaders were Bishop Huston, Rev. Lloyd B. Thomas of Oakland, California, Rev. Hoyt E. Henriques, Rev. Fred Bartlett, Rev. R. F. Hart, Miss Elizabeth Baker of New York, and Deaconess Margaret Peppers.

* * *

The Rev. George L. Paine, Episcopalian and head of the federation of churches of Greater Boston, has sailed for a tour of Russia.

* * *

Stating that the entire stage in China is set for the attack of Communism, and that of the seventeen countries just visited China seemed the darkest at present, Sherwood Eddy painted a picture of the world as he had seen it in his travels during the past year to the recent Student Conference in Northfield. He said that whereas the Western world had passed through five revolutions of a varied character, covering several centuries, China was participating in all of them at once—political, industrial, social, religious, educational, with the results inevitable to any country; that throughout the world there were trends unfavorable and changing in character such as unemployment, a growing tide of materialism, imperialism, a challenge of re-

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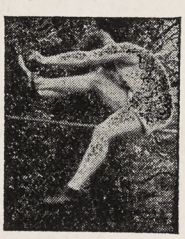

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ligion, especially in Russia, Turkey and India. Of the positive trends there were great evidences of scientific progress, growth of a healthy nationalism, democratic socialization, and a growing demand for peace. Vast movements affecting millions now, and perhaps us eventually, were taking place in India, Russia, as well as in China. In China areas totaling many square miles and inhabited by millions are practically lawless, beyond control of orderly government. Civil war, militarism, kidnapping, and the accompaniments of all such conditions, famine, disease and death take their daily toll. Many students in China who will become the future leaders, already have been converted to Communism. The deepest need everywhere in the world today is a spiritual and moral power adequate to the whole complex situation in these lands.

* * *

Helpful signs among our college students in finding themselves and the place of religion in their lives was voiced by David I. Porter, national secretary of the student movement of the Y. M. C. A. in addressing the recent Northfield Student Conference. "In this transition period," said he "there are men in our colleges who are taking an affirmative stand for the church and Christ, and these men are surely gaining an influential following. Nevertheless, it is becoming increasingly necessary to guard against wasting time and energy on trivialities which turn a man away from the more serious and vital issues of life."

* * *

An annual conference for young men interested in the ministry as a profession closed Wednesday at St. Paul's School, Concord, N. H. One hundred young men and twenty-five leaders were in attendance. The speakers included Rev. John R. Oliver of Johns Hopkins, Rev. Thomas N. Nelson and Rev. Oscar Randolph of the Virginia Theological Seminary, Rev. Henry K. Sherrill of Boston, Canon Charles E. Raven of Liverpool Cathedral, England, and Rev. Arthur E. Kinsolving of Amherst College.

* * *

The mission study of The Girls' Friendly Society for 1930 to 1931 will be India—the country to be studied by the rest of thhe Church also. In making this announcement, Miss Helen C. C. Brent, Chairman of the Committee on Missions, points out that this is the third year the society has cooperated with the Church in selecting the same subject for mission study. This has many advantages, enabling The Girls' Friendly Society to avail itself of the material pub-

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lished by the Church Missions House and offering the Women's Auxiliary and other groups the resources of the G. F. S. mission programs.

* * *

A practical plan especially designed for raising endowment funds for Dioceses and Parishes in the Episcopal Church has been developed by the Church Life Insurance Corporation, according to an announcement recently issued from the company's offices at 14 Wall Street, New York. The Church Life Insurance Corporation is owned and controlled entirely by the Church Pension Fund.

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According to the announcement, the plan suggested by the Corporation "should not be confused with a plan sometimes suggested by commercial life insurance companies.

* * *

The "City Mission Fresh Air Special," a special train of four cars left the Grand Central Station, New York, on June 30, carrying 263 mothers and children to the home of the city mission society of New York at Milford, Connecticut, where they are to enjoy a two weeks' outing. This particular group were from the two chapels of the society for Negroes, St. Cyprian's and St. Martin's. The following morning 85 colored boys steamed up the Hudson on their way to a camp of the society located at Interstate Park. Then on July 2nd 74 little tots went to New Jersey also to be the guests of the society for a summer outing. In all the New York City Mission Society operates nine fresh air units at four centers, and needless to say are filled up with happy folks throughout the summer season.

* * *

All the English bishops agree on at least one subject—the value of the Church Army Crusaders. The Army in England is sending eleven groups of evangelists and two groups of mission-sisters over thirteen routes this summer. Their announcement quotes the hearty welcomes and commendations of the bishops through whose dioceses they march, thirty-six bishops and four archbishops, Canterbury, York, Wales and Armagh.

* * *

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Dr. Worcester is a physician and is in charge of the health of Harvard students. In the course of his professional life he has for many years been dealing with wayward Youth, and for that kind of rescue work he evidently has striking gifts, devoting to the cause a sympathy and understanding that exalt the profession of medicine to a ministry of the soul.

In exposition of his theme he confirmed the fears of the most pessimistic of the critics of modern Youth. From what he actually said but more from what he implied and suggested one was forced to draw the conclusion that he believes that among Youth from early high school age up revolt against social morals decreed by parents is widespread. Up to this point he evidently holds with Judge Lindsey and other students of the problems of modern Youth. They all agree upon the facts.

But in advocating a remedy Dr. Worcester takes sharp issue with all investigators who advocate companionate marriage or any other compromise with established morality. He would not lower in the slightest degree our present Christian standards.

The revolutionary nature of his prescription lies in the direction of a vastly freer and franker social intercourse between boys and girls than is now considered "good form" by parents, teachers and pastors, and an intensely developed sympathy for the underprivileged such as the old, the feeble, the sick, the poor, the outcast.

Dr. Worcester would teach Youth the doctrine that "not only is God love but love is God," that through the creative endowments man enters into partnership with the divine. He advocates the formation of stronger friendships among boys and girls, open confession on the part of girls as well as boys that such friendships are inexpressibly dear. In fact a hopeful factor in the present situation, an improvement over conditions of a generation ago, he holds to be, the present frankness of discussion to be found in the relationship between boys and girls. If girls will candidly admit that they too have kindred problems, Dr. Worcester declares, much danger will be avoided. It is the assumption that they are far less subject to temptation that causes a large part of the present trouble.

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forms no attachments among the opposite sex is preparing for serious evils.

Supplementing friendships of the kind advocated, a youth should express love and sympathy for everyone in his family and among his acquaintances who suffer from a lack of it. Sublimation of this sort would carry him into the field now so benificently occupied by the maiden aunt who mothers every nephew and niece in sight and thus wins happiness and salvation for herself.

If Dr. Worcester's thesis is sound—and no man in the country has explored more deeply the heart of Youth—it brings us to this surprising conclusion. The Church need be no longer on the defensive. It has something more to offer for the problem that what our "new-morality" friends scornfuly call "repressions" and "puritanical inhibitions." It can point to the noblest forms, and the most joyous forms, of self-expression. It is equipped to meet the advocates of the new morality and to fight them on decidedly favorable ground.

* * *

A challenge for men of the Church to really "live their religion" was sounded by Dr. Wm. C. Sturgis of Washington at the second annual Camp Houghteling Forum attended by a group of prominent Chicago laymen at Twin Lakes, Mich., during the past week-end.

"If every nominal Christian started really living his religion," declared Dr. Sturgis "the world would be won to Christianity within a week."

It was the conclusion of the group that individual indifference to religious responsibilities is an "infectious disease," tending to undermine the whole Church.

"We men seem to have passed the buck quite freely to the women," asserted Dr. Sturgis, "and we expect them to do most everything connected with the Church, even to the point of instructing our children. The religious responsibility should be a joint one."

In discussing the problem of religious instruction for young people, Dr. Sturgis pointed out the lack of interest as compared to that in secular education is due largely to the difference in time and effort spent upon the two types of instruction.

"The difficulty lies first of all in the home," he said. "Few homes today have regular family worship. We must first of all put religion back into our homes and we will then be on the road to a solution of our problem of modern youth,"

* * *

It was stated here last week that the Rev. Walter C. Whitaker who recently resigned as rector of St. John's, Knoxville, Tennessee, has accepted a call to Ocean View, Virginia. He is to be at Ocean View during this month and next but at the end of that time it is expected that he will accept a call to another parish. Dr. Whitaker has been the rector of St. John's since 1907.

* * *

A well attended conference for girls of 'teen age was held at the Newark Holiday House, June 26-July 3 under the auspices of the Girls' Friendly Society. The leader

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Church School: 9:45 A. M.

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Broadway at 10th St.
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Holy Days and Thursday. Holy Communion, 11:45.

St. John's, Waterbury
Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
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Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Luke's, Evanston
Rev. George C. Stewart, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago, off at Main, one block east and one north.

Grace Church
Sandusky, Ohio
Donald Wonders, Rector
Sunday:
8:00 A. M. Holy Communion.
10:30 A. M. Morning Service.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 7:45 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
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Tuesdays: 10:00 A. M.

Clarke County, Virginia
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11:00 A. M., Christ Church, Millwood.
8:00 P. M., Emmanuel Chapel, Boyce.
Rural Churches on the Highway between North and South

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was Dorothea de Schweinitz of the industrial department of the University of Pennsylvania. In addition to Miss de Schweinitz there were lectures on India by C. C. Mathew, a native of that country now studying in New York. There were fifty-one girls present.

* * *

The diocese of Western Massachusetts has been left $12,000 by the will of the late Mrs. Mary S. Pettegrew of Worcester, the income to be used by the bishop of the diocese for missionary purposes.

* * *

The Bishop of Birmingham, who was formerly a Canon of Westminster Abbey, always draws an immense audience when he goes there to preach. His hearers are always sure that he will deal fearlessly with whatever problems are before him. In the course of a sermon preached June 1, he declared that often in consequence of the silence or uncertainty of Christian teachers in regard to new moral problems, Christianity is not so much attacked as ignored. Little direct hostility to Christian churches was manifest in England, and such a revolution as has taken place in Russia was unthinkable in his country, but if the leading Christian communions in the land were to be as reactionary as was the Orthodox Church under the Tsarist Government, fierce opposition to them would speedily arise.

He went on to declare that traditional forms of Christian belief—and forms to which he himself attached great value—had lost for a time their former vitality. "Extravagant cults, whether reactionary or revolutionary," he said, "gain vigorous and even aggressive partisans, though their influence is fortunately narrow." He pointed out how widespread is religious indifference of the time not only among the very poor, but in the universities of the country, and he counted the present drift from the Christian standpoint a cause for anxiety.

* * *

Once a year the clergy of the diocese of Olympia are given a most enjoyable treat. For over twenty years they have been invited by the Rev. Rodney J. Arney to St. James' Rectory, Kent, where the annual election of officers takes place on the last Monday in June. Business over, all adjourn to the old Arney farm a mile or so out in the country. Here, on the well kept lawns, are unusually large cherry trees over half a century old, the fruit of which is enjoyed *ad lib*, but with discretion on the part of those who prefer not to spoil their appetites for the delicious luncheon of duck and green peas, followed by unequalled strawberry shortcake, which is served by loving hands of the Arney ladies in the farm house.

This year's meeting was attended as customary by the Right Rev. S. Arthur Huston, bishop of the diocese, who expressed the thanks of the company for the generous hospitality so cordially extended year after year. The Rev. T. A. Hilton was re-elected president of the clericus for the nth time.

* * *

The Diocese of Olympia, through its diocesan council, has purchased a house as the permanent residence of its bishop, the Right Rev. S. Arthur Huston, who with his family has entered on its possession. It is situated in the center of the residential district of Capitol Hill and overlooks the beautiful Volunteer Park, almost in the heart of Seattle, and within a few blocks of the new St. Mark's Cathedral, the first unit of which is rapidly approaching completion. The bishop's residence is large and roomy and contains a room specially suitable for conversion into a chapel.



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The WITNESS

CHICAGO, ILL., JULY 24, 1930



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Retiring Rector of St. Mark's, Evanston

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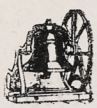

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THE WITNESS

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BUILDING A LIFE

By

REV. PHILIP J. STEINMETZ

WHY should we take heed how we build?

Your answer to that question classifies you. The moment you say you know we should be careful how we live, giving a reason, you put yourself into one or another category. A few persons take no heed at all as to the matter of living, but these are very few.

Most people know what they are trying to do in the world and why they are trying to do it. Expression of their philosophy or view of life puts them into a list, longer or shorter, but of a quality that can be discerned.

Only One Thing to Do

Before we consider reasons for taking heed about the conduct of life, let us realize that building is virtually the only thing we have to do. We cannot change the foundations, although people waste time and thought trying to tinker with them. Some men try to go back of their ancestors and change unchangeable facts and conditions. Now, we had nothing to say about coming into the world. We had no choice of our family line. We had no chance to elect our sex, temperament or disposition. We had nothing to do with the impressions of our early plastic years when nature was in formative condition. Our equipment, one might say, was handed to us.

A certain philosopher held that a child was born the day he first said, "I." For us, self-consciousness is the beginning of life. After this has dawned it is our unique task to do something with our own peculiar kit of tools, to make something out of our mysterious self. God never gave to any other individual a work that was the duplicate of yours. He will never give to any other man the task He has given to me. So, if you are looking for a dignified position, look no farther than your own center.

God thinks enough of you to give you a highly individualized career. The foundation is set. You are to build.

Each to His Own Task

The apostle says that we are to take heed how we build.

Some persons half way up the mountain look longingly down toward the valley. "Why should we be called," they say, "to climb these heights? Our labor is ceaseless and exhausting. Others are not compelled thus to suffer." And those looking up from the valleys complain: "Why did God put us down in these hollows where no event distinguishes day from day? We are weary of this monotony, this absence of all excitement or challenge." So the man in the country longs for the rush of city life; and the man in the city laments: "Here is this dull office with the same dreary round. Oh for a life of change, adventure and thrill!"

How often great executives chafe under the insistent, distressing pressure of their responsibilities! But the intrepid mountaineer cannot change to a safe, serene life and the untrained dweller in the valleys cannot be entrusted with large destinies. It is for you to discover your real vocation, the task God has given you to do. Each of us is called to the ministry he can best perform.

There is no difference between your profession and mine. The priesthood is distributed among the individuals of all the world.

The Fickle Goddess of Pleasure

The foundation having been laid, why are we to take such heed about our building?

There might be various answers. One person might reply that, unless we do take heed, we must miss the pleasure or the comfort of life. Hedonism is the belief that pleasure with the minimum of pain is life's highest good. Some men care not at what price they

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purchase pleasure. She is a goddess that fascinates the young, and many a youth elects to follow her and rears a palace of pleasure on the foundation that has been laid. But to the individual or to the nation the time comes a day or a century later when all that glittered is tarnished, all that was radiant is dull. Where music lingered, blinds rattle in the wind.

"Vanity of vanities," wail the devotees of pleasure, who is a goddess that turns her back on her followers after they have given her their all.

Criticism That Should Not Be Heeded

Some builders take heed to their work because, unless they are thus solicitous, their contemporaries show displeasure. It is as if a person should take blueprints of the house he was planning and show them to his acquaintances, asking their opinion. If he followed all the counsel given him, his house would be a monstrosity. Advisers may be captious and superficial. Do not ask: "What do people say?" If your only sanction for action is the comment of others, your character will be meaningless and spineless, and your achievements will be a congeries of isolated phases and aspects, like pearls whose string is broken. There are many snap judgments, provincial views and shallow thinkers. Some disapproval is high commendation. Caustic criticism often proves that something is being accomplished.

Our Lord had bitter and vindictive critics and had the courage to antagonize the estimates of those who were not in a position to see the truth.

The Foundations Christ Laid

The approach of old age warns some men to be careful how they live and others take heed from gratitude to their forebears. So we might go through the list of motives of those who would plan their lives. But what is the Christian reason for guarding our thoughts and acts? This is it—only by so doing can we build a temple of living stones. The walls of our structure must run up from the foundations that Christ has laid. Let us think of four of these.

First, there is purity—not innocence, for this was lost long ago. We know the difference between right and wrong. Let us never let the sable wing of impurity blot out our light. Like spring water, purity dispels sediment. We cannot help being conscious of the sordid, but we can help entertaining it.

Second, there is honesty—not a policy, but a principle. The honesty that is policy belongs to crooks. An honest man wishes and intends to be true. He holds to honesty as to a principle of life.

There is also reverence. America has no greater need. We are successful, clever, adroit, rich, prosperous, smart, blatant, set-up, but not reverent. Jesus taught and practiced reverence. It was the fiber of His soul. He worshipped everywhere, for He saw in all things the presence of God.

A fourth wall for us to rear is that of service to others. Purity and honesty are what a man is; reverence is his attitude to God; service is his attitude to his fellow man.

As these four walls rise, our characters are formed. These things will not come by wishing. We do hold them aloft as the prize for which we are willing to strive.

Building That Which Will Endure

To the man who thus lives, life cannot be dull, no matter what his environment. Purity, honesty, reverence and service are identical in heaven and earth, in the slums and in the palace. They are the substance of the soul. A pure mind, an honest heart, a spirit of reverence and service are the same, whatever the skin, whatever the language. Building these, we build that which shall endure.

You know the story of the man who reached the heavenly city but complained of the meager dwelling assigned to him there. The answer was given to him: "We did the best we could with the material you sent us." And there is another story of a man who left home after employing a builder to put up a house in his absence. "Use the best of stuff, and spare nothing," was his direction. The builder was a grafter who stinted and cheapened his work. When the employer returned, he said to the builder: "I knew that you meant to be married. This house is a present to you and your bride."

All through the years that followed, the builder said in his heart: "If only I'd known that I was building for myself!"

God Asks Only the Best You Can Do

So we are building for ourselves.

Our task is to make the best men and women of ourselves that it is possible to make.

God demands not the work of geniuses, but the best that we can do. Are you giving this today? Are you fighting for what you may become? Are you putting into your building a man's heart, will, intelligence, the love of home, of family, of country, of the world?

How does your house look in the daylight? How will it look when night comes and no man can work? *Let every man take heed how he buildeth.*

The Lambeth Opening

By
BISHOP WILSON

THE LAMBETH CONFERENCE is opened, though it is a little difficult to say just when the opening occured. On Saturday, July 5th, there was a welcoming service at Canterbury Cathedral; on Sunday there was another great opening service at St. Paul's Cathedral, London; and on Monday, the 7th, the bishops went into business session in Lambeth Palace. One of these events opened the Conference, though just which one it was I am not sure.

Beautiful weather prevailed for the two opening services. Saturday morning we were all transported by two special trains to Canterbury, sixty-two miles away, where we were met by Boy Scouts who relieved us of our grips and by flocks of motors transported us to the Cathedral. For an hour we roamed around the historic grounds meeting friends from home. Then

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the ladies were taken to an open air luncheon in the gardens while the bishops were lunching in St. Augustine's College, built in ancient days to train missionaries and still serving the same purpose today. There were opening salutations in Latin from the warden of the college and then brief addresses in English (much to our relief) by the Archbishop of Canterbury, our own Presiding Bishop Perry, and the Patriarch of Alexandria. Then the warden drank our health from a cup used by the last abbott of the monastery, 400 years ago, and also used on one occasion by the Emperor Charles the Fifth.

The Canterbury service was deeply impressive. More than three hundred bishops made up the procession. There was also a large choir, the Cathedral staff, the mayor and corporation, about a dozen representatives of the Eastern Orthodox Churches and numerous functionaries in elaborate habiliments. It was a gorgeous sight in the magnificent old Cathedral. The dignified Archbishop occupied a stone chair in front of the High Altar where he read his allocution which was a masterly summing up of the purposes of the Conference. Then he was solemnly conducted to the rood screen to speak a few words to the great congregation and give them his blessing.

A delightful garden party followed where hospitality fairly saturated the atmosphere.

Sunday morning at St. Paul's Cathedral another great procession passed through the streets around the Cathedral and up the long aisle between crowds that numbered thousands. The Archbishop of Canterbury celebrated the Holy Eucharist and the Archbishop of York preached a magnificent sermon. The processional Litany and the elaborate musical setting of the service were splendidly rendered and the whole event was picturesque in the extreme.

It is nothing short of marvellous, the care and precision exhibited in the details of such large services, especially when three hundred more or less unruly bishops are involved. So we are well opened. Let us hope our closing will be as redolent of the good-will of God.

SOCIAL SERVICE IN A PARISH

By

WILLIAM S. KELLER, M.D.

THE course of study used in most church schools is the result of much thought. We are told its primary interest is in the welfare of the child. Too frequently, however, as a result of poorly trained teachers or a faulty interpretation of the course, the child is subordinated to the institution. Comparatively few children remain in the Church School until they reach the senior class where a project method should see its greatest fulfillment in such courses as "How May I Be a Christian in My Community?" "What Constitutes a Christian Act?" and "Training for Parenthood." Courses that would interpret love, courtship and marriage would lead directly to the confirmation class where further instruction should be given (with the consent of parents) in "Sex Character Education."

It is advisable to separate the groups for such instruction, and to secure the services preferably of a woman physician or an experienced woman teacher to address the girls. This is the emotional period, as well as the period of questions for the adolescent child. Since love is youth's objective, it is natural for them at this age to seek some freedom. They should be taught the difference between license and freedom, as well as the meaning of Christian Citizenship.

What Christian Citizenship can mean is not exhausted by the ordinary notion of patriotism. Nothing less than the union of developed and controlled personalities is fit to be the foundation of a really Christain order. Make the last two years serve the development of such personalities.

This age is a link between the Church School and the Young People's Society.

The program I have found in most Young Peoples Societies has been subjectively selfish with much emphasis upon parties and dances, not altruistically social and with an absence of leadership in constructive social helpfulness to the under privileged, as well as, sometimes harmful to themselves.

In vain I have suggested to several groups that they become interested in the predelinquent, the younger brothers and sisters of juvenile offenders in their neighborhood. I have often regretted the fact that our Church launched a Young People's movement before more serious thought was given to what the program should be. If these programs are not character building, is the Church justified in sponsoring them?

Preparation for marriage is a logical and natural sequence which is not hard to broach if in earlier years freedom in conversation and understanding with pastor or teacher has been established. It is at this point especially that the pastor must not fail to issue a warning regarding "the modern revolt against conventional morality" and the ever ready acceptance of the belief that "the newest and latest is the best." He must not fail to interpret marriage at its best and to portray the family biologically and socially. He must covet for marriage and the family a means for mutual growth in the development of personality. He must not fail to associate marriage as primarily conducive to the bearing and bringing up of children to maturity. Much harm has been done to marriage and the home in recent years by associating marriage with the idea of romantic love (in the sense of erotic emotionalism) and with an arrested reproduction as an intent.

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It is my personal judgment the clergy should analyze the records of the Courts of Domestic Relation in their respective communities and find out the outstanding causes of divorce. By doing so they would better understand the personal problems of people and by means of education could prevent more marital trouble than will ever be solved by disciplinary measures.

Parsons should then be permitted to marry divorced persons when they see that it is socially necessary and helpful.

I wish I could have you realize the importance of an intelligent understanding of the sex factor in life.

The fact that approximately ten per cent of all marriages in this country are unavoidably sterile is worthy of our notice. This represents about two million homes. We are told by Dr. Meeker, a gynocological expert in Boston, that these figures do not include another large number of marriages that are childless by choice. Whether the instance of sterility be unavoidable, or by choice, we must look upon it with great concern, as one of the great dangers to marital happiness, the home and to organized religion.

Sex is not inherently bad. Although, of course, its primary purpose is for reproduction, let us not fail to see it also as a means of expressing true love to the mate chosen for life.

The Church and the parson should be the guardians of the family and the custodians of child welfare. When the Church fails in this function, she is derelict. Let us not think of Christian ethics and Christian morals as being negative. They are positive, dynamic and venturesome. The Church's experiment lies in the challenge of monogamous marriage and family life.

Hasty marriages are extremely unwise. Let marriage licenses be procured long in advance, or, also what is still better, let the Church provide its own method of pronouncing banns. Can we not train young people so that they will not enter marriage secretively and furtively? It is true that in some states a marriage license can be secured more easily than a dog license or a hunting license.

Standardized national marriage laws would prevent couples from crossing state boundaries for easy terms in licenses and would do much to prevent hasty marriages. Here is a good social measure which the Church could assist in obtaining.

The Woman's Auxiliary is a remarkable organization and is doing worthy service. Isn't it time, however, to see that its energies and influences should not be monopolized by an interest in Foreign and Domestic Missions, but should in part extend to the social order in their own locality? Let competent speakers have reasonable time to discuss training for parenthood, sex character education, child psychology, problems of behavior and allied subjects.

This would create a fine nucleus for study classes that would eventually and very wisely bring in husbands and sons and in a practical way be the means of allying the departments of Religious Education and Social Service.

To arouse the social consciousness of this worthy group may mean to find Christians in a childless home who would gladly take a homeless child, if they but knew the skill and scientific precision that characterizes the best modern Child Placement Bureaus. It may mean that some worthy family could take a child as foster parents if not for adoption. It may mean that some acceptable persons for economic reasons would use their home as a boarding home where the state would pay weekly for the maintenance of the child.

So far, I have intentionally evaded the more purely social and personal function of the priest of the parish. I have said nothing about the problems of industry, or unemployment, or the constructive relief of poverty. I have said nothing about the intelligent disbursement of relief for which the clergy are usually so unprepared. I have not approached the subject of the homeless man, the transient family and the stranded family. The vast problems of mental hygiene with its religiously eccentric, over sensitive, and the psychopathic group have been purposely omitted. I have said nothing about Parish Houses being used as community and recreational centers. I have evaded the subject of delinquency and crime. I did not think it was necessary to remind you of the need for the intelligent handling of the unmarried mother.

(Next week: Social Service in a Diocese.)

Looking Toward Union

AT THE last General Convention a commission was appointed, headed by Bishop Parsons of California, to confer with representatives of the Methodist and Presbyterian Churches on the subject of Christian morality, looking toward organic union. The first joint meeting was held in New York in October of last year where certain basic principles were arrived at and then each group was asked to make a study of the problems raised and to report at a later meeting. The second meeting was held at Atlantic City in June and after much discussion adopted the following official findings:

The Conference puts on record its deep gratitude to our Heavenly Father for the spirit of fellowship which has so conspicuously dominated the entire meeting. We thank Him for the opportunity afforded us to express our common faith in the Lord Jesus Christ, and for the increasing realization of the harmony in the efforts of our several communions to deal with the problems of the social and moral application of our Lord's teaching.

In the matters coming before us for consideration we find ourselves and the communions we represent in substantial agreement in their formal pronouncements.

1. So far as other than theological and ecclesiastical facts were causes of the original separation of the bodies we represent, we are agreed that they are no longer operative in any such degree as to block the way to an organic unity.

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2. We find complete agreement upon the importance of the principle of the separation of Church and State as guaranteed in the Constitution of the United States. With emphasis differing somewhat in our three bodies upon the values attached to the various expressions of social and moral ideals, we find the common conviction that the Church of Christ has a definite responsibility not only to guide the conscience of individual Christians, but also to infuse through society the principles of God's will as revealed in Jesus Christ. Utterances of the highest representative bodies in our three communions reveal, however, the equally certain conviction that the function of the Church is not to govern or to seek to govern political action, but to further the influence of Christian principles in society.

3. Our three communions are as one in recognizing the authority of the Church to back and guide the individual in the development of his Christian life and to exercise discipline in cases of violation of the fundamental precepts of that life. We find, however, that in all three communions the tendency is obvious to substitute for such disciplinary methods as culminate in excommunication, the methods of love, persuasion and voluntary penance as being more consonant with Our Lord's teaching.

4. In comparing the pronouncements or customary attitudes of our communions upon some of the more important moral questions of the day

(a) We discover an entire unanimity of judgment upon the importance of the Christian home and the meaning of Christian marriage as the life-long union of a man and woman. We discover likewise complete agreement upon the evil of divorce, and that all are humbly and seriously striving to find the mind of Christ and to follow it in legislation upon this serious matter.

(b) In regard to international peace all our communions have made pronouncements concerning its importance to mankind. All have proclaimed the necessity of a law-governed world, an international order which would express the common interests of humanity for the realization of the Kingdom of God upon earth. All are agreed in the desire to find a substitute for war in the settlement of international controversies.

(c) In racial relations while our communions have found it necessary to deal with the situations which face them at home and abroad in many different ways, all have consistently acted upon the principle that all races are one in the sight of God and all constitute together His family.

(d) Our three communions have taken action from meeting to meeting of their highest representative bodies upon industrial and economic evils and ideals. All such pronouncements recognize the duty of Christians to apply the teaching of Christ to industrial and economic conditions. All find the basis of that teaching in love and fellowship, and believe that the practical application of it in society leads to the achievement of the Kingdom of God through the gradual creation of a co-operative social order.

(e) In educational matters we find three principles of action accepted by all. 1. The basis and the crown of all education is religion. 2. Accepting the separation of Church and State our communions are agreed whether by official action or by common consent, to accept with it the necessity of a certain secularization of public education. They agree that their contribution to education must be largely in the field of bringing religion into the public schools and colleges by every means that may be open, and 3, finally all support and further the work of church schools and colleges, finding in them the most considerable sources of supply for the ministry and other church workers, regarding them not as substitutes for the public educational system, but as supplements.

Such are the findings of a conference which will be memorable in the minds of those who took part in it. We refer them now to our several communions, humbly praying that our heavenly Father may bless these our efforts to the end that they may be counted some contribution towards the achievement of that organic unity for which our Lord prayed.

Books Reviews

The Meaning of Mysticism. Professor Woodbridge Riley. Richard R. Smith, Inc. $1.25.

The professional religionists of our Lord's day you remember questioned whether any good thing could come out of Nazareth. There are similarly minded persons today who raise the same question in regard to the *Chronicle*. We hasten to assure you that the articles on mysticism which appeared in that journal and now published in book form under the above title were worth preserving. The book as a whole is one of the cleverest, sanest, yet deeply penetrating expositions of mysticism that has been written. The author covers a wide range, yet he does it thoroughly without a trace of superficiality. There are flashes of wit and of sarcasm, nevertheless there are other passages which reveal the author as a profound and deeply sympathetic student of the great realities which true mysticism can contribute to the spiriual life of man.

Irvine Goddard.

The Commonwealth. Bishop Brent. D. Appleton & Co. $2.00.

It will be a great joy to the many admirers of Bishop Brent to have opportunity to read these Duff lectures delivered at Edinborough in 1921. In them Bishop Brent sums up his passion for love and unity among Christian brethren. He examines the status of our Western civilization and shows how its leaders have failed to achieve their purpose because they have left God out of their conferences and programs. They have failed to create moral sanctions and to gain effective leadership just because they do not make God a reality in their plans. This has resulted in the hate of the Soviet and in the disgust of the heathen toward our so-called Christian civilization.

Bishop Johnson.

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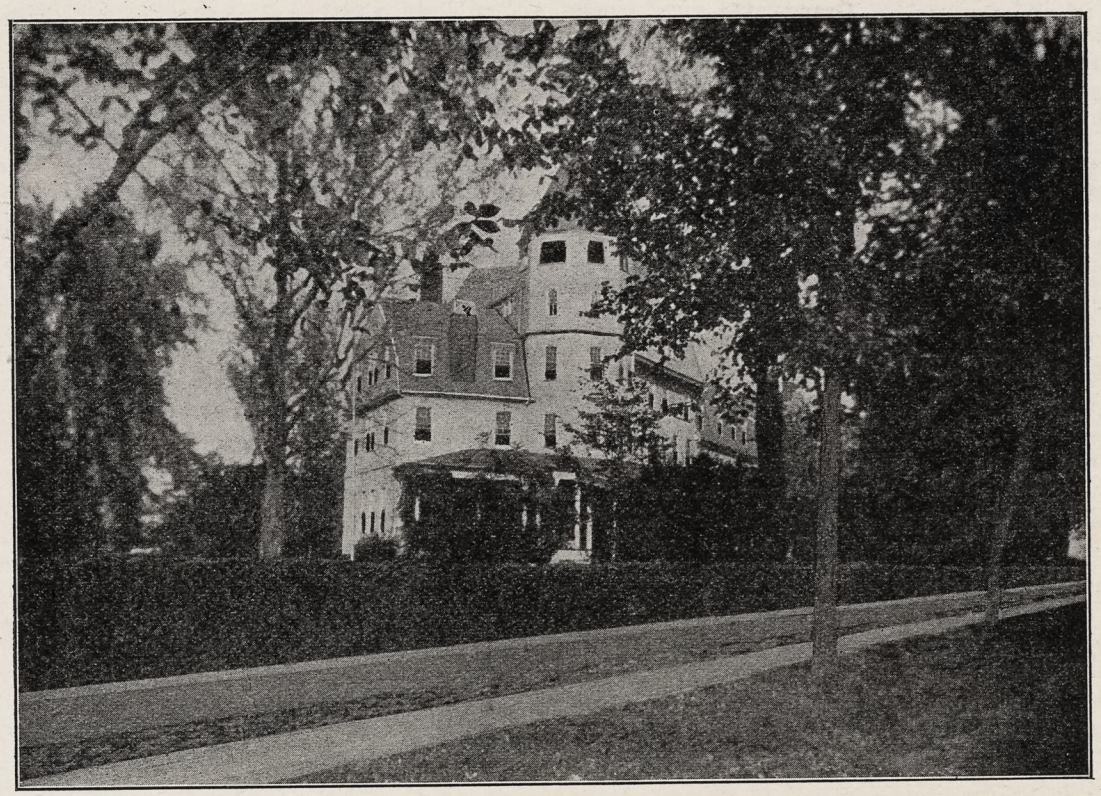

SAINT HILDA'S SCHOOL
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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

HERE is a little news item about a conference which appeared recently in the Christian Herald which may interest you:

A minister who is on rather unusual and affectionate terms with the business men of his Church Brotherhood invited ten of them to take lunch with him at the city Y. M. C. A. Each one of these ten men had pledged $1.00 per week on the annual Church Budget, which was far above the average pledges of most of the members. During the lunch the minister asked these ten men to increase their pledges fifty per cent., owing to unexpected parish expenses. The men frankly and good-naturedly asked to be excused, claiming they were paying all they could afford.

The minister did not press the matter, but asked if the men would be willing to let him have an itemized account of their weekly expenditures for what they themselves would count as "luxuries," meaning by that word, things they did not need for their physical or moral well-being.

The men looked amused and laughed at their popular pastor, but promised to do what he asked.

You may be interested to know what this group represented in business: Three high school teachers, one grocer, one stationer, one lawyer, one newspaper editor, one insurance man, one State official, and one railroad official.

When these men, a week later, met with their minister, there was a curious look on their faces, not of amusement, but of more or less self-judgment. The itemized expense accounts were passed across the table to the minister, and he asked consent to read the first one to the assembled group. The list was that of the railroad official. It follows: "Weekly expense for 'luxuries' as defined by pastor: Three movies at forty cents each for wife, daughter and self, $3.60; twelve cigars and two packages of cigarettes, $2.15; soda water and ice cream, $1.75; two unnecessary banquets, $6.60. Other unnecessary items, $5.00. Total $18.50."

And at the bottom of this list the railroad man wrote: "I double my pledge to the Church Budget. Come to think it over, I make it $3.00 a week."

The minister looked up and caught the eye of the insurance man, who said: "I move that the rest of us do the same on condition that Pastor does not make our list public." The motion was carried with a bang.

When the men went out, the minister heard the insurance man say to the railroad man: "I thought you smoked more than two cigars a day."

"I do, generally," replied the railroad man, "but I felt as if I ought to cut my luxuries down a bit last week." "I wonder why—" the newspaper editor as heard to say, but just what it was he was wondering over will be left to the readers of this true story of ten men, a Church Budget, "luxuries," and a popular teacher.

* * *

The synod of the province of the Northwest is to be held at Miles City, Montana, September 30 and October 1. There is to be a conference on

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the Children's Crusade, led by the Rev. L. B. Whittemore of Grand Rapids, with a demonstration of the methods used on successful crusades. The Rev. Bob Frazier is to speak on the Advance Work Program and the Rev. Fred Clayton on evangelism. At the banquet Bishop Roberts of South Dakota and Bishop Johnson of Colorado will speak on the Lambeth Conference. The Provincial Auxiliary is to meet at the same time.

* * *

Miss Edna Eastwood, who has done notable work among isolated Church people under the auspices of the National Council recently had to undergo a serious operation. It is reported that she is doing nicely.

* * *

At a recent meeting of the Society of Friends in London, action was taken to eliminate the color bar. A resolution was unanimously passed to form a joint council of white and colored people in order to encourage personal contacts, to spread information, and to make known in Great Britain the achievements of Negroes.

* * *

The National Association for the Advancement of Colored People has issued a list of epithets to which colored people object. They include such words as "darky," "pickaninny," and "nigger." They also regard the term "Negress" as objectionable because in the minds of many people it refers to colored girls and women on the auction block in slavery days. The approved terms are "Negro," spelled with a capital "N" to designate the race, and the adjective "colored" as applied to child or man or woman. "Mulatto," "quadroon," and "octoroon" are also approved where it is desirable from the scientific standpoint to designate the degree of race mingling.

* * *

The development of St. Hilda's Hall, Charles Town, West Virginia, has been watched with interest as its approach toward meeting the needs of girls and young women in the modern world combines the cultural background of the Old South with the intelligent application of progressive educational thought.

Beginning with girls of pre High School age it carries the student through the four High School years, gives College Preparation and two years beyond. These last two years have proved of real value to girls who cannot afford four years of college. St. Hilda's proposes to give the opportunity to develop competence in life by stimulating interests and aptitudes. Music, Art, dramatic and other activities are recognized factors in the educational process, and thus the social side of life is given its true value. Well trained and experienced teachers, small classes, and outdoor sports are factors which, with community life and self-controlled discipline, make for an intellectual interest in a full, rounded life. It was through the influence of Bishop W. L. Gravatt that the School was located in Jefferson County at the northern end of the famous Shenandoah Valley, in sight of Harpers Ferry. The ease in which it is reached, its nearness to Washington, beauty of scenery and healthful climate makes its situation almost ideal. The Diocese of West Virginia is particularly happy in having a school of this character to train its young women.

* * *

New Ten Commandments and new creeds are constantly being thrust upon patient congregations. The latest to come to our attention is this set of commandments to guide you in the bringing up of children.

"1.—Thou shalt make an honest effort to understand thy children.

"2.—Thou shalt not be a fault-finding parent.

"3.—Thou shalt not withhold thy attention or affection from thy children.

"4.—Thou shalt endeavor to work out a schedule for the life of thy child.

"5.—Thou shalt endeavor to secure and hold the confidence of thy children.

"6.—Thou shalt bear in mind that the influence of home lasts for life.

"7.—Thou shalt take to heart the fact that these children pass through your home only once.

"8.—Thou shalt show thy children by example the place that the church should hold in their lives.

"9.—Thou shalt remember that the home is a school in co-operation, service and love.

"10.—Thou shalt not, for modesty's sake, withhold from thy children the vital truths of life."

* * *

The Rev. S. R. S. Gray, rector of St. James' Church, Dundee, Illinois, has worked out a novel vacation program for his Church school, including a Bible class meeting twice a week; a picnic for junior and kindergarten clases; and a pilgrimage to St. Luke's Church, Evanston, and to Bishop Anderson's tomb at the Western Theological Seminary.

* * *

The Church Army in England, of which our Church Army here is really a part, has 'tackled the housing problem. The other day they formally opened fourteen houses which are renting for less than $1.50 a week. The dwellings, which are very nice affairs, are to be rented to families having at least four children and a weekly income of not more than $20.

Over here we are apt to think of the Church Army as being concerned solely with evangelism. That is their chief task certainly, both here and in England. However on the other side, having been established for many years, and seeing that evangelism and social service are closely related, the Army has gone in for splendid social service activities. There is no doubt but what the Church Army here, so efficiently led by Captain Mountford, will eventually branch out into the social service field.

* * *

St. James' Church, Long Beach, N. Y. is raising $50,000 this summer with which to build a church on well located property which they now own.

* * *

Early this month St. Martin-in-the Fields, the famous London church, was the scene of three mid-day addresses in which leading Americans spoke on "Campaign for Peace." They were Rt. Rev. G. Ashton Oldham, bishop of Albany, N. Y.; Rt. Rev. Warren L. Rogers, bishop of Ohio, and Rev. Henry S. Leiper, New York. Bishop Oldham and Bishop Rogers have offered their services for other engagements arranged between Great Britain and America during the summer, and they will speak in the leading cathedrals, churches, brotherhoods, etc., in England.

* * *

An important occasion during the meeting of the Lambeth Conference of bishops in the Anglican communion in London will be the visit on Aug. 15 of the American bishops to Aberdeen, Scotland, to witness the laying of the corner stone of the new St. Andrew's Cathedral by Bishop Perry of Rhode Island, presiding bishop of the church in the United States. The money needed for this work is being raised by Episcopal church people in this country in memory of Bishop Samuel Seabury, the first American bishop, who was consecrated in Aberdeen, and the edifice therefore will form an interesting historical link between the Scottish and American churches.

* * *

A Church center for students of the church is to be erected at the Louisiana State University at a total cost of $42,000, the major portion of which has been pledged by the several parishes of the diocese and has been made available for immediate use. A fine site, 200 feet square, has been obtained on the campus near the main entrance on a ninety-nine-year lease at the rental of $10 a year. The student center will consist of a central building containing an auditorium, a chapel with high vaulted ceiling composing the south wing, and

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a north wing containing recreation rooms on the ground floor and a priest's residence above. Work has been started and the present unit is expected to be completed by the middle of April.

* * *

Rev. Richard G. Preston, rector of Grace Church, Newton, Mass., is in charge of the Church of the Messiah, North Woodstock, N. H., for the summer.

* * *

The devotional use of the Bible, Rural Church extension, Young People's Service League, pageantry and Sunday school teaching methods were featured at the North Texas Summer Conference in Lubbock under the auspices of the district departments of religious education and Christian social service.

The Mission Committee and the Lubbock branch of the Woman's Auxiliary co-operated in the most effective preparations ever made for this Conference.

* * *

In order to stimulate church attendance among the Church school pupils both at home and those on vacation, the department of religious education of Christ Church, Savannah, Ga., the Rev. D. C. Wright, D. D., rector, has issued to each pupil a series of thirteen post cards addressed to the Department. On the reverse side is a printed form giving the date, place and name of church attended which the pupil and one of his parents sign and mail in weekly. It is hoped in the fall the Church School will have a tabulated report of each pupil's church attendance.

* * *

Bishop Brewster of Connecticult recently confirmed a class of twenty-one at Immanuel Church, Ansonia, Conn. One was formerly a Roman Catholic, three were from the Greek Orthodox Church and six were from Protestant Churches.

* * *

Sixty-one young people of the diocese of Connecticut attended the Young People's Conference held at Waterbury, which ran through a full week. Those giving courses were the Rev. Howard Weir of New Haven who gave a course on "The Art of Christian Living," Professor Cline of Berkeley Divinity School, whose course was on "The Spiritual Gospel," Mrs. Alfred R. Fletcher of Hartford who told of the work of the Girls' Friendly Society. A course on young people's work was given by Mrs. J. Edison Adams who is the director of religious education at Christ Church, Greenwich; a course on the Prayer Book was given by the Rev. A. C. Ockenden of Northampton, Mass., and one on mission by the Rev. Samuel Sutcliffe of New Britain. The Rev. Arthur McKenny of Waterbury lectured on the prophets; Miss Helen Stevens, director of religious education of the diocese, also gave a course and was the boss of the conference, and Captain Mountford of the Church Army was a visitor and gave an inspiring address.

* * *

The Rev. Charles E. Stewart, rector of churches in Powhatan and Cumberland Counties, Virginia, has accepted a call to Holy Trinity, Onancock, Virginia.

* * *

The Rev. Walter Tunks has resigned as rector of St. Paul's, Muskegon, Michigan to accept the rectorship of St. Paul's, Akron, Ohio.

* * *

The Rev. Edward Aldworth has resigned as rector of St. Peter's, Hillsdale, Michigan, and is in charge of Grace Church, Grand Rapids during the summer.

* * *

The Rev. Charles E. McAllister, rector of St. Michael and All Angels, Baltimore, has charge of the Chapel of All Angels, Twilight Park, Haines Falls, N. Y., during the summer. He has arranged this year for special preaching services with the following clergymen taking the pulpit: Rev. C. E. Snowden, head of the field department of the National Council, Dean Gateson of Bethlehem, Rev. A. B. Kinsolving, chaplain of West Point, Bishop Fiske, Rev. F. J. Clark, a secretary of the National Council, and the Rev. C. A. W. Brocklebank, who is Dr. McAllister's assistant in Baltimore.

* * *

The Rev. J. A. McNulty of Winner, S. D., and dean of the Rosebud deanery, is in charge of St. Luke's, Saranac Lake, N. Y., during July, ministering also at the Trudeau Sanitarium.

* * *

A memorial service for the late Mrs. Harriet Lane Johnson was held

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Mariah Pendleton Duval, Principal

at the Church of the Transfiguration, Blue Ridge Summit, Pa., recently. Mrs. Johnson was the niece of President Buchanan, the only president of the United States from Pennsylvania, and was mistress of the White House during his administration.

* * *

Henry Herman Martens was ordained deacon by the Bishop of Southern Virginia recently. Mr. Martens was formerly a Baptist minister and has been placed, temporarily, in charge of St. John's, Petersburg.

* * *

Mr. Tompkins, the assistant treasurer of the National Council, reports that up to the first of July receipts were close to $35,000 ahead of last year.

* * *

Rev. A. F. Travers has resigned as rector of the Good Shepherd, Allegan, Michigan, and accepted the rectorship of St. Paul's, St. Joseph, Michigan.

* * *

The twelfth annual Racine Conference which was held this year at St. Alban's School, closed on Friday, July 12th, after a ten-day period of some of the finest classes ever held at a Racine Conference. The change of the meeting place from Racine, Wis., to Sycamore, Ill., did not seem to effect the conference in the least. A spirit of fellowship prevailed which could not be surpassed in any way. Dr. Lewis B. Franklin, the vice-president of our National Council, and the Rev. Robert S. Chalmers, rector of Grace and St. Peter's Church, Baltimore, led the conference to great spiritual heights. The keynote of the chaplain's sermons and talks was the "Doctrine and Fellowship" of the Church. A splendid Missionary Course was conducted at the noon-hour each day by Dr. Franklin, at which all delegates were in attendance. Miss Vera Noyes, directress of religious education in the diocese of Chicago, conducted a most interesting demonstration Church School class. Each day during the conference a group of ten or twelve children came up to St. Alban's School for this class, and Miss Noyes conducted the class without ever having seen the children before. The interest in what she did with them was manifested by the regularity with which the children attended the class each day. Several prominent social service workers attended the sessions of the conference from nearby cities. A splendid seminar course was arranged by the Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago. Miss Belle Boysen of Cincinnati gave a series of addresses on "Family Relationships," which was well attended. Two Chicago clergymen, the Rev. Irwin St. John Tucker

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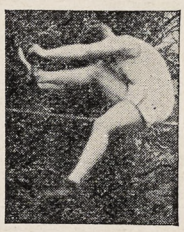

Address the Rector, Shattuck School, Faribault, Minn.

Shattuck School

and the Rev. Scott Rubel, conducted the pageantry and religious drama class. The young people were led in their work by the Rev. Austin Pardue.

* * *

Near the spot where the early English settlers celebrated the first Holy Communion service on that third Sunday after Trinity in the memorable year of 1607, a commemorative and symbolic service was held Sunday afternoon, July 6th, at Jamestown with the Rt. Rev. Arthur C. Thomson, bishop of the diocese of Southern Virginia, the celebrant.

The occasion was the 323rd anniversary of the first known celebration which is observed each year by pilgrims from the Order of Jamestown at the Robert Hunt Shrine. The program included an historical address by the Rev. B. D. Tucker, of St. Paul's Church, Richmond, and music by the choir of the same church under the direction of F. Flaxington Harker.

The Rev. Robert Hunt, who had come from England as spiritual advisor to the colonists, celebrated the first communion in the hopes of effacing an undercurrent of discord which existed at that time in the settlement. It was in his honor that the Rober Hunt Shrine was built in 1922.

* * *

The Ven. J. Henry Brown, Archdeacon for Colored work in the diocese of Georgia, is rapidly completing his plans for the diocesan camp to be held for the Colored young people and adults in the old St. Athanasius' School and Dormitory, Brunswick, Aug. 8-11. So far as is known, this is the first attempt in the South to hold a camp for Colored boys and girls. The camp is being financed by St. Athanasius' parish (colored), the Colored branch of the Woman's Auxiliary and the Laymen's League.

* * *

Eight hundred small children and city-tired mothers are on the Fresh Air vacation waiting lists of the New York Protestant Episcopal City Mission Society. They are still uncertain whether or not they can hope to get into the country this summer for one or two weeks' relief from the city's heat. Nor can promise of a vacation be given to them, according to Bishop Manning, president, and the Rev. L. Ernest Sunderland, superintendent of this society, until there is more money contributed to the Fresh Air Fund.

* * *

Bishop Tyler of North Dakota wants to warn people of the Church about a tall, dark, well-speaking young man who is running about representing himself as the bishop's son. Writes the bishop: "Some tme ago this young man appealed to me for aid which I gave him in the form of

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a tank full of gasoline, some oil and two dollars in cash. He claimed his name was White and that he was on his way to Chicago, which was his home. He had friends, he said, in Minneapolis, ho would aid him if he could get that far. Since then he has seen fit to adopt me as his father and has secured money from people in various parts of the country by reason of this assumed relationship. He drives a yellow Chrysler coupe. I disclaim, of course, all responsibility for and knowledge of this young man."

* * *

Miss Emily L. Loveridge, after forty years of service, has retired, on full salary, as the head of the Good Samaritan hospital, Portland, Oregon. (Miss Carolyn E. Davis, who has been in hospital work all her life, and the head of several large hospitals, has been appointed to the position by Bishop Sumner.

* * *

The Faith and Order Continuation Committee is to meet at Murren, Switzerland, August 26 to 29, with the Archbishop of York presiding since he was elected chairman of the committee to succeed Bishop Brent. The chief place on the agenda is given to the matter of fixing a date for the next meeting of the World Conference. The representatives of our Church are to be Bishops Perry, Parsons, Oldham and Rogers and the Rev. Professor Frank Gavin of the General Seminary.

* * *

Maine has just had its first summer conference for young people. It was held at Bowdoin College, Brunswick, July 7-13. With an attendance of more than fifty young people, a faculty recruited entirely from clergy and lay people of Maine, this Conference generated so much enthusiasm, spiritual purpose and devotion that there can be no question as to its future existence. When the boys and girls who had participated were asked whether they wanted such a Conference next year, the answer was a mighty shout of affirmation.

* * *

The Rev. Lyman Rollins, rector at White River Junction, Vermont, died on July 11th as a result of being gassed during the world war, according to specialists who attended him during his seven weeks' llness. He had served as chaplain overseas for the 101st infantry.

Risking his own life in a successful attempt to save a party of American raiders, of which he was one, returning to the American lines, won him the croix de guerre by the French government, June 8, 1918. He was the third officer in rank of the detail, which had carried out its orders and had lost the way back to the opening in the American wire entanglements through the steaming of their gas masks they had been forced to put on because of a German gas attack.

Finding they were up against impenetrable wiring, Chaplain Rollins removed his mask and holding his breath, sighted the opening some distance away. Replacing his mask he led the men to safety.

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For this act he was also cited in general orders both in the French and American armies.

* * *

Church Army has thirty-two men active in the Church's work, chiefly in remote and rural fields. Captain Mountford is making an appeal to keep these men going. Most of it is being financed from headquarters and he reports that income, due to your vacations, no doubt, is greatly reduced. If any of you have cash to help with the splendid work being done by these devoted laymen please send it to the treasurer, Mr. S. Van B. Nichols, 416 Lafayette Street, New York City.

* * *

Bishop Ingley of Colorado, in his convention address, had things to say about the "grasshopper" priest. Said he: "The curse of our small town and mission work in the past has been the grasshopper priest who takes the first opportunity to accept preferment in what has become commonly accepted as a 'larger sphere of service.' No doctor or lawyer expects to build up a practice in a year or two, or even three, and yet the average incumbency of the average mission priest in Colorado is less than two years. It takes at least three years to learn to know one's people, and to win their confidence. After that, one may begin to look for results.

"But can you blame a clergyman . . . for wanting to seek a change when the Church leaves him to worry over financial problems on a salary that the average small-town school teacher would despise? And God knows, school teachers are paid little enough for their valuable services. When the Church recognizes the infinite value, in the sight of God, of individual souls, whether in the city or the country, and seeks the ninety and nine in the wilderness as did her divine Founder, then will the Episcopal Church indeed become truly apostolic and win the American people to a sane reasonable presentation of the Catholic religion which at heart the people of this great country not only need but long for.

* * *

The *Faith and Youth* program for boys, prepared by the Brotherhood of St. Andrew to be offered to parishes throughout the Church this fall, has been approved by the Presiding Bishop in the following published statement:

"The Crusade planned by the Brotherhood of St. Andrew is a call for renewal of faith, and missionary service. With all my heart I echo the appeal. The Spiritual contagion which carries from one life to another the message of the Living Christ is the way by which the Gospel spreads

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among men. The world is waiting for a renewal of the Apostolic impulse which compelled St. Andrew to bring his brother, Simon, to the Master's presence; which sent the Disciples of the early Church throughout the world with the single purpose of making Our Lord known to mankind. The Brotherhood of St. Andrew lives still to follow the same course and to lead the youth of today in the same paths of service.

"I commend to the Church the program of the Brotherhood and I pray that it may be blessed by the Holy Spirit and proved by its fruits."

The plan as outlined provides for a seven-day mission for older boys, beginning on Sunday, November 23rd and leading up to the nation-wide annual corporate communion of men and boys on Advent Sunday, November 30th. Posters and publicity material, special services of worship, material for seven addresses by the leader, and follow-up plans will be provided by the Brotherhood.

* * *

Here is a communication from Bishop Rowe of Alaska which I hope some of you will be able to do something about:

"In January last we lost by fire our new Dormitory School at Nenana. The building was covered by insurance. The contents, which were not insured, were partly destroyed. The portion of the contents saved were stored in a house, in the white town of Nenana not belonging to the mission. Now, just as I am on the verge of leaving this country for the Lambeth Conference, word reaches me that this house also has been destroyed by fire together with all furniture and supplies that had been saved from St. Mark's School.

"The house has been occupied as a residence by our missionary at Nenana, the Rev. E. A. McIntosh and family. They lost everything but the working clothes they wore—clothing, furniture, vestments, books, etc. The present distressing situation is that about forty children are practically homeless until the new building is finished, which will be in August. This new building will have to be completely refurnished and equipped. To equip St. Mark's School with beds, bedding, furniture for dining room and living room, a heating plant, kitchen range, cooking utensils, and all the multitude of items that are required even for the simplest house-keeping, I shall need at least $6,000. Needless to say everything will be of the simplest character. In addition to this I must in some way find $1300 more to provide absolute necessities for Mr. McIntosh and his family. Under this heartbreaking situation may I ask through you for help from all who may be willing to lend a hand once again, as they have so often kindly done in times past.

"It is most important that the money should be in hand as soon as possible, in order that the furnishings and supplies may be purchased in Seattle and shipped into Nenana before August 1st.

"I shall not be in the United States again until after that date. Meanwhile, Dr. John W. Wood, 281 Fourth Avenue, New York City, who has just returned from the Orient,

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Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

St. John's, Waterbury
Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
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St. Paul's, Milwaukee
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Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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Daily: 8, 11 and 4.

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Sundays: 8, 9:30, 11 and 5:00 P. M.
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Christ Church, Cincinnati
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Holy Days: Holy Communion, 10 A. M.

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Week-days: Matins 7:15 A. M.; Mass 7:30 A. M.; Evensong 5 P. M. Thursdays and Holy Days: 2nd Mass at 9:30 A. M.

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Tuesdays: 10:00 A. M.

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(Park Avenue and Monument Street)
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8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

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has kindly agreed to act for me in receiving gifts and arranging with Miss Bessie Blacknall, the head of St. Marks School, and our purchasing agent in Seattle, in selecting and shipping such supplies as the gifts of friends make possible."

* * *

Dean Green has resigned as dean of the Virginia Seminary. The trustees accepted it to become effective in 1933, granting him a sabbatical year in 1932.

* * *

Plans have been drawn for a new $130,000 church for St. George's, Bridgeport, Connecticut.

* * *

The Rev. Richard Lief, assistant at All Saints, Pasadena, California, has accepted a call to be the rector of St. Luke's, Allston, Mass.

* * *

For a number of years the Gift of Life Committee of the Florida Branch of the Woman's Auxiliary to the National Council under the Chairmanship of Mrs. Wm. P. Cornell has been seeking to develop an interest in summer volunteer service in the hearts of its students at the Florida State College for Women in Tallahassee and in its membership throughout the Diocese. This summer the hopes of this committee have come to fruition and three splendid young College women are now serving in the mountain missions of Virginia and North Carolina. The travel expense of these Summer Volunteers is borne by the Woman's Auxiliary which also makes a small contribution to the personal expenses of its representatives.

* * *

A half-column news article in the *New York Times* lately quotes the Rev. F. M. Gordon, secretary of the Brooklyn Federation of Churches, as to the unusual number of neighborhood combinations of congregations that will be in effect in Brooklyn for the summer. He believes that denominational lines figure less than ever before in these combinations, and he feels that the Brooklyn Federation has had influence in accomplishing this. He lists a surprising number of localities where such combinations will be carried out. On Brooklyn Heights seven congregations, of various denominations, will combine for the summer in historic Plymouth Church. On the Park Slope several congregations will meet for one month in the First Reformed and for another month in the Memorial Presbyterian. In the Bedford area the Bedford Presbyterian, in Flatbush Grace Reformed, in Bensonhurst the Union Presbyterian, in the Stuyvesant district Grace Presbyterian, and in the down-town neighborhood the Central Methodist, will house combined congregations. How many and what churches will, as a result, be closed all summer, the article does not state. We have heard, of course, of no Episcopal Church that will be closed. One may hope that these temporary combinations create a sentiment for unity, and perhaps tend to break down prejudice. If even a few denominations, or sub-denominations, can be merged by the increase of this sentiment, something is accomplished toward unity. The Federation is entitled to credit if this happens. But of course the more difficult problems connected with church unity will not be solved in this way.

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NEW YORK, May 11—

"St. Thomas' Protestant Episcopal Church will seek to raise an endowment of $3,000,000 to keep forever its site at Fifth Avenue and Fifty-third Street, it was decided at the third annual meeting of the Men's Association of the church, which was held Thursday at the Banker's Club.

"The announcement of the project was made yesterday. * * * *

"The purpose of seeking the endowment, according to the announcement issued from the church, is "to stave off the lean years that will inevitably come a decade or so hence, when the trading zone will have drawn its coils ever so more tightly around the territory."

Saint Thomas' Church is utilizing the endowment facilities of the Church Life Insurance Corporation.

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The WITNESS

CHICAGO, ILL., JULY 31, 1930



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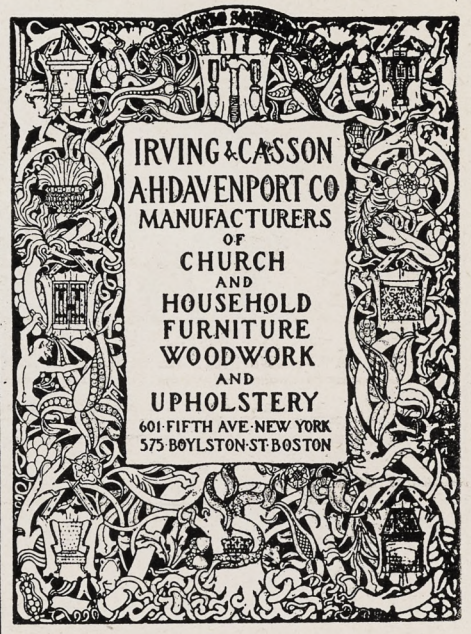



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THE WITNESS

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NEWS FROM LAMBETH

By

BISHOP JOHNSON AND BISHOP WILSON

WE HAVE just returned from a pilgrimage to Liverpool, where two hundred bishops assisted in celebrating the jubilee of that diocese.

It was a memorable occasion in which every detail of transportation and hospitality was carried out without a flaw.

First there was a special train leaving London on Saturday at two and arriving in Liverpool at six in which we were guests.

On our arrival we were taken to the Cathedral for inspection thereof.

It is a wonderfully imposing building, well situated and planned on an impressive scale. It is modern Gothic possessing grandeur and beauty. The Lady Chapel is particularly attractive. The amount of gilding used on the reredos of the main altar is tremendous and relieves the otherwise somber effects.

From the Cathedral all proceeded to the town hall, where the Lord Mayor gave a banquet to the delegation, at which ten speeches were made (one by our own Bishop of Washington), and we adjourned before eleven.

Each guest had a number and in front of the hall were a row of automobiles, all numbered and arranged in order, in which a chauffeur was waiting to take each bishop to the home where he was to be entertained on Sunday.

The service of jubilee was held at three and was a most colorful one. Two hundred bishops, most of them clothed in scarlet, marched up the street and into the Cathedral, where some two thousand people were assembled.

The service planned by the Canon was unique, beginning with portions of scripture which were read by Metropolitans from all over the world (the Bishop of Rhode Island reading the one from America), after which these were gathered up and presented as an offering to God. The Archbishop of York preached the sermon. The singing was unusually beautiful.

The visiting bishops preached in some sixty churches in and about Liverpool in the evening and returned to London on Monday morning. There wasn't a hitch in the whole difficult program.

One cannot reside in England long without realizing how utterly different it is from the U. S. A., and why Englishmen look with more or less surprise at us, for we find ourselves doing the same with them. The marked differences are these:

First, there is a tremendous reverence for those holding high office and a deference to their opinions and conclusions that is quite lacking with us.

Second, there is a very solemn sense of the importance of his own office and an air of superiority toward those not similarly elevated. This is not conceit, far from it. It is what St. Paul calls "magnifying one's office," only one doubts whether the interpretation of magnification is Pauline.

Third, there is complete indifference to what one might call the psychological discomforts of a stranger, coupled with an intense desire that he should enjoy every physical comfort.

One looks in vain for a smile or a genial nod of recognition, even when one has been introduced. This is particularly trying on some of us, who don't give a hang for position when it interferes with fellowship.

It is a peculiar atmosphere, rather frigid to the Latin Celt of America; rather contemptuous of the opinions of those who differ, unless they have high reputation or position; quite satisfied with its own status; but underneath full of the love of God and the desire to serve, if it can be done without injuring the caste of the server.

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An American bishop does not know whether to be profoundly grateful that he is here or confoundedly irritated at what seems to be an ignoring of his presence; but what is really a desire to let him alone as they wish to be let alone. On the whole it is good for the peace of the Church that the Lambeth Conference meets only once in ten years, as there is time intervening for the personnel to change sufficiently to prevent the impressions of one conference having any effect on the constitutent elements in the next.

The American bishops are glad that they are here and thankful also that they have a more congenial atmosphere to which they are returning.

We are grateful if not happy and have a tremendous admiration for the talents and virtues of our hosts, even if we cannot be enthusiastic over their attitude toward those who are not of their own ilk.

I. P. J.

IT WAS one of the most colorful scenes of the Lambeth Conference when the imposing delegation from the Eastern Orthodox Churches was presented just at the conclusion of the second day's session. Never before has there been such a promising association of the leaders of these two historic branches of the Church. Sent officially by the Ecumenical Patriarch of Constantinople, these representatives of the Orthodox Churches bring with them more than formal greetings, as was clearly indicated by the address of their leader.

At the head of the delegation was Meletios II, his All-Holiness and Beatitude, the Pope and Patriarch of Alexander. He was supported by bishops from Greece, Serbia, Rumania, Antioch, Jerusalem, Cyprus, Poland, Bulgaria and Armenia. With the utmost dignity they were ushered into the library of the Palace and seated in a circle about the Archbishop of Canterbury. Then the Archbishop proceeded to welcome them in his own inimitable way. When it comes to doing the gracious and courteous thing the Archbishop is no less than superlative.

The response was then made by the Patriarch of Alexandria in the form of an address impressively delivered in Greek. The learned Anglicans bishops looked very wise but it is doubtful whether one out of ten of them caught more than an occasional word. Much to our relief the Metropolitan of Thyateira was provided with an English translation to which we all listened with close attention. He said that the delegation had come for the development of a fuller understanding and the promotion of reunion between the two Churches.

Then as the session closed the Archbishop of Canterbury invited the Patriarch to a place at his side. The bishops arose to receive the blessing of the Archbishop and this was followed by a second blessing in Greek from the Patriarch, after which the Patriarch kissed the Archbishop in truly oriental fashion—and we all went off to tea. A large dinner has been held in honor of the Orthodox prelates and a luncheon is to come. Formal conversations between representatives of the two groups are to follow and everybody is hopeful. Hopes for a reunited Christendom were expressed by King George in reply to an address from members of the conference when he and Queen Mary received in Buckingham palace. The king shook hands with each visitor.

"I thank you most sincerely for your address and for the spirit of devotion and affection which animates it," the king said to his guests. "I was especially touched by the assurance of your sympathy with me in my recent illness and your pleasure at my recovery.

"It is a deep satisfaction for me to receive and welcome this great assemblage of bishops of the Anglican community, which includes not only bishops from my dominions, but from the United States of America.

"One hundred years ago it was little more than the church of a single kingdom. The present conference is a world wide gathering of united, though mostly self-governing, churches which has attained the proportions of a general council.

"I remember ten years ago when I had the pleasure of receiving the sixth Lambeth conference that the question of the reunion of Christendom was foremost in your thoughts. It is my earnest hope and prayer that the work which your last conference began may prosper and that the deliberations of this present conference may result in some notable advance toward this most desirable end.

"I learn from your address that the main subjects for your consideration are summed up in the general head—the faith and witness of the church in this generation. God reigns and I pray that his blessing may rest upon your deliberations."

Faced with what amounted to an ultimatum by ten Indian bishops the committee charged with the investigation of the problem of church unity in India decided to report in favor of the scheme of intercommunication between the various Christian sects, each preserving its distinctive ritual.

The chief appeal of Christianity made to Hindus, it was pointed out, was universalism as opposed to the sectarianism of the Hindu religions. When the converts discovered that there is almost as much diversity between the Anglicans, Catholics, Methodists, etc., in the Christian church as among the castes of Hinduism, a large reconversion movement took place and in the last two years 150,000 persons have reverted to their former faiths.

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BY BISHOP JOHNSON

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The Indian bishops told the conference if this was not remedied one of two things would happen, either Indian Christians would secede from all European sects and form a church of their own or they would revert enmasse to the old religions.

The report of the committee is only a recommendation, but it will enable Indian bishops on their return to India to open negotiations with other Protestant sects at least for the union of all churches in India.

F. E. W.

Social Service In a Diocese

By

WILLIAM S. KELLER, M. D.

A SOCIAL program for a parish is frequently prompted by Diocesan leadership. The Department of Social Service of the Diocese should sponsor a circulating library, kept up to date, with the best publications on child welfare, the family and general subjects in social research and practice, graded for the use of the laity and clergy.

Parishes strategically located throughout the diocese would do well to have an occasional quiet day for social workers (professional and volunteers) to give them spiritual refreshment and the assurance of the Church's sustained interest.

Departments of Social Service could occasionally hold small study conferences for clergy in constituent convocations to help them develop a social technique. This in some large centers could be accomplished by Reconciliation Tours visiting slums, labor centers, institutions and foreign localities, in order that they may humbly discover how the other half lives.

Institutions in Human Relations (parenthood particularly) would be profitable in large centers, inviting the co-operation of schools and social agencies. Here is would be possible to show why children are in conflict with their parents and methods of handling the problem child.

The speakers' bureau with a printed circular published by the Department of Social Service, giving names of speakers, their background and their subjects should be available for those in charge of luncheons, dinners, annual parish meetings throughout the diocese, church organizations and the diocesan convention.

I have said enough probably to have some one in this audience think that I am asking too much of the clergy, that I am expecting them to be super-men; that I demand a type of leadership that is almost impossible. Not so. We are living in an age of transition. Life has become very complex. Increasing demands for a new type of leadership are at hand.

Twenty-five years ago medical education required three years for graduation, today it requires practically nine years in recognized schools as regulated by the American College of Surgeons. Ten years ago preventive medicines, biological chemistry and tropical medicine were undeveloped. Today, housing the social aspects of medicine, the psychological approach to the treatment of disease are occupying our attention. Public health education (disease prevention) is demanding an increased amount of attention.

In the field of education, the days are not long enough for the task. Time is demanded for extension courses, story telling, dietetics, nutrition, psychology, sex education, conservation of vision and classes for the hard of hearing. Some of our schools in the larger metropolitan centers during the winter months must open at seven o'clock in the morning to take in and furnish breakfast for little children whose mothers and fathers, as a result of economic pressure, must leave them untended and even unfed.

I appeal to men of families, you who are alert to the bodily welfare of your children. Would you subject your families to physicians and surgeons trained merely in methods used twenty-five or fifty years ago, from book knowledge solely, removed from clinics, bedside instruction and surgical pavillions? Do you not insist upon the advantage of the latest and best knowledge and technique in your physician? Are we to be satisfied with anything less expert in the other social professions?

The focal point in education is not alone acquaintance with the past, it is building forth a future from the present and past. The primary purpose of Christian Education should be to create a new world, not alone to hand on a religion.

A vital religion should be a synthesis of world view ideals and a program which emerges from a life situation to which it offers guidance, challenge and hope.

Religion of the future must be intelligent, logical and in harmony with known truths in all fields. It demands a trained leadership, a leadership that can cope with the inertia of religion, a leadership scientifically trained as well as consecrated.

The Cure for Worry

By

REV. FRANCIS GODOLPHIN

AMONG the difficult words of Jesus Christ that have come down to us in Scripture are these: *"Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Take no thought for the morrow; for the morrow shall take thought for the things of iself. Sufficient unto the day is the evil thereof."*

If these words meant today the same that they mean three hundred years ago, they would need no explanation; but their original meaning is lost in the version familiar to us. We need to see in this exhortation something other than a condemnation of

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forethought. If I do not take thought for myself, I am either a fool or a rogue, and somebody else will take thought for me. We must perceive in these words an effort of Christ to lift the weigh of men's worries and anxieties and to give a stimulus in the monotony of every-day toil. "Be not anxious," He tells us.

It is well to bear in mind that He who spoke to the hearts of men had to face conditions of worry and care. How could He talk to men at all and be silent about their anxieties?

It is not only the poor, but the rich who are thus weighed down. In the parables of Jesus it was a man who owned a country estate and had gilt-edged investments who cried: What shall I do? He was worried. Nor among women is it only the toiling Marthas upon whom care sits heavily. Women ironically listed by our Government as of no occupation have their responsibilities, and the Marys carry their cross as well as the Marthas. The birds of care built their nests above the heads of us all, and it is rare to see a face with a truly happy expression. Of course, Jesus had to say something to people who confronted worries every day.

WHAT did Jesus say? Listen, "What is the good of anxiety? *Which of you by taking thought can add one cubit to his stature? Sufficient unto the day is the evil thereof?* Of course, we know that tomorrow may turn out to be very different from what the future tomorrow looks like today. Worry warps our wisdom and throws our judgment out of focus. An atmosphere of fear distorts all objects of vision. Even if tomorrow proves as bad as our imaginings, the worst possible preparation for it is the worry of today. Clattering machinery indicates waste. All that worry can do is to sap our strength.

But someone is saying to me: "Well, we have heard this all our lives. It means nothing to shoulders bowed with anxiety. We cannot help our cares. If you have nothing more to give us, you might as well stop now."

Side by side with this negative exhortation, Jesus puts a positive: *"Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."* We shall not need to worry. Here is the means of escape from self and from consuming cares. The way of escape is service to others. The old jingle used to run:

> Whenever you are feeling blue,
> Something for somebody you must do.

The familiar care for self is thus erased. Someone once said that the hole left behind when you had dug a man out of his troubles was the best place in which to bury troubles of your own. Kindness paves the way for nobler cares, and that helps.

BUT there is a deeper foundation for certainty of deliverance from anxiety. This lies in Christ's doctrine of the Fatherhood of God. Is this a true and dependable doctrine? We have a right to ask the question.

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars that Thou hast ordained; What is man that Thou art mindful of him, and the son of man that Thou visitest him?". As science pushes back our horizons farther and farther, we think of ourselves as worms of the dust. The immensity of the heavens overpowers us. Is it thinkable that God would be mindful of man?

Now this is merely an attempt to terrorize the imagination. We do not know much about science; but suppose we are the only planet sailing the skies having life than can feel, think, suffer, worship, know. Then we are the real summit of creation. Man, capable of glorifying God is the greatest thing God has made. There is no conception of God less imposing than the idea that He is a millionaire in worlds with so many to play with that He has lost interest in any one world. I have no difficulty in believing in a Faherhood that can see every sparrow fall and count every hair of his children.

But you exclaim: Yet look at the ghastly catastrophes! How can we reconcile them with the teaching of a loving heavenly Father? Multitudes die of famine. Think of the men who perished in that burning jail. Think of the sickening commonplace ills of our commonplace daily life—the cruel wrongs under which men labor, the long wasting pain of body, the disintegration of mind, the broken hearts—how can we look at these things and believe that God cares? I will tell you. Unless you believe in Christ, it is impossible. But, if you believe in Christ you must believe in the love of God.

Jesus was no shallow optimist, shutting His eyes to all in the world but the pleasant. He was at the marriage in Cana, truly, but he was also at Nain when the son of the widow was carried forth. He lived all His life under the shadow of the cross. He died in the dark, betrayed by His friends, forsaken of all. Yet this Jesus, who bore our griefs and carried our sorrows, never lost His faith in the Father's care. He prayed to His Father and taught others to pray. To His Father He prayed in the Garden of Gethsemane and on the cross. And He told us to say, "Our Father."

Learn of Me, and ye shall find rest for your souls," said our Lord. How does He give us rest? By showing us life in its true values. *"Seek ye first the Kingdom of God and His righteousness."* We cannot seek with divided loyalty, devoting ourselves six days of the week to the things of the world and one day to the things of the Spirit. Yet, when we really seek, all things are added unto us.

"Learn of Me, and ye shall find rest for your souls," Browning sings,

> God's in his heaven,
> All's right with the world.

If God were in heaven only, all could not be right with the world. But God in Christ is here with us now to give us freedom from worry, release from carking care as He touches us with His healing power.

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THE SOMERSET HILLS SCHOOLS

By

JOHN F. O'CONNOR

SO MUCH education is gained through intimate family associations, that a school which fosters friendly understanding among students and teachers, parents and directors, stimulates an ambition to learn in a way that the institutional classroom of a century ago failed to do.

Modern tendencies in education lean more and more to informality of teaching, but the school which successfully welds the tried and true practices of the past with the sane and sound theories of the present is providing today's student with "John Hopkins and the log."

That The Somerset Hills Schools is doing this very thing may be indicated by the words of its director, Rev. James H. Stone Fair, who writes: "The whole duty of anyone trying to be an educator is to progress, keeping the best of the old and sorting out the practical and new ideas. Keep an open mind and be willings to be wrong."

The Rev. Mr. Fair not only talks this theory, but lives it. Educated at St. Paul's School in Concord, N. H., and Yale Universiy, and with experience gained at St. George's School in Newport, R. I., Mr. Fair has an invalvuable background for a school like Somerset Hills where the individualities and the interests, the latent possibilities and talents of each boy are things to be developed.

Long before 1924 when the school was organized for the children of the Somerset Hills community, Mr. Fair conceived the idea of a small, intimate school. As an idea and an ideal it is still growing.

To keep foremost the family idea of the group, the plan centers around the aim of making the organization as informal as possible, encouraging the enrollment of boys of various ages. While the school does not accept resident girls a few girls from the immediate community are accepted in the lower grades to complete the family idea.

THREE separate units divide the school according to the varied interests and activities of the various ages. The first four grades live, work and play together as the Lower School. Grades five to eight make up the Middle School and the Upper School comprises the older boys in the college preparatory years. Not all the boys plan to enter college but the flexible program of studies makes it possible to meet the requirements of each Upper School group.

In much of their work the Schools are separate and distinct, but always sufficiently homogeneous to continue the family idea and to allow each to share the benefits and responsibilities of the family life.

One of the pleasantest experiences of the past five years of the school has been the splendid interest that some of the older boys have taken in the life and activities of the small children. Such cooperation is a real part of the educational plan at The Somerset Hills Schools. The younger boy in turn looks to the older student as a guide, friend and almost a brother. The mutual benefit that accrues is of incalculable value.

IN THE village of Far Hills, forty miles from New York City, in the Somerset Hills of northern New Jersey, an old Colonial dwelling, completely modernized and enlarged, provides ample facilities for boarding pupils and day scholars.

Scholastically, several goals are sought: first to arouse the interest of the boy for his work and progress; secondly, to guide him into habits of independent study and thinking, and to develop an intellectual curiosity that will lead him forward to a definite quest of knowledge.

That the informality of the teaching does not impede scholastic progress has been proved by the record of the Lower and Middle Schools whose graduates have entered the secondary schools of their choice without condition, and in many cases securing honor grades in their examinations.

Each boy receives individual attention according to his needs and his time is never wasted by being forced to listen to repeated explanations or drills on work that he already understands, as is so often the case in formal classes.

The most important result of the scholastic training at Somerset Hills is that the child learns to think independently and in a large measure teaches himself, rather than merely receiving a series of impressions from a teacher. Individual initiative and independence are encouraged to stimulate constructive intellectuality.

Recreation forms an important part of a boy's education at Somerset Hills. All forms of athletics are encouraged inculcating an appreciation of sportsmanship. Among the latest addition to the sports program is the course in equitation which going beyond mere riding includes the care and knowledge of horses and leads up to polo.

A member of the Secondary Education Board, the school adheres strictly to the requirements for admission to secondary schools.

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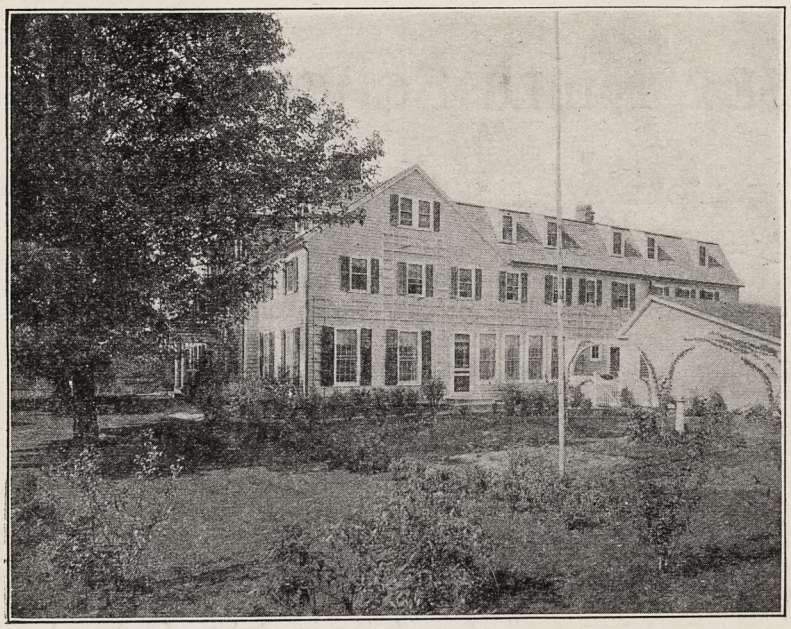







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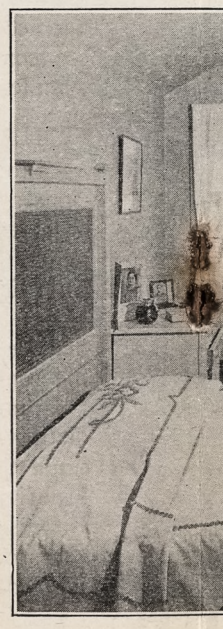

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The Somerset Hills Schools

THE SCHOOL BUILDING

IN THE COURTYARD

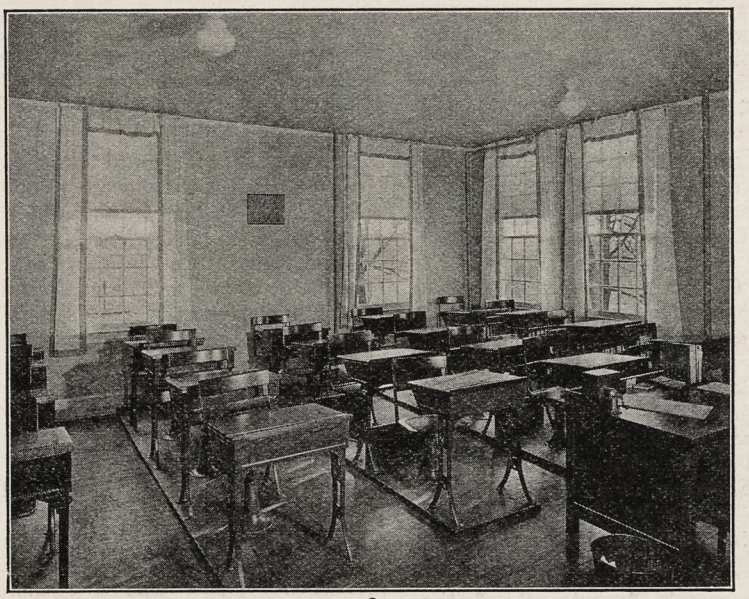
A CORNER OF THE COMMON ROOM

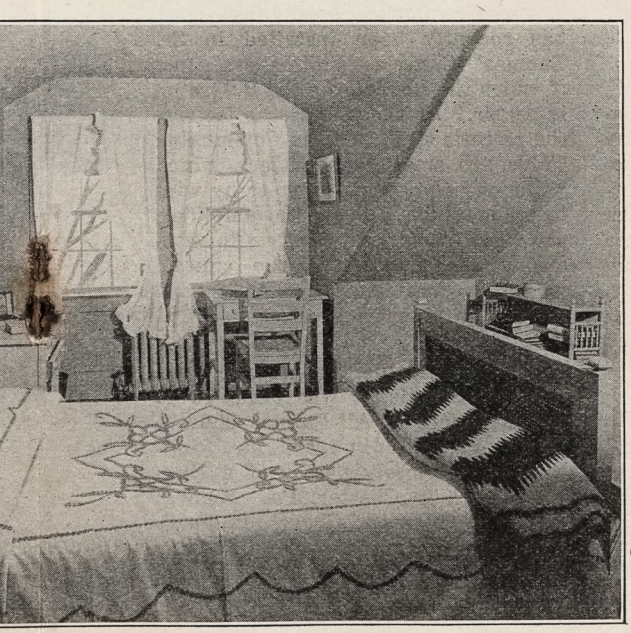
(Below)
AT THE POND

THE OUT-OF-DOOR GYMNASIUM

ONE OF THE STUDY HALLS









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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

The Book of Worship, prepared by a special committee of the Joint Commission on Rural Work, is now ready for distribution and may be secured from the Book-Store at the Church Missions House.

The Book of Worship was published in response to the need for a book of worship suitable for use in schoolhouses, preaching missions and Sunday Schools; as its "Foreword" says, "it is intended to help people to love our Lord and to take part in the Church's worship."

The Book contains Morning and Evening Prayer, over twenty psalms, seventy-five hymns and a number of "notes" on the origin, history and teachings of the Church. Directions for participation in the Services are printed in red and are easily followed. The psalms are punctuated as in the revised version of the Prayer Book.

The hymns are taken from the regular Hymnal and from the Mission Hymnal and have the music with them. The notes are printed in black as in the old Hymnal. The "Notes" on the Church seek to answer the most common questions concerning the Church and are put in the most helpful way possible.

The Book of Worship is the result of months of labor by the committee in charge, the Rt. Rev. W. L. Rogers, the Rev. C. N. Lathrop, and the Rev. H. W Foreman, and embodies suggestions made by leaders of the Church in town and country and city.

* * *

The research department of the Western Electric Company sends us the information that talking pictures are being developed to the point where they can almost be substituted for the presence of a person. They tell of a Church convention held recently in New Orleans to which several dignitaries found it impossible to come. So they sent their talking pictures which delivered their speeches for them. Certainly it is a grand idea for the saving of time and money. The House of Bishops, for instance, at the next General Convention in Denver, may consist of a hundred or so rolls of film and movietone, instead of dignified bishops. They can then be turned on at any time, or perhaps better still, all at once, thus cutting the Convention down from three or four weeks to a day or two.

* * *

The Asilomar Conference, a great yearly event of the diocese of California, is now in session, held at that delightful spot on the shore of the Pacific. In addition to the adult conference there is this year also the annual conference of the provincial young people's fellowship. Miss Mabel Lee Cooper is giving a course on the child; also one for teachers on the same subject. Miss Elizabeth Banker, field secretary of the Auxiliary, is giving a course on the Program of the Church as is also the Rev. Frederick Deis, a field secretary of the National Council. Deaconess Newall of St. Margaret's House, Berkeley, is giving a course for young people, and another course is given for them by the Rev. Canon F. D. Graves of the diocese of San Joaquin. Others to give courses are Professor Kenneth J. Saunders and the Rev. Herbert I. Oberholtzer.

* * *

The Rev. B. H. Reinheimer, executive secretary of the diocese of Southern Ohio, is to lead a series of conferences in the diocese of Minnesota in the fall in the interest of the Church Program. The conferences, for both clergy and laity, are to be held at Frontenac the latter part of September.

* * *

The annual acolytes' services of the diocese of Erie was held at Grace Church, Ridgeway, Pa., on June 30 and July 1 with fifty servers and ten priests attending. The Rev. H. D. Viets, rector of St. John's, Carlisle, Pa., preached on the vocation to the priesthood. There was a corporate communion on Sunday morning followed by a breakfast together.

* * *

The Rev. Arthur Howard Noll, canon of St. Mary's Cathedral, Memphis, Tennessee, and for 26 years the secretary of the diocese of Tennessee, died on July 17th. He has been suffering for a few days with an attack of illness brought on by the intense heat. He then picked up pneumonia and was gone in a few hours. Dr. Noll was noted not only as a pastor and preacher but also as a gifted artist, especially of book-plates.

* * *

The quiet persistent work of the Chinese Church, which goes forward year after year though one hears so little about it, is illustrated in the lives of two Chinese priests of the diocese of Shantung who died recently.

The Rev. John Kao was senior priest of the diocese. Bishop Scott says, "Most of the beatitudes apply to him . . . He had much family sorrow; all his sons died, and at each death he was away from home. And he knew how to bear persecution, not only in the Boxer time, but during the last months of his life when, with the little body of Christians in his station, he was subject to constant opposition and insult. His letters always ended with a request for prayer. He was a man of prayer, and he died suddenly, a few minutes after his morning prayers in a roadside inn on his way to a diocesan conference."

The Rev. John Chao was a patient, faithful worker, and a trusted adviser of the foreign clergy. He too came through the Boxer troubles faithfully. A friend writes, "His service, though long and very real, had nothing spectacular about it, but he lived and died a faithful servant of his Lord."

* * *

Bishop Taitt, of Pennsylvania, officiated on July 6th at the laying of the cornerstone of the new St. Augustine's Chapel, Norristown, Pa., for colored people. This mission was started about a year ago by the Rev. James M. Niblo, rector of St. John's Church, Norristown, who had noticed that there were a great many colored people in his vicinity with no church influences. There are now over one hundred members of the congregation. Dr. Niblo personally donated the land on which the new chapel is being built.

* * *

A device for the hard of hearing, has recently been installed in St. Thomas' Church, Whitemarsh, Pa., of which the Rev. Nathaniel B. Groton is rector. At the pulpit, the lectern, the rector's stall, and the Communion Table are small transmitters, which will carry the speaker's voice by wire to an amplifier. From the amplifier, the voice is carried to outlets in various places throughout the church, where an individual may "plug in" and hear the entire service.

* * *

The Rev. Samuel Draper Ringrose, a Baptist minister, was ordained to the diaconate in All Saints' Church, Darby, Pa., on July 13th. Mr. Ringrose was formerly pastor of a Baptist church in Chester, Pa. He will preach in St. James' Church, Philadelphia, during August.

* * *

The Rt. Rev. Francis M. Taitt,

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Bishop Coadjutor of Pennsylvania, sailed on July 23rd for London, arriving there in time to attend the last two weeks of the Lambeth Conference. He will remain in England during the summer.

* * *

The Rev. William Way, rector of Grace Church, Charleston, S. C., is attending the vacation term of the Biblical school at Oxford University, England.

* * *

The gift of $10,000 which the Woman's Auxiliary made to Bishop Littell for Trinity Japanese Mission, Honolulu, together with about $7,200 which the local branches of the Auxiliary in Hawaii had accumulated, has made possible a rearrangement and improvement of that long-suffering mission which affords the greatest encouragement to the bishop and people.

The old quarters of the mission, on the otherwise beautiful Cathedral grounds, have long been a disgrace. Bishop La Mothe felt the necessity of new and permanent quarters years ago. Trinity Mission has been the only work the Episcopal Church has had for the Japanese, although they and their Hawaiian-born children compose four-tenths of the population. The Rev. Philip Fukao is the devoted priest in charge. Mrs. Harold Blomfield manages the day school.

Suitable buildings in good condition and an excellent location have been purchased from a Korean mission that was moving to a location better for its own work, so the necessary equipment has been secured without the delay of building. The day school will be continued in its present neighborhood, using a concrete building erected for Iolani classrooms before that school moved, so there will be two centers for Japanese work instead of one; the removal of the Korean mission leaves a wider scope for our own Korean work; the removal of the old Trinity Mission greatly improves the Cathedral square; and the new Trinity Mission provides for work that is more adequate to the great opportunities presented.

* * *

With all agreed that the faculty was the finest in any year of its existence the Ninth Annual Summer School of the missionary District of Spokane, held at MacDonald's Point, Lake Coeur d'Alene, Idaho, closed its ten-day period July 11th. The faculty was composed of the Rev. Messrs. H. P. Kaulfuss, F. B. Bartlett, and Morton C. Stone; Miss Mabel Lee Cooper, and Miss Elizabeth Baker.

Though slightly smaller in numbers than last year the School was a great success and everyone not only enjoyed the classes but found the increased facilities for recreation a great help.

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The clergy discovered themselves to be superior to the laity in volleyball in spite of various line-ups devised to defeat them.

A pageant entitled "The Joy of Religion" and three religious plays; one mystery, one morality, and one miracle, put on under the direction of the Rev. Morton C. Stone, student chaplain of the University of Illinois and lecturer at the camp on Church Symbolism and Pageantry, brought forth a great deal of enthusiasm. Bishop Cross was the campus chaplain.

* * *

The Rev. Leo Gay McAfee of St. Francis Mission, Upi, Philippine Islands, when recently heard from was sleeping in the hen house with an axe under his pillow, so to speak, lying in wait for the python which had been killing his chickens. Such is primitive life in the Cotabato province. He writes, however:

"Conditions in Upi are rapidly becoming anything but primitive. Actual construction of the new $5,000 government school building begins today . . . Within a month or two the school will have an electric light plant and a gasoline tractor which will break, in a miraculously short time, deep and long furrows in land which for untold generations has been in tall cogon grass.

"Our obligation is tremendous to help these people retain their simple primitive virtues in the face of such an inrush of modern civilization as is coming about here. The agricultural school will result in a few decades in a prosperous modern farming community. The Church's task is to see to it that the individuals composing the community will be wholesomely and intelligently religious, sturdily honest, sober and incorruptible."

* * *

The new and long awaited church of the Resurrection at Baguio is taking form. Dean Edward R. Hyde of the College of Engineering in the University of the Philippines has been of the greatest assistance in adapting the tentative plans to the site and the climate, freely giving much time and professional skill to the project.

* * *

One of the interesting summer chapels in Long Island is St. Andrew's Chapel at Saltaire, on Fire Island. The Rev. Clarence M. Dunham first held services in this colony, using his own cottage as the place. Later he was able to gather money to build a chapel. From time to time it has been enbellished and beautified, until it is most churchly and attractive. It was the first church on Fire Island, and for years the only one. When the group of Roman Catholics on the island became numerous, and had no church, the use of St. Andrew's

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Chapel was offered to them. Though they were not able to accept, yet the offer was much appreciated, and many Roman Catholic people were consistent helpers of St. Andrew's after that. Moreover, since the Romans have built their own church, (in which enterprise many of our people helped) a happy state of mutual respect and regard prevails.

St. Andrew's Chapel has a number of beautiful windows, most of them memorials placed by summer residents of the colony. The Woman's Auxiliary built the tower, and of course has helped from the beginning with their accustomed zeal. A rector has been provided, also through the interest of the Woman's Auxiliary. Mr. Dunham was priest-in-charge for a number of years, but more recently others have officiated, notably Bishop Creighton.

This is a fine example of the devotion of a priest, starting a work where he spent his vacations, and maintaining it until a sufficient number were interested to carry the burden with satisfaction and joy.

* * *

The Long Island diocesan Boys' Camp opened July 15. It gives promise of being patronized to capacity for the whole six weeks season for which it will be available. It is located in the Interstate Palisades Park, a few miles back from Bear Mountain, and is reached by Hudson River steamboat to Bear Mountain and bus to the camp.

* * *

The British Empire must be in a bad way when they have to banish from India a missionary simply because he entertains in his home a follower of Gandhi. Mr. Ralph Keithan, an American missionary in India, recently entertained Mr. Reginald Reynolds, an Englishman who is a follower of Gandhi. Because of this Mr. Keithan has been asked to leave the country.

* * *

Men from the four corners of the earth took advantage in some way of the Seamen's Church Institute of Honolulu during 1929, according to the annual report. Nearly every department of work of the institute showed increased activity during the year, attendance at the institute being more than 20,000, with 17,000 men visited on board ship.

Officers and men of the following nationalities were quartered at the Sailors' Home or visited the institute during the year: Argenine, Belgian, British, Chilian, Czechoslovakian, Danish, Dutch, Finnish, French, German, Greek, Hawaiian, Italian, Japanese, Swedish, Swiss, Turkish, Venezuelan and American.

The visit of Rev. William T. Weston, general secretary of the Seamen's Church Institute of America, in the early part of the year was of great advantage to the local institute, the report says. The dedication during the year of the new Galilee Chapel afforded a place for many religious meetings which were well attended by sailors, many of whom would not otherwise have entered a place of worship.

"Altogether, we are greatly encouraged and look forward to increased activities during the coming year," the report concludes. "The port of Honolulu is growing rapidly and we must grow with it if we are to meet the needs of sailors of many nationalities who come to the islands."

* * *

The students at the summer session of Columbia University, now assembled from all parts of the land and from many foreign countries and numbering about fourteen thousand, will hear, among other religious leaders, Canon Charles E. Raven of Liverpool Cathedral, Dean Thomas W. Graham and Professor Walter M. Horton of Oberlin School of Theology, Rev. J. Stuart Holden of St. Paul's Church, London, Rev. Harry Emerson Fosdick, Bishop Francis J. McConnell, President Henry Sloane Coffin and Professor Harrison S. Elliott of Union Theological Seminary, and

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* * *

Many church people find cause for sorrow in the controversies over theological and ritualistic questions at present raging between the various schools of thought in the Angelican communion. But some meed of comfort can be discerned in these differences, in that they show a revival of interest in religious matters and indicate a condition which is greatly to be preferred to what might be termed the uniform apathy which existed among the clergy and bishops of the Church of England a century ago. This is the view taken by the London Times, which in its special "Church and Empire" number, says in part:

"The reopening of St. Paul's and the gathering of the Lambeth Conference provide an opportunity for taking stock of the church's position in this country. There is a clear gain in the growing perception that differences of view are not, as has been imagined, a source of weakness to the church, but a sympton of vitality. Men cease to differ only when they cease to think. At no time since the Reformation were the clergy of the English church so uniform in their doctrine and ritual as at the close of the eighteenth century, and at no time were they so ineffective as a spiritual force. The controversies of our own age are at least preferable to the tranquillity of 1800, in which year on Easter Day there was one celebration of Holy Communion at St. Paul's, attended by a total of nine communicants.

"Yet controversy itself is a dangerous evil when it grows embittered. Even now there are those who imagine their own party to have a monopoly of truth, and assume that to make the English church wholly evangelical or wholly Anglo-Catholic is the goal of Christian activity. The new spirit of tolerance that is gaining ground in spite of these narrow prejudices is a tolerance that does not spring from indifference but from a conviction that the whole truth is too vast to be discerned in its entirety by any one school of thought. As this

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fact is increasingly realized, Christian doctrine will no longer be debated with unChristian acrimony. Each party in the church will not merely acquiesce in but welcome the presence of others, knowing that each section can enrich the life of the whole and share the common task. Such a unity of spirit, combined with wide diversity on minor points of doctrine, would hardly be practicable apart from the historic if anomalous constitution of the Church of England; and it is for the sake far less of material advantage than of spiritual efficiency that thoughtful people will hesitate to overthrow the Establishment."

* * *

Bishop Booth of Vermont went to the Lambeth Conference carrying the same vestment bag which Bishop Hopkins carried to the first Lambeth, in 1867, when he was presiding bishop, and which his successor, Bishop Bissell, took there in 1878, and Bishop Hall carried to the three succeeding conferences.

* * *

Rev. Thaddeus W. Harris has resigned the pastorate of Trinity Episcopal Church, Tilton, N. H., effective Sept. 1, to devote his time to literary work. He will continue to reside in Tilton.

* * *

Edward M. Mize, ordained to the Episcopal diaconate on Whitsunday by his father, the Bishop of Salina, is the son, grandson and great grandson of clergymen.

* * *

In spite of the depression and discouragement in Porto Rico last year, following the hurriance, the local campaign for funds towards rebuilding St. Luke's Hospital, Ponce, exceeded the hoped-for goal. The total amount needed, $100,000, was received, a large part coming from the Hurricane Relief Fund given by people throughout the Episcopal Church. Bishop Colmore hopes the hospital may be built before the end of 1930. The present much-patched building, with seventy beds, had 1160 inpatients during the year.

* * *

Here is a bit of news from the Rev. R. Bland Mitchell, the rector of St. Mary's-on-the-Highlands, Birmingham, Alabama, which proves that he has a good eye for news, and knows how to write it when he does get it. Here 'tis:

Last week the Rev. R. C. Fletcher, deaf-mute missionary in the Province of Sewanee, arrived in Birmingham with his bride, also a deaf-mute. She was Miss Estelle Caldwell, of Bryan, Texas. I understand the wedding was performed in both the spoken and the sign language. The day of their arrival, the deaf-mutes in Birmingham gave a reception for them in St. Mary's parish house. Incidentally, it was the hottest day in the history of the Weather Bureau here. As an indication of the way Mr. Fletcher has won his way among the deaf-mutes since he took up this work last fall, there were deaf-mutes present at that reception from a radius of 100 miles around Birmingham. There were over 100 present and a happy evening was had by all. Very little noise was made of course even if there were 50 or 60 ladies present, but it was a

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Holy Days and Thursday. Holy Communion, 11:45.

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Holy Communion: Wednesdays and Holy Days, 10 A. M.

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Rev. E. Reginald Williams
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Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
Rev. John Mockridge
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Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
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Rev. Robert Holmes
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Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago
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Holy Days at 10 A. M.

The Atonement, Chicago
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St. Luke's, Evanston
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Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago, off at Main, one block east and one north.

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8:00 A. M. Holy Communion.
10:30 A. M. Morning Service.

Christ Church, Cincinnati
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Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 7:45 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
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SUMMER SCHEDULE
Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong 7:30 P. M.
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Tuesdays: 10:00 A. M.

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The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

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joyous occasion nevertheless. There were presents of course, from the Birmingham and Montgomery deaf-mute congregations. Fletcher's speech of thanks must have been very graceful and eloquent, for it brought sustained applause.

Mr. Fletcher's ability to read lips and to speak in reply is most extraordinary. I find it no more difficult to converse with him than with the general run of "hearing" folk. I am told that he ranks among the first 125 deaf-mutes in the entire country in his facility in lip reading.

Mr. Fletcher took up his work in the province last fall, making Birmingham his headquarters. He is making his mark all over the Province and a useful happy Ministry is ahead of him. He is an Alabama boy, the son of a Baptist minister. Took his Theological work at the Philadelphia Divinity School and was ordained deacon about a year ago.

* * *

St. Luke's, Chicago, is being remodeled during the summer at a cost of about $20,000. The money was secured from the sale of a bit of property at the front of the church which was taken by the city when Western Avenue was widened. The Rev. H. L. Cawthorne has been the rector of this parish for thirty-two years, bringing it up to a live parish from one that was so dead when he went there that a "for sale" sign was hanging on the front door.

* * *

The Church of the Advent, Chicago, was the host to the alumni of Racine Conference, which is held each year following the conference. This year fifty people were present at the dinner. The Rev. G. G. Moore, rector of the parish, was re-elected the chairman of the conference committee.

* * *

The Rev. R. Malcolm Ward, assistant at Christ Church, Winnetka, Illinois, sails this week for the Philippines where he is to be the rector of the Cathedral of St. Mary and St. John.

* * *

Western Hupeh is becoming a hot bed of communist and bandit outlaws. Recent reports from the field tell how Chinese workers from the out-stations to the west and north are seeking refuge in the city. From Hanchuan have come the Rev. Morton Chu, his wife and eight children; from Sintien, the Rev. S. Y. Sze, his wife and four children; from Simakeo, Rev. K. S. Wang, wife and one child. The catechist at Hwangpi had a narrow escape with his family. The church and residence at Hwangpi have been burned down and the Rev. T. R. Yang and his family reached Hankow through many perils. Hundreds of people in these towns who were unable to get away were killed and others were carried off by the communists to be held for ransom.

* * *

It isn't every rector that can gather together twenty or more laymen from his fold and take them off to a quiet spot for a three-day retreat. Over a recent week-end the Rev. Warner L. Forsyth, rector of St. James', Birmingham, Michigan, accompanied by that number of male parishioners, went to the summer home of Dr. Herbert E. Moore, near Clarkston, Michigan, and there had a three-day retreat, consisting of devotions, and lively discussions of things moral, social and spiritual. The retreat closed with the Communion service, held under the trees on a nearby hill.

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The WITNESS

CHICAGO, ILL., AUGUST 7, 1930

Your Own Light

By

BISHOP JOHNSON

OF COURSE there are parishes that do not seem to be very good transformers. Perhaps you need a new plug somewhere. A conceited or opinionated priest; a worldly or infallible warden; a secular or lazy vestry; a guild of malicious busybodies; a dull or slovenly Sunday School may affect to a certain extent the lighting capacity of your parish. But do not be over anxious so long as some of the connections are possible. It is your business to let your light shine, not to reorganize the parish. If you will give the same anxious effort to establish your connection that you are apt to do in reforming someone else you will help to keep the light shining in a dark place during a dark period.

Message of the Week

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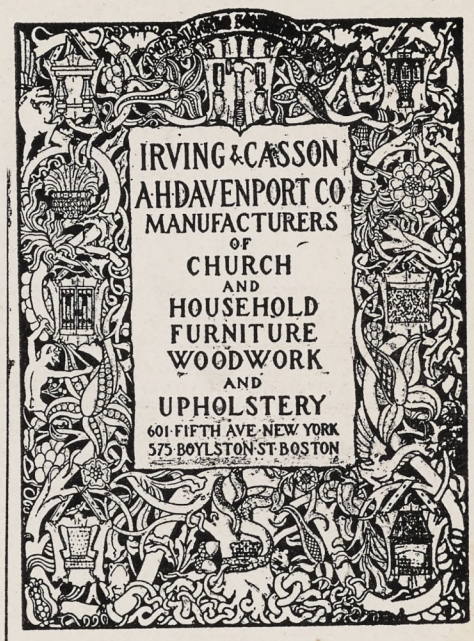



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CHRISTIANITY AND SCIENCE

An Address By

SIR OLIVER LODGE

Before the Industrial Christian Fellowship of England

THE conflict between Religion and Science has been mainly due to the fact that in science we are studying mechanism, the physical processes which go on around us, their actual working without regard to their aim and object; whereas in religion we are attempting to grasp something of the inner meaning and purpose of the Whole. In science the fundamental meaning and purpose are not attended to. So much have they been ignored that some philosophers have spoken of occurrences as if they were the result of a random distribution of matter; and the effort has been made by some scientific men to picture the universe as a mindless product of elemental forces acting on material particles with no aim or object in view—just a fortuitous concourse of atoms, which by chance have grouped themselves into patterns and display their results. Stated in this crude fashion, it seems quite nonsenical and absurd. Yet every attempt to force a meaning into the Whole is brought up against certain problems, like the problem of Evil; and the fact that most of the mechanism, perhaps all of it, is automatic and self-working, has brought certain logical minds to accept the position which, though false, must have some plausibility about it, otherwise intelligent people would not have been deceived.

The other group, moreover, seeking to see a Divine Purpose running through the whole of existence, a guiding and directing principle, or entelechy, controlling all phenomena, are puzzled by the mistakes, the experiments of evolution, and so have been led to postulate an opposition force, a principle of Evil acting against the principle of Good.

Christianity may be thought of as an attempt at a halfway house, an intermediate stage between a benevolent all-powerful despot, on the one hand, and cosmic chance or randomness, on the other. For it postulates a striving energising God, whose creations get out of hand, whose objects are not fulfilled. In old days he was represented as changing his mind, repenting that he had made man upon the earth, and destroying his own handiwork, save a few faithful souls who were instructed in the art of shipbuilding. When things got too complicated for that conception, the power of the creature to spoil the scheme of the Creator was still fully admitted. The Deity was not represented as Almighty, but as like a striving worker in the midst of alien material, which had to be coaxed and manipulated for a long time before it showed any tendency to proceed along right lines; and when it went wrong it had to be coaxed back again. All this entailed constant labour, continual effort. "My father worketh hitherto, and I work." That was an authoritative statement, showing that there must be some truth in his view, however crudely it may be misapprehended.

Crudely misapprehended it has been; for one doctrine teaches that when creation goes wrong God has to punish himself in the person of his Son, in order to satisfy his own sense of justice. Hence arose the doctrine of the Vicarious Atonement, the idea of substitution, the punishment of the innocent for the guilty, an idea which in various forms still holds a large part of humanity, and has a wonderful saving influence. The idea that God came down, took our sin upon him, and suffered as if he were guilty, seems to be acceptable to a certain type of mind, and has had the acted parable of the scape-goat to illustrate and enforce it. That wretched creature, necessarily guiltless of sin, had all the sins of the congregation of Israel planted on its head by the power of the priests, and was then driven out to perish in the wilderness. That a doctrine thus crudely stated has held humanity in it grip must seem strange. In a modified form it is the basis of evangelical Christianity today; but its

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illegal, illogical character has turned many thoughtful minds against Christianity altogether. And surely in its original form the idea of an atoning sacrifice for sin is unthinkable.

HOW else can the incarnation of a Divine Being in human form be regarded? We must first of all admit the fact of free-will. We must see that at a certain grade of development an organic creature developed a power of choice, a faculty of knowing the right and yet doing the wrong, which, though in some respects likening him to gods, had to be fought against and corrected. It was as if the Divine Being said to himself—if we may put it thus crudely—I will show them that they have the power. I will find out for myself what temptation is like when in that form. I will live as man, and if need be will suffer the consequences.

Put it that way, though still absurdly crude, it becomes more intelligible. The incarnation took place, and man was shown what life could be like on the earth, by one who felt the temptations and overcame them, who in all points was tempted like as we are yet without sin.

In some forms of the belief the incarnation was exceptional, and the Being was not completely human. Yet it was felt that to do the work he had to be completely human, and so the creeds emphasised the humanity, even though some of the asserted facts did not. But the records that have come down to us concerning this Personality, have shown clearly enough that he was sensitive to suffering, and that, though in the exaltation of his spirit he roused the enmity of what was then the Church, yet his exaltations were accomplished by fits of depression, in which he feared the consequences, and asked to be delivered from them, provided that omission was consistent with the whole scheme, provided, that is to say, that it was in accord with the will of his Father. The agony and bloody sweat was no play-acting; undoubtedly he dreaded the pain and torment of the end, however much he might brace himself to bear it.

In this mode of regarding the incarnation, the emphasis is taken away from the idea of punishment: it is not so much human sin that has to be atoned for, as human weakness that has to be encouraged. The Perfect Being, let us say, has lived a human life on earth, has thereby shown that it can be done. He has not held himself aloof from the weak and the sinful; he has made friends with them rather than with the "unco-guid"; he has allowed himself to be spoken of as a gluttonous man and a wine-bibber, a friend of publicans and harlots. He has not lived an ascetic life. He has injured no one, but has had friends who have been fond of him. I do not know that we fully apprehend the full meaning of his life on earth even now.

EVERYTHING in existence is part of the Divine Plan, and the feelings we have, though they may be sublimated, are not to be despised or abused. Wisdom is justified of her children, whether they take an ascetic or a more human line. In the comprehensiveness of the Deity all can be welcomed. The incarnation was intended to show us something of the nature of the Personality ruling the Universe. From this Personality nothing is excluded except rebellion. The feelings with which we are endowed are to be exercised and gloried in, and not denounced.

It is as an incarnation of a Divine Spirit that the Whole has to be regarded. But the term "incarnation" is anathema to orthodox science. Scientific men as a rule, studying as they do mechanism, the mechanism of the human body for instance, do not pursue the subject beyond the brain. There they would have to leave mechanism, and enter another region, the mental realm where their ordinary methods of investigation fail, a region in which there is nothing that makes an appeal to the senses, and yet which we can infer as we infer so much else in science, not only clearly but more clearly than we can infer the ordinary behaviour of molecules.

Our apprehension of consciousness is a primary experience, open to all. Matter and the whole material world is an inference, not a direct apprehension. In respect of consciousness the experience of the average man is superior to scientific theories.

To think of incarnation is to think of us as in some sort pre-existent, as of something which at a certain stage took flesh, and entered into relation with matter. That is the doctrine of orthodox Christianity. So also the special Incarnation was of one who took our nature upon him, took flesh and dwelt among us. Undoubtedy there are difficulties about the process of incarnation; it does mean some kind of pre-existence, though not in most cases of an individual kind. As individuals we have not existed before, but the slow gradual process of evolution will not allow that we sprang into being a few months or years ago. We are the heirs of all the ages, in our bodies literally, as well as metaphorically in our opportunities. The notion involves difficulties; but difficulties are things to overcome. Jesus of Nazareth had not pre-existed, but the Christ Spirit had. It had existed before all worlds, it had taken part in their construction. As much of it was incarnate as a human body would hold. Not much—no, the animal body is not adapted to so lofty an incarnation, but enough. Enough to display the attributes of God, such as could be displayed by a human form, and Jesus of Nazareth came into being.

This was or may be thought of as the Divine plan for the help and salvation of man; that is, it was a special effort on the part of the Creator, involving hard labour and much suffering, but it was thought worth while. The Universe is majestic, and all that exists is in it. Who are we to formulate the workings of the Infinite Mind! Yet we try.

THe diversity between the scientific and the religious point of view is well marked. Religion is full of adaptation of means to ends—it is full of teleology. Science, on the other hand, eschews teleology. It knows nothing of "one far off Divine event to which the whole creation moves;" that is the

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language of poetry, of vision, of religion. Science takes things as it finds them, and studies their working. If a scientific man is religious he may admit that God is behind everything, everything without discrimination, but he does not say so when speaking scientifically. To be perpetually appealing to the Ultimate Cause would be a throwing up of the sponge, it would be a confession of impotence; it would be what Eddington has called untidy. He says, in his Swarthmore lecture:—

> "It is not irreligion but a tidiness of mind, which rebels against the idea of permeating scientific research with a religious implication."

Science does not accept a spiritual world at all. Sometimes it presumptuously seeks to deny it. Whether we can enter into connexion with it, whether we can communicate with such a world, is a question which science regards as coming within its purview, and at present it is scornful. But truth has a habit of making its way in spite of rebuffs. I know that a spiritual world is a reality, that we are surrounded by invisible intangible intelligences as we are surrounded by speech and music from sending stations, and yet we cannot apprehend any of it unless we have a suitable receiver. So also unless we have a receiving faculty, or find someone who has that faculty and is willing to put him or herself at our disposal, we can know nothing about the denizens of the spiritual world. Yet they are there, and under difficulties they can do things as well as communicate. Strange that they can act on matter.

Yet we can act on matter and can move things, though it is all we can do. And we ourselves are not material. Our faculties are only displayed by matter, they belong to another region. Our nerves and muscles can be examined by biological science, but they do not explain ourselves. They are our mechanism, and science in the narrow sense is limited to mechanism. The meaning and purpose of existence are beyond it.

Yet who that has realised the beauty of creation, and the marvellous complexity of it all, can imagine that it is the result of chance. And if not chance, then it must be the result of a plan, a design, a purpose. With that purpose we can put ourselves in harmony; and then our path is easy, our service then becomes perfect freedom. Or we can rebel and seek to frustrate the will which is responsible for all. Then we struggle; it is hard for us to kick against the pricks. The Hound of Heaven pursues us, and with infinite wisdom and pertinacity shows us the error of our ways, until of our own free will we turn and mend, and are received even as the Prodigal Son was received. That is our present doctrine of salvation.

It is no legal fiction, no punishing of the innocent for the guilty, it is a plain highway in which the wayfaring men and the fools need not err.

SHALL I tell you of how the Universe appeals to me and what Science has taught me of Christianity? Not matter alone is suffused with life. Not matter alone is animated. The whole of Space is pulsating with life and mind, with intelligence, with benevolence. Existence is the most magnificent thing we can conceive. Nothing is too good or too high to be true. "All we have willed or hoped or dreamed of good shall exist; not its semblance, but itself . . . . When eternity affirms the conception of an hour." The physical world has been called the living garment of God: it is His mode of manifestation. In extent it is practically infinite; in complexity it exhausts our utmost attention, in beauty it is supreme. This majestic universe is throughout dominated by One Supreme Spirit, it is His Incarnation. Like a cathedral or any other work of Art, it was conceived in the mind and then uttered in incarnate form; it was conceived by the Holy Ghost.

The great drama of Redemption was part of the original plan.

> "And so the Word had breath, and wrought
> With human hands the creed of creeds,
> In loveliness of perfect deeds
> More strong than all poetic thought."

On the mystery of the Incarnation we need not speculate, and what he was before the Incarnation we hardly express. Of himself he said: "Before Abraham was I AM." Let that suffice. The best attempt to express it modulates the Creative theme, "In the beginning God created the heaven and the earth, . . . And the Spirit of God moved upon the face of the waters," into poetic utterance still more magnificent: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that was made . . . And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." His mission was to teach us what the Kingdom of Heaven was really like. If only our human will could get into harmony with the Dibine Will, if the will of God could be done on earth as it is done in heaven, the Kingdom would have come, earth and heaven would have become one, and the joy of existence would be supreme.

Social Service in the Seminary

By

WILLIAM S. KELLER, M. D.

THE seminary graduate who is not content to limit his time to social functions, pink teas and the chatter of gossiping parishioners, yearns to attack the many real problems with which he is confronted and yet finds himself unfitted to deal with them. Truancy, lying, petty theft, sex misconduct and many kinds of social maladjustments come to him as more or less of a surprise for which he has but a vague solution. Sooner or later he finds out indirectly, or by chance, that several families in his parish have broken. He attempts to ascertain the cause and finds the problems deeply

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involved in a family boarder, bootlegging, or, mental and temperamental incompatability. He studies the Church's attitude regarding divorce. He then thinks of the underlying cause and pathology of divorce in all its complexity. Shall he inveigh, denounce, prohibit or punish the sufferers? At this point he either turns upon the indecencies of the social order and as a means of escape, limits his time to his services and in calling on his pitifully small congregation, or, he begins to take stock of his equipment. "He faces the world with bare hands and a few books that mock him with their apparent otherworldliness."

The physicians and surgeons, men no older than himself have had the advantage of bedside instruction, clinics and surgical pavillions followed by a year or two of internship.

The younger lawyer has had two years training in the local Legal Aid Society where he has studied the social and economic status of families as well as court procedure and practice.

The engineer has spent his college training in a co-operative scheme of education whereby he works in pairs, going to school for one month and then rotating with his partner who has worked a month.

In every profession he finds that "doing it" has been the best method of "learning it." He begins to realize that his profession is substantially not different than many others because after all "people" is the "stuff" with which he works, but that he has not been given a technique. He sees that theological education in most instances has been characterized by three years of theory. He sees he has received a laboratory training for ceremonies and functions which after all are not his main work and take but small part of his time. He finds himself out of touch with many social humanitarian agencies which are giving relief and advising the underprivileged in his own community, indeed, some times in his own parish. He wants to help, he tries to apologize and explain, and frequently finds that the greatest obstacle he has to overcome is the record of the inertia and ineffectiveness of those of his own profession who have preceded him.

The picture is not overdrawn. Many clergy as a means of escape go into teaching, some bury themselves deep in mysticism, some take to fads in religion, while others try spiritual healing because of its supposed kinship to their training. The far greater number who do not succeed in breaking through the barrier develop a mild melancholia and disappointment from which they may not emerge. Not a few good men have lost heart and sometimes quit in an honest sense of futility.

Some places should be found in the Seminary curriculum for a graduated course in modern social values. Socializing and humanizing a curriculum need not displace any subject, but it can permeate all subjects and unify them.

With this constant vision, all subjects can be reallocated, given point, fructified and made purposeful. Certain subjects are thrust upon us by modern science —such as:

I.—Basic study of life in our present Western World.

II.—The Family—love, courtship, marriage and parenthood (sex education, family disorganization, divorce).

III.—Working knowledge of normal and morbid psychology (refresher course with point in it).

IV.—Principles of case work—fundamental concept of social work. (Principles and methods of good technique).

V.—Methods of co-operation with existing agencies and the constructive relief of poverty.

VI.—Human factor in industry—unemployment.

Lecturers can be brought in at regular intervals who will willingly speak to the students on specialized subjects. The Dean would arrange with a nearby Family Agency so that the men could do field work, under direction of a case Superior for two or three afternoons a week during their middle or senior year.

The first help will come from the Seminary trustees. They must co-operate with the Deans and recognize that the students are not being trained to be social workers, but trained to have a social awareness and a social consciousness that will give them a technique to enable them to work intelligently with existing agencies in making the proper placement of cases; trained also that they may make purposeful and socially intelligent house to house visitations.

The Bishops will help the Deans by asking them the needs (social, moral, physical and spiritual) of an individual candidate, also permitting the Dean to recommend such training for the summer recess or for a clinical, or diaconate year that will make for a well rounded and whole man. It is well known that some of the finest material for the ministry turns away to so called "altruistic secular vocations" because of an inability to accept the program that organized religion offers.

There is nothing wrong with the ministry except for the fact that we have too frequently been guilty of training men for canonicals rather than for life work. The Cincinnati Summer School in Social Service for Candidates for the Ministry and Junior Clergy was organized in 1923 to be used as a laboratory in applied religion for a seminary that is located eight miles from a city that has ten thousand people and sixty-five miles removed from a city of one hundred thousand. The Summer School has had a gradual growth beginning with four men from one seminary to eighteen men from ten seminaries. This summer we shall have an enrollment of twenty-five men.

Seventy-five men have attended the Summer School during the past seven years. Every summer (shortly after the opening of the school) depending upon the size of the group, a certain number of men approach the Director with the statement, "If I like social work and the social agency cares for my services, I think I shall remain in social work and not return to the Seminary." They are so surfeited with the unreality of theological education as they have found it up to that time, they are ready to quit. After they are shown the potentialities of their profession that as clergymen,

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they may be good social workers, plus, they inevitably return to their respective seminaries restored to their vocations, inspired and greatly encouraged. That we have saved fifteen of these men for the Church is due only to the fact that we have been able to prove to them that religion can be related to life and life's problems.

I am very sure that the men who have worked in the Social Service Department of the Cincinnati General Hospital with its nine hundred patients know more clearly than before the economic status of families, especialy under the stress of illness and misfortune; that disease may be a corollary to poverty, ignorance, bad housing and despondency. Men who have spent the summer in the receiving ward at Longview Hospital where two thousand patients are detained for mental illness, will be ever mindful that mental breakdown may be augmented by complex social condition, bad housing and vicious inheritance. Their ministry will be much more alert to the vast problems of mental hygiene that are making increasing demands and serious inroads upon our highly organized civilization. Emotional tendencies and religious experiences are also studied in their relation to religious manias.

Men who spend the summer as Probation Officers in the Adult Probation Department of the Common Pleas Court studying the causes of crime in more than three hundred cases have a great opportunity of uncovering whence come the weaknesses of human nature. Motor car stealing, larceny, burglary and forgery may be due in part to inherent traits but it is more likely that poverty, illness, broken homes, unemployment and low grade mentality play an important part in the cause of crime.

Men who have devoted their time as Probation Officers in the Juvenile Court have in consequence a much clearer idea about the relationship of crime and delinquency in the home. Visits to the home repeatedly disclose the fact that mother and father are both forced to be away at work, or that the widowed mother is the bread winner, the children being without supervision or raised in the streets. These men do not question the value and need for sex education. In the Juvenile Court as well as the Adult Probation Department they see the relationship between physical disability and crime, the consequent imperative need for physical, psychological and psychiatric examinations.

Seminary men who were sworn in officers at the Cincinnati Work House where more than six hundred men and women are incarcerated have an opportunity for welfare work with humanity at its lowest. Illiteracy, disease and low-grade mentality are found to be directly responsible for criminal tendencies. Classes are formed in elementary English and reading, and lecturers secured for classes in citizenship and health education. Baseball teams are organized so that prisoners are not obliged to go to their cells in the early evening hours as was formerly required. Ample time is provided for personal work and many families have been reestablished and their church affiliation restored.

In closing, may I say briefly—the essential principles and necessary steps of any scientific method are very simple. "It consists of observing under whatever controls are necessary, what consequences follow what conditions." This is just as true in religion as it is in science. On this basis Modern Medicine has converted private health into Public Health. By the same token religion must convert inspiration, aspiration and self dedication into objective expression and practical achievement in accordance with the most enlightened knowledge of each generation. Religion is not an end, but a means by which the clergy of the future must be trained to be "Social Diagnosticians," "Social Engineers" and "Scientific as well as Spiritual Leaders of Men."

News from Lambeth

By

BISHOP WILSON

HAVING completed our first week when the main subjects under consideration were presented to the whole Conference, we are now divided into Committees to consider those subjects separately.

The Conference is so large this year (more than 300 of us being present) that the chapel in Lambeth Palace could not accommodate us all for the daily devotions while we were all together. Therefore, during the first week, we met each morning in the Lambeth Parish Church which also is inside the Palace grounds.

Our Committee on the "Unity of the Church" continues to hold its sessions in the Palace library where the general Conference has been in session, while other committees are meeting elsewhere. This makes it possible for us to hold our opening devotions each day in the chapel of the Palace.

I suppose we all feel a real touch of sentiment in this arrangement. A century and a half ago, when the Episcopal Church was just setting up house-keeping for itself, we sent Dr. Seabury over here to be consecrated as our first bishop in the United States. This consecration took place in Aberdeen at the hands of Scottish bishops. But, of course, we had to have three bishops in order to function on our own. Therefore, a couple of years later Dr. White of Pennsylvania and Dr. Provoost of New York were sent over to be consecrated in England.

The interesting point to us is that these two priests were made bishops in this very chapel in Lambeth Palace in 1787. It does give one a sense of the stability and security of the Church when so many of us American bishops today can gather in furtherance of the Church's work in the very place where those two bishops received the Apostolic Commission to start us on our way.

As the days pass, one is increasingly impressed by the marvellous care and foresight with which the preparations for this Conference have been made. Months ago literature began to reach us at home with

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outlines, suggestions and references on the subjects which were to come before us. More of it keeps coming to us as we go on. We are not only named but also numbered so the secretaries can tell who we are and how to reach us. We begin our sessions on time and end them also on time. We are lunched with great promptness, so that we have usually half of the single hour of our lunch period for walking about the gardens and getting acquainted. Minutes are carefully kept and read every day, stenographers take down everything that is said, and the roll of attendance checked daily by the secretaries without calling names or scrambling over our feet.

The trip to Liverpool over the week-end of July 13 was managed with an attention to detail which any efficiency expert might envy. For instance, when we came out from the magnificent banquet given Saturday evening by the Lord Mayor of Liverpool, the cars to take us to our respective quarters were parked by number along several blocks and policemen were on hand to direct us to our proper numbers as pasted on the windshields. But to avoid the need of stepping into the street to see the numbers on the windshields, they were also marked in chalk on the sidewalk. It was hard to get lost in Liverpool. However, Bishop Johnson has written something about that, so I must not trespass.

* * *

Questions and Answers

By CLEMENT ROGERS

Do you think anybody has ever worked miracles contrary to natural laws?

Not contrary to them. A miracle is a working of a higher law overruling a natural law. Miracles are supernatural, above Nature, not contra-natural, against Nature. Natural laws are the laws of God's ordinary working in the world. They are often overruled. Every time we lift a thing we are exerting a power above the law of gravitation. We do not call that a miracle, because it is only the action of a human will. When a still higher law overrules the ordinary course of things, and shows the working of a spiritual power more than human, we call it a miracle. I believe that in this sense Christ worked miracles.

Don't you think that these so-called miracles are merely the working of an unknown law?

In that case they would not be miracles at all, and to pretend that they were signs of authority would be dishonest. In a sense we may talk about a gun being a miracle to a savage, but that is only a figure of speech. I once read of a traveller who gained his point with an African tribe by suddenly opening a soda-water bottle, which to them seemed a miracle. Such an act is as immoral as it was dangerous. They were bound, sooner or later, to find out what soda-water was, and then their whole faith in that man, and probably in all white men, would be gone, wilh disastrous results. It is difficult to believe that Jesus of Nazareth was guilty of an act at once so foolish and immoral.

If someone came and told you that he had seen a man alive three days after he was buried, would you believe him?

If the man he was speaking of was a man like Jesus of Nazareth I should be quite ready to believe him. And if I found that numbers of people had seen him, and that, as a consequence, their whole lives had been changed and that they were prepared to face anything, even death, for their belief, I should be quite certain that it was true. The evidence both for the miraculous birth of Christ and for His resurrection is sufficient, but we believe in them because we believe in Christ. He being what He was, they are both just what we should expect.

Wouldn't you say that the miracles were due to supernatural laws which Christ understood the meaning of?

If by "supernatural" you mean spiritual, yes. That is what He claimed. But He understood them not as a magician might, but because He was master of them, and because they were part of His will. If you mean merely that He had special knowledge of, for instance, the laws of healing by suggestions, I don't think that would explain more than a few of them. He distinctly claimed power over Nature, over diseases and death, in His own right. If He was merely a clever hypnotiser His actions were fraudulent and blasphemous.

Don't you think that there are a large number of parsons who do not believe in the Virgin Birth?

I have no means of knowing. When they say the Creed they say they do, though it is possible that they interpret the words differently. But in the great majority of cases where men disbelieve in the Virgin Birth it is because they disbelieve in the Incarnation. Given that Christ was what He claimed to be, and what Christians have always believed Him to be, it seems to me the most natural thing in the world that He should have been born differently to other men.

Why are there no miracles now?

I should be very sorry to say that there are none, but, undoubtedly, God seems to show us that in the ordinary course of things His will is to govern by fixed laws. When people expected miracles it was, no doubt, natural that false reports about them got about, but it was also more natural that God should have worked them. Today when we have the whole experience of the Church for two thousand years it is easier to believe without them. At the outset miracles were perhaps needed more, though even in the Gospels they are only put forward as a lesser reason for believing.

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THE WITNESS

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

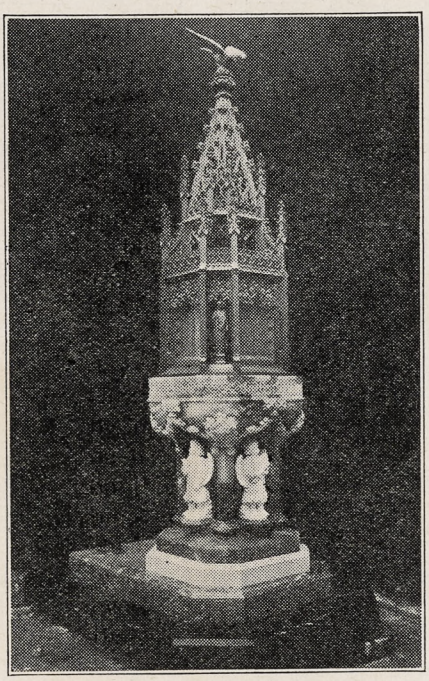
THEY SEEM to be firing people rather wholesale at the offices of the National Council. "Firing" is not a nice word so in the official announcements that come from 281 Fourth Avenue we are told that Mr. So-and-So has resigned to accept a call to some new work. But it is nevertheless a fact that within the past few months a number of very effective workers have been told, in the interest of so-called efficiency and economy, that their services are no longer required. The last to be added to the list is the Rev. Harrison W. Foreman, secretary of the rural division, who has done pioneer work in this important field. He is to become the archdeacon of the diocese of Erie on October first.

This leaves the Rev. Charles Lathrop as the only secretary of the department of Christian Social Service, since the Rev. Harold Holt resigned some months ago. Mr. Holt was doing valuable work with Church institutions throughout the country and had a carefully thought out program for a federation of them all which would make for greater efficiency and more up-to-date methods, but it was felt by the powers that run affairs that such work did not justify his existence as a social service secretary. So they kicked him out, and into one of the finest parishes in the middle west.

Now the remaining secretary, Dr. Lathrop, asks whether the annual social service conference should be continued. Writing in the Spirit of Missions he says:

"Now that the social service department has been so radically reorganized and depleted in its personnel, the question has been raised as to the wisdom of continuing these national meetings. With the changes in the department a new method of work will inevitably be necessary. Our work with institutions and probably the relations with social work agencies will be much less. The department for several years has been trying to raise the standards of our orphanages and old people's homes. The work has been going on quietly, but efficiently, until we have some of the best-run institutions in the country. That work will now have to be done by the dioceses, as will also the making available of case-work technique to the clergy.

"The question that faces us is: Can this be done by the national conference, or would it best be done in provincial meetings of diocesan chairmen and heads of institutions? We ask you to think it over and let us know. It would not be possible for the one secretary left in the department to cover all the meetings, but the work could be done by leaders in each province. Fortunately such men are available. Let us have your ideas."



THE BAPTISTRY
At Grace Church, Oak Park, Illinois

* * *

Mrs. Henry W. Boone died at her home in San Bernardino, California, on July 1st, after a painful illness of many months. She will be known to many church people as the widow of Dr. Henry W. Boone who for so many of the earlier years of St. Luke's Hospital, Shanghai, served as its chief physician. As a young woman of twenty-two Mrs. Boone went to north China as a missionary, in 1879, from the congregation of which the famous Henry Ward Beecher was pastor. Four years later she met and married Dr. Boone, and until his retirement in 1910 cooperated with him in every way for the welfare and development of the important medical work of which she was in charge. Since her return to California she has been a member of St. John's Church, San Bernardino.

* * *

Miss Florence Sanford, for the past three years a field secretary of the national Church Mission of Help, has accepted a position as head of Williams House, Detroit, a Michigan diocesan institution for girls, which is used by the social agencies of the city. Miss Sanford goes there in September.

* * *

Believe it or not the first boy choir has but recently been organized in the diocese of Southwestern Virginia. It is at St. John's, Roanoke and was organized by Mr. D. A. McKibben, who recently come there as organist and choir director. The choir is arousing a great deal of interest.

* * *

There is pictured on this page an unusually beautiful font which was placed recently in Grace Church, Chicago. It is the work of J. Wippell and Company of London.

* * *

The Rev. William R. Blachford of Wayne, Michigan, recently celebrated the 45th anniversary of his ordination. In that time he has served twelve parishes comprising twenty-eight congregations. He was ordained in Ontario in 1885.

* * *

The Rev. Lane W. Barton, rector of Trinity Church, Newark, Ohio, is showing a most wonderful missionary spirit. Mr. Barton is spending his vacation in the mountains of Western North Carolina for the month of August and has made all arrangements with the Rev. Leicester F. Kent, missionary in charge of three of the counties in the diocese and rector of the Valle Crucis School, to take charge of the Ashe County missions. Mr. Barton is giving his services free of charge and will look after St. Matthew's, Todd, St. Mary's, Beaver Creek, and Holy Trinity, Glendale Springs. It is not very often that we find a young successful clergyman who is willing to give himself in this manner.

* * *

The Rev. Almon R. Pepper of the New York Mission Society has accepted the position of executive secretary and field worker of the social service department of the diocese of Ohio. He is especially well equipped for this work.

* * *

The Rev. Dr. Arthur M. Sherman of this district of Hankow has been elected rector of St. Clement's Church, Honolulu.

* * *

This year 1930 is a significant one for work in Central China. It marks the twentieth anniversary of the opening of Boone Library to the pub-

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lic. It is not too much to say that Boone Library was the first public library in China in the modern sense of the world. The Chinese character for library means literally "a place for the hiding of books." For centuries that was the Chinese idea of a library. Boone has been successful in changing this idea. An important factor in accomplishing this has been the school for the training of Chinese librarians. This school observes its tenth anniversary this year. Through the library and the library training school, the name of Miss Mary Elizabeth Wood, who was responsible for starting both institutions on their way, is widely known in China and will long be held in remembrance as the name of one who has made a very unusual contribution to Chinese life. This year she completes thirty years of service in China.

* * *

The corner-stone for the new Emmanuel Church, Detroit, Michigan, was laid on Sunday, July 13th. This mission was located near the old Ford Motor plant and recruited its membership among the Ford workers. With the removal of the plant, its future became exceedingly uncertain. The Rev. Edward Collins, one of the oldest clergy of the diocese, gave the last four years of his active ministry to this mission, and was followed by the Rev. R. E. Randall. So splendid has been its growth that with its old building utterly inadequate, in the face of the depression, a campaign was launched to raise $12,000. The new building was to be one of three standardized set of plans created by the bishop and the commission of architecture, providing for the maximum of accommodations for a balanced work. It contains a large basement guild hall, with choir, furnace, kitchen and class rooms; upstairs a chapel seating about 200 people, with class rooms adjoining. The use of cement block with stone trimming and carefully planned materials makes its possible to build such a building for approximately $16,000, with equipment costing $22,000. The Diocese granted $10,000 conditional upon the people pledging $12,000, but they passed the goal by $7,000. In the absence of the Bishop, the Rev. Edward Collins laid the corner stone assisted by the Rev. Mr. Randall with clergy and laymen from the neighboring parishes of Ferndale, Highland Park and St. George's, Detroit, attending. It will be ready for occupancy in September.

* * *

Selma, Alabama, is the center of a rich agricultural region that has suffered considerably from drought and heat this summer. April, May, June and the early part of July were all dry. By mutual agreement, July 23 was set apart as a day of community prayer for rain, which had become an imperative necessity if the crops were to be saved from ruin.

A great crowd of all denominations came together at the hour appointed for the prayer service. Rain started before the service was over, and the worshippers experienced a downpour on their way home.

"Let those smile who will," writes the Rev. J. M. Stoney, secretary of the field department of the diocese.

* * *

According to a report from one who is well informed there were no less than seventy-six summer schools and conferences for workers of the Episcopal church during June and July, and they must have reached a total enrollment of nearly ten thousand, if not more.

It is doubtful, however, if any groups met in such an ideal setting as Kanuga Lake, North Carolina, where a property, consisting of 400 acres of land, a beautiful lake, modern and convenient hotel and thirty cottages, is owned by the Church, and for six weeks is used exclusively for this purpose.

The Young Peoples Service League Conference on June 14th with an enrollment of about 270 consisting of young people from the Carolinas and Virginia, and giving courses in the Life of Christ, Outline of the Bible, Social Service, Y. P. S. L. Activities, Missionary Heroes, and various phases of Sunday School work.

On June 28th, the young people gave place to the adult group with a registration of about 150, and a faculty that included Rev. G. Warfield Hobbs from New York, Dean Wm. H. Nes from New Orleans, Dr. Homer W. Starr from Charleston, S. C., and Mrs. John Loman of Pittsburgh, Pa., and other church leaders in every field of Christian activity from thirteen different dioceses and cities within the above limits.

The Junior Camp made up of boys and girls between 12 and 14 had a registration of 267, making a total of nearly 700 in attendance during these six weeks.

The acquisition of this property by the church is a long story of prayerful effort and practical negotiation by the Rt. Rev. K. G. Finlay, Bishop of Upper South Carolina, and his able Assistant, Rev. A Rufus Morgan, Executive Secretary for that diocese. The property is now owned and almost paid for by the church, and from August 1st to September 10th is operated as a summer resort. By careful management during this period, the Bishop is able to clear a sufficient amount to run the conferences at a wonderfully cheap rate ($22.00 per person for the two weeks) and to have a considerable sum for maintaining and improving the property.

By his own indefatigable industry and effort, he has created a wonderful spirit of service in the young people of his own and adjoining dioceses, so that they may volunteer for all sorts of duties in connection both with the conferences and summer hotel. He offers "dining room scholarships" which means the opportunity to wait on the table for nothing, and they are eagerly sought after by the best and wealthiest boys and girls of this section, thereby greatly reducing the number of paid employees, and increasing the profits to the church.

One of the most attractive features of these conferences is the "twilight service" conducted every evening on the lake shore in the most wonderful setting of water and mountain scenery. At one of these services, a rainbow appeared with both ends in the lake and arched over "Pinacle Mountain" in the background. It was indeed as though God had smiled upon his children s efforts of prayer and praise.

No place in the country can offer greater inspiration, more practical instruction or better examples of efficient service than Kanuga Lake.

* * *

About two years ago, a congregation was formed in one of the newer sections of western Detroit in a rented store-room. Under the care of the Archdeacon Hagger and Mr. John Strachan, a lay-reader of St. Alban's, Highland Park, St. Timothys grew so rapidly that a site was secured for a church. The mission was admitted into union with the convention early this year, with about 40 families, 50 communicants, and a larger Church and flourishing young peoples organization. Mr. Strachan is now a student at Western Theological Seminary, and Dr. Ward, of the Parke-Davis Laboratories, a vestryman and lay-reader of the Church of the Messiah, Detroit, is in charge of the mission. The building will be another standard building of the commission on church architecture, of frame construction.

* * *

The Rev. Thomas A. Sparks, rector of St. Clement's Church, New York, has accepted a call to the rectorship of the Church of the Good Shepherd, Rosemont, Pa. He succeeds the Rev. Charles Townsend, Jr., who has become rector of St. Stephen's, Providence, R. I., succeeding, in turn, the Rev. Frederic S. Fleming, vicar of the Intercession, New York.

* * *

The Rt. Rev. Francis M. Taitt,

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Bishop Coadjutor of Pennsylvania, who is now in Europe, will make a tour of Soviet Russia during the summer, accompanied by his brother-in-law and sister, the Rev. and Mrs. Martin Aigner, of Franklin, Pa. This is the second group from the Diocese of Pennsylvania who will penetrate Russia, as the Rev. Joseph Fort Newton had also planned to visit that country with Mr. Sherwood Eddy and Mr. Kirby Page.

* * *

Seventy-three seamen from the Seaman's Institute, Philadelphia, were given a day in the country recently when they were entertained by the Church Farm School at Glen Loch, Pa., of which the Rev. Charles F. Shreiner is headmaster. The Rev. Percy R. Stockman, superintendent and chaplain of the Seamen's Institute is being assisted during the summer by the Rev. Charles H. Urban, a middler at the Philadelphia Divinity School.

* * *

The parish house of All Saints' Church, Wynnewood, Pa., is being enlarged this summer, in order to make room for more activities of the Church School next winter. A new organ is also being installed in the church, and will be dedicated on Sunday, October 5th. The Rev. Gibson Bell is rector of All Saints' Church.

* * *

The Rev. Samuel E. Wells of Deadwood, South Dakota, has accepted a call to become the rector of St. John's, Camden, Arkansas.

* * *

The Rev. E. L. Malone of Florence, Alabama, has become the rector of All Saints, Grenada, Mississippi.

* * *

Here's something. At Good Thunder, which is the attractive name of a town in Minnesota, there is a church with but eight communicants. But these enterprising communicants started a Sunday School recently and it now has an enrollment of thirty.

* * *

Arrangements are being made by Brotherhood of St. Andrew leaders, Massachusetts, to charter a special bus to carry the Massachusetts delegation to the national junior convention to be held at Oberlin, Ohio, August 26-29. Plans have been practically completed and a large delegation is already assured.

* * *

In order to keep its standard of excellence in the Georgia department of religious education, it is necessary that a Church School hold a twelve months' session of the Church School or a four weeks daily vacation school, or the equivalent.

* * *

Dean Inge has been made a knight

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by King George. But though he can now write K. C. V. O. after his name (i. e., Knight Commander of the Royal Victorian Order), he will not be known as "The Rev. Sir William R. Inge," for a clergyman is still considered to be a man of peace and cannot use the title of ancient military chivalry. Several Anglican ministers, however, are both "Sir" and "Rev.," but they are baronets. In this case the title is hereditary and has no military significance.

* * *

Central New York will send a caravan of at least eight automobiles full of boys to the National Junior Convention of the Brotherhood of St. Andrew, at Oberlin, Ohio, August 26-29. Plans for the delegation were discussed at the recent meeting of the Assembly, and it is expected that this diocese will have one of the largest delegations at the Convention.

* * *

The rector of Grace Parish, Galesburg, diocese of Quincy, the Rev. R. Y. Barber, is spending his vacation these hot days in the croft of the church with a can of putty, paint and varnish, trying to make the place look more attractive for the child-life of the city. Two nights a week four or five of the men of the parish come in and have rebuilt tables, scrubbed walls and helped to repaint them. The funds have come from an appeal to the public to make the croft attractive for the child training campaign that is going on all the time.

* * *

One of the liveliest bishops at the Lambeth Conference is Dr. Aglionby, bishop of Acera, on the Gold Coast, West Africa. He has always some amusing incident to tell of his experiences. The last he has brought home is of a discussion among his boys as to whether he was old enough to have known Noah! (The bishop, as a matter of fact, is only forty-six.) As the bishop tells the story, "one boy said, 'I bet £1000 he was eighty years.' Another, more business like, I suspect, shouted back, 'I bet a penny he has seventy years.' Of course, I could not give away my meagre age and forfeit my chief title to respect, so I said: 'If bishop has eighty years he will soon die, so you must do everything he tells you while he lives'."

* * *

The popularity of Eugene Field, the children's poet, is growing rather than diminishing as the years go by, according to the Rev. Leland H. Danforth, rector of the Holy Comforter, Kenilworth, Illinois. Mr. Danforth bases his statement on the growing interest shown in the Field shrine, which is connected with the church. The shrine is attracting more and more visitors, particularly during

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the summer season, Mr. Danforth said. Especially do young people and children take pride in visiting the place where the noted writer lies buried.

Beautification of the shrine has just been completed, adding greatly to the attractiveness of the place. Field is buried in the center of the cloister close at the Kenilworth church. Nearly 100 shrubs and trees have been set out in the close and other landscaping completed.

* * *

East London is a regular "nursery of bishops." At the jubilee festival of the East London Church Fund there were present the Archbishop of Canterbury, the Bishop of London, the Archbishop of Perth (Western Australia), the Archbishop of New Zealand, the Bishops of Salisbury, Chester, Southwell, Stepney, Willesden, New Guinea, Bermuda, Barbados, Bathurst, Calgary, North Queensland, Riverina, Guiana, Kobe and Kalgoorlie, all of whom had worked in East London some time during their ministry.

The Bishop of London said that they in East London were the bishop-makers of the world. He had sent out thirty or forty priests to Australia, and eight of them had been made bishops.

* * *

The Commission on Rural Work held a three day conference in a cottage on Lake Minnebelle, near Litchfield, Minnesota. The diocesan rural work was discussed and a program planned. Rev. C. W. Baxter is chairman.

* * *

The British premier, Mr. Ramsay MacDonald is a great lover of religious music. Speaking a day or two ago to a gathering of the Guildhall School of Music in London, Mr. MacDonald told his hearers how often he had spent his Sunday afternoon listening to the wonderful broadcasts of Bach's church cantatas from the school.

"I confess," he said, "that whether I am at home in my quiet, peaceful house in Hampstead, or down at Chequers, (the official country home in Buckingham of British premiers) I make it a rule to issue an order—and I am not given to that very much—that there shall be no engagement, no interference, no business, but that my friends and I shall retire to a quiet corner and spend a very inspiring, comfortable and peaceful half-hour listening to the broadcasts. To a weary man there is nothing more refreshing."

* * *

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High Mass to be celebrated on the Chelsea Football Ground. Protests were made by Mr. J. A. Kensit and other Protestants, but the Bishop of London refused to prohibit the service; at the same time he also declined to take part in the celebration. About 15,000 people were present, all of them in sympathy with the Anglo-Catholic movement and others were not admitted. The whole depth of the ground facing the stand was converted into an open-air sanctuary. On the far side stood the altar approached by steps on every side and surmounted by an enormous canopy of cream and gold. The Bishop of Nassau, was the celebrant; he has taken the place of leadership among tht Anglo-Catholics formerly held by the Bishop of Zanzibar. During the service three of the massive candlesticks before the altar were blown over by a sudden gust of wind. One of them narrowly escaped the celebrant. No damage was done and the service was not interrupted. The Anglo-Catholic Congress of which this celebration was part, had for its subject "The Church, One, Holy Catholic and Apostolic." The spokesmen disclaimed all intention of' putting pressure upon the Lambeth Conference. "Rather is it our part," he said, "to energize with all our might and main for the guidance of the Holy Spirit upon bishops, priests and laity alike in these difficult days."

* * *

The Rev. Arthur Lee Kinsolving, rector at Amherst, Mass., has been called to be the rector of Trinity Church, Boston, and has accepted. He takes up his work there in October. Mr. Kinsolving is but thirty-one years of age.

* * *

Twice each month the national office of the Church Army send to their thirty and more men scattered over the country, a message from headquarters written by Captain B. F. Mountford, the executive head of the organization. His recent message was on the subject of preaching and is printed here for the benefit of the clergy who will want to know how the lay preachers set to work in preparing their sermons. Here 'tis:

Recently I wrote you of the need of *Leaders*. We need also *Preachers* in C. A. Whilst we quite rightly keep *"Witnessing"* to the fore, yet to each of us come calls to conduct missions, and those who gather at such services expect preaching.

God had only one Son, and He made Him a Preacher. The Incarnate Word placed great value upon the spoken Word, and in His great Prayer we hear Him saying "As Thou hast sent Me into the world, even so have I also sent them into the world."

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John 17. 18. That places the Mission of the Galilean fishermen in line with the redemptive Mission of the Son of God.

The glory which I had with Thee before the world was." Muse on *that.* Consider "He emptied Himself." "The Word became Flesh," "As Thou hast sent Me into the world." Get back to the Eternal Glory of Jesus, and then, "I also have sent them into the world." That association is the exaltation of your job and mine. The same holy commission that wrought in the redemptive ministry of the Son of God, works also in *us.* "As Thou hast sent Me, *so have I sent them.*"

That lifts our work very high, and though that does not necessarily refer to preaching, yet preaching has so large a place in our work that I invite you to consider a few things relative to it.

All preaching should be *perpetually biblical,* but especially that of evangelists. Our message must be based on "Thus saith the Lord." Preaching which is hesitant concerning the authority of Scripture, cannot be fruitful. The Bible grows more interesting the more it is read, and those upon whom it casts a spell, will in turn, cast a spell upon the people.

Preaching which is Scriptural meets at one time or another *all* the needs of every hearer. Brothers, let us keep to our Bibles. *Ps* 119.13.

Then also, no preaching is lasting in its effects which is not aflame with Redeeming Love. Certain notes need to be dominant all the time. Go back to the cardinal words in *Luke* 4, 14, and following verses, as descriptive not only of action but of preaching too,—"preach," "heal," 'deliver," "give liberty," "proclaim." Keep Redeeming Love prominent in all your preaching.

We have a service of good news for the needy, and we have the good news of service for Christians, but our primary job is to be tellers of good news, heralds of salvation. "As ye go preach." Preach good news about God, about the Son of God; good news about the vanquishing of guilt and the forgiveness of sins; and of the stingless death and the beaten grave. As preachers we are to be carriers of good news.

Let our preaching be rich too, in tenderness. People have a hard battle to fight, every one of them, and they do not come to our Mission services to be scolded. They have tragedies within and without. Have a tear

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Read the biographies of preachers; read sermons. Borrow from clergy, (be sure to return and *never* mark a loaned book).

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* * *

An interesting experiment is being tried in the Diocese of Milwaukee. A group of six parishes, namely, Madison, Whitewater, Janesville, Beaver Dam, Watertown and Lancaster are holding a series of open air services during the months of July and August.

Briefly the general plan of the service is as follows:

The clergy of the participating parishes gather at one of the parishes named above on a Sunday evening which has been designated for that particular parish. The rector of the parish has arranged for the place of service usually on the corner of some prominent street. The clergy meet at the parish church and with the choir all in vestments march from the church to the place of meeting. If possible the music is provided by either a small organ or by a few musical instruments. The singing is led by the choir and this is followed by a brief devotional service. Two or more short talks are given at these services, at least one being given by a layman of the parish in which the service is being held and the principal address of the evening is given by the rector.

The first service was held on the lawn of Grace Church, Madison, Sunday evening, July 6th. Addresses were given by the Rev. F. J. Bloodgood and the Rev. H. H. Lumpkn, both of Madison. Other clergy participating were the Rev. Messrs. Charles Hawtry, Donald Gury and the Rev. C. W. Brown.

These services are the outgrowth of an open air service held on the Cathedral Close, Washington, D. C., last May, under the leadership of Captain Mountford of the Church Army, and was held in connection with the spring conference of the College of Preachers. The Rev. C. W. Brown, rector of St. Luke's Church, Whitewater, was in attendance at that conference and in telling of this outdoor service to the clergy of the Madison district it was decided to hold similar services during the summer months.

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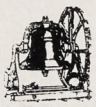

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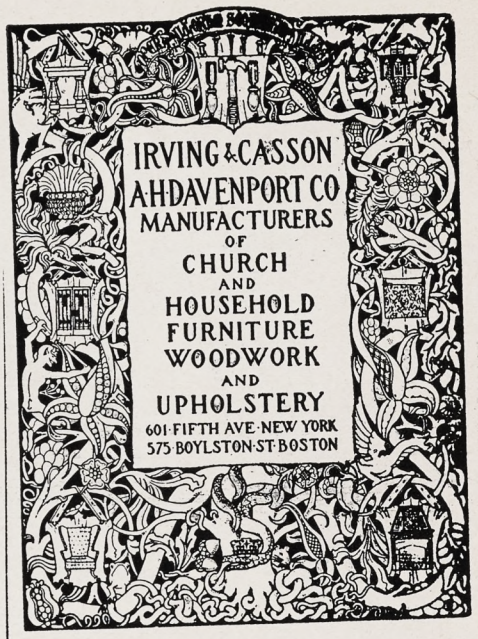



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THE WITNESS

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NEWS FROM LAMBETH

By
BISHOP JOHNSON

THERE is a growing consciousness of universality in the Anglican communion. The word "Anglican" is losing its racial significance and is rather an historical reference to the fact that the world is taking advantage of an incident in history which enabled the English Church to preserve the historic episcopate and the valid priesthood without the necessity of submitting one's conscience either to the Italian curia or to the British Parliament.

Of course the Greek Church might have done this if it had had a world vision which it could have exercised.

The term Anglican Communion is a convenient phrase to designate those who are in communion with the Sees of Canterbury and York.

In our audience with the King at Buckingham Palace, His Majesty made reference to the fact that little more than a century ago, the Anglican Episcopate consisted of a small number of bishops in the British Isles, whereas when one looked over the three hundred bishops in the throne room one realized that the Anglican Communion had reached a universality equal to that of Rome, and that such universality was not subject to the hyphenated adjective which dominates it.

It is not Anglican as the sister church is Roman. The emphasis is not on the ecclesiastical supremacy of Canterbury, but on the Catholicity which Canterbury must respect.

It is unquestionable that the Archbishop of Canterbury and the other English diocesans have great influence in the conference, but their desires do not settle the questions at issue.

This merely means that to an increasing degree the Anglican Communion is becoming less English even though the Lambeth Conference is at present dominated by them.

The English bishops initiate the conference, indicate its trend, head most of the committees, write most of the reports and rather unsuccessfully endeavor to have a universal outlook at the same time clinging to their English customs. But the resolutions finally passed are decided by a group of bishops who come from all parts of the earth and represent many nationalities and races. There are African, East Indian, Japanese and Chinese representatives and in the final decisions they outnumber those from the British Isles.

At present many of the colonial bishops are English born, but this preponderance is becoming less and less, as the Australian, Canadian and oriental bishops are drawn to an increasing degree from native sources.

Lambeth is undergoing a transition and a change is inevitable, regardless of the fact that human nature is what it is and that English human nature is particularly what it is.

ONE is impressed by the fact that the leadership of these English bishops is also due to their scholarship.

They have the time, the inclination and the opportunity to become scholars. One feels a distinct disadvantage in their company, for travelling in Pullman's does not make for exact scholarship, however much it may develop the art of human relations.

This cultural supremacy results in a rather disproportionate emphasis upon the intellectual, a mild tolerance of the mystical and an avoidance of the sacramental connotations of religion.

If the Gospel is hid from the wise and prudent and revealed unto babes one can understand why a highly intellectual religion may miss some of the vital emphases which pertain to the religious life.

Still there is an atmosphere of devotion, of re-

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pressed evangelical fervor, of kindly beneficence under the skin of English ecclesiastics which (after the scriptural injunction), they keep very well hidden from the eyes of men.

There is a tendency among them to fall down before the idols of modern science and ancient philosophy, accepting the new cults as the older ones become discredited.

At times one has an uncomfortable feeling that Almighty God is being orientated to the decisions of Ph. D.'s. Certainly when D. D.'s and Ph. D.'s walk arm in arm, they approach infallibility in their attitudes.

We are just emerging from two weeks of committee work. One learns why they are called deliberations. They are most deliberate.

NEXT week the conference reassembles at Lambeth palace in full session, to discuss and vote upon resolutions which will have been acted upon before this reaches my readers..

Most of the resolutions will preserve the obvious but one wonders how far the conference will go in endorsement of the South India plan (which is as yet untried), and in its attitude toward birth control of which there seems to be many advocates, and about which there seems to be little precedence.

After all, one need not worry about these resolutions. They do not have any permanent weight until they have been received and acted upon.

The Lambeth conference may not legislate. It can only express a majority opinion which may or may not survive in the life of the Church.

There is nothing to prevent the Church in America from dissenting against its findings.

A mere conciliar statement has to be tried in the fire of universal action. Lambeth expresses an opinion, the Catholic Church receives it. The determining factor is that which is done about it. There is no finality about its resolutions.

ONE is impressed with the fact that the Church is a living organism. It is not a static mechanism. Like all living things it evolves and devolves; goes forward and falls back, like plants in a garden whose health and fruitfulness depend upon the cultivation given it by man.

God gives the seed and man develops the fertility. Just at present the Anglican communion is a very live vine, which is being constantly watched, pruned and cultivated. It is not afraid of experiment, but is exceedingly anxious to be of the vine. It is inexorably committed to the stock upon which the fruit is grown.

Like all agriculturists religious people must be patient and because this or that experiment is made they do not need to feel that some one is cutting down the vine.

Certainly the vine is not afflicted with dry rot, which is a fatal disease. We may have to scrap our experiments, but we do not have to fear for the vine.

OUR MATERIAL AGE

By

REV. G. A. STUDDERT-KENNEDY

OUGHT a Christian to be comfortably off? Particularly ought he to be comfortably off with Mean Street at his back door? . . . What about Dives and Lazarus? . . . Ought a Christian man to go on holiday in the South of France and leave South Wales behind him? These questions, if we follow them up, strike down to the very quick and core of our private and public lives. Generally, it may be said that, in reality, whether it is God's Will or not, and whether it is consistent with Christian perfection or not, we all—with the exception of a few gallant ascetics—intend to be comfortable. The majority of Christian men and women in the Western world are out to maintain, and if possible to raise, their standard of comfort and material well-being. The Christian world is actively engaged and largely immersed in the struggle for material good. The Christian Church is completely involved in and dependent upon that struggle; her enemies would and do say that she is parasitic upon it. To certain types of the working-class mind the parson is a typical parasite, and the bishop, with his larger income, a typical super-parasite. Christianity is, in practice, committed to the struggle for material comfort; and yet she continues to be haunted by her traditional ascetic ideals. The conflict that is thus set up in the depths of the modern Christian soul is accurately described in Count Keyserling's *Travel Diary of a Philosopher*. He begins:

"Since ninety-nine out of a hundred men prefer comfort to perfection . . . . Think well and long before you claim to be one of the one per cent. Ponder the meaning of those words 'comfort' and 'perfection.' 'Yours may be only a Ford; but it is a searching question,' 'Can a perfect Christian ever afford a Ford?' It may be a Morris-Cowley. Can you reconcile the ideals of the Cowley Father with the ideals of the Cowley Factory? Is mass production compatible with spiritual perfection? Since ninety-nine out of a hundred men prefer comfort to perfection, the continuance of ascetic ideals leads to a constant opposition between intimate volition and pre-supposed

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duty, which is a state of affairs inevitably followed by evil consequences. The man who abides by the traditional ascetic ideals has a bad conscience continually—which is the most undesirable thing which could happen to anyone; the man who despairs of these ideals thus despairs of ideals altogether, and becomes a crass materialist; and he who doubts them, but does not despair, acquires that fundamental trait of inward frailty which characterises the modern man of culture more than anything else—and all of them lack that idealism which alone leads up and on."

THAT is a peculiarly searching piece of diagnosis. We could almost all of us find specimens of the three results in the circle of our own acquaintance. The really worried, anxious man who, as he passes down the Mean Streets of the world, is perpetually haunted by the awful words, "If thou wouldest be perfect . . ." and salves his conscience by giving away, not wisely, more than he can afford. Not seldom he is so disgusted with the results of his giving that he almost hates the poor, and is driven to form an unnatural alliance with the second sort of soul—who declares bluntly that business is business, and Christianity has nothing to do with it. The morally sensitive soul learns all the easy speeches that comfort cruel men, and by the conflict in his heart is driven to their camp. The third type acquires the art of living in expensive simplicity, and, a little superior and slightly cynical, shrugs his shoulders at the world and draws his dividends.

Obviously, none of the three can lead because they do not know where to lead to. Meanwhile, the masses of the people have made up their minds what they want—they want comfort and security, and leisure and pleasure. They want this world and plenty of it. Christianity appears to them to be hypocrisy. It is neither hot nor cold, and they spew it out of their mouths. Thorough-going ascetic Christianity—poverty, chastity, and obedience—they can understand and respect—though they would not follow it. Business enterprise and success they can understand, and envy and pursue; but this *petit bourgeois* compromise, with no vision and no principle behind it, turns their souls sick. Indeed, it turns all our souls sick. None of us really believe in it.

HOW can we escape from this soul-destroying dilemma? Two ways and no more are open. The one consists in renouncing the struggle for material good. The other in sanctifying this struggle. Which is the Will of God? I can but answer for myself. I believe that the way of renunciation is impossible and not Christian. Christ was not an ascetic. Still less was He a Manichaean. He did not hold or teach that material comfort was evil, though He did teach that it might become evil. I believe that we must sanctify the struggle for material good, and that this is the great task which faces the Christian Church all the world over. Western civilisation and complete renunciation of this world are contradictory and incompatible; and I believe in Western civilisation. I believe in soap, and baths, and books, and swift transit, and good drains, and in beautiful and artistic clothes, and in music, and fine cities, and culture, and education. I believe in these things as God's gifts and God's Will.

We must struggle for material good, but we must sanctify that struggle; and in order to do that we must understand it; we must think about it, and what it entails. We must order, regulate, and improve it. We must bring the Christian conscience to bear upon every department of it. We must transform it from a sordid struggle into a splendid adventure; and to the task of that great transformation we must bring a new and searching honesty, consecrated energy, intelligence, and world-wide imagination. In the realm of theory, our economic theory must be related to our moral theology; and in the realm of practice our money life must be brought out of the shadow of secrecy, subterfuge, and half-shame into the Light of the World, and we must know what our money means. We must no longer be content with half-truths that cover up our refusal to face facts. We must make it clear that the first Christian duty is to earn your living, and that from that duty no one is exempt. From the King on his throne to the man who sweeps the streets, we must all give a fair day's work for a fair day's wage, and understand what we mean by fair. We must face the fact that if we take from without giving fair return to the family of God we are, morally speaking, thieves. Nor must we shrink from the prospect that the facing of these truths may entail deep and far-reaching reforms in our social life.

The Lord Planted a Garden

By

IRWIN ST. JOHN TUCKER

CHURCH papers are full of pictures and stories of how this or that congregation built a new church, installed a new organ, dedicated a gorgeously carved reredos and presented the rector with a new set of vestments. Such stories fill the little parishes and missions which compose the overwhelming majority of our strongholds with a sort of hopeless feeling that the pace is too swift for them. For most, it is all they can do to buy coal in winter and pay the diocesan apportionment.

But there is one form of church decoration, far more to the liking of Our Lord than carven or painted splendor, in which the country mission has it all over the city church. That is the Lord's garden.

Labor expended thereon is productive of more joy, pleasure, fellowship and spiritual benefit than a million-dollar cathedral.

Let me tell you about the Garden of Memory at St. Stephen's, Chicago. Three years ago the little mission was surrounded by a plot of ground unkempt and discouraged. Small boys rollicked through it; passers-

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by tossed bottles and tin cans into it. The few parishioners struggled to keep it presentable, but they had a tough time to keep going.

This summer—three years later—pilgrimages are made to it from all over Chicago. Choral clubs ask for the privilege of singing there. World famous artists and sculptors offer literally priceless gifts to be placed in the church; and from as far off as Maine and California artists and poets send their work to be hung on the walls of the little structure, which is still the same wooden country church built out on the prairies twenty-five years ago.

All this came about through the establishment of the Garden of Memory. Trees in the garden are dedicated to great poets, artists and musicians. Every year the artists of Chicago and vicinity join in a memorial service for American artists who have passed away within the year. Friends and relatives of the deceased offer paintings and etchings, sculptures and carvings, to be permanent memorials. And after the service we march out under the arch of memory, along the rough flagstone walk, to the clump of linden trees which keep green the names of the servants of beauty.

In like manner, musicians gather to pay homage to the memory of great musicians; and lovers of poetry to salute the memory of poets. When we dedicated a poplar tree in memory of Longfellow, Indians living in Chicago, of whom there are many, came in their tribal costumes to help. Most of them were Chippewas-Ojibways, of the very tribe of Hiawatha.

But besides the trees, the Garden blazes with flowers all summer long. Every flower is planted or named in memory of something or somebody. It may be a birthday, or a wedding anniversary, or a recovery from sickness. It may be just a happy impulse to plant a flower in a garden, springing up in the breast of a flat dweller who has no garden.

On Sexagesima Sunday, when the Gospel is on the sowing of good seed, we bless grass, clover or flower seeds on the children's altar; and then the children go out, singing "All things bright and beautiful," scattering the seed in spots that seem to need it. On Rogation Sunday we march through the garden again, blessing the flowers.

As a result, all the neighbors vie in helping tend the blessed plot. They bring lilies of the valley, peonies, pansies, forget me nots, sweet william, iris, dahlias—anything they have — and share with us. All around the neighborhood there is great excitement when the first tulips bloom. From then on the blaze of color changes hue, but does not die until the snows cover all with white.

Irises, purple and yellow; tiger lilies, flaming orange and red; poppies; pansies; buttercups, lilacs, larkspur, asters, and regiments of roses; white and red clover; violets; primroses; four o'clocks; Canterbury bells; gladiolus—each of these adds depth to its color and fragrance to its perfume by the knowledge that someone's memories bloom with them.

Now why could not every little mission church specialize in the ministry of flowers? If any one is sick, a flower from the church garden brings a blessing. If one dies, or is married, or if there is a baptism, a flower from God's garden brings comfort to the bereaved and increases the joy of the joyful.

Nowhere is it written that the heart of Jesus was moved with elation by piles of stone, stained glass, intricate carving or elaborately woven robes. Rather the contrary. But he did draw, from his deep rooted love of flowers, one of his most powerful appeals. "Consider the lilies of the field."

No longer do we bury the dead around the church. But we can hallow their memories by a rosebush in God's garden, which shall yield, year after year, fragrance and beauty to deck His altar and to bless His sick.

HOLDERNESS

The New Hampshire Diocesan School for Boys

TURNING the half century mark at its annual Commencement exercises in June, Holderness School began a new era which promises to surpass its already enviable educational history.

A new and youthful rector, a vigorous policy, a reorganized and loyal alumni, are contributing factors which augur well for the future of Holderness.

The beginnings of this boys' school in the New Hampshire hills which has so successfully prepared boys for college, and for life, are of more than usual interest, according to the historical address presented by the Rev. William Porter Niles of Nashua, N. H., one of the six members of the fifty year class who returned on Alumni Day to renew friendships and visit the old haunts together.

IN COLONIAL times Robert D'Arcy, the last Earl of Holderness, received from the king a large grant in Central New Hampshire. A later settler, who by the time of his death had acquired many acres of this virginal grant, was Samuel Livermore, "The Squire of Holderness." A fine colonial mansion, situated on a wooded bluff overlooking the picturesque Pemigrewasset and Baker River Valleys, was his home. Across the valley, a mile distant, lies the town of Plymouth. It was this famous estate, the homestead of Chief Justice Samuel Livermore, which became the first home of Holderness School in the year 1879. Here in the foothills of the beautiful White Mountains at the threshold of the nationally famous Franconia Notch with its great Stone Face, is Holderness School.

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Here on a level plateau is the twenty acre campus of the School, 780 feet above sea level, in a strikingly picturesque lake and mountain region. Directly to the east of the campus, Mt. Prospect raises its rounded head 1500 feet, while but a few miles distant are the beautiful Squam and Newfound Lakes.

Here, the Rt. Rev. William W. Niles, D.D., Bishop of the Episcopal Diocese of New Hampshire, established "a school where the sons of gentlemen of moderate means might secure a Christian education." The educated Christian gentlemen has been the Holderness idea since the inception of the school and the highest honor the school awards is the medal for manliness.

A DISASTROUS fire which completely destroyed the fine old mansion was not sufficient to extinguish the ideas and motives of the founders and a new building was erected in 1893. The equipment of the school today, in a material way, adequately cares for its present needs. Knowlton Hall, the main building, is the center of the life at Holderness. It is designed to house comfortably sixty-four boys, the Rector and masters, and contains the dining-room, library, and common room.

The School house, Livermore Hall, is a separate building, containing the main study hall and recitation class rooms. The Carpenter Memorial Gymnasium, built by Mrs. Joseph Carpenter, in memory of her husband, for many years a trustee of the School, provides every need for a physical education program of complete scope. Located in this building also are the Chemistry and Physics laboratories.

The Chapel of the Holy Cross, erected by Miss Zabriskie of New York for the School, is used for the worship of the School, and is the center of the School's religious life. It is among the handsomest school chapels in the eastern part of the country, the walls being decorated with intricate hand-executed designs, and the windows of stained glass. A magnificently carved oak altar and reredos are also prized possessions of the Chapel.

THE faculty of the school is a staff of six teachers, in addition to the Rector, who are carefully selected and qualified by temperament, character and training to be leaders of boys.

At Holderness, masters and students live in the same building, eat the same meals together in the same dining-room and go about their work in the same manner as would mark the normal life at home.

Because of the limited enrollment and the corresponding large staff of teachers, the classes at Holderness are small. Every boy recites every lesson every day. His weaknesses are quickly detected and corrected. As a result of such a policy, many graduates enter college on certificate, even with certificate requirements unusually high. This requirement is a scholastic grade of 85%. The school holds certificates from Dartmouth, Worcester Polytechnic Institute and several other New England Colleges and is approved by the New England College Entrance Certificate Board. Earnest scholastic work has marked the academic life at Holderness since its beginning and has become established as one of the many valuable traditions.

The undergraduate at Holderness is a happy, contented youth—all boy—live and vigorous—earnestly interested in fitting himself for manhood.

THE administration of the school has been marked by a continuity and loyalty to an original ideal which is conspicuous in the history of Educational Institutions. In its fifty years of history there have been but four rectors. The present Rector of the School is the Rev. Alban Richey, Jr., who has come to the Rectorship of the School as it begins its second half-century of useful service.

From the halls of Holderness have gone men into all walks of life, to carry with them those traditions which they received while there, and to exert their influence upon the lives of others, an influence which has its roots deep in the ideals of the school motto, "For God and the Human Race."

NEW FEATURES

Starting in September

RELIGION FOR LAYMEN

By

BISHOP JOHNSON

A series for those indifferent people who sometimes find it hard to understand. Your people will like them.

G. A. STUDDERT-KENNEDY

Upon the death of this great prophet it was found that he had just completed sixteen articles on "The Teachings of Jesus for the World Today." Eight have already appeared in the WITNESS. The remaining eight will run this fall.

LITURGICAL ORIGINS

By

IRWIN ST. JOHN TUCKER

Brief articles explaining interestingly the practices and rites of the Church.

Every week: Bishop Wilson, Dr. Atwater, Clement Rogers and all the news in brief readable paragraphs.

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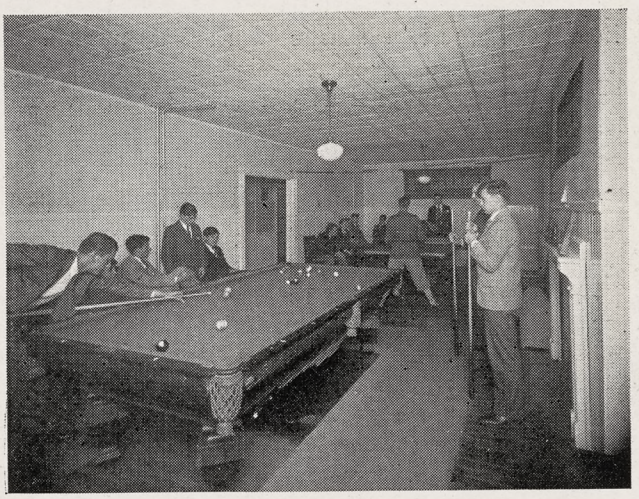
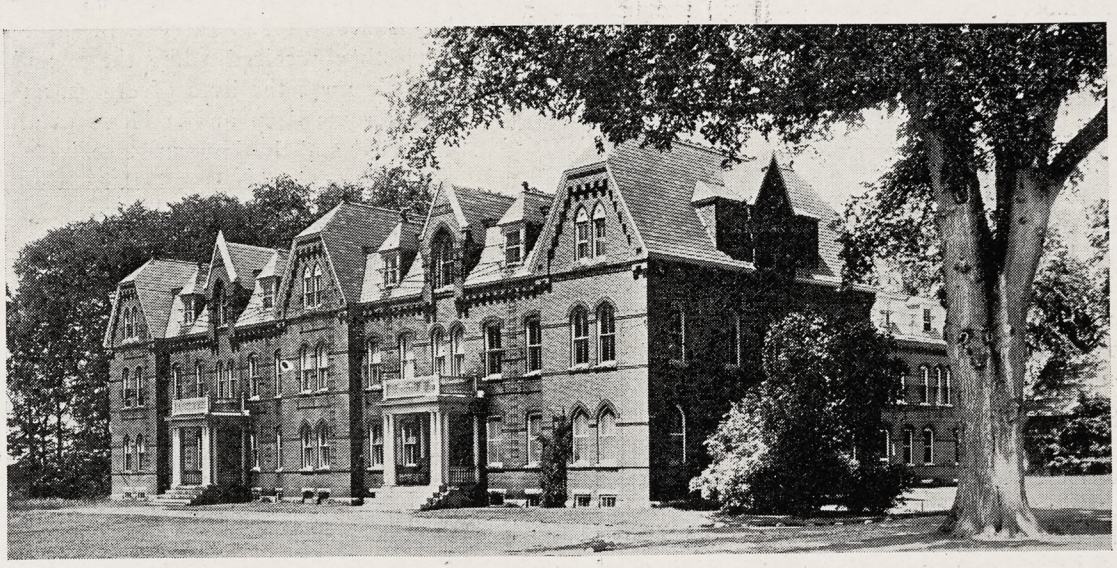


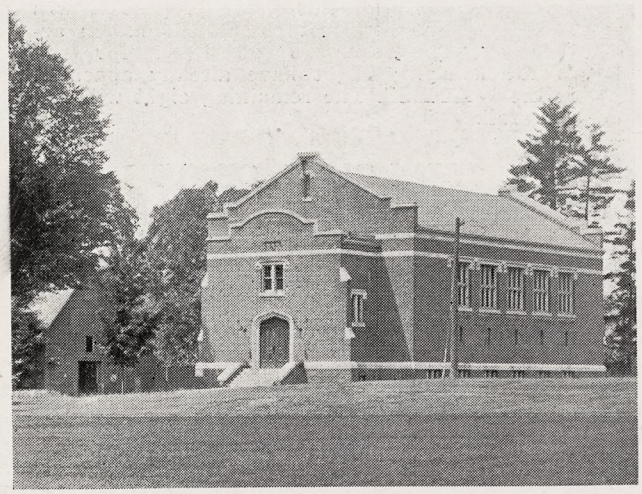
ONE OF THE RECREATION ROOMS



THE DINING HALL



KNOWLTON HALL, THE MAIN BUILDING, HOUSES ALL THE MASTERS AND BOYS



CARPENTER MEMORIAL GYMNASIUM



IN THE HEAD MASTER'S APARTMENT

At Holderness the life of the school is distinctly home life. The masters and boys live together as a family. The rector and his wife are intimate with all the students and are as sincerely interested in them as in their own children.

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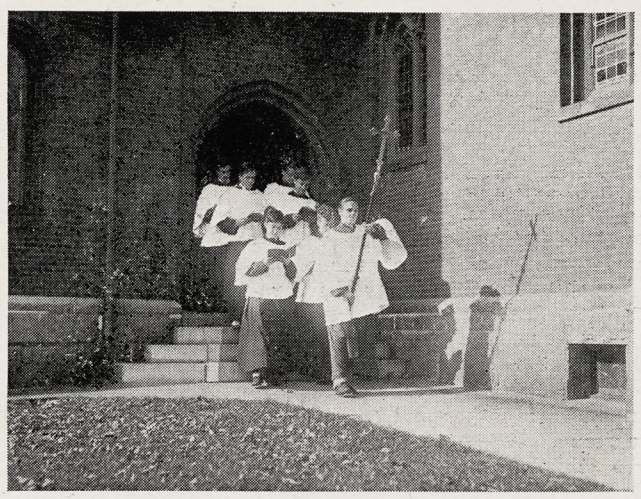
CHAPEL OF THE HOLY CROSS



THE CHAPEL CHOIR



THE HOMELIKE COMMON ROOM



ALONG COUNTRY ROADS



ON THE VARSITY RINK

The outdoor winter life at Holderness appeals greatly to every real American boy and helps him learn to love the outdoors. The excellent athletic facilities of the school provide every boy an opportunity to engage in some form of competitive sport.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE WITNESS has now completed fourteen years. For very nearly eleven of these years I have been the managing editor of the paper and during that time I have been responsible for every issue but one. Several years ago the editor, Bishop Johnson, urged me to take a ten day vacation from the job and himself camped in the office and brought out one issue. The time has now arrived when I wish to take another ten day vacation. But Bishop Johnson is in Europe, so that he can not very well hold down the job, and there seems to be nobody else on the horizon. So I have gone into a huddle with myself and have used my persuasive powers with the post-office authorities, who have a ruling that no weekly, entered to the second class mails, shall skip an issue, and the solemn decision has been arrived at to omit the issue for next week, that of August 21st. I hope none of you are going to mind too much and that no great calamity will befall the Episcopal Church because of my holiday. There seems to be no other way for me to get one so I am taking the chance.

The next issue that you are to receive will be date August 28th. Then with the issue following, that of September 4th, when most of you will have returned from your vacations, we are to start a couple of new features which have merit. One is by Bishop Johnson who is now writing a series of articles on "Religion for Laymen" in which he is going to outline in his graphic style the teachings of the Church. The other series is by Irwin St. John Tucker and is to be called "What's the Use?" In his introduction he says: "Every liturgical custom has its origin in meeting some simple necessity. Building of churches originated in the necessity for shelter. Vestments originated in the need for clothing. Lights originated in the need for seeing in dark places and at night. On top of this utilitarian basis has ben superimposed a symbolic meaning. But the use came first; the symbolism later. Many times we have discarded the use and forgotten the symbolism, yet keep on with the practice, which is an offense against the God of Truth."

So in this series of articles, all brief, Mr. Tucker is to explain for us the various practices of the Church, giving us both the original utilitarian use and the later symbolism. Why sanctuary lambs; why cassocks and vestments; why candles; the use and the meaning of the lavabo; why the sanctus bell, etc., etc. I am sure that these articles will be very interesting, particularly for the laity of the Church and that they will make for a better understanding and a greater enjoyment of worship.

All of which is outlined to you at this time so that you parsons will place your orders now for bundles. Under the bundle plan, as most of you know, we send ten or more copies to one address. The papers are sold at the church door at five cents a copy. We then bill you quarterly at three cents a copy. Won't you please place your orders now to start with the first issue of September. There is a form on this page which I hope you will use.

So long until the issue of August 28th.

* * *

Parsons are notorious suckers, and are being duped these days by racketeers who are systematically visiting parsons in large cities and relating their hard luck stories. This charge was made by the Rev. A. M. Pennewell, a Chicago Methodist pastor, at a meeting of clergymen held in Chicago recently.

Dr. Pennewell revealed the methods of charlatans who are taking advantage of unemployment conditions to ply their rackets by going from church to church and collecting amounts varying with the individuals and depending on the make-up of their stories.

The Ravenswood pastor said he had not realized that such an organized racket existed until he related the stories of several "cases" to a group of brother ministers. It was revealed by several of the ministers that they had been touched by the same persons. A survey



G. A. STUDDERT-KENNEDY
Series to Start Next Month



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showed that the charlatans fall into several groups, according to Dr. Pennewell, ranging from the old men and old women who are satisfied with a dime or quarter and then move on to the next touch, to the reformed ex-convict with a flashy personality.

"The ex-convict has just been released from prison and now he has his lesson and wants to go straight," declared Dr. Pennewell. "All he needs is $10 to redeem his drums from the pawnshop—he is an expert drummer, you see—so that he can take a job offered to him. The $10 will be paid out of his very first earnings."

"But the man never shows up again and it is discovered that the gentleman has collected enough ten dollar bills from other ministers to redeem drums for a drum corps, Dr. Pennewell explained. He then told of another type who brings a wife and hungry child along. He is no beggar, he asserts, and claims to have great self-respect.

"What he asks for is work," Dr. Pennewell said. "One of this type came to church one Sunday evening. At the close of the service the man pointed to his wife and little boy. 'I'm out of work, but have the promise of a job tomorrow,' said the man; 'and my little boy hasn't had a bite to eat all day.' Of course, we fed the family and striped ourselves of groceries. I found he had a job. He came to church the next Sunday. Others helped and we thought we had done a good deed.

"To our surprise we suddenly discovered the family had disappeared. The man had worked only two days. We learned he had obtained the names of many parishioners while attending church. Because I, as pastor, was interested in the family an instant response was given to the family's appeal. I have no doubt that my parish gave that family at least $100 in less than two weeks. I then discovered this same family had played the same game in many churches from south Chicago to north shore suburbs."

Dr. Pennewell then declared that hereafter no money will be given from his church without thorough investigation of the case. Miss Amelia Sears, assistant superintendent of the Chicago United Charities deplored hit and miss charity methods. She pointed to the condition Dr. Pennewell revealed as one of the problems that must be solved by cooperation between the churches before all the people who are really in genuine need of help can be aided.

Clergymen said that practically all the poverty racketeers condemn the

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United Charities as they appeal to the ministers for funds. This, the preachers argue, is for the obvious reason that the charlatans cannot "put it over" on the scientific system of the United Charities. That system is designed to help all who genuinely need help, and to repel the fakes. Miss Sears urged the ministers of the city to telephone at once concerning any applicant for aid who complains about the treatment given by the United Charities.

"We can give the facts in the case," Miss Sears said. "Our records undoubtedly will be of great value to the ministers who are puzzled about their duty toward many applicants for aid."

* * *

An interesting piece of work has been put through lately by a small mission parish in Lynnfield Center, a country village a dozen miles from Boston. An unpretentious but well constructed dwelling house was purchased and, under the directions of an architect, two connecting rooms were thrown into one, for use as a chapel. A beautiful altar and reredos of sculptured stone suitably modest in size, transform what had been a simple domestic interior into a really impressive place of worship. Since the building must for some time serve many kinds of parish needs a large screen, so finished as to seem like a part of the chapel's walls, will be used, on occasion, to shut off the chancel entirely, leaving the auditorium—whose pews are reversible and removable—free for parish gatherings of various kinds. Rev. Charles F. Lancaster of Reading is rector of this parish as well as of the Church of the Good Shepherd in Reading.

* * *

Rev. George L. Browne, former rector of Trinity Church, Hartford, and other Connecticut churches, died at his home in Washington, Conn., aged 65. Old Trinity Church, Brooklyn, Conn., which has been closed for several years and of which Mr. Browne's grandfather was once rector, was reopened Thursday for the funeral services. Interment was in Old Trinity churchyard. Mr. Browne was a graduate of Trinity College and Berkeley Divinity School and was prominent in Masonic circles.

* * *

Special services were held, Sunday last, in St. James' Church, Great Barrington, Mass., in observance of the 168th anniversary of the establishment of the parish which is the oldest in the diocese of western Massachusetts. In the absence of the rector, Rev. Edward C. M. Tower, who is in Europe, the anniversary sermon was preached by Rev. Joseph

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R. Lynes rector of St. Paul's Church, Englewood, N. J., former rector of St. James.

* * *

Rev. William T. Hooper, rector of St. John's Church, West Hartford, Conn., was installed a canon of Aberdeen Cathedral during ceremonies, at Lambeth Palace, the London residence of the Archbishop of Canterbury. Rev. Mr. Hooper, who is spending a four months' leave of absence in Europe, will go to Scotland soon, where he will take part in the laying of the cornerstone of the new cathedral at Aberdeen.

* * *

This from the church paper of the Philippine Islands:

The Very Rev. H. R. A. O'Malley, Dean of St. John's Cathedral, Albuquerque, New Mexico, landed in Manila not long ago for a week's stay and stimulated all of us by his enthusiastic interest in the Church's program in these Islands. There are tourists and tourists, and Dean O'Malley belongs to the former grouping. Struggling with the ignorance of American Express guides, the dean late one evening finally located the cathedral which is never deemed of sufficient interest to be placed on the regular itinerary. By a happy chance the rector was working late and hearing footsteps found the dean and his incoherent companion trying to locate a switch.

The next day saw us doing the rounds with a vengeance winding up at the rectory just in time for tiffin. We got under cover a few minutes before a regular cloudburst descended, thrilling the dean, who comes from an eight inches per annum country, beyond words. The congregation of St. John's, Albuquerque, will be well informed if its jovial dean is able to remember one-half of what he saw and one-quarter of what he was told about the mission of the Church in the Philippines.

* * *

The Rev. H. E. Studley, in charge of St. Stephen's Chinese Mission, Manila, writes that he recently officiated "at the marriages of three young people of another Communion who wanted the service of the Church in the Chinese language and were unable to pay the fees usual in the Communion to which they belong. "Under these circumstances we considered it our duty to render them this service; it seems part of the community service which is expected of St. Stephen's, for we are still in a very real sense the Church of this Chinese community, in spite of the fact that there are now three other Christian congregations."

The Rev. and Mrs. Henry Mattocks were expected at St. Stephen's Mission in July, and the Rev. and Mrs. Joseph B. Reddick late in August, for work in two Chinese dialects. Mr. Studley says, "It is a matter for great satisfaction and gratitude that we shall have actually on the field the two clergymen from America for whom we have been asking and looking and praying for the past ten years. St. Stephen s clergy list will then be quite cosmopolitan,—an Englishman, a Scot, a Chinese, and an American, working together for the

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upbuilding of a Chinese Church on American territory."

* * *

On July 20th, this year, the 320th aniversary of the establishment of the Church of Kecoughton, now St. John's Church, Hampton, Va., was commemorated. The memorial services were held on the piece of ground within the tall iron fence which encloses the foundation stones (still visible) of the original building of which the Rev. Wm. Mease was the first rector. The present rector of the Church, The Rev. George O. Watts, conducted the memorial services assisted by the rectors of St. Paul's, Newport News; St. Paul's; Washington; and Emmanuel, Phoebus.

* * *

St. Philip's and St. Stephen's, Detroit, because of the influx of colored people and Italians has lost membership since parishioners have moved to the east and north. This has compelled a relocation of the church. Under the leadership of Mr. Charles O. Ford, executive secretary of the diocese, the rector, the Rev. L. B. Moore, and vestry secured a lot ideally located in this new district and with the proceeds of the sale of the old property will build a temporary structure. In this new location the parish enjoys a virgin field and completes the outter circle of parishes of greater Detroit.

* * *

Said Bishop Woodcock of Kentucky, preaching recently at the Cathedral of St. John the Divine, New York:

"Less than one-half of professed Christians actually support the church and less than one-fourth actively engage in church affairs. To point to the 'millions of Christians' as an indication of the church's strength in America is to be misled. A more personal identification with Christ is the only way of strengthening the church and solving the problem of immorality. To find an answer to the problem of vice is to find an answer to the whole problem. It is really the problem of how to translate Christianity into personal living, personal liberty, personal contacts, personal service. It means identifying onself completely with Christ. A great many so-called Christians are participating in the Christian benefits at the expense of their Christian neighbors. Put the question to yourself: How long would the church be able to exist if it depended on persons like yourself for support? Plenty of people think that they are Christians just because they believe in Christ. They say 'I believe in Jesus Christ; but I am not identified with Him.' That is like saying I believe in the truth, but I never

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tell it, or I believe in honesty, but never practice it. You must become personally identified with Christ. You must translate the truth that you know into the life that you lead."

* * *

Presiden Hoover's interest in the many-sided problem of the people of Porto Rico is about to bear fruit. The Survey he asked the American Child Health Association to make has resulted in an appeal for $7,300,000 for a unified health, sanitation and child feeding program for Porto Rico. This provides for the isolation and proper treatment of active cases of tuberculosis; preventive measures and health education leading to the control of certain infections, devitalizing diseases; improvement in agricultural methods; milk stations for babies and supplementary feeding for children of school and pre-school age above two.

* * *

Even in the middle of July there were still belated contributions coming in to the finance department for the Good Friday Offering The total received to July 12 was $21,194.-48.

* * *

The House of Bethany, Cape Mount, Liberia, is keeping its twenty-fifth anniversary this year. Miss Margaret Ridgely arrived in Liberia in December, 1904, and began the Bethany school with Miss Agnes Mahoney who had formerly been at St. Johns School, Cape Mount, when it had both boys and girls. Miss Ridgely is still in charge at the House of Bethany.

* * *

The New York Prison Association has published its eighty-fifth annual report. The Association says that the reason its reports have told a somewhat discouraging story year by year is because the public—you and I—have never been sufficiently interested in problems concerning prisoners and their families.

* * *

The Alaskan Churchman for July is an "Anvik number," devoted almost wholly to the work of the Rev. Dr. John Wight Chapman. He was ordained to the priesthood in 1887 by Bishop Bissell of Vermont, and the day after his ordination he started for Alaska where he has worked continuously these forty-three years. He and Mrs. Chapman are retiring this year, returning to their native Vermont. Anvik is situated where the clear waters of the Anvik River flow into the tawny Yukon. Miss Ella Lucas, a teacher in the mission school, writes:

"The winter scenes are dreams of wondrous beauty, and the glory of the white moonlit nights in beyond description. This little isolated mission, out in this vast wilderness, will

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Sundays: 8, 11, and 8.
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Holy Days and Thursdays, 10.

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seem strange and lonely when Dr. and Mrs. Chapman sail away this coming summer of 1930, after forty-three years of faithful service in this far-away Northland. We are glad that their son, the Rev. Henry H. Chapman, is to carry on his father's work.

* * *

At a recent dinner given by Peter Hamilton to members of the endowment committee of the Church of the Holy Trinity, Brooklyn, N. Y., it was announced that a program to raise $370,000 among the friends and parishioners of the Church would be launched in the fall. The dinner was held at the Hamilton's Club. Mr. Hamilton stated that the present endowment was inadequate, and pointed out that the increased cost of maintenance and upkeep had not been accompanied by a proportionate increase in income. "The steadily decreasing number of residents, due to the growth of commerce on Brooklyn Heights," said Mr. Hamilton, "affects the size and regular attendance of the congregations and although the services attract a considerable transient population adequate financial support cannot reasonably be expected from that source."

The plan and facilities of The Church Life Insurance Corporation are being utilized to raise the fund. The services of the Corporation are available to Episcopal organizations wishing to raise endowments, without fee.

* * *

It is fortunate that the world is round, because things do eventually arrive that might otherwise just go off in space. From England comes an item written in Japan telling of the marriage of the Rev. Y. Ito of Brazil. He married Bishop Naide's second daughter, last April. Mr. Ito is on the staff of our mission in Brazil. He has been working for eight years among the Japanese colonists in the state of Sao Paulo.

* * *

Extensive improvements are being made on the building of All Saints, our only church in Denver's north side. The entire property is being renovated and redecorated. A new heating plant is being installed, in additional to many structural changes. The parish has taken on new vigor under the direction of the Rev. Milton J. Swift, who took charge less than a year ago.

* * *

The Rev. C. W. Baxter of St. Peter, Minnesota, believes in work. He has recently taken charge of missions at Lake Crystal, Good Thunder and Sleepy Eye, in addition to his other missions. Nice names they have for towns in Minnesota, what?



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The WITNESS

CHICAGO, ILL., AUGUST 28, 1930



DR. W. S. KELLER

The Story Is on Page Eight

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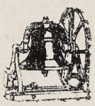

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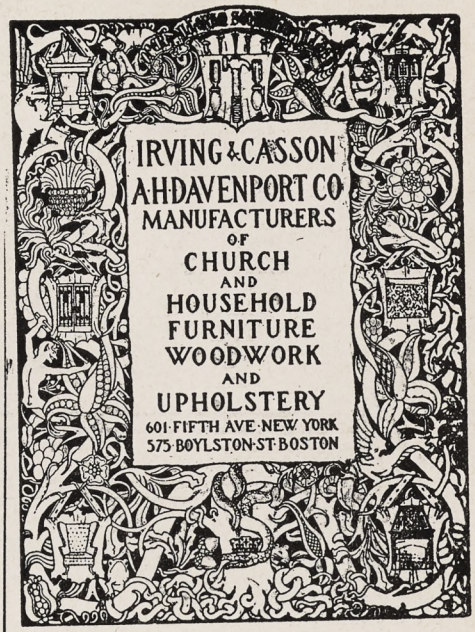



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THE TECHNIQUE OF THE CHRISTIAN LIFE

By
HAROLD HOLT

THE term we most frequently use in talking of our relationship to Jesus Christ is that of "Master." We speak of taking Him for "our Master" in all departments of our life. We speak of ourselves as his disciples. Like all words originally having a very specific meaning we manage to empty the word "Master" of most of its real significance and make the relationship to our Lord a rather indefinite, dreamy kind of sentimental feeling. The word "Master" means that the person to whom we give the title is a teacher of a certain method of procedure which we are trying to learn. He possesses a technique which He transmits to His disciples in order that they may reproduce His interpretation of the art of which He is Master, with only such changes as are made by the personality of the disciple.

A technique means the development of certain habitual reactions which take place without thought when certain situations present themselves. Technique is that which makes it possible for a carpenter to always hit the head of the nail though he may not think about either the nail or the hammer. Technique is that which makes it possible for the expert golfer to make a perfect shot without any particular thought about his hands or his head or any possible movements of his body. It is that which makes it possible for a musician to play music without thinking either of the particular key which he is striking or the emphasis with which he must play any particular note. As he reads the music certain reactions are set up in a musical system which produces the desired result.

WHEN one is learning a technique he starts with conscious thought to imitate that which the Master does. The Master performs certain movements, which, in a crude way, the disciple tries to imitate. The disciple will fail to give a performance which bears any relationship to that of the Master, but if he labors hard enough he will gradually acquire more and more of the habitual reactions of the Master until some day he will be able to give a perfect performance, but differing slightly from that of the Master by virtue of his own personality.

This is what we mean when we speak both of the art of living and taking our Lord as the Master. We mean that we take Him as the Master of the art of living, and we as disciples attempt to perfect ourselves in His technique.

There are two techniques of the art of living. Our Lord calls them "Mammon" and the "Kingdom of God." He constantly contrasts them "of this world" and "of God." Both techniques if concentrated upon secure success in their particular field. No one can be either successful or happy through attempts to combine the two techniques, for they are antithetical. Most of our failures in the Christian life come from our attempts to make this combination. We fail both as citizens of the world and as citizens of the Kingdom of God because we attempt to live in both realms at the same time. The technique of Mammon is what the economists call "self-interest." That is "I" becomes the center of the universe; all of life must contribute to "my" greatness and fame; all things which "I" do are done from the primary viewpoint of contributing to "myself." The first question which is asked when a decision is to be made is "What does it get me?" "What will I get out of it?" "What interest have I in this situation?" It is the technique of the competitive world. The employer whose eye is constantly upon his business or the increase of his wealth or influence, may be either a ruthless exploiter of his men, or, strange as it may seem, a very benevolent and apparently philanthropic person, for he may see the the exploitation of his men is the very worst policy in making himself great. He may find that by giving his men recreation, higher wages, good working

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conditions and all of that, he may increase their efficiency, increase his own markets and thereby add to his wealth. He is using, very successfully, the technique of the world and giving a very fine imitation of a Christian without being Christian at all.

THE technique of the world does bring success, though it does not bring lasting satisfaction. One can become very healthy, wealthy and wise and be thoroughly self-centered. A nation using the technique of the world can become very great. They also inevitably end in distress, wars, and suffering. This is the technique which the world has always used and which the average person calls "practical." It has been built up by the human race and from purely human ideas and has led to most of the sorrow and trouble in the world.

Our Lord's technique which we who truly described ourselves as disciples of the Master are committed to learn and to practice, starts from a very different major premise. "I" recedes into the background. It is not my wishes or interest or desires which are the dominant force in determining my actions, but the good of the world at large, the welfare of my neighbor. I do not ask the question "What will I get out of this action of mine?" but rather "What will it contribute to the welfare of society?" As my Master came not to be ministered unto, but to minister, so I have come into the world to minister to it; to fulfill certain predestined ends in advancing mankind toward the complete image of God. What happens to me is of little importance so long as I have fulfilled that for which I came into the world. If I am an employer my primary object in conducting my business is not what it will bring me, but what it will contribute to the sum total of human happiness. I pay high wages not to increase my market, but to increase the life of my working people. I give my best thought and time to improving the process of manufacture in order to relieve my workmen of soul killing drudgery. I improve my product not that I may sell more and control the market, but that I may give the best possible contribution to the world of which I am capable. This is the secret of continued happiness and satisfaction. This is the kind of life that man was created to live. It is labeled "ideal" and thereby crossed out by those who are of this world. But as a matter of fact it is the more practical plan because it always works and always gives unending satisfaction to those who learn the technique.

THE child on the playground who is of this world always has in the back of his mind "What am I getting out of this game?" and if he is not getting much will leave the game. The child who is learning the technique of God will think "What enjoyment can I give to those about me?" and will stay in the game regardless of his own satisfaction. All good team work must be built on the technique of the Kingdom of God for the technique of the world is purely individualistic.

If you read the Gospel story carefully you will see all through our Lord's teaching and life the sure touch, the sure mastery of the art of living and when He tells His disciples that they no longer shall call Him "Master" but "Friend" He means that at last they have mastered the fundamental technique of the Kingdom and that they now stand side by side with Him able to give that sure touch of life which makes them immune to all that the world can do to them. They are ready to live each in his own terms, but with an efficient soundness of performance.

News From Lambeth

By

BISHOP JOHNSON and BISHOP WILSON

I. South India

YESTERDAY was a wonderful day at the Lambeth Conference in the attitude of the Church toward Church Unity as expressed in the resolutions which reflected the varied relationships of the Anglican Communion.

In order to understand the position taken by the Conference, one must first of all understand that which the Greek Church calls "economy."

This expression as used by them means something done out of the regular order to meet a particular emergency and therefore not to be regarded as expressing the regular tradition of the church.

It is a most reasonable attitude to take. The captain on a ship is really under orders from the officers of the line, until an emergency arises. Then he may depart from that regular routine in order to meet the unusual. This has been done by the church in its attitude toward the South India proposition. There are three principles involved:

1st South India becomes an autonomous Church, temporarily outside of the Anglican Communion, and yet in communion with their Anglican brethren.

2nd South India carries on its experiment of Church unity without in any way involving the Anglican Communion in an endorsement of that which is irregular.

3rd The Anglican Communion expresses the hope that the experiment may prove successful and gives its blessing to the endeavor.

The rest is up to South India to work out, and possibly to make its contribution to the cause of Church Unity. This was in nowise objectionable to the Greek Church because they looked upon it as an act of economy and not commitment to a principle which would as such have been distasteful to them.

II. Universality

The contacts made at the Lambeth Conference pointed to an understanding with the Greek Church in its various synods, the Old Catholics, the Church in Denmark and Sweden, as well as a cordial approach to various Protestant bodies.

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There was no letting down in the principles set forth in the Quadrilateral, but a willingness to continue negotiations on that basis and to open up fresh interpretations of the same. Church Unity is a very difficult and complex question and there can be no hiving of the bees unless there is something solid upon which they can hive.

The Conference was solidly behind the necessity of a centripetal as well as a centrifugal force.

Rome and Sectarianism alike shut the door in the face of approachment. There is no difference that I can see between the inflexibility of the one and of the other. Take what we offer or stay out.

The Anglican Communion has no doctrines which are peculiar to it; no origin of a personal character; no theory of infallible direction. She stands and waits for an opportunity to present to Christendom, a basis of unity which her historical antecedents have given her in trust. Within the Church you will find nearly all the parties that are without the Church, but bound together by a common loyalty to principles of faith and order which she has inherited, but which she did not create.

She has today a universality which is as great as that of Rome, and which will be greater than Rome, if there can be a union with the Greek and Old Catholic Churches, as the result of this Conference. She has a historic faith and order which is not dominated by a limited hierarchy. She has set forth the principle of the widest freedom coincident with loyalty to common traditions.

III. Loyalty

That which impresses me most in this Conference is the fact that an agreement reached by Lambeth, while claiming no disciplinary authority is binding on all the bishops. There is a sense of team play as against individualism. Each bishop is anxious not to foist his own views on the Conference, but to participate in a common agreement which is reached by prayer and consultation. There is a supreme faith in the guidance of the Holy Spirit, not by private wire but by common acceptance.

Isolated dioceses acting upon their own initiative without regard to the whole body are frowned upon. There must be synodical action as against individual assertion.

The Conference is the fairest illustration of what it means by the "Unity of the Spirit in the bonds of peace" as contrasted with the Roman and Sectarian idea of the uniformity of opinions in the bonds of prejudice.

I. P. J.

"Oddments"

"ODDMENTS" is what they call them here in England—meaning what we would call remnants, left-overs, or odds-and-ends.

Well, there are sundry oddments to afford a little variety to the Lambeth Conference. Let no one think this is merely a pleasure trip for the American bishops. Every day we meet for prayers at 10:30 a. m. and sit in Conference from 11 to 1:30 p. m. Then we have an hour off for lunch and sit from 2:30 until 5 p. m. when we have tea. Tomorrow we are called to a special meeting of the Committee on the Unity of the Church at 5:30 p. m. and the Archbishop has announced that the whole Conference must meet again in extra session on Friday at 5:30 after tea and on Saturday afternoon as well. Next Monday will be a "bank holiday" for England but that will mean nothing to us—we go right on with our work.

Yesterday one of the "oddments" was a Garden Party given by the English bishops in Lambeth Palace after we adjourned at 5 o'clock. The weather was showery but did not spoil the party. We were all received (with the ladies) in the Guard Room of the Palace for tea and then roamed about the premises. The garden is beautiful and looked very festive with a couple of bands playing and bishops with their ladies strolling over the lawn.

This afternoon there was another "oddment" after our closing hour. It seems that a year or so ago the Church in India was set free as an independent branch of the Anglican Communion instead of being a missionary department of the Church of England. It is now officially the Church of India, Burmah, and Ceylon. In order to take care of themselves they required an endowment and the Church in the British Isles set out last year to raise a quarter of a million dollars as a parting gift to India. The money is practically all raised now and the Archbishop of Canterbury staged a little ceremony of presentation with us all present. He spoke in his usual graceful manner and was followed by Lord Chelmsford, formerly viceroy of India. The Metropolitan of the new Church responded gratefully and we all went home in a happy mood after a long afternoon of speech-making on the report on Marriage, the Family, etc.

Tomorrow night (July 31) the American bishops will contribute their "oddment" in the shape of a reception at the English-Speaking Union to all the bishops and their wives, daughters, etc. After that, there will probably be little opportunity for more extras, as we shall surely have to sit several evenings next week to finish our work.

Any bishop who thought this would be a vacation was wrong. He will need a vacation when it is over.

F. E. W.

Altars

By

HOPE HENRY LUMPKIN

TALKING the other day with a distinguished layman of a community other than our own, he was commenting on the fact that many of the Protestant Churches, Methodist, Presbyterian, Congregational, and so on, are placing altars in their structures which are being built today. He cited the case of his own church, recently constructed, at a cost of some four

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or five hundred thousand dollars, where, both in the church proper, and in the chapel, instead of the usual table, they had placed what amounts to an altar, and had placed on the altar in both cases, not only a cross, beautifully carved, but also the two candlesticks.

The conversation was further impressed on my mind by a visit recently made to a very beautiful Methodist church in another city than my own, in which I was very proudly shown by the pastor, the interior of the church itself, with choir stalls, an altar with altar cross, and a reredos placed behind the altar. And in the chapel of that Church, an altar also, with a very lovely colored dossal behind the altar. On both of course, the cross.

The question which this layman raised in beginning the discussion, and which is really the burden of this discussion is this: "Do the pastors who place these altars in their churches realize the implications which belong with an altar?" Stressing the prophetic ministry as they do, are they conscious that an altar presupposes a priesthood? He had, as an intelligent and widely read layman, realized this to the full, but he wondered if his own pastor also realized the same truth.

Now, there are certain points which seem germane to such a discussion.

Is this simply the gratifying of an aesthetic craving, or is there something deeper and more fundamental involved in this recrudescence of altars in the Protestant bodies of this land?

Of course, it need hardly be pointed out, that the Anglican Communion has never ceased to stress the fact of priesthood. Even though at times, the word altar may not occur in her formularies, yet the fact of the presence of the word priest, time and again, necessarily adds the idea of the altar. The whole thought of the Prayer Book is directed to that end. And of course ordination rites complete the idea.

But here is the question. Is there not back of this, as Bishop George Craig Stewart has shown in a recent volume, a fundamental realization that sacrifice is needed to the completion of man's life. And that the thought and fact of sacrifice is as old as humanity itself. Or certainly as old as we can in any way trace the historical course of humanity. Thus, our religion can only find completion, fulfillment, crowning, in the sacrificial idea.

Then comes the second question. If this be true, and if there must come into our religion always, in order to complete and fulfil its work, the idea of sacrifice, and a ministry to portray that Sacrifice, is it not necessary that there be a ministry, commissioned, and authorized to fulfil that type of offering? And who is to give that authorization? Surely not just any group who may determine to erect an altar, or place an altar where formerly there stood the pipe organ in all its multicolored glory.

An altar presupposes sacrifice.

Sacrifice presupposes a priesthood, authorized and commissioned to re-create that Sacrifice.

The Church has steadfastly maintained that that commission comes through an organism, divinely instituted, commissioned and authorized to give the right to men to fulfil this privilege.

What do these altars mean?

QUESTIONS AND ANSWERS
BY CLEMENT ROGERS

Did Christ claim to be God according to the Gospels?

Yes! both by His words and His acts. He taught with an authority of His own which the people recognized as different from that of their usual teachers. He took on Himself to overrule the law of the Sabbath which the Jews believed to have been given directly by Jehovah. He claimed power over the forces of nature in stilling the storm, over disease in miracles of healing, over death in raising Lazarus and Jairus' daughter. He assumed absolute command over the lives of men, telling them to forsake all and follow Him. He said He had authority to forgive sins, and was coming to be the judge of the world. And to those who followed and understood Him He made the claim definitely in so many words.

"I and my Father are one." What does that mean?

That is an example of what I mean. He there made a definite claim to be one with God. The Greek word is "one thing," "one in essence." I have heard that explained by scholars as a profession of Monism; that He meant that God is only another name for the universe, and that He, like all other men, were part of one great whole. But nineteenth-century Monism is very different from first-century Judaism. Such an idea is not in the least like the rest of Christ's teaching, and, anyhow, His hearers understood Him to be making a claim to equality with God, and He did not deny the charge.

But didn't He say "Why callest thou me good? There is none good save one, even God"?

Yes, when the young man came making an easy profession without thinking out what was involved. He called Christ "Good master," and He said, "Why callest thou me good? Have you thought out what is involved in that word? Do you mean it in its full sense? There is none really good but God. Are you prepared to give me the title in that sense, and to do all that is involved?" He checked empty professions in people who hadn't thought them out.

What did Christ mean by saying "My Father is greater than I"?

Some people have said that that refers to what now we call the doctrine of the Trinity, that the Son proceeds from the Father if the Father is the source of all things, and so in a real sense the Father is greater than the Son. But this is a matter of later philosophy and theology when men were thinking out all that was

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involved in the Incarnation, and would not have been very intelligible to the disciples. The more general interpretation is that Christ is here speaking as man, and that, in the words of the Athanasian Creed, He was "equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood."

Didn't Christ say that He did not know the hour of judgment?

Yes! and the general explanation of those words is that He was then speaking as man. At any rate, in the same passage He ranks Himself as above the angels of heaven.

About Books

THE GOSPEL OF MAIN STREET by Charles R. Brown. The Century Co. $2.00. A collection of sermons which have been addressed to college students throughout the country by the popular dean emeritus of Yale Divinity School. If you enjoy reading sermons you will like the book.

* * *

STUNTS OF ALL LANDS by Catherine Atkinson Miller. Richard R. Smith Inc. $1.50. A collection of brief plays which the author has collected in various countries. It will prove a useful book to those who lead clubs and young people's organizations.

* * *

WAR; BEHIND THE SMOKE SCREEN by William C. White. J. C. Winston Co. $1.50. Mr. Allen gives a picture of modern warfare in all its folly and futility. If anyone still needs to be persuaded that all wars are wrong here is a book that should convince him. The author has done a good job. The printers did not do so well for it is an exceedingly bad bit of workmanship.

* * *

SUMMER SERMONS by Elliott C. B. Darlington. Revell. $1.00. Ten short sermons which Mr. Darlington preached last summer at the Church of the Heavenly Rest, New York. Worth the money.

* * *

THE QUEST OF EXPERIENCE IN RELIGION by Prof. Edwin H. Byington. Doubleday-Doran. $2.00. Professor Byington first gives the history of the liturgical development of the Eastern, Roman, Lutherian and Anglican Churches; traces historically the development of forms of worship in the non-liturgical churches and closes his interesting book with chapters on present tendencies and possibilities.

* * *

THE CHURCH AND ADULT EDUCATION by Benjamin S. Winchester. Richard R. Smith, Inc. $1.50. Dr. Winchester, who is the secretary for Christian education of the Federal Council of Churches, deplores the fact that religious education is confined so largely to children in our churches. This is a stimulating book, written by an authority, which will be most useful to those who are called upon to develop educational programs for adults. Each chapter closes with topics for discussion which challenge thought and should make for lively class discussions.

* * *

THE BIBLE IN ART by Louise Haskell Day. Scribners. $2.00. The author gives merely the Biblical passages which have inspired the masters of painting and sculpture. The book would be of much greater value for the average reader if reproductions of the works of art accompanied each story. As it is the book can be of little value to most of us.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THIS WEEK there closed in Cincinnati for the eighth time the Cincinnati Summer School in Social Service for Candidates for the Ministry and Junior Clergy, which is the too long title for what we all have learned to call Billy Keller's summer school. Billy Keller is a physician of Cincinnati who is a devoted Churchman and thinks that something ought to be done about it. So eight years ago he persuaded four or five students from Bexley Hall to come to Cincinnati for the summer, take jobs in social agencies, and learn as much as possible by actually doing the job. The following year there were a few more, and the school has grown year by year until this year there were twenty-six seminary students enrolled from ten seminaries.

It is really a marvelous institution and it is hardly possible to give sufficient credit to Dr. Keller for this great work. He calls it "my summer golf," doing this while most men are at play. And if it is his summer golf I can testify that he is breaking par consistently. The men are all busy at work on various jobs; the hospitals, the jails, the police courts, the court of domestic relations, the charity organizations. Thus they are learning first hand something of the way people live in this world. Then three or four times a week they meet together for a couple of hours of discussion, generally with a visiting speaker who is supposed to know his stuff. And where do you suppose these men live? Well some of them live on their jobs but there are no less than fifteen of them living at Dr. Keller's home. "Kind of tough on the house," says Dr. Keller, "and it is a little hard to know just what to feed fifteen huskies, but they are a great bunch of boys and we are having the time of our lives."

The school closed the other day with a service at which Bishop Casady of Oklahoma was the preacher. His son, a student at the General, was a member of the school this year. There is pictured on the cover the director of the school. Above is a picture of the students; in the *front row*, seated, left to right: Richard R. Beasley, William H. Marmion, F. Randall Williams, Jack B. Walthour, C. Randolph Menger; *second row*: Sydney Waddington, Robin T. S. Chen, the Rev. Joseph T. Ware, the Rev. Dr. Gilbert P. Symons, Dr. William S. Keller, Director, the Rev. A. C. Lichtenberger, the Rev. Dr. Allan W. Cooke, Robert C. Denton; *third row*: Walter P. Plumley, Jr., Lynnly B. Wilson, Jr., W. Carroll Brooke, Alfred L. Williams, P. M. Casady, Nelson W. Mackie, Harold G. Kappes, Reginald G. Willcox; *back row*: George H. Boyd, Arthur W. Phelps, Albert E. Sanderson, Albert E. Blaney, Dayton B. Wright, W. Scott Eppes, Byron C. Duff, Robert I. Parke, George R. Turney, Kenneth D. Perkins.

* * *

Next Sunday, August 31st, will be observed in thousands of churches throughout the country as Labor Sunday, it being the Sunday before Labor Day.

As in other years the Federal Council's Commission on the Church and Social Service has prepared a Labor Sunday message to be read in the churches on that day. The message this year is in the nature of a discussion of "Religion in a Machine Civilization." Rev. Worth M. Tippy, secretary of the Commission on the Church and Social Service, in an-

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nouncing the message stated that economic problems in the United States and throughout the world were now being regarded in terms of religious and social values. "The church," he said, "is more concerned this year in observing Labor Sunday than ever before. This is due to the fact that the machine has created a situation in industry calling for clear visioned Christian statesmanship if the future of the worker is to be made secure."

"Religion today faces no more fundamental problem than that of expressing its faith and life, its ideals and its ethical principles in terms relevant to a society dominated by the machine," the Labor Message for 1930 says. Continuing it is affirmed "by our conquest of nature and our development of power and skill through the machine we have laid the foundations for general well-being such as the fathers had never dreamt of. But the belief that the mere increase in wealth would benefit equitably all portions of society has proved to be mistaken. The great industrial machine overcomes some limitations in modern society but it accentuates others. It is still an open question whether our generation will develop the moral sensitivity and the social insight to operate the system we have created so that it will bless and not curse us. Our industrial civilization has developed with tremendous rapidity. Our modes of thought and our ethical ideas have not kept pace. To express our religious principles in terms of contemporary society is, therefore, particularly difficult and especially urgent."

It is then pointed out that the high productive capacity of modern industry has created an abundance of wealth but that it has given no satisfactory answer to the manner in which that wealth was to be distributed. Taking cognizance of the recent mania for stock speculation the message says, "Profits in stocks have been so large that they excited a speculative mania among investors and tempted a very large proportion of our people to hope for gain where they had made no corresponding contribution to society. While in the fall of 1929 the fever of speculation overreached itself and resulted in disaster, it cannot be said that any large number of people have through this experience become sensitive to the ethical problem involved."

Speaking of the relation between profits, speculation and unemployment this year's labor Sunday pronouncement says: "Large profits, which prompted the speculative mania, were taken from industries which have, except in rare instances, made no adequate provision for neutralizing the harmful effects of the machine system on the lives of the workers. The high productivity of the machine has confronted America with the problem of technological unemployment. It has made the competitive struggle more intense and has tempted many manufacturers, in the fever of competition, to disregard ordinary prudence in production. It has thus multiplied the evils of so-called over-production and consequent unemployment. Furthermore, machine production by transferring skill from the worker to the instrument has placed a premium upon youthful stamina rather than the experience of age. The result is that middle-aged men find it increasingly difficult to hold positions. No more serious charge can be made against our generation than that it has been socially so blind and morally so callous that it has been unwilling to divert sufficient profits of modern industry to store up reserves for the protection of the unemployed and the security of the aged."

Raising the question as to old-age pensions it is said: "A recognition on the part of society in general and of industry in particular of its obligations to offer willing men a chance to work and reasonable security of employment must lead inevitably to the acceptance of the principle of unemployment insurance and old-age pensions. It may not be the business of the church

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to define the application of this principle in specific terms but every dictate of religious imagination and common sense forces us to accept this social obligation and to urge those in positions of responsibility to work out its practical applications."

Coming more directly to the religious implications of the problem of industry it is averred that "any spiritual and ethical view of life which does not deal with this obvious problem of social justice which modern industry has created can manifestly maintain neither its own self-respect nor the respect of society. To deal with such a problem requires every resource which religion and education can develop. Religion must develop the moral will to right the social wrongs of our particular age. Education must develop in people who desire to lead the good life, the imagination and insight to know what is implied in the religious life today. The church has resources and obligations for both the religious and educational aspects of this problem."

The philosophy of the church's approach to these social and economic problems is stated in the concluding paragraph of the Labor Message: "There is no short cut to the Kingdom of God. Increasing social and economic complexity makes increasingly difficult the realization of Jesus' ideal of a society in which eminence is achieved by the greatest service. Yet we face no insoluble problems. Genuine spiritual consecration and social intelligence are equal to the tasks which confront us. It is plain that the church must give itself with new vigor and humility to its divinely appointed task of calling men to repentance that they may see the selfishness of their ways,

NOTICE

COMMENCING at once all news items and articles should be sent to the New York office of THE WITNESS, 931 Tribune Building. Business having to do with subscriptions, bundle orders and books should be sent to the office of publication, 6140 Cottage Grove, Chicago. The issue for next week is to contain the first of a series of articles on liturgical customs and practices written by the Rev. Irwin St. John Tucker. The following week we hope to have the first of a series of articles written particularly for the Laity by Bishop Johnson. We hope that Bundle Orders will be placed at once so that we may start them with the first issue of September.

and of guiding their feet on the way to the city of God."

* * *

The Rev. Elmore McKee, chaplain of Yale University for the past three years, has accepted a call to Trinity Church, Buffalo, New York. Mr. McKee is thirty-four years of age.

* * *

Bishop Darlington of Harrisburg died at his summer home at Kingston, New York, after an illness of several months. He was born in Brooklyn, N. Y., in 1856, served in several parishes in that city before being consecrated in 1905. Bishop Darlington was an authority on the Eastern Orthodox Churches, received decorations from several European powers for his services during the world war, and was the author of several books. Three sons are priests of the Church.

* * *

Some months ago when articles appeared in this paper about the strike in the textile mills of Marion, N. C., many letters were received stating that there would have been no trouble if "agitators" and "reds" had not gone into the town to stir up trouble. Such an easy explanation of the workers unwillingness to labor long hours for low wages will hardly explain the strike now on at

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Bessemer City, N. C., where the workers are not only unorganized, but are so insistent upon running their own affairs that they ran out of the town two union representatives who stated that they were there to help them. "We can run our own strike," they said. The simple fact is, as we stated in the case of Marion, that there will be trouble in the textile industry of the south as long as employers continue to ruthlessly exploit the workers.

* * *

Problems of personal life is the general subject at the Modern Churchmen's Conference, now meeting at Oxford, England.

The Rev. J. C. Hardwick, Vicar of Partington, said: "It would be no exaggeration to say that many people nowadays are as afraid of repression as they are of bad drains and contaminated milk. Just as the fear of hell frightened our grandfathers from the paths of vice, so the fear complex scares us from the path of virtue."

"Practice, fortunately for us all, does not follow too closely on the heels of theory," he continued. "People who hold extremist views often are excessively harmless in practice. The believer in Communism is fidgety about his money, and the theoretical free lover is afraid of his wife. The advanced thinker who advocates the new Chicago—I won't speak of the new Jerusalem—won't tell us how to get there.

"What part is the Church playing in the creative epoch lying ahead? The Bishops have been talking, but the leadership and initiative have passed from them. They are fighting a rear-guard action."

The Rev. A. Myers, who said it might amuse the conference, even if it did not interest it, to hear he was from Tennessee but none the less believed in evolution, declared: "At the same time I believe man evolved out of himself, not out of any lower forms of life." He contended that we could not understand man except in the terms of incarnation. In the words of an American teacher, he said, God was the infinite of what we were, and we were the finite of what God was.

* * *

The Rev. Milo Gates, dean of the Cathedral of St. John the Divine, New York, has been the preacher this month at the Cathedral, Boston.

* * *

The Rev. Frank M. Clendenin, Chappaqua, N. Y., son-in-law of the famous Horace Greeley, died suddenly on August 19th, in his 78th year. He has been active in the plans being made for the 200th anniversary of the founding of the town of Chap-

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paqua, to be held in September, when the memory of Horace Greeley is to be commemorated. Dr. Clendenin was a leader for a number of years of the Anglo-Catholic group in the Church.

* * *

The Rev. G. M. Williams of the Cowley Fathers, who has for a number of years been rector of St. Paul's, Brooklyn, has been elected rector of St. Mary the Virgin's, New York, succeeding the Rev. Selden P. Delany.

* * *

The diocese of Vermont is to hold a field day on Labor Day at Rock Point, diocesan centre on Lake Champlain. Bishop Booth is the chairman of the committee in charge.

* * *

A clergy conference for the diocese of Milwaukee is to be held at Oconomowoc the first week in October.

* * *

The congregation of Gethsemane, Minneapolis, was saddened by the news of the sudden death of Mrs. Don Fenn, wife of the rector, on Sunday, Aug. 17th.

* * *

Here is a bit of blank verse taken from the Southwest Episcopalian which perhaps is an argument for persuading your people, one way or another, to read a Church paper each week.

He was a vestryman in his church, but—

Few people would ever have suspected it.

He thought the General Convention met every six years.

He still called his missionary quota an "assessment."

He thought most of the money he gave for missions was spent in China.

He didn't know the name of the presiding bishop.

He never even heard of Lewis B. Franklin.

He thought a "missionary district" was a small diocese.

He didn't know when the Executive Council of the diocese met.

And he didn't know what it did when it did meet.

He didn't know what the diocese did with all its money.

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* * *

The Gearhart Summer School of the Diocese of Oregon concluded its Fifteenth Annual Session with an enrollment of seventy-five, under an unusually strong faculty. Ninety-three applications for N. A. T. A. credits have been filed. A Boys Camp held at the same time and place numbered forty-eight boys.

* * *

Two parishes in the northeastern section of Philadelphia will be merged in the near future, and a new church will be built on the Roosevelt Boulevard. They are the Church of the Messiah, Port Richmond, and St. Matthew's, now located on the boulevard near the site of the new church. The Rev. William O. Roome, Jr., who is at present in charge of St. Matthew's, will be rector of the new church.

* * *

To relatives and friends of Missionaries in the Hankow District, and China Missionaries on furlough in the United States.

Delayed cables from Bishop Gilman give us the following information:

Trinity Girls' School, Changsba, wrecked by Communists who captured the city the end of July.

Trinity Church, and the residence of the Rev. Walworth Tyng and family, were damaged, but not seriously.

The Rev. C. L. Pickens and family are returning to the United States on anticipated furlough upon the Bishop's advice.

All members of the Hankow staff are well.

In accordance with the Bishop's request, furloughed and newly appointed missionaries are proceeding to China, as planned, during August and September.

Deaconess Riebe has been recalled from her station at Ichang to Hankow.

Bishop Gilman urges the return of the Rev. E. L. Souder to China, but without his family.

* * *

Emergency need calls for a trained nurse for the Hudson Stuck Hospital at Fort Yukon, Alaska. One of the members of the staff is ill, and the hospital is in the midst of an influenza epidemic. Only the strongest possible type of nurse is needed, not only in experience but especially in Christian character.

* * *

At a meeting of the Chapter of the Order of the Holy Cross, held at the monastery at West Park, N. Y., on August 5, the Rev. Shirley C. Hughson was elected Superior for the ensuing term of six years. The Rev. John S. Baldwin was appointed Assistant Superior, and he will also continue the exercise of his duties as Master of Novices.

The Order announces that the Sisters of the Holy Name, Malvern Link, England, have decided to go to Liberia and join with the Holy Cross Fathers in their mission work in the hinterland. There is an important decision for the work. Amongst these primitive people the women can be reached only through the ministry of women. The Sisters expect immediately to open a school for girls, to assist in the hospital work, and to teach the women of the tribes the things necessary in the spiritual and sanitary sphere, to the proper upbringing of a Christian family. Five Sisters expect to go out in February next. This will enable them to get settled before the rains begin in the spring.

Incidentally, a doctor is needed at the Bolahun Hospital. The mission boards generally advise that it is next to impossible to find a doctor

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* * *

Last December, a fund of $400,000 was presented by an anonymous giver, to the Diocese of Pennsylvania, to be used in the erection of a new church. It has now been decided to build this new parish in Haverford Township, Delaware County, a rapidly growing suburban section, which at present has no Episcopal Church. As soon as Bishop Garland returns from his world tour in September, it is expected that work will be started.

* * *

The Rev. John R. Hart, Jr., Episcopal Chaplain of the University of Pennsylvania, was one of the speakers at a conference for young people which was held at Pennsburg, Pa., from August 3rd to 10th.

* * *

The Rev. Carl I. Shoemaker, rector of the Church of the Annunciation, Philadelphia, has tendered his resignation, to be effective October 31st. During his six years rectorship, the church has grown considerably in membership and many improvements have been made to the building.

* * *

The Clergy are warned against a man giving the name of Bernhardt, who claims to represent a firm dealing in Sacramental Wine. His plan is to secure advance payments for wine; but the wine fails to arrive. He has operated in Chicago, and also in the Diocese of Michigan, where he gave the name of "The Italian Swiss Colony, Inc.", Asti, Italy.

* * *

The Diocese of Massachusetts has furnished a delegation of thirty young men, including an orchestra, for the National Junior Brotherhood Convention, Oberlin College, Ohio, August 26th to 29th.

* * *

"To the Glory of God and in loving memory of Francis Smith Robertson and his wife, Stella Wheeler, Mary Robertson Reade and her daughter, Stella, the electric cross on the spire has been erected."

Above is the inscription on a tablet in St. Thomas' Church, Abingdon, Virginia, referring to a memorial cross which was dedicated at the

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morning service on Sunday, August 3rd, 1930. The memorial is an electric spire-cross, four feet in height, of amber glass framed in bronze. It is lighted at night by an automatic clock switch, and will be illumined from eight to eleven o'clock in the summer time and from seven to eleven in winter. The cross was given by Mrs. W. T. Booker and Mrs. J. C. Motley in memory of their parents and other members of their family.

At the dedication service the rector, the Rev. John Simmons Wellford, preached a beautiful and appropriate sermon on "The Meaning of the Cross," taking his text from I Corinthians, 1:23 and Galatians 6:14.

* * *

Many central-city churches in Philadelphia are now undergoing repairs. Among them is the Church of the Holy Trinity, Rittenhouse Square, of which the Rev. Floyd W. Tomkins, D. D., is rector. The entire exterior of this old brown stone church is being renovated, in order to prevent the stone from crumbling in various places.

* * *

A world community of religions has been organized at the summer session of Columbia University. Characterized by Chaplain Raymond C. Knox as "religion in action," it has drawn, from the student body of 14,000, members of practically every faith. The activities, centering in Earl Hall, include addresses, discussions, chapel services and conferences. Clergy of the principal denominations, educators, and representatives of international organizations are members of the lecture staff. International friendship is the central theme of scores of addresses.

Creeds of Asia, Europe and both divisions of the Western Hemisphere are represented among the students. There are Protestants, Catholics and Jews from this country, Canada, South America and Europe; Buddhists and Confucianists from China, Japan and India; Hindus and Mohammedans from Asia and the Near East, and members of the Russian and Greek Orthodox churches.

Religious activities of the summer session extend into the fields of instruction and personal and social assistance. Chaplain Knox holds office hours in the chapel after each morning service and on each afternoon, except Saturday, in Earl Hall.

* * *

The Christian Advocate of England relates the story of a little girl who wanted so much to become a missionary. But she was young, and she was busy every day with homely, tiring, colorless household tasks for her mother. She had to make her missionary addresses over the breakfast dishes, not before waiting people

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on a beautiful hillside in a land far away. She could not go forth to conquer the heathen world, for she was young, and it taxed her little strength to conquer the tasks of the house in which she lived. Those walls, furniture and equipment made up her task.

One day her mother was prevented from doing her own share of the work because she had to go to care for a sick neighbor. When she had left, after exacting the promise that she could depend on her young daughter, the child began to think what she might do to satisfy her love of the world. Then she thought of the pantry that needed cleaning and setting in order. She would tackle that job. For hours she toiled, until at last the pantry was set to rights and glowed with cleanliness.

"I'm only a pantry missionary," she sighed, "but maybe if I do like this more times until I grow up I can train to be a good missionary, or help someone else to be one."

"That is the Christian spirit," says a commentator, "which makes a missionary for any task. With such a will lands are conquered, temptations overcome and the important work of the world done."

* * *

A most interesting feature of the work of the American Mission to Lepers lies in the development of modern medical treatment which enables lepers to take their place in society from which they were once outcasts and objects of loathing. The Mission provides financial support for Leper Hospitals conducted by the missionaries of the various Foreign Mission Boards.

The hope of a cure has lured many into the open to consult physicians, and made possible the estimate of 3,000,000 lepers in the world today, according to the annual report for 1929 made by Dr. William Jay Shieffelin, president of the American Mission to Lepers. The advance in diagnosis has enabled physicians to recognize many cases of leprosy which a few years ago would have been diagnosed under a different name.

Segregation has long been recognized as the most effective means of controlling leprosy. It was in practice during Bible times, and the method slowly reduces the number of people afflicted. In the Philippines a long step has been taken toward freeing the islands of the scourge. At Molokai, Territory of Hawaii, there were recently 600 lepers, where 10 years ago there were 1,300. Europe is practically free from leprosy because the policy of segregation was vigorously carried out in the Middle Ages.

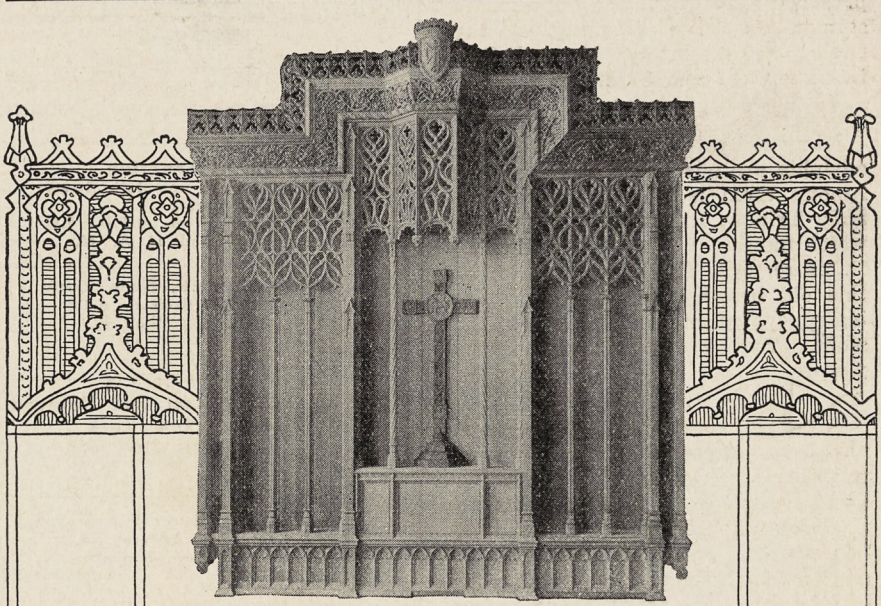
Thousands of former lepers are released as symptom-free from sanitariums supported by the Mission, and may return to their families and friends to resume their normal place in the outside world.

* * *

A fine spirit of fellowship exists among churches at Dover, N. J. Union services, held on the lawn of St. John's Church, on Sunday evenings during July, have been extremely successful. As many as 200 people attended one of these gatherings in July. Other interchurch activities at various times have included a teacher training class, cooperation of young people's organizations, and noonday meetings during Holy Week and a union Good Friday service.

* * *

Paul Rusch, director of St. Paul's University Chapter, Tokyo, Japan, was chairman of International Night at the National Junior Brotherhood Convention, Oberlin College, Ohio, August 27th. Representative young men of the East Indian and American Indian races, as well as Japanese, Mexican, Chinese, Cuban and West Indian negro races participated.



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The WITNESS

CHICAGO, ILL., SEPTEMBER 4, 1930

Don't Be a Quitter

by

Bishop Johnson

THE Church must go on and do the work that it is ordained of God to do. If those who temporarily represent the Church are poor stuff the workers in the vineyard do not please God by going on a strike. They merely please themselves and the vineyard grows more weedy and less productive. We are not going to improve the spiritual force which the Church has always contained by pulling out. The truth is that God made a Church which He never intended should be acceptable to quitters. If the Church in any particular age has been run down, as it frequently has, then it has owed its resurrection to the persistence of good men and women who stick to the Cross, when all the rabble about them are gabbing.

MESSAGE OF THE WEEK

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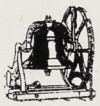

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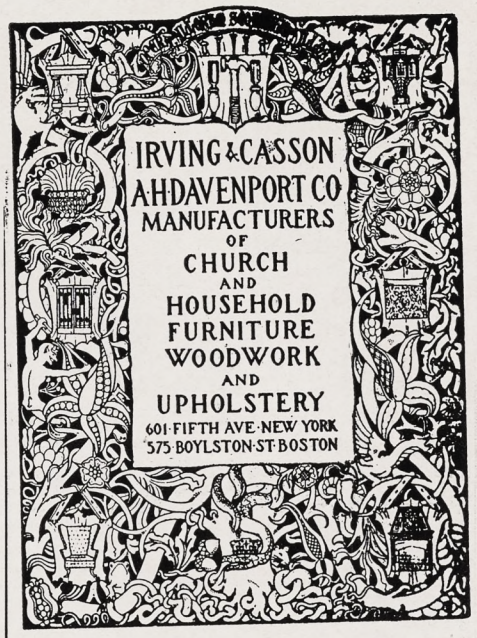



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THE WITNESS

A National Paper of the Episcopal Church

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LAMBETH CONCLUSIONS

By

BISHOP JOHNSON

WHAT is the use of the Lambeth Conference? This question has been asked me several times and it depends upon the attitude of the questioner's mind whether the answer to it means anything or not. If the Church is a human society in which the founder established everything with peremptory finality then a meeting in which there is no legislation would be rather meaningless. All that is needed in such an organization is a set of rules and a police force that will regimentate everybody to a single standard of monotonous conformity. But if the Church is a divinely created organism such as our Lord implied when He compared it to a vine then such a meeting as that recently held at Lambeth is quite understandable. It is, if you please, a meeting of agriculturalists who are vitally interested in the growth and fruitfulness of the vine and are considering the various experiments by which the fertility may be improved.

THE subjects considered were of general interest and reflected the experience of the whole Anglican communion. The matter of birth control was a possible exception since here the discussion was monopolized by British bishops without much consideration for the reaction upon primitive races or conditions in the United States and the Colonies. Upon most subjects there was great freedom of debate which reflected the experience of all parts of the Church, but upon this one subject there was not the same opportunity for general discussion because when the British bishops had concluded the audience was too jaded and the time too limited to hear from darkest Africa or remote America. One effective speech, however, was made early in the discussion by one of the South African bishops which unquestionably modified the resolution as it was subsequently passed, with one fifth of the house dissenting even from this conclusion. This does not mean that the American bishops were a unit upon the subject, far from it, but it was nevertheless a subject which originated with the British bishops, was drafted by them in committee, was discussed by them in the final session and was intended to meet an English situation rather than a universal one.

Personally I voted against the resolution, printed elsewhere in this issue, because I felt that it was inadequate. It did not say enough to be helpful and yet did say a good deal that could be misinterpreted. The subject is a difficult one and manifestly cannot be disposed of in a few sentences. It is rather a matter for consultation with medical and spiritual advisers than for the general statement of an assembly. Although the claim was made that under certain conditions the use of contraceptives was permissible, one scarcely felt that they form a part of the counsels of perfection. One of the English bishops who advocated the resolution very properly stated that the idea was abhorrent to him. Yet one wondered why to him? Is there one standard of perfection for bishops and another for the laity?

So far as the Church in the United States is concerned I do not feel that this resolution as passed has much more force than a resolution of an English convocation would have. Certainly the spirit of the assembly did not favor birth control in any other emergency than one in which life would otherwise be endangered.

THE South India scheme for reunion of a group of Wesleyans and Congregationalists with Anglicans in a portion of India received the closest attention and was finally decided with practical unanimity. As has already been stated, South India becomes a separate Church not of the Anglican communion but in communion with the Anglican Church. Like the Church of Sweden she may work out her experiment with the blessing of the Lambeth Conference but without the participation of that conference in the plan. Bishop

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Wilson writes of this in greater detail elsewhere in this issue.

THE Lambeth Conference refused to admit women to the priesthood as against tradition and primitive usage, but enlarged somewhat the functions of the deaconesses in their ministrations. Sisterhoods were cordially endorsed with the recommendation that they should seek a closer identification with the dioceses in which they labor. Youth was considered as it has been for the past eighteen centuries and obvious resolutions were passed. After listening to the discussion one felt the import of Lord Macauley's remark that "no one is infallible, not even youth." I am afraid that the only nemesis that will follow the "revolt of youth" is that youth will soon cease to be young and will in turn have to render an account to a new youth for their own mistakes and failures. It is all right for adults to say "mea culpa" but it is equally incumbent upon youth to say "many thanks." They have much more to be grateful for than they have to revolt from.

IN the discussion of Authority an effort was made to define the Anglican communion. It does not lend itself readily to definition because the communion is ceasing to be Anglican in other than an historical sense. Contacts with the Greek Catholics, the Old Catholics of Europe and the Church of Sweden indicate that a Catholic Church is emerging which will not be hyphenated by any racial limitations. In the meantime the Anglican Communion itself has covered nearly the whole earth.

After all the use of the Lambeth Conference is to facilitate, as this one has done, the mutual understanding of those parts of Christendom which have been rent asunder by causes antecedent to our own generation, and to offer an instrument by which these several parts may reform their unity upon a basis that is neither dictatorial nor desirous of imposing any doctrines peculiar to itself upon those in communion with it.

The South India Scheme

By

BISHOP WILSON

THE POSITION of the American Bishops at the Lambeth Conference was splendidly recognized by nearly everyone. Our Presiding Bishop was accorded the rank and rating of an Archbishop and was asked to preach the closing sermon at Westminster Abbey. We were invited to everything and our opinions and advice was sought. When all the bishops were presented to the king and queen the American bishops were honored with precedence over the colonial bishops of the British Empire. We made up one fifth of the number present at the Conference and that fact was duly recognized. The Episcopal Church is looked upon as an increasingly important part of the Anglican Communion.

I say that we were splendidly recognized by nearly everyone. The exception was the United States Ambassador to England. He did not seem to know we were there, though he was officially notified. Not that we wanted attention—we had plenty of that. But from England's side it must have looked like zero in diplomacy.

WELL, I started to write about the South India scheme. Our readers are familiar with the main features of the scheme, outlined for you last week by Bishop Johnson. It proposes to unite the South India United Church (a combination of Presbyterian and Congregational), the Wesleyan Church (English Methodist) and our own Anglican Church in South India. The scheme has been developed by these three groups in a series of meetings begun some twelve years ago. It was presented to the bishops at Lambeth to secure their corporate reaction.

During the past year the South India Scheme has been widely discussed, often on very inaccurate information. It is fair to say that many of us went to the Lambeth Conference with grave misgivings about it. We learned some things we did not know before and we were able to clear up some points with the bishops of India which seemed particularly troublesome. In the first place it must be remembered that the Lambeth Conference does not have the final word about it anyhow. The Church of India is an autonomous branch of the Anglican Communion and they can make up their own minds to accept the schemes or not. Desiring to play the game with the rest of us they brought it to us for advice and suggestions, but the final decision rests with them.

Two important points emerged from our discussions. First that the proposed Church of South India would not be a part of the Anglican Communion. It would be a separate autonomous branch of the Catholic Church. This would mean that the South India Church would be driven into friendly schism, for our bishops, priests and communicants who are there now would still retain their privileges in communion with the Church of England.

Secondly, the Church of South India itself, as a Church, would not enjoy full communion with other Anglican Churches until the scheme was completed and proven satisfactory in practice.

TO BE SURE, this is a new state of affairs but they are new conditions which call for a new approach. The scheme so far is only in outline and the risks involved in carrying it out will be born by the bishops of South India. The Lambeth Conference has frankly stated the historic position of the Anglican Church and has encouraged the South Indian bishops to go ahead on that basis. With the weight of Lambeth's influence behind them we are confident that they will work out the details in a satistory manner.

It is a courageous venture to make a real step for-

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ward in Christian Unity. We ask our people to pass no hasty judgment on details but to seek an honest understanding of the whole plan. You may be sure it is a reasonable proceedure when I tell you that it received the unanimous approval of the Lambeth Conference after most careful inspection and analysis. Indeed we think it may mark a real turning point in the history of Christianity.

MARRIAGE AND SEX

A Resolution of the Lambeth Conference

THE CONFERENCE believes the conditions of modern life call for a fresh statement from the Christian Church on the subject of sex. It declares that the functions of sex as a God-given factor in human life are essentially noble and creative. Man's responsibility in regard to their right use needs the greater emphasis in view of widespread laxity of thought and conduct in all these matters.

The Conference believes that in the exalted view of marriage taught by Our Lord is to be found the solution of the problems with which we are faced. His teaching is reinforced by certain elements which have found a new emphasis in modern life, particularly the sacredness of personality, the more equal partnership of men and women, and the biological importance of monogamy.

The Conference believes that it is with this ideal in view that the Church must deal with questions of divorce and with whatever threatens the security of woman and the stability of the home. Mindful of our Lord's words, "What therefore God hath joined together, let not man put asunder," it reaffirms "as Our Lord's principle and standard of marriage, a life-long and indissoluble union, for better, for worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard."

IN CASES of divorce the Conference, while passing no judgment on the practice of regional or national Churches within our Communion, recommends that the marriage of one, whose former partner is still living, should not be celebrated according to the rites of the Church.

Where an innocent person has remarried under civil sanction and desires to receive the Holy Communion, it recommends that the case should be referred for consideration to the Bishop, subject to provincial regulations.

Finally, it would call attention to the Church's unceasing responsibility for the spiritual welfare of all her members who have come short of her standard in this as in any other respect, and to the fact that the Church's aim, individually and socially, is reconciliation to God and redemption from sin. It therefore urges all Bishops and Clergy to keep this aim before them.

In all questions of marriage and sex the Conference emphasizes the need of education. It is important that before the child's emotional re-action to sex is awakened, definite information should be given in an atmosphere of simplicity and beauty. The persons directly responsible for this are the parents, who in the exercise of this responsibility will themselves need the best guidance that the Church can supply.

During childhood and youth the boy or the girl should thus be prepared for the responsibilities of adult life; but the Conference urges the need of some further preparation for those members of the Church who are about to marry.

To this end the Conference is convinced that steps ought to be taken (1) to secure a better education for the clergy in moral theology; (2) to establish, where they do not exist, in the various branches of the Anglican Communion central councils which would study the problems of sex from the Christian standpoint and give advice to the responsible authorities in diocese or parish or theological college as to methods of approach and lines of instruction; (3) to review the available literature and to take steps for its improvement and its circulation.

THE Conference emphasizes the truth that the sexual instinct is a holy thing implanted by God in human nature. It acknowledges that intercourse between husband and wife as the consummation of marriage has a value of its own within that Sacrament, and that thereby married love is enhanced and its character strengthened. Further, seeing that the primary purpose for which marriage exists is the procreation of children, it believes that this purpose as well as the paramount importance in married life of deliberate and thoughtful self-control should be the governing considerations in that intercourse.

The Conference affirms (1) the duty of parenthood as the glory of married life; (2) the benefit of a family as a joy in itself, as a vital contribution to the nation's welfare, and as a means of character-building of discipline and sacrifice to this end.

WHEN there is a clearly felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse as far as may be necessary in a life of discipline

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and self-control lived in the power of the Holy Spirit. Nevertheless in those cases where there is such a clearly-felt moral obligation, and where there is a morally sound reason for avoiding complete abstinence, the Conference agrees that other methods may be used, provided that this is done in the light of the same Christian principles. The Conference records its strong condemnation of the use of any methods of conception control from motives of selfishness, luxury, or mere convenience.

While the Conference admits that economic conditions are a serious factor in the situation, it condemns the propaganda which treats conception control as a way of meeting those unsatisfactory social and economic conditions which ought to be changed by the influence of Christian public opinion.

SEXUAL intercourse between persons who are not legally married is a grievous sin. The use of contraceptives does not remove the sin. In view of the widespread and increasing use of contraceptives among the unmarried and the extension of irregular unions owing to the diminution of any fear of "consequences," the Conference presses for legislation forbidding the exposure for sale and the unrestricted advertisement of contraceptives, and placing definite restrictions upon their purchase.

Fear of consequences can never, for the Christian, be the ultimately effective motive for the maintenance of chastity before marriage. This can only be found in the love of God and reverence for His laws. The Conference emphasizes the need of strong and wise teaching to make clear the Christian standpoint in this matter. That standpoint is that all illicit and irregular unions are wrong in that they offend against the true nature of love, they compromise the future happiness of married life, are antagonistic to the welfare of the community and, above all, they are contrary to the revealed will of God.

The Conference desires to express the debt which the Church owes to the devotion of those who in constantly changing conditions, and in the face of increasing difficulties have maintained and carried forward the Prevention and Rescue work of the Church. Such devotion calls for greatly increased interest and support from all the members of the Church.

What's the Use

A STUDY OF LITURGICAL ORIGINS

By

IRWIN ST. JOHN TUCKER

MORE trouble is caused in the Episcopal Church by undigested liturgies than by any other difficulty. The complaint is a complication of ignorance and stupidity. It arises from the unnecessary adoption of ill-understood customs.

Frequently we hear the expressions "The Sarum use" "the Canterbury Use" and "The Roman Use," by which are meant customs of worship following a certain order. In asking "What's the Use?" we expect a threefold answer. First, why do this at all: What's the good of it? Secondly, after which custom does it proceed? And thirdly, what was the utilitarian origin?

Every liturgical custom has its origin in meeting some simple necessity. Building of churches originated in the necessity of shelter. Vestments originated in the need for clothing. Lights originated in the need for seeing in dark places and at night. On the top of this utilitarian basis has been superimposed a symbolic meaning. But the use came first; the symbolism later. Many times we have discarded the use and forgotten the symbolism, yet keep on with the practise; which is an offense against the God of Truth. "Turn from dead works to serve the living God" had reference to such things.

For example: the utilitarian origin of a sanctuary lamp was to provide a readily accessible permanent flame, from which other lights could be kindled.

The eternal fire was the chief concern of primitive man, because of the great difficulty of rekindling it when it went out. Guardians of the flame were appointed, who became guardians of the tribe's traditions; eventually its priesthood.

In the home of the sacred flame they kept the first-fruits of the harvest, to insure that some seed-corn should be preserved in case of disaster. So the eternal Flame, inheritance of the past, burning before the first-fruits, the hope of the future, became the central symbol of their worship.

Our sanctuary lamps are inheritors of this ancient tradition. They burn before the First-Fruits, the tabernacle in which is kept the sacrament of the hope of the future, symbol of the New Humanity.

The symbolism is sublime, glorious. But it becomes senseless when, instead of a flame feeding upon scented oil, a little electric globe is put inside the sanctuary lamp.

Its primary use-function in church is for the lighting of tapers whence to kindle the altar candles. Before the invention of matches, this use-function was obvious.

"It's so much easier to turn on a little electric globe and leave it burning than to refill the oil lamp." Doubtless. If it is too much trouble, abolish the custom altogether. But don't make it ridiculous. Olive oil or nothing is the rule for a sanctuary lamp Light your altar candles from it, if it is there. Don't degrade the Eternal Flame.

About Books

The Child's Approach to Religion. Rev. H. W. Fox. Richard R. Smith 1.00.

These are times when sincere and devout young parents are perplexed in regard to the spiritual training of their growing and questioning children. This is especially true of college bred men and women who wish to reconcile the modern point of view with

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ancient truth. Here is a book that will not solve all the difficulties, nevertheless it will greatly aid as a guide towards one's attitude and one's expression of Christian truth that should be maintained in the spiritual nurture of children. It is really first rate, free from the haziness, timidity and cant which usually characterize this sort of book. We can highly recommend it to Sunday school teachers, if they want the essentials of the modern point of view in terms of their teaching task.

Irving Goddard.

* * *

THE ALIEN IN OUR MIDST, *edited by Madison Grant and Charles Stewart Davison. Publishers, The Galton Publishing Co., Inc., 11 West 42nd St., New York City.*

To note the name of the publishers of this book is to note the purpose of its appearance. The Galton Company has already published material much worth while in the field of eugenics. This present volume is one into which has been gathered the opinion of outstanding Americans, present and former, upon the important subject of immigration and its results. It starts with William Green, the president of the American Federation of Labor and ends with George Washington, though it might have been the other way around. Among the opinions included are those of Professor East, Henry Fairfield Osborn, Lothrop Stoddard, to whom we must listen very, very respectfully when they speak on such a subject as racial progress. In short, it is the opinion of notable Americans for a period of 153 years, hence a compendium of that viewpoint, which has always stood for a recognition of regulated immigration and of the close connection between economic prosperity, and sound morals, social progress, political stability and the like. One might well ponder upon the implications suggested by these well weighed opinions, for, apart from the present census, it was previously figured that the rate of increase in the population (births over deaths), being one and one-half per cent per annum, the United States will never adopt again a liberal policy of immigration. Albert Johnson's phrase may be nearer the truth of the situation, "how to make the policy still more restrictive is the problem." Here's a record of opinion covering a century and a half—which boldly implies that the happiness and economic future of the nation make eugenic education within our borders much to be desired.

R. P. Kreitler

QUESTIONS AND ANSWERS
BY CLEMENT ROGERS

How does St. Paul say "There is one God and Father, and One Lord Jesus Christ" if he was a monotheist?

Because he believed that Jesus was God incarnate. If you read the whole passage you will see that quite clearly. He says, "Among the heathen there are gods many and lords many. They are polytheists, but," he goes on, "we are monotheists. For us there is one God the Father and one Lord Jesus Christ." He is contrasting the two positions and ranging himself on the side of monotheism.

* * *

What is the meaning of that passage that begins, "Let this mind be in you" in the Philippians?

It is one of St. Paul's clearest statements about his belief in Our Lord's divinity. The Philippians were, we may say, special friends of St. Paul. They had helped him when he was in prison at Rome, and he didn't mind accepting their help because he was sure it would not be misunderstood. He put forward Christ to them in his letter as an example of typical Christian character. Though He was in the form of God, that is God in essence, He did not stand aloof like a man with a thing all His own, but emptied Himself and came down to earth, and lived under the conditions of human life right up to death on the cross. This and the passage in the first chapter of the Colossians are about the two clearest expressions of his belief. Read them up in some commentary, or if you can't at least in the Revised Version, which brings out the meaning more clearly.

* * *

Why did they want to revise the Bible?

The old version of the Bible was made over three hundred years ago, and many English words have changed their meaning a little since then. Again, please remember that the Old Testament was written in Hebrew and the New in Greek. During the last three hundred years there has been considerable advance in scholarship, and though the Authorised Version was a wonderful piece of work, there were some passages where the meaning of the original was not quite clearly brought out. Again, the earliest copies of the book were written by hand, and little mistakes had crept in. These can nearly all be corrected by comparing the different manuscripts, and of recent years this has been done much more carefully. It was found that the Greek and Hebrew text taken to translate in 1603 was not quite the nearest to the originals everywhere. Where this was so the necessary changes in the English were made. It wasn't revised because people wanted to change things they didn't like.

* * *

Do you pray to Christ or to God the Father?

To either. To the Christian there is no practical difference. Most of the prayers in our services are addressed to the Eternal Father, but not all. When the idea of God begins to get vague and abstract we centre them in Christ and they become vivid and personal. When they tend to become limited we remind ourselves of the greatness and majesty of the Father. The ideas may not always be logically fitted together, but the Christian consciousness finds no practical or spiritual difficulty, I think.

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NEWS OF THE EPISCOPAL CHURCH

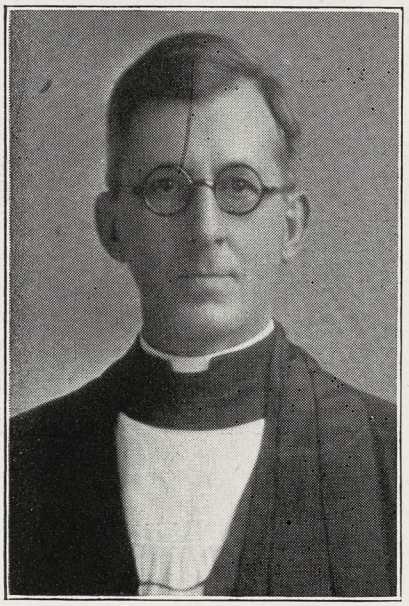
Edited by
WILLIAM B. SPOFFORD

THE most energetic propagandists in the country, judging from the mail that comes to this office, are the motion picture producers and the Board of Temperance, Prohibition and Public Morals of the Methodist Church. Hardly a day passes that communications are not received from these agencies. Ordinarily the waste basket is handy, but it being summer and the news rather slack, due to your vacations, I have spent a few minutes going over their recent releases. Here is one from Mr. Hayes, for example, which rips it into a British parson because he told his people that it was impossible for a good Christian to sit and watch some of the films that are shown today. I am rather inclined to agree with the parson even if he is, according to Mr. Hayes and his associates, holding "a 19th century view of a 20th century institution." And to support their opinion the movie magnates quote a newspaper writer, a woman incidentally, who says that "It seems entirely reasonable that children might be benefited instead of harmed if they were taken now and then to a bad picture. Providing that they could be shown how unreal, how stupid, how foolish it is. Keep them constantly away from the lurid and they will live in a perpetual state of curiosity to see it."

Now there is an idea. The next time you go to the movies take your little tots along and, in a voice loud enough to be heard above the din of the movietone, explain to them the virtues of monogomous marriage, tell them that it is not necessary to get drunk frequently to be a he-man and that bumping off a person is not the Christian way to right a wrong. I am sure the other patrons will congratulate you for being an ideal parent and that the management of the theatre will give you a cordial invitation to come again and bring your family.

The propaganda of the movie producers seems to me to be a little bit more absurd than their pictures.

As for the literature that comes from the Methodists, it chiefly tells of the blessings of prohibition and the heroic efforts that are being made to enforce the law. I had a bit of experience in this field recently. It was my privilege to welcome to this country the Rev. August Demant, who came to be a lecturer at the new School for Christian Social Ethics, a part of the Wellesley Conference. In order to have his customary daily cel-



BISHOP CASADY
Opens Brotherhood Convention

ebration on board ship he brought with him a tiny portable altar. Seeing that his cruet contained about an ounce of communion wine as he neared our shores, and being an honest gentleman, he so declared on his customs statement. Well, sir, I wish you could have heard the fuss that was made over that ounce of communion wine. I told the inspector that he was welcome to it; that Mr. Demant had no further use for it; and that if he did need wine I knew of places within a block of the landing dock where it could be bought by the quart, gallon or hogshead at fairly reasonable prices. But he made it clear to us that it was a serious matter. Finally the chief inspector with his gold braid was called, together with two or three other inspectors and a conference was held lasting half an hour. It was then decided that the ounce of wine should be confiscated. It was all done very solemnly, the inspector taking the cruet to the end of the dock and with ceremony dumped it into the Hudson river. The disposition of the case was carefully recorded, after which Mr. Demant was allowed to go his way, with his first impression of America registered in his mind.

* * *

A clinic for mountain whites was held on August 20th at the Girls' Friendly Farm near Beattyville, Kentucky. Over three hundred people, mostly children, presented themselves to the staff of physicians, oculists and dentists who gave their services. At the close of the clinic Bishop Abbott baptised and confirmed. Pitiful, wide-eyes children, woefully undernourished and many of them disease-ridden; grown-ups with emaciated bodies and listless expressions, was a graphic reminder of the tremendous task which challenges, especially when one was reminded that there are six million of these mountain whites waiting for the help of Christian America.

* * *

The Rev. Alfred Scott Priddis, head of the Buffalo City Mission Society, was drowned at Lake George, N. Y., giving his life for another. Mrs. Harry P. Williams was drowning. Her husband and Mr. Priddis went to the rescue. She was saved. Both of the rescuers were lost. Mr. Priddis was prominent in the affairs of the diocese of Western New York and was a leader of social service activities as well as the champion of minority causes. His heroic death deprives not only the diocese of Western New York but the national Church as well of a young courageous leader.

* * *

Young people of the province of the Southwest held a record breaking conference in the Ozark Mountains, with several of the applicants turned away. Faculty; Bishop Seaman; Rev. H. A. Stowell of Pine Bluffs, Arkansas; Rev. David Covell, secretary of the National Council; Rev. E. H. Jones of Waco, Texas; Miss Esther Fifield of the G. F. S.; Miss Lynette Giesecke of Christ Church, Little Rock, and Miss Dorothy Fischer, in charge of young people's work in the province. Rev. David R. Haupt, student pastor at Missouri, was in charge of devotions and Mrs. Seaman was the councelor for girls.

* * *

Robert Pilcher Quin, son of Bishop Quin, died this summer while in England with his father. He was greatly beloved by all who knew him and was highly honored for his sterling Christian character. Our sympathy to Bishop and Mrs. Quin.

* * *

The new cathedral house at Albuquerque, N. M., is rapidly approaching completion and will be ready for occupancy in September.

* * *

Two accomplishments of Bishop Darlington, late bishop of Harrisburg, are not perhaps generally

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known. As chairman of the executive committee of the American Church Missionary Society he led in the movement to transfer the work of that society to the official society and bring to an end a controversy and division that had lasted for forty years. As a result the home work of the society, all of its endowments, and the Brazil and Cuba missions became parts of the work of the whole Church. This happened in 1904 when Dr. Darlington was a rector in Brooklyn. Then, inspired largely by Dr. Darlington, there was held at Richfield Springs in the summer of 1904 the first Church Workers Summer Conference. This later developed into what is now the Wellesley Conference, the parent of the numerous conferences held throughout the summer months.

* * *

Over three hundred young men are present at the national convention of the Junior Brotherhood of St. Andrew, meeting at Oberlin, Ohio. Bishop Casady was the speaker at the banquet held last Tuesday evening and this was followed by a half hour with the conference chaplain, Rev. C. Leslie Glenn. The following morning three boys, representing various parts of the country, spoke on "Power in the Individual and its Development", after which the conference was broken up into small groups for discussion. In the afternoon there were athletic contests and a conference for adult leaders. Wednesday evening was International Night when young men from various parts of the world spoke. Mr. Paul Rusch of St. Paul's University, Tokyo, was the chairman. The subject for Thursday morning was "Power in Brotherhood Chapters" and the conference came to a close on Friday with the corporate communion, an impressive feature of the conference, and a mass meeting in the evening when Bishop Thomson of Southern Virginia spoke.

* * *

The first diocesan camp in the province of Sewanee for young colored people was that of the diocese of Georgia held at Brunswick, the first part of August. Thirty four boys and girls attended the lectures given by a fine faculty.

* * *

The Church of the Holy Spirit, Coleman, Texas, Rev. A. B. Hanson, has been remodeled and enlarged and a new parish house built. Bishop Seaman is to dedicate the parish house this Fall and also preach an eight day mission there.

* * *

Bishop Ingley was the speaker at the closing services of the first conference for girls held at the Girls' Friendly Holiday House at Buffalo, Colorado, the first part of August. The Rev. Austin Pardue was the chaplain; Miss Florence Newbold, executive secretary of the Society, Miss Dorothy Weller of Denver; Miss Mary Hoyt of Golden and Miss Caroline Averills, field secretary of the Society, gave courses. This conference under the auspices of the Girls' Friendly Society took the place of the conference for girls generally held at Evergreen.



BISHOP INGLEY
Speaks at Girl's Conference

* * *

Three candidates for the ministry have been vigorously at work this summer in the district of North Texas under the direction of Bishop Seaman. Warwick Aiken, P. Walter Henckell and Arthur Pierpoint are the men who have had a taste of their future work in that part of the country.

* * *

Here's a new one: the Rev. Alexander M. Rich, St. John's, Charleston, S. C., reads excerpts from THE WITNESS to his congregation during the notices. Says he: "The material is excellent and timely and this is one way to present salient truths in concise form to those who will not read."

* * *

Four churches of Norfolk, Va., Ascension, Park Place Methodist, Knox Presbyterian and Christian Temple, united for services during the month of August. The pastors of the various churches preached.

* * *

Dean Blankenship of the Cathedral at Havana, Cuba, is supplying at Christ Church, Norfolk, Va., during the absence of the Rev. H. D. Peacock, rector, who is abroad.

* * *

The following have been elected to the executive committee of the Industrial Fellowship, the official organization of the Church in the field of labor relations; Myles S. Warfield, president, who is president of the sleeping car conductors union; Leon Worthall, editor of the barbers magazine; Alfred Coulton, textile worker; Matilda Lindsay of the Woman's Trade Union League; Samuel F. Elliott, a member of the carpenter's union and Spencer Miller, who is the consultant of the division

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of industrial relations of the department of social service of the National Council.

* * *

England is pretty well stirred over the Lambeth Conference resolutions on the subject of birth control, which is printed in THE WITNESS this week. As a result of this resolution and others passed the Church and ecclesiastical affairs are again on the front pages of British newspapers, with the editorial pages and correspondent's columns devoting large space to discussions of Church matters. Bernard Shaw said: "On the subject of birth control the bishops have given way under overwhelming pressure of accomplished fact. They ought to have discarded the Prayer Book, the articles of religion and a few other things." And Dean Inge said: "Some method of checking natural growth of numbers beyond means of subsistence has nearly always and everywhere been practiced. It is useless to discuss the morality of birth control apart from these considerations."

* * *

When Lord Davidson retired as Archbishop of Canterbury friends presented him with a purse of $50,000. This he has put down in his will for the Archbishop of Canterbury who, he says, "should have at his disposal a fund available at his sole discretion for a variety of general and Church needs as they arise."

* * *

There are various ways of celebrating. In Massachusetts at the Cathedral they were having their second Tercentenary service. So the Rev. Phillips Osgood, who was the preacher in the evening, read to the congregation choice specimens of oratory which the Puritans had to listen to in a cold church. Among them was a sermon by an anonymous divine against the sin of sleeping in church. The message Dr. Osgood seemed to convey was that while things may be pretty bad now, there was a time when congregations were asked to endure more, so cheer up.

* * *

The Rt. Rev. P. L. Tsen, Chinese Bishop attending the Lambeth Conference spent much time in Hyde Park listening to the oratory. There each evening and all day Sunday every conceivable sort of an idea is presented — every variety of Christianity; many anti-Christian societies send their speakers there; orthodox and unorthodox political parties hold forth; vegetarians; back-to-nature faddists; anti-vivisectionalists; revolutionists — all blow off steam and then generally collapse. Bishop Tsen was there to study oratory and the technique of outdoor speaking. "What struck me most about all the speakers," he said, "was that not one of them seemed to have any doubts. All of them were cock-sure about their message, however absurd."

* * *

The Rev. Allen W. Clark, rector at Hanover, N. H. has accepted a call to All Saints, Worcester, Mass., succeeding Henry Hobson, now bishop coadjutor of Southern Ohio.

* * *

The Rev. R. Bland Mitchell writes that he discovered a frank mortician during his summer travels. The undertakers sign read "Proffit & Co., Caskets."

* * *

Camp Leach, near Washington, N. C., has been a popular place this summer. The young people of the diocese were there to start the season with an enrollment of eighty; then the juniors came along, one hundred strong. The adult camp also had a large attendance, with many visitors for the week-ends, especially the Sunday when Bishop Darst preached. This is the first year of Camp Leach and it has, under the able direction of the Rev. Frank D. Dean, won a leading place in the life of the diocese.

* * *

Miss Helen Brent, Mrs. J. W. D. Cooper, Miss Frances Arnold and Miss Lucy Arnold are the speakers at the 38th semi-annual meeting, a quiet day of the Girls' Friendly Society of the diocese of Western New York, to be held at the holiday house at Conesus Lake, September 5th and 6th.

* * *

The department of religious education of Western New York is to have a series of conferences this Fall, the first to be held at Salmanca for the Olean district on September 27th. These conferences are being arranged by Miss Clarice Lambright, educa-

LAMBETH

BECAUSE of the length of the resolutions passed at the Lambeth Conference it is obviously impossible to run them in one issue of THE WITNESS. We are therefore presenting them one at a time under their various headings, commencing in this issue with the resolution dealing with marriage and Sex. Subsequent issues will contain the resolutions on the subjects of "The Christian Doctrine of God"; "Race Relations"; "Peace and War"; and "The Ministry of Women." We also call the attention of our readers to the series of articles, to appear presently, on Religion for Laymen, written by Bishop Johnson; the final eight articles by G. A. Studdert-Kennedy, to commence this month, on The Teachings of Jesus for the World Today; and the new feature by Irwin St. John Tucker which commences in this number. May we also urge the Bundle Plan upon you? Ten or more copies to one address. Sell at the Church door at five cents a copy. We will send a statement quarterly at three cents a copy. Try it. You can cancel the order at any time on ten days notice.

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tional secretary of the diocese, with Bishop Davis as the headline speaker.

* * *

Lecturing on Liberia while a glacier stream is overflowing its banks is a novel experience I judge. The Rev. W. R. MacPherson of Anchorage, Alaska, went to Seward on August 5th, took his slides and began telling the folks of the Church work in far off Africa. Rain was coming down in torrents, and everyone was a bit nervous for fear the safety flume constructed by the government last year to carry off the glacier waters would not hold. A little water overflowed at the intake but no great damage was done.

* * *

Several imporant changes in Oregon; Archdeacon Black resigns to become the rector of St. Michael and All Angels, Portland; Rev. F. G. Jennings, rector at Eugene takes up the work left by Mr. Black and the Rev. H. R. White, son of the late Bishop of Northern Indiana is taking charge of the work at Eugene, with charge also of the student work at the state university. Rev. E. F. Ayres of Colfax, Washington, becomes rector of Christ Church, St. Helens, and chaplain of St. Helen's Hall.

* * *

After a rectorship of six years the Rev. D. H. Loweth has resigned the charge of Fort Lee, N. J. in order to return to London, England, where he formerly lived.

* * *

On October first the Rev. W. H. Watts, rector at Clifton, N. J. begins his work as one of the chaplains of the Newark City Mission.

* * *

Sherwood Parish, Cockeysville, Maryland, celebrated its 100th anniversary on August 23 and 24. There was a pageant, setting forth the history of the parish, and addresses by Bishop Helfenstein and the Rev. Robert Smith, dean of the convocation of Towson.

* * *

Edward Littell, son of the bishop of Honolulu, is to enter the General Seminary this Fall; he has been teaching at Boone School, China. Also a successful banker in Honolulu is giving up his job to study for the ministry and the son of the bursar of the diocese, who holds a bank job in New York, is also entering the General this Fall.

* * *

A varied assortment of the Advance Work is being undertaken by the diocese of Chicago: new work in the Liberian hinterland; land, building and equipment for the Calumet district of Northern Indiana; new rectory for the mission at Tochigi, district of North Tokyo, where liv-

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ing conditions for foreigners have been difficult; repairs and improvements for the Church's farthest inland mission in China, at Ichang, where such improvements are essential for the continuance of the work; $25,000 for the Chapel at the University of Illinois; new church for St. Stephen's Chinese Mission in Manila. Also, an additional $5,000 for maintenance of the Chicago building at St. Paul's School for Negroes, Lawrenceville, Va., the building erected recently by the diocese of Chicago.

* * *

A new religious census of Hawaii discloses that half the Japanese belong to no religious body. A surprise to everyone, especially the Buddhists who have always claimed them all. The Japanese form 41% of the population so that Bishop Littell sees a big job before him.

* * *

Deaconess Elizabeth Newbold, on the staff of Christ Church, Rye, N. Y., for the past five years, has accepted an appointment as director of religious education at Calvary Church, Germantown, Pa., effective September first.

* * *

The Rev. Harrison Rockwell, rector of All Saints, New York, is the preacher during this month at the Little Church Around the Corner, New York. Mr. Rockwell was formerly on the staff of this parish.

* * *

As so often happens, the death of a worker, in spite of the very great loss of his presence, seems to release new forces of work. Mr. Sam Nash of Tarboro, North Carolina, who died last May, was a lay missionary who for more than fifty years had given himself wholly to the Church's work in eastern North Carolina.

Now we learn that since Mr. Nash's death one of his missions has been taken over by the manager of the local telephone company, who never did any such work before. He goes out every Sunday, and has developed a gift for making addresses, much to his delight and surprise.

Another of the missions cared for by Mr. Nash has been taken over by a young farmer, Mr. Nash's godson. Mr. Nash was godfather to 347 persons. This young man went off to college and studied agriculture; then, strange to say, came back to his father's plantation, applied scientific knowledge to farm problems, and revolutionized the industry in his community. Now he has combined Christian work with his farm work, all because Mr. Nash wanted him to carry on his mission.

* * *

Newspaper reports say that farm crops in the states of Sonora and

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Sinola, Mexico, are being devastated by millions of grasshoppers, moving toward Jalisco where some of our missions are. And hordes of rats are said to have destroyed eighty-five per cent of the crops in northern and central Jalisco. This may make it difficult for some of our Mexican missions.

* * *

They had a memorial service of course, in St. George's Cathedral, Jerusalem, after the death of Archbishop Davidson. It happened that Bishop Matsui of Tokyo, en route to England, was the only Anglican bishop present. He gave the blessing, both in English and Japanese.

* * *

The new and long awaited building for St. Margaret's School for Girls, in Tokyo, was opened in May, replacing part of the buildings destroyed in the great earthquake and fire of 1923, and the temporary buildings used since then. The "gold and silver offering" of recent years provided a large part of the cost. St. Margaret's alumnae collected more than $15,000.

The new building contains all the best modern features of fireproof and earthquake-proof construction. The architect J. Van Wie Bergamini, was assisted by Professor Naito of the engineering department of the Imperial University, Tokyo, one of the world's authorities on earthquake-proof building.

The old building, according to present plans, will house a primary school, to be opened in April, 1931, filling an aching void in the Church's educational work, between kindergartens and high school. A new chapel, for which the United Thank Offering provided $50,000 in 1928, is yet to be built.

More adequate quarters for the faculty are still needed, and another dormitory. At present less than a fifth of the girls can live in the school, and the boarding department should be the strong center in a mission school.

Dr. J. H. Kobayashi is principal of the school and Miss C. Gertrude Heywood is director. There are nearly 450 pupils and a faculty of 29.

* * *

Bishop Gore's little book, "Jesus of Nazareth," has been translated into Chinese.

* * *

Some weeks ago the suggestion appeared here that Church people might well ask that justice be done Tom Mooney who has been in prison for years in California for a crime committed, in the opinion of scores of competent people, by another. The paragraph brought protests from several indignant readers who felt that a Church paper was entering a foreign field in pleading for justice for a man who is very probably innocent. I can do no better than quote a statement made recently by Judge Franklin A. Griffin, who was the person who sentenced Mooney to hang. Referring to the refusal of the California prison board to pardon Mooney he said:

"A great disappointment . . . I don't see how anybody could have refused to pardon Mooney; I tried him and I firmly believe he is absolutely innocent. I know he was framed . . . There is not one bit of evidence remaining that Mooney is guilty. If I had the power I would long ago have ordered a new trial, but the Supreme Court ruled that it did not have the power to grant a new trial on evidence not in the record. There is no further action I can take. Everything I have said about Mooney's innocence in the hundreds of previous statements I have made, I repeat now. I have urged that he be pardoned. Young has his opinion; that is mine."

* * *

Bishop Roots reports confirmations in May, at Ichang 5, at Boone Chapel 12, in St. Paul's Cathedral, Hankow, 25; and Bishop Gilman, in the Church General Hospital, Wu-

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chang, 5. In June Bishop Gilman confirmed 8 in St. Michael's, Wuchang, and 3 in St. John's, Hankow. Total for May and June, 58; 29 men and 29 women.

* * *

Two Chinese deacons, the Rev. Messrs. T. S. Ou and Hu Teh-lin, were ordained to the priesthood in St. Paul's Cathedral, Hankow, on Ascension Day. This was just thirty-seven days after the murder of the Rev. Fung Mei-ts'en.. "Both candidates," says the report in *The Hankow Newsletter*, "answered the questions clearly, and one felt that in these times they were both offering themselves anew to serve their Master in dangerous places, facing possible martyrdom." Mr. Ou is to be stationed at Shasi; Mr. Hu returns to Kingchow.

* * *

Mrs. Fung's own story of the events which ended in her husband's death is told in *The Hankow Newsletter* for June. It bears out the first reports, except that he was taken from his home, not from the church. It was nearly a month before Mrs. Fung could verify the report of his death.

* * *

Reporters of social events take notice. A Chinese writer in *The Hankow Newsletter* finds new words for saying a pleasant time was had by all. "The gathering," he says, "burst into warm conversation and mixed freely with ease and cheer." The occasion was the eighth Commencement of the Boone Library School, last June. The Nationalist Commissioner of Education made an address. Besides the Library School, Boone University, Boone Middle School, St. Hilda's School for girls, St. Lois' Junior Middle School for girls, and St. Phoebe's School for Biblewomen all had stimulating and enjoyable Commencements.

* * *

A most successful Vacation Bible School, with 325 enrolled, under the leadership of the Rev. John Morgan, rector of St. Peter's Church, Charleston, S. C., was held at Porter Military Academy for six weeks. Many of those enrolled were from the Methodist, Baptist and Presbyterian Churches.

* * *

Fire has destroyed three-fourths of the new girls' dormitory of St. Paul's Normal and Industrial School, Lawrenceville, Va. The loss is estimated at $50,000. An appeal is now made for $18,000 to provide fire protection for the rest of the school buildings.

* * *

Interest in the series of summer organ recitals which is held each year in the Church of the Messiah,

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Rhinebeck, N. Y. for the benefit of the many people who summer in these parts has been increased this summer by the addition of a set of chimes to the organ. A twenty notes set of tubular chimes has been placed in the organ chamber and is played from the console both at the keyboard and at the pedals. The chimes were dedicated at the recital on Friday evening, August 8, with William Anderson, organist at St. John's Church, Stamford, Conn., as recitalist. On the following Sunday morning the service was especially planned so that the organist, W. Raymond Randall, could play several selections with the organ and chimes while the rector, the Rev. Gabriel Farrell, Jr., gave a short talk on the place of Bells in Christian Worship. The chimes are the gift of Mr. Vincent Astor, the junior warden of the parish, who also gave the organ several years ago.

* * *

Four beautiful memorial windows of English stained glass, depicting scenes in the life of Christ have been installed recently in the Wilson baptistry of St. John's Church, Hartford, Conn. These windows complete the children's corner.

* * *

Recently Christ Church, the oldest in the diocese of Stratford, Conn., celebrated the one hundredth anniversary of the building of the rectory.

* * *

St. Paul's Church is the only Episcopal Church in Paterson, N. J. that is holding Sunday evening services throughout the summer this year.

* * *

The Rev. Crispino Salustiano, Filipino deacon in charge of St. Luke's Filipino Mission, Manila, has asked the clergy of all our missions to inform him of young Church people coming to school or work in Manila. This contact with a clergyman of one's own kind, which means much to any young stranger in a city, means all the more to these young country people from rather primitive communities, who are wholly unaccustomed to city life.

* * *

Bishop Mosher and some of his workers in the Philippine Islands have been noting in recent issues of the diocesan Chronicle the contributions made to some of the missions by native people in work or produce, especially work. Leveling ground, carrying stone for building, upkeep of property, house-work regularly done by pupils in boarding-schools and sometimes the supplying of their own food, all would amount to a considerable sum if it had to be paid for. It is therefore unequal to have it appear that the Igorot work is a charity work because only gifts of actual money are counted.

* * *

St. Francis House, the student centre at the University of Wisconsin has seen much activity during recent days. There were forty clergymen there for some days, attending the school for rural clergy at the University. Then too there has been in session there during part of the summer the School of Religion, under the direction of the Rev. M. M. Day of Nashotah.

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Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10

Trinity Cathedral, Cleveland
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Daily: 8, 11 and 4.

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Sundays: 8, 9:30, 11 and 5:00 P. M
Holy Days at 10 A. M.

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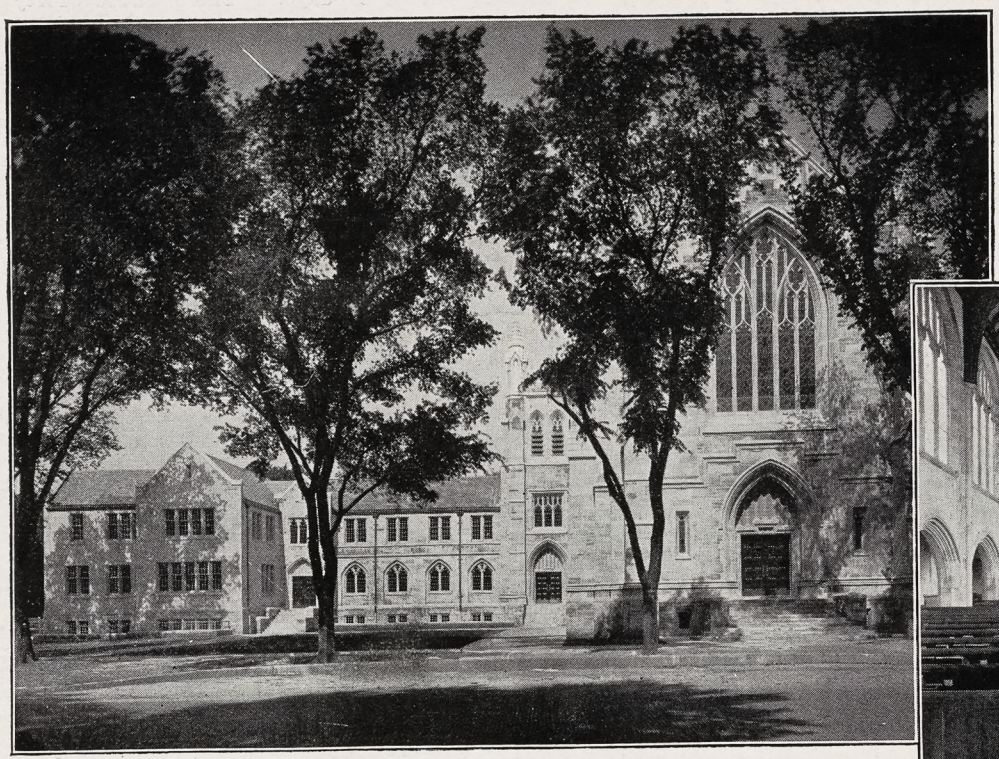

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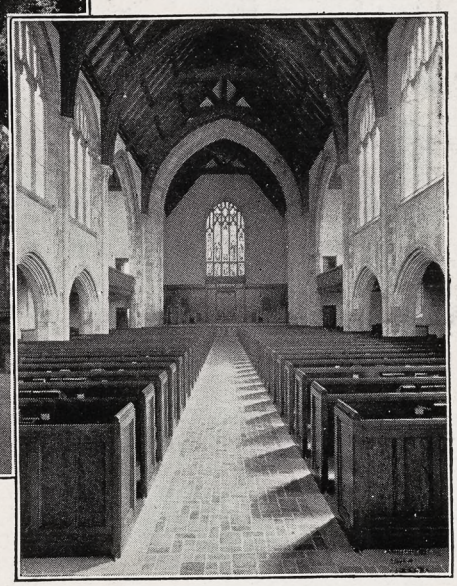

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ARTICLE BY RICHARD ROBERTS

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CHICAGO, ILL., SEPTEMBER 11, 1930



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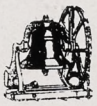

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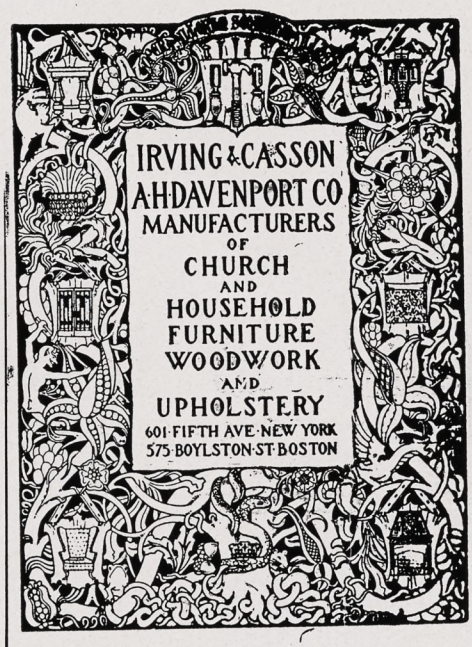



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JESUS' ESSENTIAL RIGHTNESS

By
RICHARD ROBERTS

THE LATE Sir Cecil Spring Rice said in a speech —it was soon after his retirement from the British Embassy in Washington—that "the cross is a sign of patience under suffering but not of patience under wrong." Sir Cecil was a man of insight who read the signs of the times with singular understanding; but on this occasion he was as completely at fault as a man could be. For the abiding significance of the cross is just that it was the supreme instance of patience—and something more—under wrong. The world had no need of the spectacle of patience under suffering. That story had been told once for all in the Book of Job. But the world did need the spectacle of the patience and the victory of love in the face of wrong, and the patience and the victory of faith in the face of the sense of defeat. And that was what it might have seen in the cross. Some day it will see it and lay it to heart. But it is plainly a difficult lesson to learn—since even so sensitive a spirit as Cecil Spring Rice could, at this time of day, miss it.

IT WOULD be difficult to describe with any precision the impression that Jesus made upon his first disciples. Perhaps we may say that they recognized a certain *essential rightness* in Jesus. I put it in this vague fashion because I know of no better way of putting it. Matthew looked at him and said, "That's the man for me. I am going after him." His moral insight divined what I have described as the "essential rightness" of Jesus. The merchantman seeking goodly pearls came upon the pearl of great price and recognised it on the spot: and it was in a similar fashion that the disciples discovered Jesus. And in much the same way, men discover him still. It is stranger than fiction that even in the mere story of his life Jesus still casts this spell over men. Here is H. W. Massingham, great soul and one of the bravest journalists of our time, towards the end of his life, making a fresh study of Jesus. And here is his report of it: "Going back to the Bible, and with the aid of modern criticism, simplifying the story of His life, as the imaginative reader loves to simplify it, I saw that it was elemental stuff and that out of it was made all the goodness I have ever come in contact with." *Elemental stuff,* please observe! That is Massingham's way of saying what I have called "essential rightness." It is Massingham's way of saying, "That's the man for me."

Massingham looked upon Jesus with moral insight. There are to be sure, other insights, intellectual, aesthetic, practical. But when men turn any of these insights on Jesus, they see the same thing, his "essential rightness." J. Middleton Murry turns upon him the poetic insight—he says, too, "That's the man for me." Jesus is the supreme poetic genius. William Blake had found the same thing out for himself a century and more earlier. And so it has come to pass that men have called Jesus the supreme prophet, the supreme poet, the supreme teacher, the supreme reformer, the supreme gentleman, the supreme working man. And Bruce Barton seems to have discovered in him the supreme business man. I am not now going to inquire into the ultimate significance of this circumstance. I wish to point out, merely, that a person who can be placed in all these categories must be more than any or all of them; that there must be some other category that embraces them all, and that it has only one member, namely Jesus.

I AM for the moment only concerned with the essential rightness of Jesus, in its ethical aspect; and since the limits of this article do not allow me to do otherwise, I invite you to look at once upon this unique personality in the moment of its supreme crises. Now the thesis I am about to lay down rather abruptly is the one that can be verified easily by a study of the

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gospel narrative and an effort toward an imaginative understanding of it. It is this: that when you come to the cross you find yourself in the presence of something like an absolute ethical antithesis. In our human conflicts and crises we are never confronted by issues of simple right and wrong; there are endless cross currents and confusions of motive. Our choices have to be made not between black and white, but between shades of grey. But on the cross—and nowhere else—we find the contrast stark and absolute, black against white, midnight against midday, with no twilight zone. On the one side is the essential rightness of Jesus; on the other the forces that were bent on destroying him. That is what the writer of the fourth gospel meant when he said, "Now is the judgment, (the *crisis*) of this world," and that still holds. For the cross forces even to this hour a moral choice on man and societies. For there the eternal antithesis of right and wrong is focused down into one terrific apocalypse.

Now, I cannot undertake to analyse this antithesis. It will be enough if here and now I suggest the way the analysis should take. There are personalities in the scene who are symbolical of "this world's unspiritual gods"—Barabbas the preacher and practitioner of political violence; Pilate, the guardian of civil peace at any price; Herod, the idol of the fast set; Annas and Caiaphas, the crafty protagonists of vested interests; and the same old crowd that we know so well—ignorant, gullible, easily led by the nose, and fooled into shouting the catchword of the moment. Just the same violent, shrewd, vicious, selfish, stupid world that we have with us still. And over against all this, the antithesis of it at every point—Jesus. Brood a little over this, and my point will become quite obvious.

HOWEVER you try finally to explain the phenomenon of Jesus, one thing will stand: Jesus is the crown of manhood, the "C major" of the human race. Edward Caird refers to God as a "self-determining principle which manifests itself in a development which includes nature and man." That is indeed hardly more than a truism if we are going to take the religious view of the world; and that I take not to be in question between us here. But I would add to it the two words, "and Jesus." By which I mean that God manifests his own moral character, his own "righteousness," supremely and uniquely in what I have called the essential rightness of Jesus; and that in the cross by reason of the stupendousness of the event, that righteousness is declared entire, once for all. In other words, the essential rightness of Jesus, unclouded and uncompromised, on the cross is the revelation of the moral mind of God and therefore of the moral order of the universe. It is the abiding touchstone of right and wrong.

But at the cross you have right and wrong face to face. And what does right say to wrong? It is plain to see what wrong is doing to right: it is endeavoring to stamp it out. And what is right's reaction? It is a word of forgiveness for the wrong-doer. I am not going to dwell upon this: it is a moment before which one has to bow one's head in wondering and worshipping silence. Its point for us is, if our argument so far is sound, that the first reaction of God to human wrong-doing is unconditional forgiveness. I say "unconditional forgiveness" because I want here and now to make clear, first, that there is no bargain, no payment, no satisfaction, no propitiation, involved in the divine forgiveness of the sinner; and second, that God does not wait for our repentance before he forgives. He forgives in order to provoke our repentance.

Upon this question of forgiveness there are two things to be said. First, that forgiveness is of sinners rather than of sin. In a sense the sin committed cannot be forgiven—there is a principle of continuity in the moral order which secures infallibly that what a man sows that shall he reap, that the sin of the father is visited upon the children. For the sin, done in the mind or in the body, we shall pay to the uttermost farthing. The entail of sin is never cut; but it does not go on for ever. The time comes when it works itself out. Second, that forgiving the sinner does not mean letting him off the consequences of his sin; it is restoring him to a footing of rightness with God; it is reconciliation: and therefore, it is giving him a fresh start—all this implying that his disposition to sin may be annulled. Forgiveness is the healing of a broken relationship; it is God's way of turning the enemy into a friend.

BUT perhaps it will be said that all this talk of sin is beside the point. Nowaday we have grown out of it. Well, it may be true that theological disquisition on sin has made it somewhat unreal. But we had better not fool ourselves just here. There *is* right and wrong; no psychology can ever alter *that*. It is certainly true that the line which separates right things from wrong things has not always been drawn in the same place; there is always a no-man's-land between the two. But that the broad distinction of right and wrong exists only a man or woman who is playing with life will deny. There are some things we know to be wrong—excessive self-indulgence, cruelty, cheating, bootlegging—these things are wrong and cannot even take whitewash; and on the other hand, kindness, self-control, courtesy, forgiveness—these are always and eternally right. And the cross is still in the world to tell us that love to the uttermost, even of enemies, the forgiveness of injuries, and honor toward the highest are the power and the wisdom of God for the life of man. It stands on our skyline as the abiding criterion of character and behavior; it forces men to the supreme moral choice—whether they stand on this side or that. But it also tells them that there is room and welcome for those on that side who choose to come over to this.

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THE DUBOSE SCHOOL AT MONTEAGLE

By

THE REV. A. G. RICHARDS

The Dean of the DuBose Memorial Training School

THE DuBose School is situated on the very beautiful grounds where the Fairmount School for girls was for many years conducted by the daughters of the well-known Dr. DuBose. Here also was Dr. DuBose' summer home, six miles from Sewanee, on the top of the Cumberland Plateau, over two-thousand feet above sea level, and with a climate that is delightful, especially in summer. The campus consists of over ten acres, covered with large oaks and many native and imported trees and shrubs. The lawns are well-graded and kept in good condition. In addition to the campus the school owns and operates a small farm where it produces its own vegetables and milk (partly by student labor) and a considerable portion of its meat. Altogether the school owns seventy-five acres of land and a splendid group of buildings.

The school began in 1921. Since then sixty-two of its students have been ordained. Twenty-eight others are now continuing their studies in colleges or seminaries, that is, ninety of its students are either already efficient clergymen, or soon will be, whereas but for DuBose not one of them could ever have entered the ministry. Fourteen others have been prepared for special work, making a total of one hundred and four men now serving the Church, as they could not have done without the training received here. Thirty-seven have given up their attempt to enter the ministry, at least for the present. This means that here we test a man's vocation for the ministry pretty thoroughly; and when we think he has no such vocation we generally succeed in saving him from the tragic experience he would be sure to have were he ordained. This is shown by the large number (over 26% of all students) who have given up their pursuit for orders. We are thus serving the Church just as well in keeping out those unsuited for the ministry as we are in helping those who have the vocation for it.

OF the sixty-two of our men already ordained fifty-five have regular employment in some parish or mission. Of the seven others, three are continuing their studies in different seminaries; two have had a

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physical breakdown and have had to take a temporary rest; that leaves only two now out of regular employment and who desire such employment. Yet even these two have temporary supply work. This proves that the DuBose men are making good in the ministry.

We take men of more mature years, some of them married, and who bring their wives and small children. Such men could not be received and trained for the ministry anywhere else. Our record shows that they have made good. We keep in touch with all of them, know where each one is, and generally something about what he is doing. We follow every one of them with our interest, not only while he is here, but after he has left. A number of bishops have written unsolicited letters, saying that the DuBose men are their very best clergy, and some adding that our men have gone and done splendid work where no one else would go.

We are not competing with any seminary, for we take men who could not go to a seminary but for us. Fifty-four such men have been prepared to enter college or seminary, whereas without DuBose not one of them could ever have entered these institutions of higher learning. We have thus enabled men to enter Sewanee, the General, Berkeley, Philadelphia, Alexandria, the Western, Nashotah and Seabury.

AS TO our courses of study, we shall endeavor still more in the future than in the past, to adapt the courses to the men rather than the men to the courses. We take some men with little academic education, and some who have been to college, and by using the tutorial system with each one so far as he needs it, we bring them all up to the Canonical requirements for examinations. Obviously this requires a longer time for some than for others. Therefore, while we have a theological course for two years, we have no set time for the academic course. It all depends on how much education the student has and his capacity for study.

In addition to the class work the students are given practical training in different missions in the mountains of eastern Tennessee. Ten such missions are now served by students from this school whose only remuneration is the training they receive. These missions seldom see a priest of the Church; but they see one-in-the-making every Sunday, or nearly so. In the winter time (which is our vacation or non-resident period) the students devote themselves entirely to parish work either at home under their own bishop's direction or under some other bishop or priest who needs such assistance.

At DuBose we always place a special emphasis on the spiritual life so as to make it as continuous and strenuous as the intellectual. Accordingly at six o'clock every morning the bell arouses the entire school. At six-thirty there is the daily eucharist at which men of all schools of thought in the Church assemble in the House of God and worship Him as the Father and Saviour and Sanctifier of all. At 8:10 there is daily morning prayer; at 5:45 evening prayer or litany.

We aim continually to give our students not only the knowledge *about* God, but the knowledge *of* God; so that when they go forth they will not go alone, seeking their own pleasure; but God shall go with them, filling their hearts with joy and power, and enabling them day by day to bring the Kingdom of God a little nearer, and to contribute their full allotted share to the great Temple of God's building.

Race Relations

A Lambeth Resolution

WE have spoken of the family. But every family is a reflection of that great human family, of which God is Father, and of which the nations and races are the members. We who address you are ourselves representatives of that great family. For among the Bishops here assembled there are representatives not only of the Western races, but of the races of Japan, of China, of India, and of Africa. We have found our brotherhood in Christ, and we are sure that only in His worldwide community can that brotherhood be securely established. No vague humanitarianism is enough. When men of different races and nations can say "Our Father," believing in God Who was made visible in Jesus Christ, then a unity begins to be felt which transcends the differences of color and traditions.

We must confess that as Christians we have only imperfectly realized this family life. There still survives among Christians the peculiar form of pride known as race superiority. Anglo-Saxons, perhaps, are specially liable to this infection. But it is one that must needs be cast out in a day when races and nations are coming to a self-consciousness, which, though somewhat exaggerated, calls for understanding and sympathy. Questions of exceeding difficulty, both in politics and industry, are waiting for an answer. Everything depends, humanely speaking, on the spirit in which they are approached. We confess that in many parts of the Church men have been blind to what is implied in the all-embracing manhood of the Son of God, and to the full meaning of life in the Body of Christ, the Body in which there can be neither Jew nor Gentle, Greek nor barbarian, bondman nor freeman, but Christ is all and in all. In that Divine community we can afford to recognize differences fully and frankly, just because in Christ there is that which transcends them. Into that community every nation can bring its traditions, gifts, experiences, characteristics, knowing that they will be welcomed as treasures contributed by the members of the family, to be tested and used for the welfare of the whole. The issue is vital for the future of the world. To fail here would be to leave the door open to racial and national animosities, the outcome of which it is awful to con-

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template. Here again, the witness of the Church must be given. This may mean a drastic revision of thought and action on the part of many of its members. It certainly means a humble response to the leadership of the Spirit. It is a real test of our own membership. For as many as are led by the Spirit of God, they are the sons of God.

St. John's, Greeley

By

BISHOP JOHNSON

ST. JOHN'S COLLEGE, Greeley, Colorado, will open on September 29th. Any layman who feels a vocation for the ministry and who has the commendation of his rector may apply for entrance by writing to the Rev. C. A. Burritt, warden. St. John's is a school for those who, having a vocation for missionary work, lack the academic training necessary to admit them into the other seminaries. It offers a five year course of training at a total cost to the candidate of $250 a year. Those who have finished high school may receive their college work at Colorado Teachers College and their theological training at St. John's.

This school is dependent upon the generosity of those who believe that an opportunity should be given to men who have not had college training to prepare themselves for work in the mission field. It has thus far sent out some thirty missionaries of whom only two or three are working east of the Mississippi and most of whom are giving excellent accounts of themselves in this western country. Before assuming that their preparation is inadequate I would invite anyone to write to the Bishops of New Mexico, Nevada or Salina as to the calibre of those who have graduated from St. John's. Personally I take exception to the implication that they are in any way inferior to other clergy.

I must again ask those who approve of this effort to send me at 1313 Clarkson Street, Denver, such financial assistance as they can in order that the school may be kept open. Thanking you for past support I am hopeful that you will continue to carry on this venture.

What's the Use

A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

CASSOCK AND AMICE

WHY do ministers wear that long black robe? And what is the big white collar they tie around their necks?

The long black robe, called the cassock, is the foundation of the church uniform. It covers up all irregularities or varieties of garments beneath it, and was the ordinary garment, worn on all occasions, of the clergy up to a short time ago. It was inherited from the Orientals. Egyptians, Arabs and Palestinian Jews still wear it as their chief every day garment.

Symbolically it is intercepted to mean humility, its black color signifying penitence for sin. But actually, black is worn because it shows dirt much less, and can be worn for ten times as long as a white robe of the same make, without washing. Try it and see.

The "cincture" or sash around the waist, is one of the oldest bits of wear referred to in the Bible. Abraham is said to have "girded up his loins," which merely means that he tied his sash around his waist and started off.

In Job, the expression "Gird up thy loins and answer me if thou canst" might be interpreted, "Tighten up your belt: you've got a job to explain this."

The amice, or big collar, is fancifully interpreted as signifying the "helmet of salvation." But a little examination will suffice to show that it is merely a sweatband, intended to keep the silk stole and white linen surplice, or the ornamented chasuble, from being stained by prespiration of the neck in hot weather. As such, it is extremely useful and economical.

When the amice is ornamented with embroidery, it has the same effect as painting pretty flowers on a coal-shovel; namely, a waste of time and effort.

Let's Know

By

BISHOP WILSON

PREJUDICES

I AM writing this from the old city of Nuremberg in southern Germany. I spent the morning visiting a couple of very interesting churches, the old castle with its gruesome relics of the chamber of torture, and the old 16th century clock from which the seven electors of Germany march out to salute the Emperor whenever the hour strikes. Also I devoured sausage and sauerkraut in an old tavern which has been feeding the hungry since the year 1313.

All of this is most interesting. But what gave me most food for thought was the church of St. Sebald. So often I hear remarks made that the Episcopal Church is becoming romanized because it sometimes makes use of a few candles on its altars or a few extra vestments. There are always some defenders of Protestantism who delight in viewing all this with alarm. Well here in Nuremberg is St. Sebald's which is Lutheran. It has a dozen altars surmounted with crucifixes and paintings of the Madonna. Figures of the saints are sprinkled about everywhere. The high altar bears fourteen candles and before a side altar hangs a red sanctuary lamp, constantly burning. There is also a stone tabernacle. And in the center

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of the choir is the tomb of St. Sebald, a huge brazen piece of work after the approved pattern of large reliquaries to honor the relics of the saints. There are two carved figures of the Virgin, one in bronze and the other in wood.

This church, to be sure, was built in the 13th and 14th centuries and it might be said that all of these romish appointments were carry-overs which could not very well be removed by the Lutheran reformers. But it must be added that the exterior was restored as late as 1888 and the interior was all done over at the very recent date of 1903-1906. Surely this would have been a very suitable time to dispose of any such undesirable things if they interfered with the integrity of pure Protestantism. Yet there they are today.

Now there is no church in the world which stands for such sound, undiluted, anti-papal Protestantism as the Lutheran Church. But these people can carry on their reformed worship in St. Sebald's apparently with complete propriety.

Certainly it suggests that some of our American sects who cry out in pained alarm at a candle or a vestment are nursing prejudices more than maintaining principles. Of course I would not advocate introducing all of these things into our Episcopal churches just because continental Lutherans can be happy with them. But the next time some defenders of Protestant prejudices begin viewing with alarm some of these inconsequential accessories of worship in my presence, I will surely tell them of St. Sebald's which stands as a Protestant strong-hold in the heart of the region where Protestantism was born.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

LABOR Sunday was celebrated in some churches, perhaps many, with discourses of various degrees of wisdom. At the Cathedral in Washington Mr. William Green, who is the president of the American Federation of Labor, told his listeners that there must be a wider application of religious principles to human relations in industry.

Mr. Green said that without "service rendered by the heart, hand and brain of labor civilization would perish, while cities and towns would become desolate.

"If capital and labor are to carry on a relentless industrial class warfare, then religion has ceased to operate and a sense of individual moral responsibility has been destroyed.

"The American Federation of Labor steadfastly refused to embrace such a philosophy or to accept such a pessimistic theory."

The pulpit of the Cathedral of St. John the Divine, New York, occupied last Labor Sunday by one of the outstanding representatives of labor, this year was filled by the Rt. Rev. H. P. Almon Abbott, bishop of Lexington. He said that Christianity constitutes the sole necessary agent for social reform and that all that is needed to make this world right is to see that the rich man is converted to Christianity. Meanwhile Dr. Bernard Iddings Bell, the head of St. Stephen's College, was really saying something in a sermon preached in the church at Southampton, Long Island. Modern industry has killed creative individuality, has



BERNARD IDDINGS BELL
Living in a tawdry world

commercialized amusements until they are no longer amusing, has debauched the home and weakened religion, he said.

We live in a "tawdry and dingy" world in which the poor suffer from misery and the rich from boredom all because of a misguided industrialism, Dr. Bell went on to say. Human beings have become little more than "dehumanized cogs in a machine" and instead of producing "free and dignified" men and women, industry has been operated on the "stupid" notion that it should produce cheaply large quantities of goods.

"Industry run for goods and not for men has resulted in some few people being not reasonably wealthy but so stuffed with money properly unspendable as to have resulted in a vast vulgarity and arrogance which have debased good taste and even further obscured the worth of the human spirit," Dr. Bell continued. "On the other hand, the vast portions of our population live in constant anxiety about the future, a precarious existence day by day. And all of this deadening and dulling of the human spirit have been due to our having esteemed the produce more precious than the producer."

"Our civilization gives no more real joy to the wealthy than to the poor. The one class is bored and the other class is envious of that boredom. What dull and clumsy people we have been, with our eyes glued to possessions, making a crude and unimaginative stolidity out of God's good earth and the fruits thereof, and out of our own lives, those lives that are filled with unrealized possibilities.

"We add insult to injury by trying to compensate those whom we have thus robbed of the dignity of being creative master workmen by increasing their wages a bit—that is to say, by giving them a few more things. In order that the vast machine may run at higher speeds and produce more vastly, we have seasons wherein men and women must overwork like

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beasts and then long periods of anxious unemployment while the world absorbs the overproduction."

Meanwhile I was sitting in at a conference of about a hundred labor leaders at Brookwood Labor College —a hundred men and women who know very well that if the conditions which Dr. Bell describes so graphically are to be corrected, others besides the rich men mentioned by Bishop Abbott will have to be converted. They know that the "fundamental change in our social and economic system" which the Bishops at Lambeth tell us is essential is not to be brought about so long as we allow machines to enrich the few and enslave the many. They therefore spent three days in discussing practical plans to persuade the masses of the people of the truth of the Lambeth Resolutions, feeling apparently that they will be more apt to do something about it, once convinced, than the rich. I do not mean to say that any mention was made of bishops or Lambeth Conference resolutions at this pow-wow of labor leaders. But I do mean that they all want, most earnestly, the sort of a society which the bishops at Lambeth tell us is a desirable one. What is more, the three days with them was enough to convince me that they are eager to work hard and to sacrifice much to further that end. Indeed though they were entirely unconscious of it, and though there was no prayer and some profanity, I came away feeling that I had been in the midst of genuinely religious people. One doesn't always leave Church conferences feeling that way.

* * *

Several score of secretaries of various rankings met at Asbury Park, N. J. last week under the direction of chief secretary C. E. Snowden of the field department of the National Council. It was a pep meeting in preparation for the fall efforts in behalf of the Church Program.

* * *

The Rev. Howard Harper has gone to Reno, Nevada. He was graduated recently from Bexley and has gone out there to take charge of the student work at the University. There is now a chapel there solely for student use. Formerly it was the home of Trinity Cathedral parish but with the building of the crypt of the new cathedral this church, a block from the campus, is to be devoted to student uses.

* * *

Rev. C. G. Fox, rector of Christ Church, Springfield, Missouri, was recently elected state chaplain of the American Legion for the fourth term.

* * *

Also in North Carolina the Church was represented at the annual convention of the Legion by the Rev. Robert E. Gribbin and the Rev. A. S. Lawrence. Mr. Lawrence is the chaplain and conducted a memorial service the evening before the convention opened.

* * *

An urgent appeal has gone out from St. Andrew's Mountain Mission, Marshall, Virginia. Because of the drought the people of the mission have no feed for their stock. There is an opportunity now to purchase this at a reasonable price and the Rev. W. B. Everett, in charge, is hoping to raise the money for the purchase, handing out the feed during the coming winter as the people need it. Says he, "Not only will the lives of stock thus be saved, but probably also the lives of children who must have the milk". He asks for your help.

* * *

Are you a clergyman? You have received from THE WITNESS an announcement of forthcoming articles, together with a postal on which we hope you will enter your Bundle Plan order. Have you dropped yours in the mail yet? Please do.

* * *

Central New York has it all over the rest of the Church in the matter of church robberies. Other places may have had thieves break open the poor box, but at St. Philip's, Syracuse, some one pried open a space around the corner stone, lifted the stone out, opened the copper box within and rifled it. The rector says that $25 in various coins were deposited in the box at the time of the corner stone laying years ago and that the theft must have been the work of someone who remembered the list of the contents as published at the time. Bishop Fiske, who laid the corner stone, says he doesn't remember about the coins but he thinks the thief deserves a ranking with the mythical individual who walked off with a red hot stove. He hopes that the thief will be converted and such unusual initiative, resourcefulness and energy turned to legitimate use. What growth the Church would show if all could thus make to themselves friends of the mammon of unrighteousness.

* * *

Tahoe summer school in Nevada has just closed a fine session with an attendance of eighty-one. The conference is held on a fine property located on the shores of Lake Tahoe, which was given to the Church last year. A fine group of young people had special classes conducted for them by the Rev. K. A. Viall, Cowley Father from San Francisco, who was also the chaplain, and by Miss Mary Sanford, Girls' Friendly secretary. Others on the faculty were Dean Ramsey, Deaconess Newell of St. Margaret's House, Berkeley, Dean Jones of Reno, Rev. A. S. Kean of Las Vegas and the Rev. F. B. Bartlett, field secretary of the National Council.

* * *

The annual convocation of Negro Church Workers was held at Edenton, N. C. recently, with several of the white clergymen of the diocese attending.

* * *

Next week: the first of the series of articles for laymen by Bishop Johnson. Be sure to get your order for a Bundle in at once.

* * *

About 400 young men attended the Junior Brotherhood of St. Andrew Convention, meeting at Oberlin, Ohio, August 26 to 29, thus breaking several attendance records. The climax of the sessions was reached when the young men drew up resolutions, sent to the Presiding Bishop, challenging the Church to aid in an effort to enlist a hundred thousand young men "in a new vision of their spiritual opportunities and responsibilities." As a part of the plan they call attention to the Faith and Youth program which the Brotherhood is to carry out in November the purpose of which is to increase the number of boys and young men in the Church and to enlist them in active service. See the last page.

One of the high lights of the con-

AN ANNOUNCEMENT

THERE has been mailed to every clergyman of the Church an announcement of forthcoming features. With the announcement there is a prepaid postal card which we hope will be returned promptly, informing us of your wish to adopt the Bundle Plan. The first of Bishop Johnson's series of articles on "Religion for Laymen" will appear in the next issue of the paper. Make it possible, by sending in your Bundle Order at once, for your parishioners to read this first article. We are confident if they read this they will wish to continue reading the series. The following week we will publish the first of the eight remaining articles by G. A. Studdert-Kennedy. Under the Bundle Plan ten or more copies are sent to one address. The papers are sold at the church for a nickel; we send a statement quarterly at three cents a copy. The order can be cancelled on ten days' notice. Try it.

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ference was the address by Col. Raymond Robins.

"Leadership of one's self is the first great prerequisite to success," he said. "Every young man should make an earnest effort to know his own mind and to know what he wants in life. And the greatest consideration in attaining this leadership of self and ultimately leadership of others is a close fellowship with Jesus Christ."

There was another thrill when a telegram was read by President Lawrence Choate from Admiral Richard Byrd expressing sympathy with the ideals of the Brotherhood.

The largest delegation was from the diocese of Michigan, with 76, but the prize should go to the Massachusetts delegation who travelled to and fro from Boston in a bus, bringing with them an orchestra which supplied the convention with music.

* * *

St. Thomas Church, Hollywood, California, have just broken ground for a beautiful new church, the service being held on the tenth anniversary of the incorporation of the parish. The Rev. A. H. Wurtele is rector.

* * *

The Church in Texas receives large gifts from the will of the late E. D. Farmer, Fort Worth. Mr. Farmer left a valuable property, estimated to be worth a million and a half dollars. This is to be sold and the proceeds distributed among Episcopal Churches and charitable organizations, the sum of $50,000 goes to the diocese of Dallas for missions and church extention; $250,000 to the University of the South; $200,000 to St. Andrew's Church, Fort Worth; $100,000 to Trinity, Fort Worth; $25,000 to St. John's, Fort Worth, and $75,000 to All Saints, Weathersford, Texas. The will provides that 50% of the income derived from the church funds shall go to charities in Fort Worth. Mr. Farmer was the son of a clergyman of the Church of England.

* * *

Iolani School, Honolulu, has a photograph of Dr. Sun Yat-Sen, taken many years ago, inscribed and signed by Dr. Sun himself, who was for six years a student at Iolani.

* * *

Aid in theological education for young men in the Hawaiian Islands, of various racial stock, is a need expressed by Bishop Littell, who has already made a beginning at recruiting the Islands ministry locally.

* * *

Seventeen young Filipinos have recently been baptized by the Rev. James Walker at Kohala, Hawaiian Islands. Mr. Walker is a former Church Army man. He has four missions. He started on furlough early in July, and before his departure, all apportionments and dues, diocesan and general, had been paid in full for 1930, in each of the four missions.

The Hawaiian district as a whole is up to date in its payments.

* * *

By the will of the late Richard Delafield, trustee of St. Stephen's College, the College is to receive $25,000, the income to be used for the educational purposes of the College. Mr. Delafield also left $5,000 to have painted a portrait of John Bard, founder of the College, and $500 for a memorial tablet to be erected in memory of the Bard family.

* * *

The World Conference for International Peace, at a meeting of the executive committee in Berne last month, selected Washington as the place for the convention to be held in 1932. The conference will be attended by about 300 delegates, representing all the great religions of the world.

* * *

A beautiful stone church, memorial to Florence C. Ivie Abbott, was dedicated last Sunday at Bethlehem, N. H. by Bishop Dallas. The sermon was preached by the Rev. William Ivie of Brooklyn, brother of Mrs. Abbott, with the Rev. Joseph Ivie, another brother, taking part in the service. The chapel is the gift of Alvin E. Ivie, father of Mrs. Abbott.

* * *

Speaking at St. Thomas's Church, New York, Bishop Tyler of North Dakota said: "It is true that the Church has no place in politics but Christian men and women have a place in them. It is not a question of taking the Church into politics but of seeing to it that politics are in the hands of church men and women, that is our problem today. Which is more selfish, a politician who avowedly seeks office with the intention of getting the most personal gain from it, or the respectable God-fearing citizen who thunders condemnation at political corruption yet claims petulantly that he cannot spare the time to vote? Politics we have got to have. But there is no law that prohibits their course being shaped by church men and women who will have the courage to take their religion into their duties."

* * *

Hon. John E. Weeks, governor of Vermont, recently speaking at the Old Home Day service in Montpelier Center, Vt., compared the activities of churches of the earlier days with those of the present. He referred to the difficulties which the fathers had to meet and to their devotion to the church. In closing, he urged the importance of using modern methods in church promotion and said: "Millions of dollars are spent annually for advertising. Other millions are invested in promoting industries and real estate. The daily papers proclaim the qualities of almost everything from handkerchiefs to airplanes. But how about the church? This organization has a product that is needed in every life and home. Why does it not become a staple



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article everywhere? If publicity can change the buying habits of a nation it can change the religious habits of the community. If the church has such an important article of good for the people it cannot do less for its promotion than the agencies which supply the material necessities and luxuries of life do for the sale of their products."

* * *

With all the progress that has been made in the Philippines, old customs still die hard, especially among the more primitive people in the remoter regions. Birth and death, great mysteries that they are everywhere, are attended with superstitious rites and practices over which Christianity is winning its way, through the patient missionaries. Miss Dorothea Taverner, running a dispensary and kind of visiting-nurse service at Sagada, heard shrieks from a house one day not long ago and went in to discover the trouble, to find that a young woman had given birth to a beautiful little baby, attended only by the woman's father, who was the community "midwife," neither authorized nor trained but generally recognized. The young mother died next morning, and her death could probably have been prevented had Miss Taverner been called in. The baby died shortly after.

Other babies have been saved, and their mothers too. At present Miss Taverner has a wee orphanage of four babies, each a few months old, whose mothers have died and who have been brought to the dispensary by friends or relatives.

From St. Anne's Mission, the Rev. Vincent Gowen writes of the old men who oppose every Christian burial and bury the dead around the houses of the living, in defiance of government law as well as in opposition to Christian teaching.

* * *

It is naturally difficult to keep in touch with the thousands of patients who pass through any city hospital: still more so to measure the effect or result of the chaplain's work among them. The Rev. C. F. MacRae, chaplain of St. Luke's Hospital, Shanghai, was cheered by finding, in the course of an afternoon's visiting, a former patient who has a room in his house fitted as a chapel, where he has daily prayers with his family and the workmen employed in his business. Another man, brought in by this former patient's agency, gives a room in his house for a weekly neighborhood Bible class. Another former patient, living in a village some miles from Shanghai, has interested a group of his neighbors, and in his house every Sunday afternoon they attend service held by the Chinese chaplain or catechist from the hospital. A wounded soldier who spent several months in the hospital had never before come under the influence of Christianity; at his earnest request he was baptized in the hospital chapel before he returned to the army. St. Luke's has a Chinese chaplain also, the Rev. S. E. Shen. Two of his sons are doctors in a hospital elsewhere in China, and Mr. Shen was invited to become chaplain in their hospital, but declined. Mr. MacRae went to China in 1899.

* * *

On the list of this year's graduates of the Trinidad Agricultural School, a government institution near Baguio, in the Philippines, one of our Baguio mission school girls, Rosario Rodriguez, was valedictorian; one of the Church boys, Pascual Gaki, was salutatorian; four others,

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all members of the mission, were honorably mentioned, and there were no other honor graduates.

* * *

A message to the churches on evangelism and the cultivation of the spiritual life was recently sent out by the Federal Council. The message is the outcome of the annual conference and retreat, held under the auspices of the Federal Council's commission on evangelism.

The message is in two parts, dealing, first, with points of needed emphasis; and second, with a suggested program for the local church. In both parts one of the special notes is the emphasis given to Penetcost, which appears as a result of the nineteenhundredth anniversary, to have won a permanent place in the church calendar of many denominations.

The message is, in part, as follows:

"We believe in an every-member evangelism, in a personal witness by everyone who takes upon himself the name of Christ. Consequently, we suggest a revival of witnessing for Christ by word and work, by lip and life.

"We are persuaded that only a united approach on the part of Christians of all communions can make a religious impact upon the world with any measure of effectiveness. We rejoice in the many evidences of a closer cooperation in the work of evangelism, as in many other fields of Christian service.

"The conservation of church members has long been a baffling task. We need to hold those whom we have, quite as much as to secure new converts. We recommend that there be a closer 'follow-up' system of people who move from one community to another and who are generally known as 'non-residents.'

"We also recommend that the Commission prepare a pamphlet on the further teaching and training of new members, with a view to establishing them in a normal Christian family life, in the building of Christian communities and a social order that shall embody and reflect the spirit of Christ.

"Inasmuch as stewardship involves the enlistment and investment of life, as well as of property, for Christ, we recommend that in this year's program of evangelism Christian stewardship find a large place so that there may be a commitment of every life and of all of life to Christ.

"We rejoice that the 'Fellowship of Prayer' has had such extensive use during the past year. We recommend that it be published again, and, in order that its usefulness may be widened, that there be prepared daily selected scripture readings covering the period from January first to the beginning of Lent, a Fellowship of

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Prayer during the Lenten season, and an Upper Room Fellowship for the season between Easter and Pentecost.

"Believing that great good by way of inspiration and fellowship is being accomplished by evangelistic conferences in the large centers of the country, we recommend that the officers be instructed to arrange for one or more series of visitations by the secretaries during the fall and winter months, and that the secretaries of the various denominational agencies be urged to cooperate by giving as much of their time and service as possible to this phase of the work.

"We desire to register our satisfaction in the generous response with which our churches entered into the observance of the 19th-hundredth anniversary of Pentecost. It would, however, be a serious mistake to stop with a mere celebration of an historic event. It is required that Pentecost shall be perpetuated and that we shall have a continuing Pentecost. We strongly commend the making of Pentecost, instead of Easter, the climax of our activities so that the period of a sustained church life may be extended by at least fifty days, and that the post-easter season be utilized in spiritual preparation for the culmination of the year's work on Pentecost.

"We begin another century in the history of the Church. Will this era just ahead be Pentecostal in its life and results? Will we put first things first? We feel strongly that separately each denomination should call the membership of the Church to a new enthusiasm for home and world-wide evangelization and that unitedly as churches we should manifest as never before the unity of believers, that the world may believe that Jesus Christ is the Son of God and, believing, may have life in His name."

* * *

One of our clergy, who is the son of a navy officer and was born at the Naval Academy, has recently been supplying in a city parish during the absence of the rector. He found one of the parishioners who is a chronic invalid and a "shut in" and administered the Holy Communion to her regularly in a hospital. This lady's husband is a retired naval officer and in the course of conversation they discovered that when the parson was born, the officer was a student of his father's, who was an instructor at Annapolis! The wife confided to the parson that her husband had never been baptized and they two conspired together to bring this about. The prolonged and serious illness of his wife and his own advancing years had made the officer realize that something had been left out of his life and at seventy-three he turned to the consolation which membership in the Church offers. The upshot of the matter was that the parson arranged with the Bishop to go to the hospital and at the wife's bedside the husband was baptized and confirmed and made his first communion at the parish church on the first Sunday of July.

* * *

Rev. J. Z. Hodge, Secretary of the National Christian Council of India, writes as follows about conditions in India:

"These are troubled days in India, and the political issue overshadows all others. With the exception of the large province of Gujerat, it would appear that the great rural commun-

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ities of India have not yet been affected to any great extent. As far as I can judge, the Civil Disobedience Movement headed by Mr. Gandhi has demonstrated that there is a very large volume of opinion, and particularly Hindu opinion, that will be satisfied with nothing short of full Dominion Status within say five years. On the other hand, it is significant that the Mohammedans as a whole are standing aloof from the Civil Disobedience Campaign; mainly, I judge, from the fear that immediate Independence, or full Dominion Status, would inevitably mean Hindu supremacy. Altogether, the situation is an exteremely baffling one, and it is practically impossible to arrive at a true appreciation of the rights and wrongs of the controversy. Personally, I agree with most Britishers that any united demand put forward by the people of India will be granted without any hesitation by the British Government. The difficulty at present is, in view of the welter of conflicting opinions, to know what the people of India really want."

* * *

At present neither the importation nor the publication of Bibles in Russia seems to be allowed by the government. For more than a hundred years, from 1806, the British and Foreign Bible Society published and circulated the Scriptures in Russia. After the revolution, the work became increasingly difficult; by 1919 the stock of Petrograd was exhausted and could not be replenished. A few issues have been printed, but since 1928 all the information obtainable indicates that the importation of Scriptures into Russia is effectually prohibited, and permission for the publication within Russia cannot be secured. In Europe some persons have tried to send Bibles across the border by mail but few have arrived and many have been returned to the senders.

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* * *

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ing for somebody to do is to compile information showing how many negro congregations there are in the Episcopal Church. It is one of the few ecclesiastical facts which cannot be learned by a glance, or at least by a searching glance, in The Living Church Annual. The Colored Churchman has now done this, publishing the number of congregations, priests and members in dioceses having 500 or more Negro Churchmen. For various reasons the figures cannot be exact but are certainly substantially correct. To quote only the totals, there are in fifty-seven dioceses and districts, over 40,000 colored Churchmen in 310 congregations, with 158 colored priests. This does not include colored people who are members of ordinary parishes.

Thirteen of the largest colored congregations are:

Pittsburgh, Holy Cross, 504 members.
Cleveland, St. Andrew's, 520.
Baltimore, St. James', 582.
Brooklyn, N. Y., St. Augustine's, 630.
Boston, St. Cyprian's, 645.
Washington, D. C., St. Mary's, 690.
Baltimore, St. Mary the Virgin, 706.
Washington, D. C., St. Luke's, 729.
Philadelphia, St. Simon Cyrenian, 786.
Miami, Florida, St. Agnes', 827.
Detroit, St. Matthew's, 869.
Chicago, St. Thomas', 1,633.
New York City, St. Philip's, 3,305.

* * *

Heaven and earth were moved last week in Glendale, Ohio. St. Edmunds School is there and the director, Mr. Eric Gibberd, arranged for lectures by experts in the field of science which thrilled the lads. First the head of the astronomical society of Cincinnati kept the boys up half the night as they explored the heavens through a powerful glass that he set up for them. Then the next day a zoologist took them into their own back yard and showed them the wonders of things growing under their very feet. Finally Dr. W. S. Keller told them of their own bodies and of the utter wonder of the human eye.

* * *

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Church School: 9:45 A. M.

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Gamma Kappa Delta: 6 P. M.
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Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland
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Daily: 8, 11 and 4.

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RELIGION FOR LAYMEN

The WITNESS

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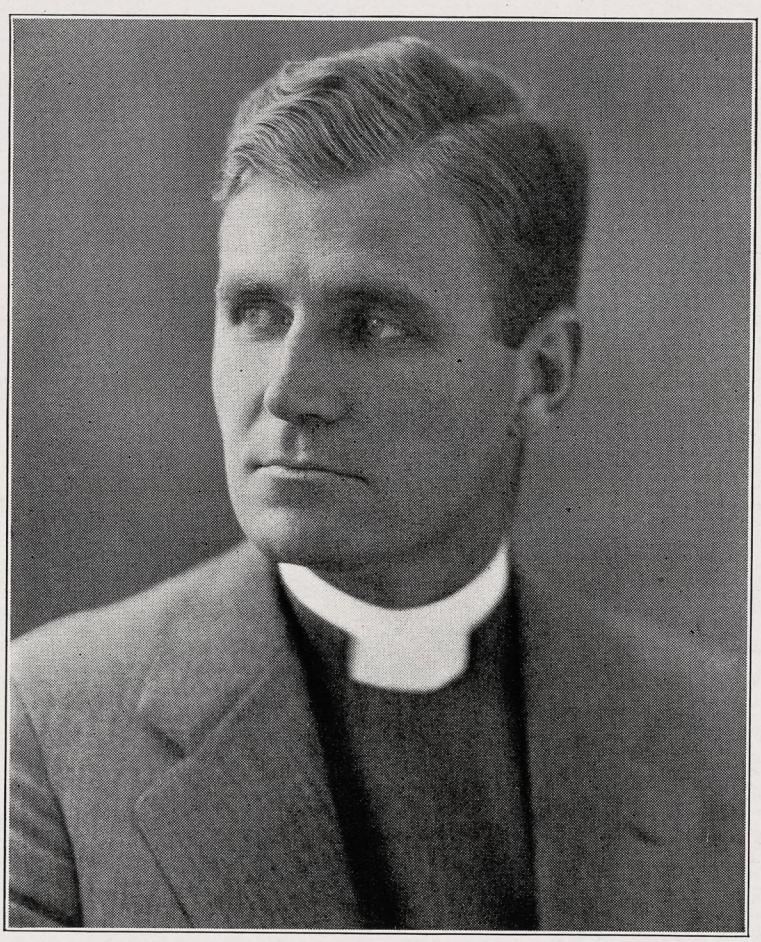

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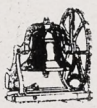

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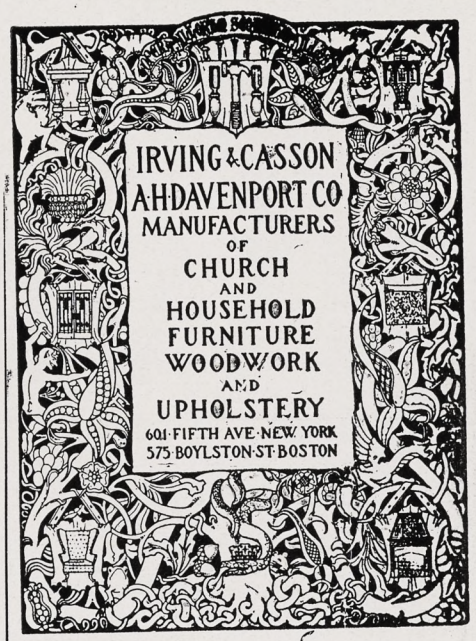



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RELIGION FOR LAYMEN

By

BISHOP JOHNSON

THERE is a great deal of current literature which is critical of the Christian religion. It has the easy task of comparing our poor performance with perfection. As a rule it puts in no glass but is content to break the windows already in, claiming that the glass is imperfect. As Saint Paul says we see through a glass darkly, but that seems preferable to not seeing at all. As a matter of fact in an evolving world the only comparison that is worth while is one which measures growth and compares what is with what has been.

One admires the centurion. He was a layman who used common sense in his religious life. There wasn't much in the religions of his day that was admirable. The Roman people were given to superstition, idolatry and skepticism. In looking around for a way in which to express his religious faith he ran across Judaism. Even that was not very inspiring, as the Gospels indicate, and the Jews were most unpopular in the Roman Empire, yet the centurian did the sensible thing. He accepted Judaism as the best religion that he could find and did something to make it a better religion than it was. He might easily have excused himself from participation in the Jewish church on the ground that the high priests were grafters, the Pharisees hypocrites and the Saducees timeservers. But if he had thus sidestepped his conscientious duty on the ground of other men's sins he would have failed to receive our Lord's commendation. We might as well follow his example and lay down certain fundamental principles for the guidance of our religious conduct.

I WOULD set down as the major premise of religious life that we believe in a good God, who, in spite of much that we cannot understand, will appreciate, approve and reward human effort which persists in seeking Him in spite of local failures and of general perplexities. "To him that overcometh will I give" is the principle that permeates the Gospel. If there were no bewilderments there would be nothing to overcome, and if there were no realities there would be no perversions of truth. Every error in life and doctrine is the perversion of something that is real. We cannot pervert nothing. The fact that there is much error is a sign that underneath it all there must be some truth.

Instead of saying, "Because there are so many hypocrites I will not seek the truth" one ought to say, "Because there is so much hypocrisy I must be very real and seek the truth most conscientiously." That must have been the principle that governed the centurian, and St. John would never have excused himself from the service of his Master because Peter was inconstant and Judas was a liar. It is a poor soldier who justifies his own inaction on the ground that other soldiers are cowards. One suspects with some degree of reason that his own valor is also lacking.

I WOULD set down as the second premise in my effort to follow truth that we must expect to find the way of life difficult rather than comfortable. There is nothing in the life and teaching of the Master to indicate that the way is easy and the progress is comfortable. His whole life was a persistence in well doing in spite of the fact that His Father's house had become a den of thieves, that His Father's ministers had misrepresented truth, and that those who were most vociferous in their claims of rectitude were the greatest shams of earth. It is through much tribulation that we enter our kingdoms, whether in this world or the next. No one expects to accumulate a fortune, to master a profession or to achieve success in any line without overcoming many unpleasant obstacles arising either from our own inertia or from the opposition of other men. Let us then accept His invitation to follow Him as we would expect to receive much tribulation if we were to enlist in any

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army. The test of a good soldier lies in his ability to meet adversity.

I WOULD set down as the third principle in seeking truth that my own inertia and innate perversity would probably be greater obstacles to success than the meanness of my neighbor or the wickedness of my enemies. Christ does not call upon you to be experts in detecting the sins of others but rather to become experts in confessing your own faults and in learning how to overcome them. One always may assume that wherever a man is dexterous in exposing the faults of others that he himself is quite familiar with the offenses that he uncovers. An honorable person is susceptible to being cheated just because he is ignorant of the schemes of the trickster. His protection lies rather in the fact that he is not attracted by the kind of a man who would be guilty of deception. Send a thief to catch a thief is good psychology just because an honest man is unfamiliar with chicanery.

After all it is your own soul that is involved; your own future that is at stake; your own integrity that matters most. "Seek and ye shall find." But in seeking be prepared to meet with many difficulties and perversities. The test of your manhood will not be evaluated in the sins of other men but rather in the patient perseverance of your own soul.

This is the first of a series of articles for lay communicants.

Let's Know

By

BISHOP WILSON

SAINTE CHAPELLE

TOURISTS appear to have discovered Sainte Chapelle here in Paris. Ten years ago few of them seemed to know anything about this little gem of Gothic architecture. If you mentioned it to them they were likely to ask, "Saint whose chapel?" But now it has acquired a place on the regular tours of the city and everybody is becoming used to it.

Yet it has been there these many centuries; in fact ever since the middle of the thirteenth century. It is on the island in the Seine river, the oldest part of Paris. It was built by Saint Louis about 1245 as a shrine for the "Crown on Thorns" and a fragment of the true cross which were sent to that lofty-souled crusader from Constantinople toward the close of the crusading period. Those more-or-less relics are now housed in Notre Dame Cathedral nearby and Sainte Chapelle itself stands simply as an architectural monument which is seldom used for purposes of worship. In the old days it was quite a place for royal marriages and during the world war many memorial services were held in it.

It is very different from most churches or chapels. In fact it is higher than it is long. After seeing huge cathedrals one finds its size rather disappointing. But its beautiful lines, both within and without, its graceful spire and (what has always impressed me most) its proportionately enormous expanse of windows, all make it unique in the world of Gothic.

Really the structure consists of two chapels, one above the other. The under-chapel was for the servants while the upper one was for the royalty. There is a staircase connecting them. A curious little recess was built for Louis XI where he might worship without being seen. If it had been Saint Louis who had done this we might be sure it was for reasons of spiritual modesty; one hesitates to attribute a similar motive to his successor.

At any rate it is a very beautiful building, rather overshadowed in the public mind by the nearby magnitude of Notre Dame, yet, to my mind, relatively a finer piece of workmanship than the cathedral itself.

And while we are speaking of churches in Paris we have no reason to be ashamed of our own American Pro-cathedral of the Holy Trinity. It is another splendid building, beautifully finished, and ennobled with the famous battle cloister which is a tribute to the Americans who came to France in fighting form during the world war. I worshipped there on a recent Sunday morning. The size of the congregation and the heartiness of the service dissipate any idea that all American tourists leave their religion at home for the duration of a trip abroad.

A Book Review

CHURCH SCHOOL ORGANIZATION AND ADMINISTRATION, *by Leon C. Palmer. Morehouse Publishing Co.,* 1930. pp. 205. $2.00 cloth, $1.25 paper.

Mr. Palmer's book of ten chapters has a brief history of the development of Church Schools and is a guide in the organization and administration of Weekday and Vacation Church Schools as well as regular Sunday sessions. This book will be found very useful to superintendents whether lay or clerical. It touches the needs of our average school. Its chief value lies in that it gathers up in a very practical way the results and experiences common to many leaders in the field and presents them in a clear and interesting manner to those who are seeking guidance.

Many a well trained teaching staff has been handicapped by a superintendent who was not trained or did not put the welfare of the school first. If these well-meaning superintendents would follow the suggestions set forth in Mr. Palmer's book, "they would have a larger vision of their task and firmer grasp of its practical details." In the field of Pre-school and Parent Education we are advancing so rapidly that we have gone beyond the limits of this book. For Normal Schools and Summer Conferences, this book would be an excellent text. It is well written and is a valuable addition to a school library.

Margaret K. Bigler.

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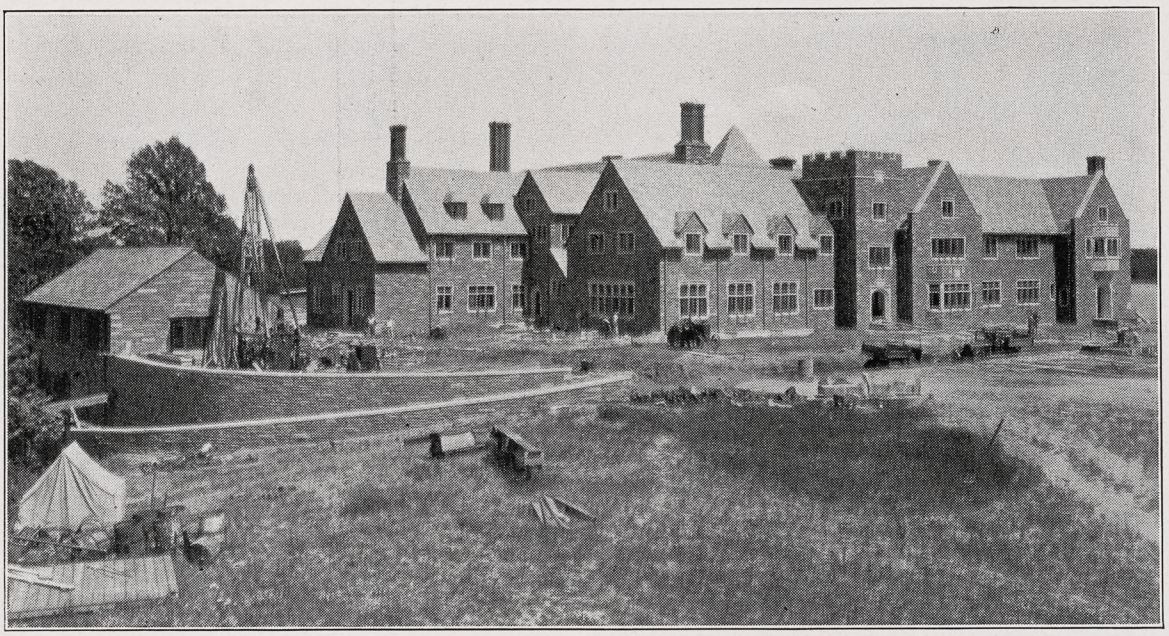

SAINT ANDREW'S

A New Church School in Delaware

By

WALDEN PELL 2nd

Headmaster

MINDFUL of the limitations of the present opportunities for a Church education, and desirous of establishing a strong Church boarding school to serve the diocese of Delaware and the surrounding regions, as well as the country at large, a group of Wilmington and Philadelphia men, headed by the Right Reverend Philip Cook, Bishop of Delaware, and including A. Felix du Pont, Allan J. Henry, the Honorable Richard S. Rodney, J. Thompson Brown, Walter J. Laird, Caleb S. Layton, and John O. Platt, conducted a survey of available sites, selected an extensive farm property along one of the finest fishing grounds in Delaware, and as the Episcopal Church School Foundation, Inc., founded St. Andrew's School. This site, near Middletown, includes 350 acres of farm lands, and extends from Noxontown Lake, one and three-quarters miles long, to Silver Lake, three-quarters of a mile long, with ample shore line on each. The building has been located on a point jutting into Noxontown Lake. Designed by Arthur Brockie's Philadelphia firm, the main building, with its subsidiaries, a garage and master's cottage, express in its modified Gothic and warm harmonious stone-work the chaste simplicity and the ancient dignity of our religious heritage.

The construction throughout is of the most modern fire-proof type. The Turner Construction Company has interpreted the architect's designs into a masterpiece of building, from the pipe connections to the detailed carving of the mantels. The woodwork throughout is of fumed oak, and the treatment of floors, stairs, and furniture has combined considerations of terrific wear and great beauty.

THERE is no lack of adequate boarding schools to prepare boys academically for college, and St. Andrew's was not founded on the assumption that there is such a lack. It was founded to supply a want of definitely Christian education at a cost within the reach of the average professional income. Its founders believe that not only well-educated clergy but also well-educated parishioners are to be striven for mightily. They will not be content with any ordinary scholastic standards for St. Andrews. But they are more concerned with spiritual values.

Special emphasis will be put on the courses in sacred studies. These will occupy two regular classroom periods a week for every boy, and will be conducted in all respects as the other courses, with examination, marks, and a carefully planned curriculum. There will be a year of introduction to the more outward aspects of the Church and the elements of its founding and history. Two years at different ends of the course will be devoted to the life of Christ, so that He may become as real to the boys as the scholarship and devotion of all the ages can make Him. The Bible will be covered in another year, and Church history in another.

The best learning comes from doing, and outside the classroom the school will be encouraged and in-

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BISHOP COOK
President of Trustees of St. Andrew's

structed along two lines which naturally converge in every good Christian. These are the line of communion with God, by which we receive His counsel and ghostly strength through the channels of sacrament, prayer, and meditation; and the line of expressing the grace that is given, in active love of God and our neighbor, through the channels of daily life, and especially through a genuine love for the Church and a loyal participation in her programs, services, and expansion.

The Church both as she is and as she ought to be will be presented to the boys. They will learn by first hand experience on the vestry of the chapel what a vestryman of a church is called upon to do. They will contribute to the budget of the church by the same sort of systematic offering that is used in their parishes. Their aid will be enlisted wherever there is missionary work they can do.

IN THE corner stone was placed a sheet of paper on which was written: "The teaching and conduct of the School will be based on the Christian religion." That may seem obvious and to be taken for granted until you think on it deeply. Then it may come to mean a great deal.

For instance: in the conduct and teaching of a modern school one is confronted with a certain necessity of choice between the old-fashioned and the progressive methods of teaching. The progressive methods are plausible and attractive; the old-fashioned methods have mainly produced what learning exists among us. What criterion have we in choosing between them? If the teaching of the school is to be based on the Christian religion, we have the Christian religion as a criterion of educational method.

Let me illustrate further: there is this matter of the "passing mark." The passing mark has cursed our education for a long time, and progressive education has gone gunning for it. The concept of the passing mark squares with the old Jewish idea of the Law, of the performance of a certain minimum of "good works." But Christianity superseded this idea and said "be ye perfect." The only passing mark that squares with Christianity is 100%. Complete mastery of a subject, then, so far as it reasonably can be mastered, is a progressive ideal that we shall adopt.

Progressive education encourages individual attention to pupils. Christianity stresses the importance of the individual, and at its best refuses to rest until it has found the one lost sheep. At this point, too, the Christian criterion justifies the progressive theory. In some of its phases progressive education succumbs to the temptation to let masters out of routine work that formerly fell to their lot. Insofar as it throws responsibility on the boy in advancing measure, progressive education finds justification in the independence of true Christian character. But insofar as it merely lets masters out of carrying the Cross of hard work, attention to detail, and labor with the laggard, we repudiate it.

THE theory of discipline especially is subjected to an acid test by the Christian standard. Expedient unfairness is ruled out immediately; so is arbitrary and automatic punishment; punishment wherein master and boy, offended and offender, both suffer becomes the ideal because it embodies the redemptive power of the Atonement. Most offenses, when quietly talked over, cease to become problems, as a sin confessed loses its sting. Accordingly we plan that each boy shall have his faculty advisor, whom he will be encouraged to make his special confidant and friend.

The content of the school course will not vary greatly from the usual subjects. The definite requirements of the college entrance examination board exert their conservative influence here, whether one likes it or not. Eventually there will be five forms, from the second, corresponding to the eighth grade, to the sixth, from which boys graduate to enter college. This year we are starting with the second and third only, and they will include boys from 12 to 15 who are scholastically and otherwise qualified.

The tuition at St. Andrew's would have to be from $1300 to $1400 were it not for two factors. One is the payment of the master's salaries from endowment. The other is the scheme of "self-help." I prefer the name "job-system," but whatever you call it, it amounts to this: After breakfast every boy makes his bed and has a definite cleaning or sweeping job to do. Some of these are repeated after lunch, a very few after supper.

Each week the "job-list" rotates. A boy may be one of the sweepers in the dining room one week, work on the grounds the next, have the care of a class

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room the next, and sweep a corridor the next. In this way a corps of maids is eliminated and a substantial saving effected. This has been demonstrated at Kent, South Kent, and Lenox, where anyone can see this system working full blast.

An even greater benefit has been demonstrated, however, in the effect of the job system on the whole attitude toward life of the boys who have carried it out. Here is an equivalent of the old-time "chore," with a tremendous added advantage of being a corporate task, each part of which has to be performed quickly and thoroughly for the common weal. A boy who is selfish or lazy or sloppy or grudging is soon shown up. He flounders at first, but he is not allowed for long to do less than his share. The tousled second former who forgets to wash the blackboard becomes in a few years the all-seeing praefect, heaping reproach upon the equally tousled inheritor of his ancient delinquency.

AT THIS stage one can only dream of what St. Andrew's will be, a God-centred community, where life will be simple and hard-working in gratitude for the fineness of the buildings and equipment that have been lavished on it. But the faculty has been engaged, the buildings completed, the furnishings ordered, and a number of keen boys from Connecticut to Virginia has been enrolled. So many of its elements are substantially in existence, that this dream has become ineffably real.

Emulating Athene, St. Andrew's proposes to spring full-armed from the head of our common American and Christian heritage. Yet no school can begin with everything a school should have because the most important things of all cannot be bought or made to order. We shall try to seek first the Kingdom, that these things may be added unto us.

What's the Use

A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

Processional Candles

A PRIEST stopped off between trains at the town where I was teaching pageantry in a summer school to ask about processional candles. He said he had come from a western missionary parish where they had no such things to a Central Western one where they had, and he did not know what to do with them.

"I have read all the books I could find on liturgics," he said, "and they all tell me different things. One book says, 'you must do this.' The other says, 'that is the one thing you must never do.' How can I decide?"

So this is what I told him. Every liturgical custom has a utilitarian origin. Processional candles are carried at the head of a procession primarily so as to pick out the way in the darkness. A man with a lantern naturally goes ahead of the persons who follow. Therefore the two processional candles, if used at all, should go at the head of the procession. If a cross is carried, it should go either between or behind them, and never in front of them. The reason is plain. If the crucifer goes ahead of the lights through a dark corner, he is likely to stumble. It is a case of the blind leading the blind.

My visitor was greatly interested. "Do you mean to say," he said, "that there is a utilitarian origin for every liturgical custom? That is the one thing that none of these books on liturgics ever hinted."

That is why I am advocating, as the guide for usage in our church, the grand old rubric of enlightened common-sense.

Peace and War

A Lambeth Conference Resolution

WE AFFIRM that war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ.

We welcome the agreement made by leading statesmen of the world in the names of their respective peoples, in which they condemn recourse to war for the solution of international controversies, renounce it as an instrument of national policy in their relations with one another, and agree that the settlement of all disputes which may arise among them shall never be sought except by pacific means; and we appeal to all Christian people to support this agreement to the utmost of their power, and to help actively, by prayer and effort, agencies (such as the League of Nations Union and the World Alliance for Promoting International Friendship through the Churches) which are working to promote goodwill among the nations.

We hold that the Christian Church in every nation should refuse to countenance any war between nations solemnly bound by Treaty, Covenant, or Pact for the pacific settlement of international disputes, in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation.

We believe that the existence of armaments on the present scale amongst the nations of the world endangers the maintenance of peace, and we appeal for a determined effort to secure further reduction by international agreement.

We believe that peace will never be achieved till international relations are controlled by religious and ethical standards, and that the moral judgment of humanity needs to be enlisted on the side of peace, and we therefore appeal to the religious leaders of all nations to give their support to the effort to promote those ideals of peace, brotherhood, and justice for which the League of Nations stands.

Believing that peace within the nation and among

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the nations is bound up with the acceptance of Christian principles in the ordering of social and industrial life, we re-affirm the resolutions (73-80) of the Lambeth Conference of 1930, which deal with that subject. While there is in many countries an increasing desire for justice and therefore a growing will to peace, we are still faced with grave social and economic evils which are an offence to the Christian conscience, and a menace to the peace of the world. All these evils call for the best scientific treatment, on international lines, and also for a practical application of the principle of united service and self-sacrifice on the part of all Christian people.

We recognize with thankfulness the efforts made by the League of Nations to control the drug traffic, and call upon all Christian people to pray and to labor as they have opportunity that measures may soon be devised, both by national and international action, which will effectively limit the production, manufacture, and sale of dangerous drugs, particularly opium, cocaine, and their derivatives, to the amounts required for scientific and medical purposes.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

ANOTHER secretary at the Church Missions House has resigned; this time one of the head men, Chauncey E. Snowden, executive secretary of the field department. His resignation becomes effective November first when he becomes rector of St. Paul's, Overbrook, Penna., succeeding the Rev. Joseph Fort Newton. Dr. Newton, as you know, is now the co-rector of St. James Church, Philadelphia, with Dr. Mockridge. Dr. Snowden has been the secretary of the field department for several years, succeeding the Rev. R. Bland Mitchell. He has made a real contribution to the national work of the Church, carrying on the work of his department in a highly efficient manner. Official publicity from the National Council (which I have been told by powers-that-be I would do well to string along with on such cases) states that the reason for the resignation is Dr. Snowden's desire to return to pastoral work and that he is leaving the Church Missions House with a feeling of keen regret in ending a most happy relationship.

* * *

The few bishops returning from Lambeth who have had things to say about the Lambeth Conference resolutions have been rather strong in their condemnation of the resolution on Sex and Marriage, published here a couple of weeks ago, which takes up, among other things, the subject of birth control. Not so Bishop Stires, who returned from Europe last week.

"If there is any subject upon which the church and science should unite, it is birth control," said Bishop Stires. "It will safeguard effectively the health and mental and economic conditions of many families. It is warranted in cases where the father is out of work, where the physical condition of the parents is poor and in such cases where there is a succession of babies each year and where the mother is too weak to take care of those she already has.

"The report of the conference on birth control criticizes most emphatically the refusal to bring children into the world for selfish reasons. In the report the subject has been treated with greatest reverence.

"In this matter the Church has acted with vision, understanding and great courage and it will be discovered that it has strengthened its real foundation with a spirit of reverence that has never been surpassed. It has measured up to the light and needs of the twentieth century."

Speaking of the results of the Lambeth conference as a whole, Bishop Stires said that the resolutions passed show that never has the Church been so disposed to face with such courage the important religious problems of the world. He said that in particular the question of Christian unity in southern India had proved a pleasant surprise.

* * *

Replying to a cabled inquiry from the department of missions, Bishop Carson reports that our missionaries in Santo Domingo City, Archdeacon Wyllie and family, are safe. He has been unable to secure information concerning the Rev. A. H. Beer of San Pedro de Macoris and the Rev. William T. Johnson of Puerto Plata. There is reason to believe, however, that they also are safe. The Santo Domingo situation, Bishop Carson informs the department, is a critical one. There is now a fair automobile road between Port au Prince, Haiti, and Santo Domingo. All land communications, however, have been cut off and Bishop Carson informed the department that he was sailing from Port au Prince for Santo Domingo on September 5th on a steamer carrying Red Cross supplies to the stricken city.

Our Church's work in the Dominican Republic began in 1913 when the bishop of Porto Rico was authorized by the House of Bishops, meeting in the New York General Convention, to minister to such people of the Republic as might desire his help. On January 1st, 1928, the jurisdiction passed from the bishop of Porto Rico to the bishop of Haiti. The three main stations are in Santo Domingo City, San Pedro de Macoris about twenty miles to the east, and Puerto Plata on the northern side of the island. Each of these stations has a group of associated missions under the general care of the missionary in charge of the main point.

Our equipment is meager. The only good church is the one recently completed in Santo Domingo City as the result of the Corporate Gift of 1929 of the Woman's Auxiliary at a cost, exclusive of land, of $25,000.

Bishop Carson is unable to supply any information concerning property losses. An emergency fund of $1,000 has been placed in Bishop Carson's hands by the department. There are about 700 communicants of our Church in the out-stations. Many of them undoubtedly have suffered complete losses of personal effects and will be in need of assistance in addition to that which the Red Cross is now mobilizing. The department of Missions will receive and place at Bishop Carson's disposal, any gifts our Church people may desire to make for the property and personal needs of the mission.

* * *

Next week we hope to devote considerable space to the work of the Brotherhood of St. Andrew, including an important article by the general secretary of that organization,

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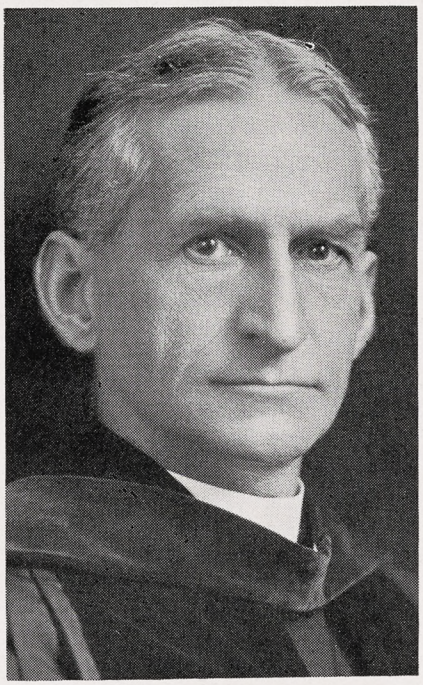
Mr. Leon C. Palmer, setting forth the "Faith and Youth" program, an undertaking which is to be launched this coming November under the auspices of that organization which promises to have far reaching results. We wish that our space permitted us to get this important material to you this week but our schedule calling for other articles prevented it. However, may we suggest that all rectors and leaders of boys send to the Brotherhood at once for the supplies which you should have now in order to make proper preparation for this campaign. The address is 202 South 19th Street, Philadelphia.

* * *

Bishop Cook of Delaware, whose picture accompanies the article in this number about the new St. Andrew's School, is to celebrate the 10th anniversary of his consecration on October 14th with the formal opening of this fine new school for boys. A large array of headmasters are expected to be present as well as many bishops and a large part of the diocese. There will be a service of dedication, an inspection, a luncheon and an assembly with speakers of distinction. The school, incidentally, promises to be one of the great Church schools of the country. Mr. Pell, the headmaster, comes to St. Andrew's from Lenox School where he has been chaplain and classics master since its founding in 1926. He is a graduate of St. Mark's and attended Princeton before taking his M. A. at Christ Church, Oxford University, in the Honor School of Theology. Others on the faculty are the Rev. James King, a Harvard A. M., and a graduate of the General who is completing his course for a Ph.D. at Columbia; Mr. Granville Sherwood, son of the late bishop of Springfield; Mr. Martin Curtler, a graduate of the University of Virginia and Mr. John MacInnes, a graduate of Trinity, one of our Church colleges.

* * *

Dr. Bernard Iddings Bell, warden of St. Stephen's College, has lined up a distinguished group of preachers for the college services during the first semester. Besides the members of the faculty the list includes Dean Sturges of St. Paul's Cathedral, Boston; Dean Washburn of Cambridge Seminary; the Rev. Z. B. T. Phillips, Washington rector, president of the House of Deputies of the General Convention and chaplain of the United States Senate; Dean Fosbroke of the General Seminary; Dr. Shailer Matthews of the University of Chicago; the Rev. Henry Darlington of the Church of the Heavenly Rest, New York; Dr. Henry Sloane Coffin of the Union Seminary. Then there



DEAN WASHBURN
To Preach at St. Stephen's

is another Sunday which I am sure the students will enjoy. It is down on the list as "Sermonless Sunday."

* * *

The Rev. John Dows Hills of Pittsburgh, Pa., completed on September 12 his fiftieth year in the ministry, having been ordained in 1880 in Burlington, N. J., where his father was rector. For the past 21 years Dr. Hills has been the rector of the Church of the Epiphany, Bellevue, where under his leadership a new church and parish house have been built. He has been a member of the standing committee of the diocese for 24 years and its president for the past sixteen years. The golden jubilee was marked with special services last Sunday.

* * *

A communication for you from Dr. Lewis B. Franklin, treasurer of the National Council: "By the narrow margin of $4,192.03 we are ahead of last year as of September first. This means that our collections for July and August were $30,803.10 less than in the same months last year.

"We are glad that rates on loans are lower than last year as we have been forced to sign two notes, one for $100,000 on August 2nd and one for $100,000 on September 3rd, and if some of you don't send us some substantial checks in the next few days we will have to pay another visit to the 'bone-yard.' Please do your best."

* * *

Captain William A. Smith of the Church Army has just completed a fine preaching mission at Holy Cross Church, Valle Crucis, diocese of Western North Carolina. The Rev. L. F. Kent who is rector there and also in charge of several nearby missions has also raised money to place a Church Army captain in Linville for a year. Also the Rev. Lane Barton of Newark, Ohio, who gave his services during the summer to the field in charge of Mr. Kent has just completed a great bit of work in Ashe County. Mr. Barton, in case you have forgotten what has appeared here before, instead of taking a summer vacation gave his services free of charge to this Church work in North Carolina.

* * *

St. Ann's for Deaf Mutes, New York City, had a special service last Sunday, marking the end of a month's activities honoring the memory of l'Abbe de l'Epee, French educator of the 18th century to whose devotion the whole system of instruction for deaf mutes virtually owes its origin. St. Ann's was founded in 1854 by the Rev. Thomas Gallaudet, a pioneer in instruction for the deaf in this country. It is an exceedingly active church, with many social gatherings, lectures, clubs, and suppers.

The church services, however, are the chief features of the work. They are for the exclusive use of those who cannot participate in the services conducted by other churches. Occasionally a person of normal hearing enters the church to find himself in the most unexpected surroundings. Members of the congregation all are deaf and the greater part inarticulate, their sole means of communication being the language of signs and finger-spelling.

Here the sermon and prayers are "heard" by means of the hands. The vested choir rises in the chancel and gives the hymn and psalms in the sign language. The minister in the pulpit, the lay reader at the desk and the sexton at the door are deaf.

The communicants of St. Ann's, comprising some 400 baptized members, live in scattered sections of the metropolitan district.

* * *

Mrs. Charles Fiske, wife of the bishop of Central New York, who has been seriously ill, is reported to be making a splendid recovery and will soon return home from the hospital where she is now being treated.

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St. John's, Marathon, N. Y., was consecrated on September 11th by Bishop Fiske with many of the diocesan clergy attending.

* * *

Down in Southwestern Virginia there are three churches in Nelson County which are now known as

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"Nelson Parish," all in charge of the Rev. Frank Mezick, who has been there since 1902. Bishop Jett made his annual visit for confirmation August 24th-26th and the joint picnic was held as usual. This picnic began as a small Episcopal Church affair when the three churches came together for a good time. But now it is a community—indeed a county—affair, people coming from all about the county to join their Episcopal neighbors for a rare good time. Bishop Jett told them this year of the Lambeth Conference. It is also reported by the Rev. Thomas A. Scott that the contents of the baskets showed no indication of the severe drought we have been hearing so much about.

* * *

The dean of the Cathedral at Memphis, the Very Rev. Israel H. Noe, preached a Labor Sunday sermon in which he said that the way to keep bolshevism out of the United States is by giving labor a greater voice in industry.

"Christian civilization grants labor the same right to organize for collective bargaining as is granted to capital. Time may come when economic conditions will justify unemployment insurance and old age pensions. The best way to solve the problem of unemployment and to keep Communism and Bolshevism out of America is by giving labor a greater voice in industry.

"The church has often been accused of being unfriendly to labor and thousands of workingmen have left the churches because the church has not taken the side of labor. However, the function of the church is to side with neither, but to proclaim the fundamental and eternal principles of the Kingdom of God, and to demand that both capital and labor measure up to the absolute standard of Christ. The church is the greatest friend that capital or labor has ever had.

"Love is the principle which keeps our conflicts creative, the church being the only institution that can proclaim the principle of love. It is through the creative conflicts of capital and labor that the world progresses. Conflicts are good as long as they can be kept creative and this is the church's function through preaching the gospel of love."

* * *

The diocese of Long Island lost three prominent laymen on three successive days in August. On the 21st occurred the death of Mr. Edward H. Floyd-Jones, senior warden of Grace Church, Massapequa, and vice-chancellor of the Cathedral at Garden City. He had been active in diocesan affairs and his counsel and assistance will be greatly missed. On the 22nd the Hon. W. J. Tully, warden at Lattingtown, died suddenly while riding in his automobile to New York City. He had represented the diocese in several General Conventions and was an important member of diocesan organizations. On the 23rd occurred the death in Paris, France, of Dr. H. Beeckman Delatour, warden of St. Luke's, Brooklyn, and chief-in-staff of St. John's Hospital. He had played a large part in the extensive developments of the Church Charity Foundation work during recent years.

* * *

The Rev. C. W. Baxter of the Church of the Holy Communion, St. Peter, Minnesota, has a good idea. On the Sunday after All Saints each pew in the church is dedicated to some family resident in the parish. Each family is then urged to be hosts to others. It is a new idea so that one cannot report just how it will work out but it is hoped that it will develop a feeling of hospitality. If generally adopted it might do something to break up the caste system which is a characteristic of at least some Episcopal churches.

* * *

Laymen of the diocese of California met at San Rafael August 30 through Labor Day for fellowship, worship, education and recreation, with many vestrymen, layreaders and just plain laymen present.

* * *

Miss Ruth Loring Clark, newly appointed secretary to the girls at the University of Washington, began her work in Seattle on the first of September.

* * *

The Rev. Robert Bell of the Nazarene Society, Church healing organization, is holding healing missions on the Pacific Coast. He was at St. John's, Seattle, from the 7th to the 13th and is at present at Tacoma where he is to be until the 21st.

* * *

Dr. John Rathbone Oliver is to conduct a retreat for the clergy of the diocese of Chicago to be held at Libertyville from September 24th until the 27th. Both Bishop Griswold and Bishop Stewart are to be present.

* * *

The Church school of Grace Church, Jamaica, New York, has been reorganized and for this season is to be under the direction of Deaconess Edwards, secretary of the curriculum department of the National Council, assisted by Dr. Irene G. Woodcock. The school is to meet in two divi-

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AT ST. ANDREW'S SCHOOL

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sions, with the juniors and seniors at 9:30 and the kindergarten and primary departments during the hour of the 11 o'clock service.

* * *

Among the large Japanese population of Seattle, St. Peter's Mission does a good work under the devoted direction of the Rev. Gennosuki Shoji. The mission is terribly handicapped by lack of room, having only an old and small house in which to work. Another handicap is the lack of trained and competent workers; but this has been partly overcome by the kindness of Mrs. Margaret Peppers, the deaconess in charge of the rural work of the diocese of Olympia, who has spared time to help. Under her direction a vacation Church school was held in the mission for three weeks in August, she having the help of only five girls of her Girls' Friendly Society Japanese group, in addition to that of the priest in charge. Such is the industry and perseverance of the Japanese children, however, that nearly a hundred of them gave up vacation play time to attend and learn Church teaching and worship, Japanese stories and hand work. And the attendance was nearly one hundred per cent. Bishop Huston says: "This is one of the most outstanding pieces of service being extended in the diocese."

* * *

Did you read, some weeks ago, the article by Irwin Tucker on "The Lord Planted a Garden"? It told of the beautiful custom they have at St. Stephen's, a little Chicago mission, of planting flowers about their church as memorials. As a result they have today a remarkable garden which is a blessing to the neighborhood—more than that, it is attracting folks from distant points. It is a grand idea that might well be adopted by all churches, and is being adopted by a number so we are informed. Look up that article if you have back copies.

* * *

The Rev. W. J. Loring-Clark, who recently resigned as general missioner of the committee on evangelism, has accepted the rectorship of St. Luke's, Jackson, Tennessee.

* * *

The Rev. T. D. Martin, rector emeritus of St. Peter's, Hebron, Conn., was struck by a hit-and-run car while walking on the state highway near his home and died before reaching the hospital in Willimantic. He was seventy-three years of age. He was widely known not only as a faithful pastor but also as a musician and composer of skill.

* * *

The Rev. Hiram M. Rogers has accepted the offer of Bishop Davies of Western Massachusetts to be the missionary for the city of Worcester. He is also to have charge of St. Michael's.

* * *

It is said that a large number of the bishops who attended the Lambeth Conference have taken advantage of the opportunity given them and have purchased as a memento of the occasion the roomy, rush-bottomed chairs to which they were assigned during the sessions.

* * *

The Rev. Harold W. Dunne, Newport, R. I., has accepted the rectorship of St. Luke's, Metuchen, N. J.

* * *

The Rev. T. W. Harris, retired rector of Trinity, Tilton, N. H., closed his ministry last Sunday by preaching at a union service of the local Congregational, Methodist and Episcopal congregations.

* * *

The clergy conference of the diocese of Long Island is to be held at Easthampton, September 22-24.

* * *

The Rev. George Burgess, son of the late bishop of Long Island, has just taken up his work as the rector of St. Paul's, Newburgh, N. Y.

* * *

The Rev. George D. Viets, Fort Hamilton, Brooklyn, and the Rev. Sidney Dixon, rector of St. Andrew's, Brooklyn, each absent from their parishes for several months because of serious illnesses, are back on their jobs, both fit as a fiddle, or a couple of fiddles.

* * *

Men of St. Peter's, Rosedale, Long Island, got busy this summer and installed a new heating plant. Not only that, but they painted the church both inside and out. They had the help of several non-Episcopal neighbors who pitched in their help, proving apparently that one way of interesting men in the Church is to give them a job to do.

* * *

As is perhaps natural, there has been more discussion, favorable and unfavorable, of the Lambeth Conference resolutions in England than on this side of the Atlantic. The secular press has turned its direction chiefly on the resolution dealing with birth control and also has given much space to the South India scheme. Roman Catholic papers have condemned the birth control resolution and a Jesuit priest, Father Woodlock, who is well known in England, has accused our bishops of being disloyal to Christian standards. On the other hand other writers have condemned the resolution on the grounds of its obscurity. Many writers, however, have praised the bishops for their courage.

* * *

Appropriately enough, in view of his name, the chief hobby of Canon C. E. Raven, who has just been visiting America, is birds. Few Englishmen know more of bird life than he. His brother, Canon E. E. Raven, who

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has been appointed a Canon Theologian at Liverpool, has also a hobby, but his is ships. It is said he can tell you at once where any ship of any line of any country is at any moment!

* * *

Children belonging to the Episcopal Church who are committed by the Juvenile Court have been taken under the care of the Pennsylvania diocesan social service department. An experiment this first year, it is hoped that this may be a regular diocesan responsibility hereafter. The diocese contributed $600, interested people have given $675, and the rest of the cost was to be made up by voluntary gifts. In about five months the court worker had sixty-two cases referred. Twenty-one of these children have been placed in private homes under the department's supervision and are under the care of our clergy in Church schools.

* * *

Negroes in the United States operated 1,000,000 farms and conducted 70,000 business enterprises, according to the figures of 1926. In the sixty-five years since their emancipation, when it was against the law for Negroes to know or be taught anything, illiteracy among them has dropped from 96 to 23 per cent. High schools for Negroes in the whole country numbered 44 in 1916. Ten years later there were over 800 in fourteen southern states. There are still 281 counties in these fourteen states without any Negro high schools, public or private.

* * *

The General Theological Seminary is planning to include among its regular elective courses next year a series of lectures on rural sociology, to be given by Edmund deS. Brunner, of the Institute of Social and Religious Research and Columbia University. The Rev. H. W. Foreman, former National Council secretary for rural work, naturally much interested in this, emphasizes the fact that whether the young Seminary graduate intends to work in the city or the country, a knowledge of the basic principles of rural life is of value.

* * *

Presiding Bishop Perry is in the midst of a series of engagements in England and on the Continent as a part of a visitation of all of our European churches. He dedicated the new parish church at Geneva on August 31 and attended the convocation of the clergy of the churches in Europe at Geneva on September 3rd. He expects to arrive in New York on October 5th.

* * *

Mrs. John D. LaMothe, wife of the late Bishop of Honolulu, died in

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Washington on August 1st of a cerebral hemorrhage. Although she faced courageously the sorrow that the Bishop's death in October, 1929, brought to her and her children, she never fully recovered from the shock of her loss.

* * *

The Bridgeport clericus, diocese of Connecticut, are sponsoring a school of religion for the people of all the parishes in the city and surrounding towns. There are to be two terms of eight weeks each, with classes each Tuesday evening at the parish house of centrally-located Trinity Church. The courses are to be given by the various rectors. It is expected that the enrollment of the school will be over a hundred. The Rev. Delmar S. Markle of Fairfield is the dean.

* * *

Domestic missionary bishops and the bishops of dioceses aided by the general Church would normally have a meeting this fall, but because of the two extra meetings of the whole House of Bishops the past year, the meeting of the domestic bishops has been postponed, and is now scheduled for April 21 to 23, 1931, in Christ Church Cathedral, Saint Louis.

* * *

When the Inter University Jewish Federation met at Harrogate, Yorkshire, England, to hold its summer school, the Bishop of Ripon was invited to attend. He was unable to do so, but he sent the Jewish students a friendly letter, in the course of which he said:

"Though as a Christian I cannot find the Old Testament to be complete without the New, yet I clearly recognize that the splendid Monotheism of the Hebrew prophets represents at least the necessary starting-point for any world-wide revival of religion, and it would be a great thing if Jews and Christians could together proclaim to the world what is the center of your creed as well as the first article of mine—I believe in one God, the Father Almighty, Maker of Heaven and Earth."

* * *

A great campaign of evangelism, called the Kingdom of God Campaign, is being inaugurated in Japan.

Dr. William Axling, related in the closest way to this movement, writes regarding its program:

"The Kingdom of God Campaign is an intensive, extensive evangelistic crusade. It is not, however, simply a preaching campaign. Preaching is an outstanding part of its program but it is only a part. The goal of this movement is to establish the Kingdom of God ideals and spirit and the Kingdom of God way of life in every relationship and every sphere of the nation's life.

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"This movement has a passion and a purpose to reach the hitherto neglected classes with the Gospel of a fuller, freer and finer life. Seventy years have passed since Christianity was introduced into Japan but the 5,278,000 industrial and factory workers, the 597,000 fishing folk, the 459,000 miners, the 1,033,000 employees in transportation services and the 1,158,000 toilers engaged on public works are still unreached by the Christian evangel. It is hoped that it will be possible to organize evangelistic missions to these different untouched classes and incarnate the Gospel in sacrificial service in their behalf.

"This Campaign also has on its heart the far-reaching un-occupied rural field with a total population of 30,000,000 people. Among these farming folk are 1,500,000 tenant farmers who are fighting a losing fight with poverty.

"Forty per cent of the smaller towns of Japan are still unevangelized and in the 13,000 villages there are less than 13 Christian chapels.

"The Kingdom of God Campaign yearns to push out the frontiers of Christian evangelism and helpfulness into this virgin rural field. Through evangelistic campaigns it plans to broadcast the Good-News among the rural peoples. It aims to gather picked young men and women from the farms into short term Farmers' Gospel Schools and train them for Christian and community leadership in their respective centers. It purposes, under God, to become a renewing, revitalizing force which will lift the whole life of rural Japan to a higher and better plane.

"The task which the Campaign has undertaken is too vast to be accomplished by the present limited number of pastors and evangelists. A host of volunteer witnesses must be raised up and released into the nation's whitening harvest-field. 5,000 lay-preachers, dedicating their time and talent freely to giving the Gospel to the communities in which they live and the circles in which they move, are needed in order to realize the Campaign's goal of one million Christians for Japan.

"Through the holding of Training Conferences for Christians throughout the Empire, it is hoped to enlist an ever-increasing number of lay evangels who will put their lives into this evangelistic crusade."

* * *

Bishop Beecher of Western Nebraska, veteran camper, sponsored a diocesan camp for boys this summer from August 6th through the 18th, assisted by a number of the clergy of the diocese. It was held at the government Wood Reserve near Ft. Robinson, Nebr.

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The WITNESS

CHICAGO, ILL., SEPTEMBER 25, 1930

A MESSAGE *from the* PRESIDING BISHOP

THE Crusade planned by the Brotherhood of St. Andrew is a call for renewal of faith, and missionary service. With all my heart I echo the appeal. The spiritual contagion which carries from one life to another the message of the Living Christ is the way by which the Gospel spreads among men. The world is waiting for a renewal of the Apostolic impulse which compelled St. Andrew to bring his brother, Simon, to the Master's presence; which sent the disciples of the early Church throughout the world with the single purpose of making Our Lord known to mankind. The Brotherhood of St. Andrew lives still to follow the same course and to lead the youth of today in the same paths of service.

I commend to the Church the program of the Brotherhood, and I pray that it may be blessed by the Holy Spirit and proved by its fruits.

James De Wolf Perry

THE MESSAGE OF THE WEEK

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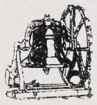

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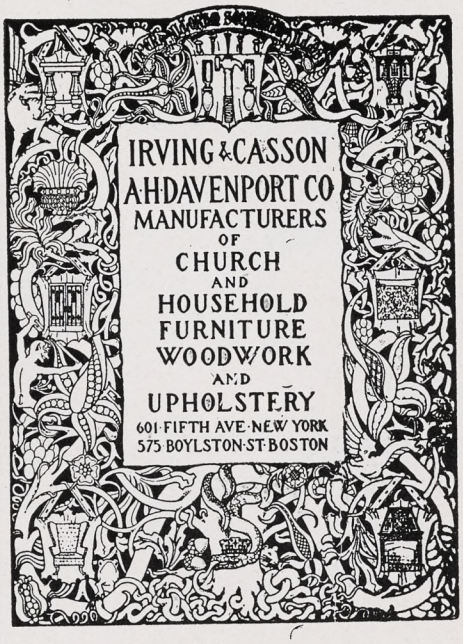



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THE WITNESS

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PETER: THE AVERAGE MAN

By

G. A. STUDDERT-KENNEDY

IF JUDAS was a mystery, Peter was as plain as a printed book. He was the decent average man all over. He was a joke, but a good joke. He was a fool, but rather a splendid fool.

The story of Jesus and Peter as it emerges out of the Gospel records is one of the most moving and beautiful stories in the world. From the moment that with shining eyes he stood up on the shore of the Sea of Galilee, threw his nets into the boat, and went after the Carpenter without any tools, to the golden morning when with fear and hope in his heart he ran to the empty tomb, it is a story of laughter and of tears, of pride and of shame, of courage and of cowardice.

It was impossible to take Peter seriously and Jesus never did. And yet He loved him, believed in him, and expected great things of him, and in the end was not disappointed. His nickname "The Rock," which is what the word Peter means, was a joke that Jesus made.

Like all His jokes it had a lot behind it. It was probably first of all an allusion to his appearance. Everything goes to show that Peter was a big man. He was always throwing his weight about. When they came to arrest Jesus in the Garden, he was ready to take them all on single-handed with an old sword. He had the High Priest's servant's ear off before you could say Jack Robinson.

I never know whether to laugh or cry when I imagine the look of exasperated bewilderment there must have been in his poor old stupid face when just as he had got properly going and was looking forward to a regular "rough house" Jesus stopped him with one of the most majestically profound sayings that have ever been uttered by human lips: "Put up again thy sword into his place: for all they that take the sword shall perish by the sword."

WHAT was any ordinary decent, stupid man to do when he had a chunk of eternal truth flung at his head like that? Centuries have come and gone, and we do not understand that saying yet. What could Peter be expected to do with it?

What he actually did was to take to his heels and run, and that was just like him. In some ways he was more like a jelly than a rock. Physically he was brave as a lion. Morally he was as big a coward as most of us. He was always running away, but he never ran very far, and always came back again.

That is the average man to a "T." He loves the highest when he sees it. He cannot help himself. When the highest hurts he runs away. He makes excuses for himself. Flesh and blood cannot stand it, and it is not common sense. Anyone would run away. But if he has really given his heart to the highest he always comes back again.

That is the sort of material out of which God has to build His Kingdom. There are millions of Peters in the world, and on their faith as a foundation the Kingdom must be built. Jesus saw that and said it, and that was why he gave Peter his nickname and called him "The Rock."

We have the story of how he got his name. When Jesus was told that Herod was out to kill him He decided to clear out of Galilee. He did not intend to fall into the old fox's hands just yet, so He and the twelve went north to one of the most beautiful spots in Palestine, Cæsarea Philippi.

This superb city was built by Herod the Great on the slopes of the lovely Mount Hermon at the source of the River Jordan. Just outside its walls the blue river burst forth from a cave, already a considerable stream and running swiftly.

Jesus wanted to be quiet and talk things out with

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His band of followers. Fragments of His talk are preserved, and one fragment in particular. He began to ask them what people said about Him, what the common gossip of the market-place was with regard to Jesus of Nazareth. They told Him that the most common story was that He was John the Baptist come to life again.

IT IS hard for us to understand how such a weird idea could be seriously taken as the truth, but it appears to have been a common one. Herod himself, with the murder of John the Baptist on his conscience, was half inclined to believe it, and it may have had something to do with his determination to kill Jesus. He seems to have made up his mind to do the job over again and do it thoroughly. Perhaps he thought that if he did then the picture of the Baptist's bloody head borne in on a silver dish to please his naked dancing girl would cease to haunt his dreams.

His followers told Jesus this tale and others. Some said He was Elijah or one of the old-time prophets come back. Belief in the doctrine of reincarnation was very common in the East then, as it is today, and it was not unnatural that they should think of Jesus as one of the great old teachers come to life again.

When they had told their tales He turned to them and asked: "Who do you think I am?"

It was Peter who answered: "You are the promised Saviour, the Son of the living God." Then it was that Jesus gave Peter his nickname. "Good for you, Simon," He said. "That is no tittle-tattle from the market-place. That comes from the very heart of you that God Himself has touched. I call you the Rock, and on that Rock I'll build my Church and all the powers of evil will not knock it down."

There has been an endless argument about the meaning of that saying. It has been taken to prove that Peter was the greatest of the Apostles and the appointed head of the Church. But that sort of talk is doing for that little company of pioneers what Jesus would never allow them to do for themselves—dispute about who should be greatest.

IT WAS not because Peter was a great man that Jesus called him "The Rock"; it was because he was a very ordinary average wobbly man who, nevertheless, loved the highest when it was set before him, and wanted to serve it with all his might. Jesus put all His faith in the average man, the Peters of the world, and aimed at building His Kingdom upon the good that is in, and can be called out, of them.

It was a great venture, but a sound one. You see, if your plan for a kingdom depends upon great men, or upon one great man, when the great man goes to glory the kingdom goes to pot. That is an oft-told tale in the history of the world. Found a kingdom on a strong man's strength and the kingdom dies when the strong man dies. Found a kingdom on a weak man's faith and the kingdom lasts for ever.

A chain is not stronger than its weakest link. If you can strengthen that to bear the strain, why then your load is lifted. The weakest link in any clain designed to uplift the world and set it on a higher level of life is ordinary human nature. It was that weak link that Jesus sought to strengthen, and it was because He saw in Peter a perfect specimen of that weak link, and believed that Peter had fond the source of strength in his Love of the highest, that His heart was glad that day, and He blessed this queer old bundle of contradictions, and saw in Him the rock on which to build His Kingdom.

He believed in Peter. That is, He believed in you and me. And after nineteen centuries that belief is still unchanged!

Andrew's Contribution

By

LESLIE GLENN

TO BE known all through life as the brother of another man is not an enviable distinction. To be remembered chiefly because of the fame of some other member of your family is probably a hard lot. I often wonder how Andrew, Simon Peter's brother, felt. Peter was the one who stood up in the midst of the brethren. It was Peter whose boldness was marked. It was Peter's shadow that fell on the sick as he passed by in the streets. It was to Peter that Jesus said, "When thou are converted, stablish thy brethren." And Peter did it. In more senses than one, Peter was the rock on which the early Church was founded. Andrew was always his brother. When they came to write the record that was the way they distinguished him, Andrew, Simon Peter's brother.

As a matter of fact, I don't suppose Andrew really cared much that his brother overshadowed him. In the first place, because he was a Christian, and envy was out of his make-up; and in the second place because he must often have remembered that in the very first instance it was he that introduced Peter to Jesus. Ultimately everything went back to the fact that Andrew "findeth first his own brother Simon—and brought him unto Jesus." After all, that was the great thing. Whatever Peter did or became, he owed it all to Andrew who first showed him the Source of true greatness. The world does not need leaders, as we are so often told; instead, it needs followers. It needs people who know in whom they have believed and who can point to others their allegiance.

We will never have great souls until we can form praying, waiting, circles out of whom leaders can come. The great are set off by the inconspicuous. The Peters come because of the Andrews. That was the splendid thing about the convention of the Junior Brotherhood in Oberlin. It was a group of boys come together to learn to take the Second Place, the place of Andrew, the one who touched off Peter for First Place. It was a group met to consider their privilege of witnessing, met to learn how they could call their brothers to the service of the King.

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I suppose most of us who were there were the brothers or friends of people who would really count if they were enlisted. They are the Peters of the world, strong and capable. And not one Peter is useful without an Andrew. That is our opportunity.

In Marshal Foch's biography we are told that he went to school in Metz, from which place he had to flee during the Franco-Prussian War. He says that one day the bulletin came saying that the Prussians had captured the city. It was fifty years before the Great War in which he was Commander-in-Chief of all the Allied Armies, but he tells us that he remembers every word of the bulletin that brought the news to his boy's mind. He remembers even one grammatical mistake in the printing of the bulletin, which was in substance as follows:

"We have evacuated Metz. The enemy is in possession. Our Armies are falling back on the left bank of the river"

"From that day and that very hour," says Marshal Foch, "I knew my destiny."

So the destiny of great souls is set in an instant of time, as was Peter's when Andrew brought him to Jesus.

THE FAITH AND YOUTH PROGRAM

By

LEON C. PALMER

General Secretary of the Brotherhood of St. Andrew

THIS fall, for the first time in the history of the American Church, we are to have a Church-wide program, a concerted movement, specifically of, by and for the older boys and young men of the Church. It will be known as the Faith and Youth program and is being sponsored by the National Brotherhood of St. Andrew, but is planned for use in every parish, regardless of whether or not it has a Brotherhood chapter.



L. C. Palmer

During past years we have had crusades and programs for adults or for children or for young people of both sexes together, but nothing specifically for the older boys. There is a growing feeling among experienced workers among boys that none of these general programs meet all the needs of the adolescent boy, especially during the high school and junior age. These indeed ought we to have done—but not to leave the other undone. We must specialize; we must recognize the fact that boys are not little men and that the young man of college entrance age cannot be reached and enlisted by methods that appeal to his kid brother. Nothing will so quickly repel the average young man as to speak condescendingly to him. We must use a specialized technique in work with later adolescents.

Realizing these facts and drawing upon the experience of many successful workers with boys, the Brotherhood of St. Andrew has prepared plans for a Church-wide program to enlist, instruct, and inspire older boys and young men; and this is being offered for use throughout the Church during the week of November 23rd to 30th, culminating in the nation-wide corporate Communion of men and boys on the latter date.

The plans for the Faith and Youth Program have been approved by the presiding bishop and by the chairman of the national commission on evangelism; and the executive secretary of the department of religious Education of the National Council has indicated in a published statement the ways in which the program can be made most effective. At the recent national junior convention at Oberlin, some four hundred boys and young men from forty dioceses and missionary districts gave it their hearty endorsement and pledged themselves to carry it through to a successful conclusion.

THE Faith and Youth Program is not an organization or even, properly speaking, a movement; it is a program centering in seven afternoon conferences on the essentials of Christian living for boys today. It is suggested that these meetings be prepared for by a parish survey of boy-life and organizational activities, and upon the fact revealed in this survey the rector can more wisely plan his after work; but the survey is not an essential pre-requisite for putting on the program and parishes which, for any reason, do not care to make the survey may still use the program without change.

Following this survey (if made) a committee of older boys is to undertake a thorough personal visitation of the boys of the parish, giving each one an individual invitation to the services, and securing his pledge to attend the series of seven afternoon meetings.

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Each boy who signs up for the series is given an attractive button bearing the emblem of the Faith and Youth Program. A record of attendance will be kept and a systematic effort made by the older boys' committee to secure full participation in each of the services. An attractive poster is furnished by the national headquarters for display in the parish house or church vestibule, announcing the Faith and Youth Program. A leader's manual, giving complete directions for organization and conduct of the meetings, decorations, publicity, records, etc., is also furnished.



The recent convention of the Junior Brotherhood of St. Andrew provided a real demonstration of "brotherhood." Representatives of three foreign nations, a native American Indian, and two representatives from Canada were named vice-presidents of the convention. Herewith are officers, left to right, Romualdo Gonzalez, Havana, Cuba; Fred J. Pitts, Toronto, Canada; John Ponnish Aaron, Madras, India; C. C. Rouilliard, South Dakota Indian; Thomas Compton Walsh, Jr., Boston, president; Paul Isamu Noguchi, Tokio, Japan; Robert Weber, Detroit, secretary; Ernest H. Ramm, Toronto, Canada; John Fumio Yamamoto, Tokio, Japan

FOR the use of the leader (who will ordinarily be the rector of the parish) in charge of the services, a thirty-two page booklet of outlines and suggested material for the leader's addresses at these services is furnished by the Brotherhood office. The material for these addresses is given in full but is intended to be flexible and to be used by the rector simply as a suggestion—an illustration of how that subject might be presented to a group of boys. It is expected that each rector or other leader will use his own judgment in selecting from and adapting the suggested material to fit the needs of his own parish. The subjects for the seven afternoon services (which ought to be not over forty-five minutes in length) are as follows:

1, We would Learn How to Struggle—and Win (Character building through overcoming temptations). 2, We Would Know God. 3, We Would Seek Christ. 4, We Would Follow the Chart (Bible Study). 5, We Would Learn to Pray—Vitally. 6, We Would Win Others to Our Fellowship (The Church). 7, We Would Go Forward.

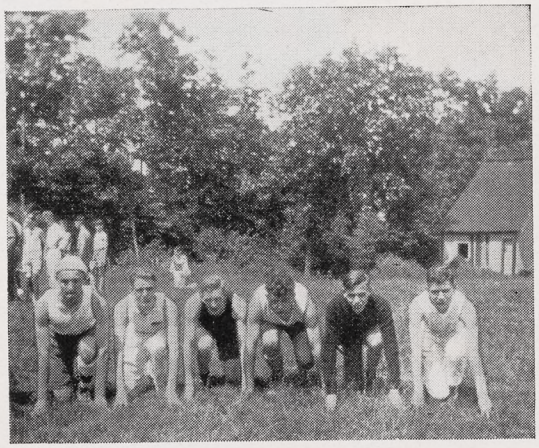
For the worship service each afternoon, there is prepared a special responsive worship service drawn from various sources, embodying the liturgical traditions and ideals of the Church, but couched in language of vital present-day meaning to the boy. These services are assembled in a worship service booklet, which forms part of the eqipment for the program, a copy being given to each boy.

At the closing meeting an opportunity will be afforded each boy who desires to do so to determine upon some definite thing that he will undertake in Christian life or service as a result of this program. Following this, there will be a preparation service for the nation-wide corporate Communion of men and boys the following morning (Advent Sunday).

ESPECIAL attention is being given to plans for the conservation and systematic follow up of the Faith and Youth services. A pamphlet of suggestions has been issued by the headquarters office and additional material will be sent from time to time. The leaders emphasize the fact that the chief value of this program is what happens in the parish *afterwards,* rather than in the attendance and enthusiasm during the meeting.

One other point is especially stressed by the national leaders, and that is the fact that the success of the program does not in any way depend upon the size of the parish or the number of boys in it. While the plan as outlined makes provision for the needs of the largest parish, it can be readily adapted to the needs of the small group of five or six boys, and there are many advantages in the smaller group. It is urged that parishes desiring to use this program for their older boys will order supplies immediately, as preparation should begin at once in order to attain the fullest success.

Supplies for the Program are furnished at cost and may be obtained from the national headquarters of the Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia, at the following prices: For a parish of 100 boys, $15.00; for 50 boys, $7.50; for 25 boys, $3.75; for 12 boys, $2.00. A sample package, containing one copy of each item required, is sent for fifty cents.



The Brotherhood of St. Andrew maintains twelve camps for leadership training and instruction of boys with an annual attendance averaging about six hundred.

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Let's Know

By

BISHOP WILSON

PANTALOONS

AT A luncheon at Lambeth Palace I happened to sit beside the Bishop of Exeter, who is Lord William Cecil. He is a patriarchal person who, at one time did considerable research into the origins of clothes. He told me a number of interesting things. It seems that more than a thousand years ago when the Lombards invaded northern Italy, a certain Italian leader named Pantaleoni held one of the islands of Venice against them. He put up such a valiant defense that the Venetian people called him a saint and, after a time, began to dedicate churches in honor of Saint Pantaleoni. It was somewhere down there in Italy that the "harliquinades" originated in the middle ages. They were playlets of mixed comedy and tragedy. One of the heroic roles came to be that of Saint Pantaleoni. The harliquinades came to England bringing Saint Pantaleoni with them.

In the days of the Tudors men wore long tights to the hips with only little puffs in place of trousers. The next century, in the days of the Stuarts, they covered up a little more by wearing knee-breeches. In both instances St. Pantaleoni followed the fashions in his theatrical appearances. Then it seems that the breeches began to be extended below the knees until the day came when Saint Pantaleoni, as leader of the fashion, appeared in leg-coverings which reached to the ankles. They became very popular but it was necessary to find a new name for them as they were no longer breeches. What more natural than to take the name of the saint whose impersonators had introduced them? That is how we got our "pantaloons" or, as we roughly now abbreviate it, our "pants."

Here's another one. Many of you have noticed that bishops often wear three straps of braid on the cuffs of their coats with a button at the top of each strap. I believe the usual reason given is that they symbolize the three orders of the ministry—bishop, priest and deacon. But the Bishop of Exeter told me the origin of them. When everyone used to ride horses instead of driving automobiles it was customary for the men to wear long cuffs to their finger tips into which they could cuddle up their hands in cold weather, after the manner of a lady's muff. But when they mounted their horses their hands had to be free. So they would fold the cuffs back over the fore-arm and fasten them with cords looped over buttons on the sleeves. When the need for them disappeared they were kept as decorations and gradually evolved a symbolism of their own. I believe they are now worn chiefly by bishops and butlers. Really these Lambeth Conferences are quite educational.

What's the Use

A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

READING THE LESSONS

THAT grand old rubric of common sense, always the safest guide in difficult liturgical problems might have saved much folly had it been consulted on the subject of reading the Epistle and Gospel during the celebration of the Holy Communion.

The primary rule of intelligent persons in communication is to face the person to whom one speaks. It is the only courteous course. This rule governs the attitude of the minster during divine service. When he speaks for God to the congregation, he faces the congregation. When he speaks for the congregation to God, he faces the altar, which is the symbol of the presence of God, even though it does not have the sacrament upon it.

It follows that in reading the Epistle and Gospel, which are beyond any question addressed to the congregation, he should face the congregation. These are God's counsel to the people, and not the people's advice to God.

A widespread habit has grown up of reading these two lessons facing the altar. In the Roman Church the Epistle and Gospel are read facing the altar, because being in Latin they are not understood by the people. When, however, the lessons are read later in English, or whatever language the congregation understands, they are invariably read facing the people, either from the altar or from the pulpit.

In the days when missal books were very heavy, made of sheepskin bound in boards, they were too bulky for the celebrant to hold. Therefore, the custom arose of the Gospel procession, in which two persons hold the missal for the priest to read, two others hold lights for him to see by, while still another swings a censer, indicating the sanctity of the occasion. But this was done so that the celebrant might face the people while he read the words of Christ, they standing to listen.

In a time when books are plentiful enough and light enough for any one to hold them while reading from them, it is pure laziness to stand with one's back to the people while reading to them the counsel of God.

It is silly to copy a Roman custom which Rome itself overcomes with the intelligence customary to that common-sense organization. And it is the usual course of ignorance to invent a highly symbolic reason to excuse itself: such as the plea that the Eucharistic lessons are not lessons, but "liturgical meditations."

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

GENERAL Convention for the past three or four sessions has used rather strong words in denouncing any effort on the part of state authorities to limit in any way freedom of speech, the deputies and bishops uniting in saying that it is a corner stone of Christian democracy. Yet there are those unkind enough to say that the churches are really indifferent, pointing to our deeds, or the lack of them, rather than to our words for proof of their assertion. The present moment might therefore be a good time to back up our resolutions since there are scores of cases before us right now from which we might select two or three of the more juicy ones upon which to pour out our wrath.

There is the case of the six people soon to be brought to trial in Atlanta, Georgia, for example. My information comes from the Methodist Federation of Social Service, one church organization which has interested itself in the matter at least to the extent of presenting the facts to their constituency. The prisoners, it seems, are held under an ordinance of 1866 designed against slave uprisings. The penalty, believe it or not, is death, and according to a United Press report it is just that which is going to be asked by the assistant solicitor general. Two of these six people were arrested before either of them had made a speech at a meeting which was called as a demonstration against unemployment. They were arrested on March 9th and held incommunicado until June 19th. The trial set for that date was postponed and these two are now out on bail of $10,000 each. The other four, out on bail ranging from $1000 to $4000, were arrested on May 21 for taking part in a meeting which was called as a protest against a lynching.

Then there is the very recent case of the Rev. Charles Webber, a Methodist parson who is on the faculty of the Union Theological Seminary. He went to Nazareth, Pa., and spent several weeks ministering to a large number of very religious Pennsylvania Dutch people, who happen also to be factory workers out on strike. Mr. Webber tried to persuade the owners of the mill in which they worked to have the matter arbitrated but he got nowhere with his efforts. So he painted himself a sign, pinned it on a stick and stood in front of the mill holding it aloft. The sign read, "The churches and the United States government believe in arbitration. Why don't you?" A rather challenging sign of considerable educational value. But Charlie Webber was arrested for displaying it. This was on a Tuesday. He was moved from one jail to another so that his friends could not locate him; it was with considerable difficulty that he finally got word out to a friend as to where he was, and it was not until Friday that he was brought before a magistrate for trial. This was held in Hellertown, Nazareth and Hellertown being neighboring towns in the state of Pennsylvania, a fact which ought to inspire some gifted person to write a poem. When he was brought before the judge, after having been virtually kidnapped for several days, he was charged with "congregating." His lawyer asked the judge to have a dictionary produced. This was done. The attorney then read out the definition of the word "to congregate" and then solemnly asked the judge how a man could possibly congregate with himself. The judge failed to get the point but did nevertheless eventually release Mr. Webber.

In the state of Georgia six people are to be tried, with death as the penalty if guilty, for exercising their right of free speech. Indeed two of them never did speak, but were arrested because the authorities had reason to believe that they planned to do so. In Pennsylvania a clergyman spends his summer, when the rest of us were on vacations, trying to help a group of rather helpless people win the right to bargain collectively, which the Church likewise has stated in resolutions on numerous occasions to be a desirable thing. Resolutions however in themselves are of little value and but lay us open to the charge of hypocrisy if we do nothing to back them up. The National Council is to meet presently. I for one wish that the Council might direct our department of Christian Social Service to do whatever it can to aid Mr. Webber, whose case is by no means closed, as well as the six defendants in Georgia.

* * *



J. H. MELISH
Thinks Dean Inge Antiquated

A dual system of marriage, one kind for those not recognizing lifelong vows of fidelity and another for those who do, is proposed by Dean Inge, the Dean of St. Paul's Cathedral.

Marriage by "limited contract" the Dean would have recognized by the state. The other one would have the sanction of the church.

This idea is developed in "Christian Ethics and Modern Problems," which appeared today, and in which the gloomy Dean, while still holding to his dislike of all political radicalism, demonstrated that he is completely at odds with the present teaching of the church on sex.

Of his proposed church marriage Dean Inge writes: "Those who invoke the blessing of the church on their union would be understood to have pledged themselves absolutely to lifelong fidelity. They will have taken vows, to break which would be a scandalous and most dishonorable offense.

"But if two persons wish to enter into a much more limited contract, the terms of which are clearly understood on both sides, they have I think, the right to claim that the state shall recognize their position as something better than mere concubinage.

"Whether such persons should be allowed to be members of the church," he adds, "is a rather difficult question of discipline."

According to Dean Inge's reading of the scripture, "the doctrine that marriage is absolutely indissoluble cannot be proved from the New Testament."

"I do not think that Christ meant to lay down hard and fast rules. If a hard case had been brought before

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Him He might possibly have said, as He said about another commandment: 'Marriage was made for man, not man for marriage'."

The Dean would have the state allow divorce for other reasons than misconduct, such as desertion, brutality, cruelty, habitual drunkenness, conviction for felony, concealment of bodily or mental defects. He goes even further than the Bishops in their recent advocacy of limited birth control.

"I cannot approve of the deliberate withholding of medical knowledge from adults who wish to obtain it. No one who knows anything about human nature could suggest that total abstinence is the solution of the problem."

All of which prompted the rector of Holy Trinity Church, Brooklyn, the Rev. J. Howard Melish, to issue a statement in which he states that Dean Inge is proposing something that was tried and discarded hundreds of years ago.

"Such an idea was tried out hundreds of years ago in Rome," Dr. Melish said, "The Romans had two kinds of marriage. The one for life was open only to the patricians. Marriages for lesser people was for a limited time and could easily be broken.

"Society had the experience of several hundred years of this. The Christian Church discarded it. There are sane and good reasons for the abolition of the old Roman custom and the adoption of the Christian custom.

"I believe people have a right to divorce after they have established their grievance before a court, following careful investigation. I object to the present law, which provides only for divorce because of adultery, and I don't believe in the law of my church that the guilty parties cannot remarry.

"Marriage is a matter for the state; the church should only be concerned with the ideal. When that ideal is broken the state must come in and adjudicate their disputes as best it can. Personally, I think, as a Christian minister, I should be given freedom to do what my conscience and intelligence permit. I think we ought to have more freedom in the church.

"Marriage should not be made a matter of legal arrangement, and a limited contract would not be best for social welfare, in my opinion. The very suggestion in marriage that it is a limited arrangement would be an incentive to break it. And if people wanted to get out of a limited contract before the time limit was up, they would do so, just as they do now. I don't believe they would defer it just because they had a contract."

* * *

Thoroughly modern subjects are to be discussed at the coming council of the Girls' Friendly Society which is to meet in Chicago, October 14-19. Problems of unemployment, the young woman in the city, world fellowship, the use of leisure time, problems of worship are among the subjects that are to be thrashed out by the discussion groups. Among the leaders who will address the conference are Dr. Adelaide T. Case of Columbia University; Miss Jane Addams of Hull House; Bishop Gray of Northern Indiana; Bishop Stewart of Chicago; Miss Grace Lindley of the Woman's Auxiliary; Mr. John Aaron of Madras, India, and Bishop Scarlett of Missouri.

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The Society is one of the largest organizations for girls and women in the Church, numbering 46,000. Founded fifty-three years ago, it now includes girls of every age and many races and creeds. In addition to the 1036 branches in the United States, there are 3 branches in Japan, 7 in Porto Rico, and 1 in Cuba.

The annual report, recently released, reveals the fact that forty per cent of the membership are from five to eighteen years of age; twenty-eight per cent are over eighteen years; eighteen per cent are leaders or associates; and the status of fourteen per cent is at present unknown. It is interesting also to note that sixty-two per cent are Episcopalians; nineteen per cent belong to other communions; while the church affiliation of nineteen per cent is unknown. The report also shows that there is one rural branch to every seven urban branches, a fact which gives added stimulus to the society's rural work. The itemized statement of the income and expenses of The Girls' Friendly Society contained in this report is particularly valuable in connection with the problem of self-support which will be one of the major subjects for discussion.

* * *

A Los Angeles newspaper gave a column and a large headline to a report of a sermon preached the other Sunday in St. Paul's Cathedral, Los Angeles, by Bishop Robert B. Gooden, new suffragan bishop of the diocese. The newspaper described the sermon as "a dynamic appeal for a courageous and democratic ministry." During the course of the sermon Bishop Gooden said that the Church herself was to be blamed for having lost the masses of the people and also expressed it as his opinion that "if we cannot speak for justice in the Church, she is doomed. We must not treat flesh and blood as commodities. We must not hire and fire men and shove them into the furnace of industry as though they were fuel. Anything that concerns human welfare must be championed by the Church. When silent concerning it she is negligent. She may be crucified in the process at times, but if right, what of that?"

* * *

Mr. Lawrence Choate, president of the Brotherhood of St. Andrew, is to be the speaker on October 15 in Morgantown, W. Va., where the northwestern convocation of the diocese is to hold its fall session. Bishop Strider is to preach the evening of the 14th and Bishop Gravatt at the service the following morning.

* * *

The synod of the midwest province, Bishop Campbell Gray of Northern Indiana, president, is to meet at Springfield, Illinois, next month. A dinner is to be given the evening of the 15th by the Church Club of Springfield in honor of the bishops present.

* * *

The Rt. Rev. Wm. H. Moreland, Bishop of Sacramento, arrived in New York Saturday, September 6, on the "Staatendam," too ill to proceed on his homeward trip without medical attention. By advice of Bishop Stires, who was a passenger on the same ship, Bishop Moreland was taken from the dock to St. John's Hospital in Brooklyn, where he received the necessary medical attention and was able to leave for California on Friday, Sept. 12.

* * *

The following prayer has been issued by Presiding Bishop Perry with the request that it be frequently used by Church people between now and the meeting of the National Council, October 7-9.

We pray Thee, O Lord, that thy Guiding Spirit may in all things direct the progress of thy Holy Church. And especially at this time, we intercede for our Presiding Bishop and National Council; that all their decisions may promote thy glory and the advancement of thy Kingdom in the hearts and lives of men; through Jesus Christ our Lord.

* * *

Bishop Perry is to preach the sermon at the opening service of the synod of the province of the southwest which is to meet at Christ Church, Little Rock, Arkansas, October 21-23. At the same time there will be meetings of the Woman's Auxiliary, the Girls' Friendly, Young People's societies and student pastors.

* * *

St. Hilda Guild is to have its annual exhibition from November 19 through the 22nd—church vestments and other articles of church adornment. If you are to be in New York

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at the time the address is 131 East 47th Street. Better jot it down.

* * *

Bishop Ferris of Western New York was the preacher at a masonic service held at Trinity Church, Boston, last Sunday. It was a service for 33rd degree Masons. He is one.

* * *

A conference on rural work was held last week at Hoosac School, Hoosick, N. Y. Following this conference a retreat for the clergy was conducted by Bishop Oldham. This in turn was followed by a week-end conference for laymen, Bishop Oldham also conducting this.

* * *

The Department of Religious Education of the Province of Sewanee has officially approved the "Faith and Youth" program of the Brotherhood of St. Andrew and recommended its use throughout the province. Similar approval has been given by the Rt. Rev. Thomas C. Darst, D.D., chairman of the National Commission on Evangelism, who expresses the hope that it will be used widely throughout the Church. Christ Church Cathedral, Louisville, has adopted it, and at a meeting of Brotherhood leaders in Long Island September 9 plans were considered for its use in that diocese. It will be presented at the Diocesan Institute of Religious Education in Washington, D. C., and leaders expect that it will be used in that diocese, although at a date one week earlier than the date to be used generally (November 23-30). The national officers of the Brotherhood suggest that wherever dioceses or parishes feel that Thanksgiving Day, November 27, will seriously interfere with the program, the preceding week be used instead.

* * *

The attendance at the Sewanee Conference just closed on August 14th was 251, somewhat in excess of the average attendance. That was for the adult division; the young people's conference which followed was attended by but 174 which was considerably under previous years. The reason for the smaller attendance was due to the raising of the age limit from 14 to 16, and also because only leaders were encouraged to attend.

* * *

Bishop Stewart spoke on the Lambeth Conference and Miss Elsie Walther on the work of the Church Mission of Help at a meeting of the northeastern deanery of the diocese of Chicago, held at Lake Forest.

* * *

Bishop McDowell of Alabama ordained the Rev. John Lewis Jenkins to the diaconate on the 11th Sunday after Trinity at St. Mary's, Birmingham. Mr. Jenkins, a former Methodist pastor, has been in charge of a mission in Homewood, suburb of Birmingham, for the past six months, under the direction of the Rev. R. Bland Mitchell. At the evening service Bishop McDowell confirmed a large class at St Mary's, the second class to be presented by Mr. Mitchell this year.

* * *

A conference of the clergy of Oklahoma is to be held at the cathedral, Oklahoma City, September 30, October 1-2. Bishop Casady is to be the leader the first day; Dr. William S. Keller of Cincinnati the second day and the Rev. Richard M. Trelease of St. Paul's, Kansas City, Mo., the third. One of the features of the

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conference is to be the group discussion.

* * *

Mrs. Henrietta Irving Bolton, active Churchwoman, died on August 27th at her home in Washington, D. C., after a long illness. Mrs. Bolton was particularly active in the work of the Girls' Friendly Society and was responsible for the organization of chapters in practically every parish in Washington. She was also instrumental in founding the Holiday House in that province and was one of the enthusiastic workers for the National House of the Society in Washington.

* * *

The Rev. Henry Knox Sherill is to be consecrated Bishop of Massachusetts at Trinity Church, Boston, on October 14th. The consecrator is to be Bishop Perry and the sermon is to be preached by Bishop Lawrence.

* * *

The Rev. Walter Klein of the Cawley Fathers is to conduct a mission from November 12 to 23 at Grace Church, Chillicothe, Missouri.

* * *

Conferences for both clergy and laity are being held in the diocese of Springfield, the first at Lincoln on the 23rd; Granite City the following day and Centralia on October 2nd. The leader at all of them is the Rev. Franklin J. F. Clark of the staff of the Church Missions House.

* * *

The Rev. George H. Thomas, popular Chicago rector, is to be the headliner at the banquet held in connection with the meeting of the young people's societies of the diocese of Springfield, meeting at Christ Church, Springfield, September 26-27.

* * *

St. Peter's the new name for Christ Church, Charleston, S. C., has let the contract for building a new church, rectory and parish house. The name of the parish was changed in order to secure funds of St. Peter's Corporation, that church having been destroyed by fire some years ago.

* * *

The Southwest Churchman, ably edited organ of the district of New Mexico and Southwest Texas, tells the story of a young man who is working his way through the seminary to become a missionary. At his examination for the diaconate he flunked two of his subjects. On his first missionary appointment he conducted the service for five Sundays before a single worshipper appeared. And still he wants to go on. Comments the Southwest Churchman:

"We are not a prophet, nor the son of a prophet, but here is a youth whose life, we predict will be effec-

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tive. Nothing can stop him. And his kind of tenacity next to the love of God, is what a missionary needs most."

* * *

Word has been received from the Dominican Republic that the Rev. A. H. Beer, our missionary at San Pedro de Macoris, about twenty miles west of Santo Domingo, is safe. Bishop Carson, who reached Santo Domingo by airplane from Port au Prince on September 8, reports that the home of Archdeacon and Mrs. Wyllie was completely demolished and that they lost everything; household and personal effects. Mrs. Wyllie and her daughter arrived in New York on September 15. The new church in Santo Domingo City, built through the Corporate Gift of the Woman's Auxiliary in 1929 at a cost of approximately $25,000, the Bishop estimates was 70 per cent destroyed.

* * *

President Bartlett of Hobart College, recently returned from two months in California, announces the continuance of the campaign for increased endowment and necessary buildings for this growing Church college.

* * *

A fine new organ, one of the largest in the state, has recently been installed in St. Paul's, Lynchburg, Virginia.

* * *

The new organ at St. Thomas's, Camden, Maine, the gift of Cyrus H. K. Curtis, was dedicated last Sunday. Mr. Curtis gave the organ in appreciation of the work of the rector, the Rev. Ralph Hayden.

* * *

Grace Church, North Attleboro, Mass., is being rebuilt after the plant was almost totally destroyed by fire. The new buildings will give the parish one of the finest plants in the diocese.

* * *

New tower and chimes were dedicated last Sunday for St. Andrew's Church, Hopkinton, N. H. This is one of the historic parishes of the diocese.

* * *

St. Mark's, Warren, R. I., has received a bequest of $1000 by the will of the late Luther Cole of that city.

* * *

Trinity, Bristol, Conn., receives $2000 by the will of Anna E. Birge, late communicant of that parish.

* * *

The Rev. John Rathbone Oliver of Baltimore conducted a retreat for the clergy of the diocese of Vermont, which was held at Rock Point from Wednesday to Friday last.

* * *

Bishop Leonard of Ohio, accord-



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ing to an Associated Press report, is critically ill at his summer home at Gambier. He has been ill for some time and the present illness is in the nature of a relapse. He is the senior member of the house of bishops.

* * *

The First Century Christian Fellowship, popularly known as Buchmanites, had several of their famouse house parties this past summer, the largest being held at Oxford, England which was attended by close to seven hundred people, with about thirty attending from Holland and about sixty attending from Scotland.

* * *

A fine conference in the interest of the Church Program was held recently at Kanuga Lake, diocese of Western North Carolina. The conference was sponsored by two laymen of the diocese, Mr. W. Vance Brown and Mr. Sheldon Leavitt. The leader was the Rev. David R. Covell, secretary of the field department of the National Council.

* * *

From the "bleak South" to the "tropic North," Bishop E. F. Every's book, "Twenty-five Years in South America," deals with many phases of life in that vast continent, emphasizing the development of his dioceses Argentina and Eastern South America, out of its two very diverse sources, the chaplaincies in English settlements, and the missions of the South American Missionary Society. The stories of Bishop Stirling and Allen Gardiner are briefly told, men whose names are famous and long associated with South American missionary romance but whose actual history is vague to the average reader. Charles Darwin was an early contributor to the South American Missionary Society, so impressed was he with the changed character of some of the Indian converts. Those vaguely mysterious places, the Paraguayan Chaco and the Argentine Chaco, each have a chapter concerning the work of evangelizing the primitive Indians, which is one of the great missionary problems. The work of the Brazilian Episcopal Church is mentioned briefly but with much appreciation in Bishop Every's books. He writes:

"The American Church, to call it by its colloquial name, planted this offshoot, now the Brazilian Episcopal Church, in southern Brazil, regarding this nominally Christian country, on account of its backwardness and superstition, as an open field for missionary effort. And whatever be thought of the principle of this, the Brazilian Episcopal Church has thriven and grown amazingly and

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meets a real need. Indeed, it seems as if the Anglican *via media* was understood and appreciated in Brazil. Most of its work lies in regions which are off my beat, and which I do not visit because there are no English centers there; but I have always found that both American and Brazilian priests of that Church, wherever I meet them, in Rio or Sao Paulo or elsewhere, have a warm sense of fellowship with us and set a high value on their historical position of Reformed Catholicism, whether they call it that or not.

"Two points I think specially worth noting apart from their efficient organization and admirable zeal: first, that this is the only Mission in the Latin population of South America which has never met with any open opposition. Protestant Missions in Roman Catholic countries often bring upon themselves the harsh treatment they complain of. But these American Episcopalians avoid aggressive action, and habitually treat their opponents (if we are to call them that) with courtesy. They behave like gentlemen.

"The second point is that, like the mother Church in the U. S. A., it exercises an influence altogether out of proportion to its numbers. Numerically and from the point of view of organization, Presbyterian, Methodist, and Baptist Churches are far stronger, but in all joint action of these 'Evangelical' Churches the Brazilian Episcopal Church counts for much, and is a moderating influence upon extremist counsels. Where, for example, many habitually rebaptize their converts, the Brazilian Episcopal Church insists on recognizing Roman Catholic baptism.

"In practice, then, this Church, in communion with our own appears to be fulfilling a thoroughly useful role, and may really be a force on the side of unity. And it is, perhaps, from this point of view that the leaders insist upon their Church buildings being of a worthy, dignified type, however plainly furnished within."

* * *

News, friends, is not easy stuff to gather. Oh, we can get all the dope about the big fellows—the rectors of the large city parishes; what they are doing and what they are saying. That's easy. And there is a very capable young lady at the Church Missions House who has a genius for digging up information about our missionaries. But what is exceedingly hard to get is information about the average parish, which after all is the Episcopal Church. Do you not know of some experiment that is being tried in your parish with some degree of success which should be handed on to others? What is going on in your parish anyway? Let us know—931 Tribune Building, New York—even if you have the time for but a few lines on a postal card. And remember there is often real news in common place things. A few laymen putting on old clothes and painting their church is quite as thrilling news as the story of a million dollar gift to a great cathedral. One of the most exciting stories I ever heard was of a Japanese missionary who conducted service and preached Sunday after Sunday to an

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Daily: 8, 11 and 4.

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empty church, knowing that a man was standing behind the outer door listening. He was eventually converted. That was the beginning of what is now a successful mission in Japan. Quite as exciting don't you think as a description of the opening service of the Lambeth Conference. And quite as important perhaps. So send in your bits and let others judge their news value. You may have a gem.

* * *

More than half of the people of Bridgeport, Conn., are affiliated with some church. There are 109 churches in the city, with a total membership of 96,562, out of a population of 147,-206. The Roman Catholic lead, with twenty-one churches, having congregations aggregating 60,241. The next largest sect is the Jewish, with eight synagogues, having a total membership of 13,000. Seventy-nine Bridgeport churches have Sunday school, the aggregate membership of which is 16,576.

* * *

The 26 national sections of the Women's international league for peace and freedom have sent out a petition to be circulated by members of the organization throughout the world. The petition reads: "The undersigned men and women, irrespective of party, are convinced that competition in armaments is leading all countries to ruin without giving security; that this policy renders future wars inevitable and that these will be wars of extermination; that governmental assurances of peaceful policy will be valueless so long as those measures of disarmament are delayed that should be the first result of the pact for the renunciation of war; they therefore ask for total and universal disarmament and request their government formally to instruct its delegates to the next disarmament conference to examine all proposals for disarmament that have been made or may be made, and to take the necessary steps to achieve real disarmament." Miss Jane Addams, international president of the league, was the first American to attach her signature to the petition, and Prof. Albert Einstein, the scientist, was the first in Germany. Among those in Great Britain who have already affixed their signatures are the Countess of Oxford and Asquith, Mrs. Philip Snowden, John Galsworthy, the Viscountess Gladstone, Prof. Gilbert Murray, Bertrand Russell, the bishop of Birmingham, and many others.

* * *

Dr. Fred Eastman, religious drama expert at the Chicago Theological School, stated in an address this summer in London that religious plays did not have to deal, necessarily, with biblical characters.

"In the course of the years," said Dr. Eastman, "we have come to see that what makes a play religious is not the matter it deals with but the effect it has upon the audience." He defined religion as "the creative power which a man may grasp, and by which he can transform his own life and the life around him," and the drama as "the mirror of the struggles of the human soul." Therefore, they would probably find, he said, religion at its best and drama at its best when working together. Were religion and the drama going to work together or against each other? he asked. A good bit of the spiritual history of the century would depend on the answer given to that question during the next few years. "A battle" is going on in the theaters today between a group of men interested in revenue alone and another group interested in portraying the struggles of the human soul. Dr. Eastman pointed out that religious drama did not necessarily deal with Biblical subjects. Shaw's "Saint Joan," Sheriff's "Journey's End," and Galsworthy's "Skin Game" were modern examples of religious plays. The majority of the plays provided for church use had been sadly lacking in technique and soaked in propaganda. Dr. Eastman suggested that the churches should organize in such a way as to give prompt support to "plays of the better sort," and appeal to serious dramatists of the theater to write plays for church use.

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ARTICLE BY BISHOP STEWART

The WITNESS

CHICAGO, ILL., OCTOBER 2, 1930



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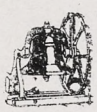

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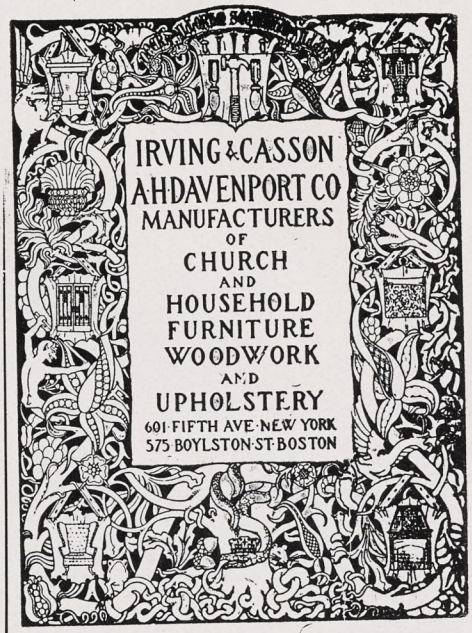



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IS THERE A GOD?

By

BISHOP GEORGE CRAIG STEWART

TWO students were walking through a new dormitory at one of our eastern colleges. Along the walls in one of the corridors were several niches designed for the busts of eminent individuals. One of the students paused before an empty niche, took a pencil from his pocket and drew on the wall a large question mark. His companion stared in surprise and then asked innocently—"Who's that for?" "That," said the student grimly—"is for God!" Great numbers of students today share that uncertainty. For them God is a gigantic question mark.

Was it He who made our world, or is the universe produced by blind force acting on inert matter?

Does He touch our lives within or is a sense of His Presence merely a phantasy generated by imagination?

I AM going to be very modern in my approach to the existence of God. I shall not quote the Bible or the Church or even our Saviour for these authorities may all be questioned by the person I am trying to reach. I shall adopt the simple method of the scientist of facing facts and seeing where they lead me. In 1786 Sir Wm. Herschel, the English astronomer, discovered the planet Uranus and several of its satellites. And he plotted the course it would follow. But it didn't follow the course. Other astronomers checked his predictions but found no mistake. Then they began to venture a hypothesis. They said,—we can't prove it, but it looks as if out there in space beyond the reach of any existing telescope there is an undiscovered planet which deflects Uranus from its orbit. For 60 years that went on. "We see it," wrote an astronomer in 1846. "We see it as Columbus saw America from the shores of Spain. It is trembling along the far-reaching line of our analysis. With a certainty hardly superior to that of ocular demonstration." And in that very year it came.

"Three hundred million leagues beyond the path
Of our remotest planet, drowned in night
Another and a mightier planet rolls;
In volume, fifty times more vast than earth,
And of so huge an orbit that its year
Wellnigh outlasts our nations. Though it moves
A thousand leagues an hour, it has not ranged
Thrice through its seasons since Columbus sailed,
Or more than once since Galileo died."

Well, suppose we reach out to see whether there be God. And first we turn to outward nature. I know the arguments against it. I shall find there as J. Smith said, "nearly all the things for which we are hanged or imprisoned are Nature's everyday performances." I know that Evolution is no simple upward movement leading to man as goal, but apparently a blundering kind of affair. I have felt like James Thompson,—

"The world rolls 'round forever like a mill
It grinds out death and life and good and ill;
It has no purpose, mind or heart or will."

But one thing I can't evade, and that is the *orderliness* of the universe. I cannot escape its intelligibility and therefore the investment of intelligence. I pick up Eddington or Jeans or Milliken. They all feel it. The other night I was reading Milliken's new book on "Science and the New Civilization." I asked him what God meant to him and how do you think he replied?—In the lines of Tennyson:—

"The sun, the moon, the stars, the hills, the plains
Are not these, O soul, the vision of Him who reigns?
The ear of man cannot hear and the eye of man cannot see,
But if we could see and hear the vision were it not He?

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Speak to Him, thou, for He hears and spirit with spirit can meet,
Closer is He than breathing, nearer than hands and feet."

THEN I turn within to search for news of God. The life process reveals an unmistakable and fairly controlled forward movement to greater power, greater freedom, and greater ability to control environment. When the human race is reached, the development is in the direction of finer moral and spiritual value. Well, we look then at ourselves. Are we mere chemical compounds? When Captain Scott was on the point of perishing in the Antarctic winter, Captain Oates did a very gallant deed. He limped off on his frost bitten feet into a blizzard never to return. A poet imagined a group of thoroughgoing materialists insisting that men are merely chemical compounds reacting to stimuli and to them he made the answer,—

"Pardon me, gentlemen—but it's a lie!
Reactions, eh? Well, what's your formula
For one particular kind—I won't insist
On proof of every theorem in the list
But only one—what chemicals combine
What CO_2 and H_2SO_4
To cause such things as happened yesterday
To send a very gallant gentleman
Into Antarctic night, to perish there
Alone, not driven nor shamed, nor cheer'd to die
But fighting, as mankind has always fought
His baser self, and conquering as mankind
Down the long years has always conquered self?
What are your tests to prove a man's a man?
Which of your compounds ever lightly threw
Its life away as man has always done
Spurred not by lust nor greed, nor hope of fame,
But casting all aside in the bare chance
That it might somehow serve the greater Good?
There's a reaction—what's its formula?
Produce that in your test-tubes if you can!"

Nor has this spiritual element in humanity a correspondence in the universe itself? The noblest, highest reality I know is a spiritual personality, a mystical and radiant life which is capable of tragic and terrible and sustained effort to attain the Good and the True and the Beautiful, which is capable of tenderness toward other personalities and of loyalties, and companionships. Is it possible that a universe which is not personal at its heart can produce personality; which is not tender at its heart can produce tenderness; which is not loving at its heart can produce love; which is not companionable at its heart can produce comradeship? I cannot believe it. The cosmic integrations, the universal principle must be in a supernal, a transcendent, an infinite sense all that man is at his best. *Natura naturens* must be potentially all that *natura naturata* is. I must postulate the existence of God as spiritual or deny my own experience.

AND I have left to the last the mystical experience of Presence which I rather shyly submit. I know there is a God because I am aware of His presence not as a great cosmic process but as a comrade and friend. I write in my note book what Carlyle wrote,—

"To prove the existence of God is like lighting a lantern to seek for the sun. If you look hard by your lantern you will miss your search."

"In the castle of my soul there is a little postern gate
Where, when I enter, I am in the presence of God.
In a moment, in the turning of a thought
I am where God is.
When I meet God there all life gains a new meaning
Small things become great and great things small
Lowly and despised things are shot through with glory.
My troubles seem but pebbles on the road,
My joys seem like the everlasting hills,
All my fever is gone in a great peace
And I pass through the door from time into eternity."

Evidences of Fertility

By
BISHOP WILSON

GLANCING through a summer's accumulation of church papers on my return from many other countries, I find an editorial in *The Churchman* commenting on certain statements made by *The Christian Century*. This latter paper finds a childish delight in periodically castigating the Episcopal Church. This time in speaking of Church Unity, it says,—"not a single fertile suggestion has been authoritatively put forward by the Episcopal Church since the Chicago-Lambeth Quadrilateral" (in 1886). It makes me wonder whether this is ignorance of facts or a difference of opinion as to what is fertile.

Back in 1910 the Episcopal Church formally projected the World Conference on Faith and Order. During the next fifteen years it diligently promoted the idea and financed its own promotion. Tons of literature were put forth and endless meetings arranged with every variety of Christian denomination, thereby vitalizing the whole idea of Christian Unity and creating a workable atmosphere. The Conference itself, held at Lausanne, was one of the most significant events in modern Christian history.

Upon the impetus of that movement, the Re-union of Christendom has become a topic of the day. Already Congregationalists, Presbyterians, Methodists, and Lutherans have worked out plans for re-union among their own scattered fragments. The Lambeth Conference of 1920 made a splendid appeal for fellowship to the whole Christian world. Everybody has been talking about it. Three denominations in Canada have united. Two churches in Scotland have united. The English Wesleyans are now at the point of re-union. The great conferences of Stockholm and of Jerusalem have gone into history. Is there no connection in all of this between seed and fruit? Some of us think there is a very great connection.

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Further—since 1920 the South India Scheme for a united Church has brought all of Christendom up standing. Formal conferences have been instituted between the Church of England and representatives of Non-conformist bodies. The Malines Conversation with the Roman Catholics have opened doors hitherto unlocked; and though the Pope finally put a stop to Roman Catholic participation in these conversations, the fact remains that important elements in the Roman Communion hope they will be resumed.

Also in these past ten years the Old Catholics and the Eastern Orthodox have issued definite statements of the recognition of Anglican Orders. A measure of inter-communion has actually been established between the Church of England and the Swedish Church. Commissions have been appointed to enter into conference with the Finnish Church and with the Moravians.

Now, at this last Lambeth Conference just finished, the South India Scheme has come practically to the point of birth and, as soon as it emerges into the light of day the Persian Christians are already chafing at the bit to follow suit. The Eastern Orthodox sent a delegation to Lambeth described by the Bishop of Gloucester as the "largest and most important delegation from the Eastern to the Western Church since the Council of Florence." Both the Orthodox and the Old Catholics have stepped beyond the realm of conversation into the sphere of actual negotiations with a confessed desire for results in the shortest feasable time.

These are more than suggestions, they are matters of fact. What do you mean—fertile?

What's the Use

A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

WHAT is the meaning of the bowl of water called the "lavabo," with which the celebrant of the Holy Communion washes his hands after the offerings have been received?

This is a practical measure to be sure that the fingers are rid of anything which might have adhered to them, like threads or dust. There is a symbolical meaning added to the act, indicated by the psalm, "I will wash my hands in innocency, and so will I go toward thine altar;" but the practical value of it is to make sure that the fingers of the celebrant touch nothing but the consecrated elements before giving the people their communion.

* * *

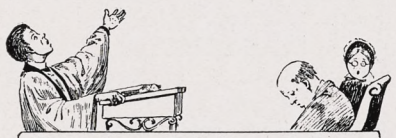
What is the meaning of that band of cloth on the left wrist, worn by the celebrant in the full Eucharistic vestments?

This "maniple" as it is called, is a towel, or napkin. It had originally the practical use of a handkerchief, or purificator. Since it has become decorated with embroidery it has lost its utilitarian origin, and serves mainly to get in the way. The simplest course is to leave it off.

* * *

What is the meaning of the custom in Roman Catholic churches of walking twice around the coffin, first sprinkling it with holy water and then swinging the censer?

This is purely symbolical. The nature of water is to fall; that of smoke is to rise. Water seeks the lowest level: smoke the highest. Holy water and insense symbolize the division of body and soul, the body going downward to the earth, the spirit rising toward the "highest level," namely God.



Preacher, Pulpit and Pew

By

E. P. JOTS

In the course of a scripture lesson at a northern council school recently the teacher asked: "What would be the first thing the poor deaf man (of the New Testament) would do on receiving his hearing for the first time?" To this a youngster replied: "Listen in to the sports news and weather report!"

* * *

A Scotsman had been told by his doctor that he had a floating kidney. He was much disturbed by the diagnosis and went to the minister of his church with a request for the prayers of the congregation.

"I don't know," said the minister dubiously. "I'm afraid that at the mention of a floating kidney the congregation would laugh."

"I dinna see why they maun," replied the sufferer. "It was no but last Sabbath ye prayed for loose livers."

* * *

One of two rival chapels in a village had just got a new and very smart organ. A member of the congregation met the caretaker leaving the chapel one day.

"Ah reckon tha's gotten a organ," he said. "All tha needs now is a monkey."

"Aye," said the caretaker, "and all tha needs is a organ."

* * *

A Baptist minister was once asked how it was that he consented to the marriage of his daughter to a Presbyterian. "My dear friend," he replied, "so far as I have been able to discover, Cupid never studied theology."

* * *

Mark Twain once said, "Most people are bothered by those passages in Scripture which they cannot understand; but as for me, I have always noticed that the passages in Scripture which trouble me most are those which I do understand."

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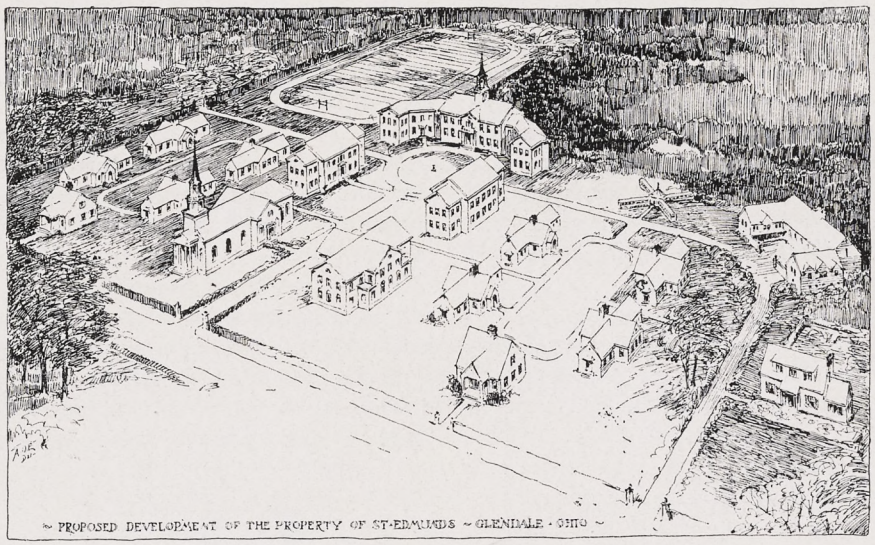

"A Boy Is a Living Chance"

By
JOHN W. LARUE
Of the Editorial Staff of the Cincinnati Enquirer

THAT is the credo of St. Edmund's, and flows from the deep sincerity of Eric W. Gibberd, director of the school. You will note that we do not say "Boys are living chances". That might imply a system of group treatment, based on the erroneous assumption that what is good for one boy is good enough for all. And it is in the full negation of this idea, (which still clings like a persistent barnacle to the training of youth) that St. Edmund's stands as a distinguished example of advanced thought and action in the handling of boys. "A Boy is a living Chance". That is what St. Edmund's believes and what it practices.

It needed the genius of a Dickens to record the squalor, the denial of all hope and joy and opportunity that characterized the orphanages of England in his time. It requires no such genius nor even a very deep social penetration to mark how far we have gone since then toward the light of decent treatment of homeless boys and girls. The principles of cruel discipline and repression have given way everywhere to more kindly, sensible and effective methods. Better clothing, food, housing, education and play facilities are provided today in order to cherish in the children that beneficent social force—Pride.

We have gone a long way, indeed —far enough to find a new and still more inviting road opening before us. The course of the highway that leads to happiness and enhanced social value for dependent children is being charted at St. Edmund's. At the School which is situated on a fine plateau near the village of Glendale, an attractive suburb of Cincinnati, there are now 48 boys—and 48 separate problems in boy psychology.

THE POLICY
of St. Edmund's School

WHEN a boy's home is broken he still has a right to care, protection, training and fun. The teachings of Christ, America's sense of fair play and sound business thinking all bid us lend an open ear to the call of the boy in need. Yet indiscriminate generosity cannot be the means by which generous, Christian, public-spirited citizens aid needy boys. The days of the erratic Lady Bountiful have passed. Expert analysis of the need in each case is necessary—the Economic need, the Social need, the Mental need, the Emotional need and the Spiritual need. St. Edmund's is the agent of those whose minds are not closed to the call of needy boys.

A VISIT to St. Edmund's quickly makes plain the appeal that this school and home has for its boys. The emphasis on the individuality of each boy as a "living chance" is unmistakable. We were met at the entrance by one of the boys, a patrol leader he informed us and under his guidance we made the rounds of the grounds and buildings. As we approached the buildings, the action-getting notes of a bugle met our ears. "Swimming Call", explained our guide as the boys came trooping in from ball diamond, athletic field, work-shops and tennis court; a blazing sun added its urge to the bugle call and lithe, sun tanned figures were soon in care-free enjoyment of the swimming pool.

We found the school's director, Eric W. Gibberd, just concluding a meeting with the older boys. "St. Edmund's Council", he explained, as we shook hands with the ten or eleven upstanding boys who, business over, were anxious to be in the pool. With interest we learned of St. Edmund's organization. "The School is a little democracy in itself; the boys are divided into patrols, not through arbitrary authority, but in deference to their own aptitudes. The boys own 'St. Edmund's Bank' and finance their own business projects such as the ship-model industry, chicken raising, printing, novelty furniture and bird-house making, etc., by which the boys make a profit for their own pockets," Mr. Gibberd explained. "Each boy is charged with the materials he uses and the tools that he breaks, he is credited with all the profits he makes. Thus boys learn one of the major lessons of the business of life".

"Patrol leaders and Council?" we enquired and our question brought out the fact that each boy entering St. Edmund's becomes a Boy Scout.

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HARD AT IT IN THE WORKSHOP

We discovered that around scouting the school has built its training experiences. Household tasks rotate under the direction of patrol leaders who become orderly officers for the week. In the fields of sport and work every opportunity is given for the development of leadership.

WITH Mr. Gibberd, we discussed recent progress in educational viewpoint, seeking his opinions. "More and more," Mr. Gibberd stated, "we are concerned with the child as a whole and the progressive development of his whole and entire personality to meet new situations. The contribution of Dr. J. F. Bateman, our psychiatrist, to an understanding of each boy is of great importance; for until we know a boy in detail, how can we attempt a plan for his development?"

We were then introduced to one of St. Edmund's working tools, a chart of progressive personality development. It has two aims: first, it makes possible an evaluation of individual qualities, adjustments and interests. Second it graphically shows by subsequent ratings the effectiveness of those techniques with which the boy is surrounded.

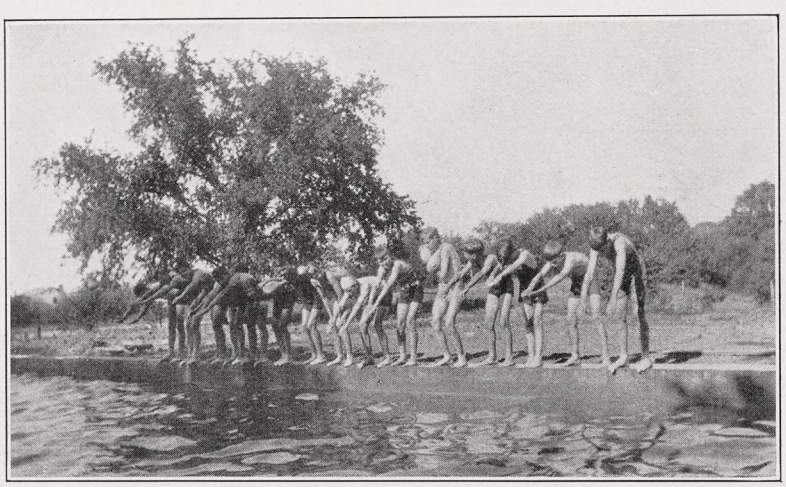
"The importance of striving for a measuring stick can not be overemphasized. All things that are now measured and analyzed were at one time considered beyond the pale of accurate evaluation. This chart does not pretend to a mathematical accuracy, it is by no means new in its elements; it does, however, bring together the best of several approaches and provides in a workman-like manner a step toward a better organization of our work with teen-age boys," Mr. Gibberd explained, and added, after we had complimented him on this chart, "Necessity is ever the mother of invention."

The chart facilitates accurate grading of the plus and minus qualities. The characteristics set off against each other as plus and minus are fundamental, i. e., is a boy alert or sluggish; decisive or other-wise; careful or careless; sociable or seclusive; generous or selfish; honest or deceitful; aggressive or shy; courteous or rude; modest or boastful. The chart provides also for a study of each boy in relation to his group contacts and of his interest in his own progress.

FROM the office, we went through the buildings. Our most interesting stop was, perhaps, the boys' Chapel, center of St. Edmund's quest for spiritual values. The building itself is tiny, far too small for present needs, yet it is quaint and churchly in design; flags presented by the ambassadors of over twenty-five foreign lands adorn the walls and proclaim the theme of man's brotherhood under the Fatherhood of God.

ST. EDMUND'S has come far from small beginnings. Its history goes back to 1902, when a home for boys was founded on Findlay Street, Cincinnati, by Bishop Matthews, then rector of St. Luke's Church. In 1906 the home was incorporated under a board of trustees, and the management of Deaconess Eliza Dickey. A year later the institution moved to another site in the city, and in 1909 the home was taken over by the Sisters of the Transfiguration, moved to Glendale and became known as "Bethany Home for Boys." From that time to July, 1926, the home was under the care of the Sisters of the Transfiguration. In November, 1919, the Bethany Home for Boys was removed to its present farm-site. When Sister Clara Elizabeth, whose work with the boys is a saga achievement, gave up the work and her successor. Rev. E. C. Bogess accepted a call to another post, Eric W. Gibberd, present head of St. Edmund's was induced by Rev. Stanley Cleveland to take up the task.

When the new director presented his preliminary report, showing the urgent need of additional staff and necessary repairs, the trustees came forward with financial aid, and the Cincinnati Community Chest increased its annual contribution to the home. The name of St. Edmund's was adopted in 1927, and was taken from that great warrior of East



THE DAILY DIP IN THE POOL

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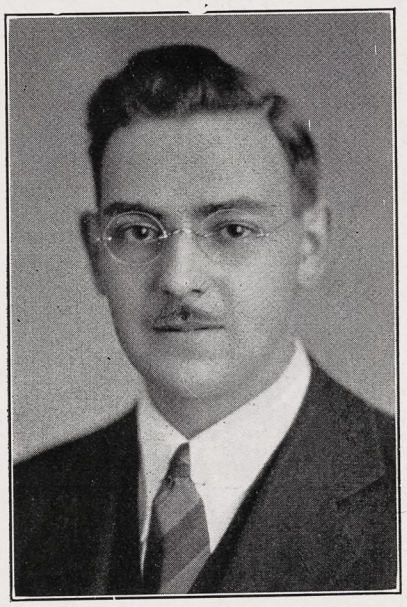
Anglia who in 870 chose death at the hands of the Danes rather than dishonor.

The work being done at St. Edmund's has attracted a great deal of deserved attention in and around Cincinnati. Public spirited citizens have contributed to its development.



ERIC W. GIBBERD, DIRECTOR

With the aid of a prominent architect, Mr. Stanley Matthews, a sound building plan has been worked out. It is hoped to widen the field of St. Edmund's and to provide better facilities for the task that is being accomplished there.

The attitude of Cincinnatians familiar with the work at St. Edmund's is expressed in the following excerpt from an editorial printed in The Cincinnati Enquirer, May 22 of this year:

"At St. Edmund's Home for Boys, near Glendale, a splendid experiment is being carried out to a splendid conclusion. The experiment as explained by Eric W. Gibberd, director of St. Edmund's, is simply this—learning and applying the best methods to make plus citizens out of boys who come to us with a minus background."

"St. Edmund's provides a real home for boys who otherwise would have none. Its present capacity is 48. A carefully considered building and betterment program has been outlined for the future. While the main cost of operation is paid by the Community Chest, the capital necessary to go forward with the expansion plan can be obtained only through the generosity of individual givers. And certainly no better object of generosity can be found than St. Edmund's, which, in a thoroughly practical and workmanlike way, is ministering not only to the bodies, but to the minds and hearts of boys."

Meeting Fundamental Needs

By

DR. WILLIAM S. KELLER

Chairman of Social Service, Southern Ohio

FOR many years child caring institutions developed their programs along with the line of traditional standards for child care. The standards were often custodial and material, giving much emphasis to the equipment of the infirmary, the condition of the front lawn, and elaborate flag pole and possibly a bronze gateway.

During the past decade we have grown to appreciate the subtle, nonmaterial, social, spiritual and emotional needs of children. We have come to realize that children can no longer just "grow up" and live on bread alone.

Recognizing these facts, we immediately begin to take stock of child-caring institutions to see where-in institutions meet certain inclusive fundamental needs of children. The first and most important—the need for a home. This means to all normal children, security, rest and understanding—a place where he can "be natural" and express his emotional life. Every child should have a chance to be rooted in the living warm affection of mother and father or persons who attempt to take the place of mother and father. The result of the home training with adequate, sane, parental supervision gives rise to the second great fundamental need.

This, let us term the need for success, the proper appreciation of effort and ability within the home as well as outside of the family group. To know success, accomplishment must be recognized by one's elders with commendation. This develops personality, self assurance, self respect and character. To the contrary, when we examine the record of the bully, the sneak, the embittered and fearful child, we find that they have not experienced the self respect which enables them to know success.

The third fundamental right of childhood is that they may enjoy the normal measure of social and civic experience in the world as it really is—the right for public school training, to play with children from private homes, the right to handle a little real money and the right to community intercourse and community life.

For many years I was of the opinion that these three fundamental needs and rights could only be realized in a private home. It has been my privilege for the past few years to know the executive official as well as the boys of St. Edmund's. St. Edmund's is a comparatively small institution meeting most of the maximum social standards of national child caring organizations. It is here that the boys are divided into small colony houses with a house mother for each colony.

It is in this institution that the splendid Court of Honor of the Boy Scout program can be operated to great advantage for twenty-four hours each day. It is in this institution that the boys are privileged to know, sometimes intimately, the men and women of the board of trustees. It is here that the boys have a physical and mental examination before admission in addition to careful social examination of their personal and environmental surroundings. It is here that the boys have splendid workshops to develop their

(Continued on page 14)



A FEW OF ST. EDMUND'S BUILDINGS

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

LAYMEN of the Church are to meet in Boston, October 16-18 for the convention of the Federation of Church Clubs, and are to discuss, among other things, the feasibility of organizing a national laymen's association to combine all branches of laymen's work. A commission named at last General Convention to study the problem is expected to report. Work among boys is also to have a leading place on the program. They start off with a social at the Harvard Club. Then the following morning there are to be addresses by Mr. Clarence H. Poor, president of the Episcopalian Club of Massachusetts and by Mr. Charles D. Dallas, president of the federation. On one evening the men are to be the guests of the Episcopal Theological Seminary, Cambridge. I wish that while the important gentlemen are all together in one place someone would hand around slips of paper asking these important laymen if they are subscribers to any one of the national weeklies of the Church. THE WITNESS asked the question of the laymen who went to Washington to represent the Church at General Convention and discovered that the majority of them depended entirely upon their rectors for information about the work of the Church. It struck me at the time that men who were giving a month to legislate on important Church matters really needed more information then their rectors could possibly find the time to give them. It might be said, and probably will be, that our weeklies would be more generally read if less dull, yet it is pretty generally agreed by journalists that our Church has the most attractive of the religious weeklies. Yet I am sure they could all be made better if we received an encouraging "That 'a boy" in the form of an annual subscription now and again from these distinguished laymen. I find Mr. Warren M. Kearny of New Orleans listed as an officer of the federation. Knowing him as a subscriber to this paper I hereby delegate to him the task of questioning his brothers about their Church reading. It would make a snappy article and might tell us much about the state of the Church.

* * *

While running the danger of overstressing the subject I want to tell you of a letter recently received from the Rev. Louis H. Matheus, rector of Trinity Church, Ottumwa, Iowa. He says that he has an idea this his vestry is not as informed as it should be on the Church and its work, a statement which I trust is not going to get Mr. Matheus in bad with his employers. For their comfort I hasten to say that he adds, "Very much like all vestries I presume." He is attempting to correct the matter at least to a degree by subscribing to THE WITNESS for them for six months, and we have gone a bit of the way with him by agreeing to accept these subscriptions at the reduced rate of 70c for this trial period. Then a little later on he is going to speak to them about the matter and ask them if they won't renew their subscriptions at their expirations. It is not going to be an expensive experiment and he has hopes that the regular reading of our brief messages is to so fill them with pep, vim and vigor that it will prove to be a wise expenditure of cash. The idea may appeal to some of you other persons. If so we of course offer you the same terms even though it does threaten us with bankruptcy if many of you accept. As well be broke as the way we are.

* * *

One does not have to go out of New York City very far to find the mission field. Trinity Mission, Astoria, Long Island, is typical of many such stations in that diocese. The Rev. T. David Herari, native of Beyrout, Syria, and Virginia Seminary graduate, is ministering to our people there in the basement of a bank. It is a new community into which people are coming by the hundreds. Being for the most part new householders they have little surplus cash with which to support their church. This means of course that the diocese must finance to a large extent these missions in their early days if the Church is to gain a foothold in these new growing communities. Bishop Stires has this problem much on his heart and is calling upon the people of his diocese to support not only the work of the Church in distant fields but also this work at home.

* * *

Chatham Hall, diocesan school of Southern Virginia, has opened for the season with an excellent enrollment.

* * *

St. Peter's, Morristown, N. J. has a parish paper which is edited by the children of the Church School. They do the entire job; supply the copy, purchase the material, look after the printing and distribution. Practical application of the project method.

* * *

Rev. Leland B. Henry, for seven years a minister of the Methodist Church, and a leader in that denomination in the field of religious education, has become the assistant at St. Paul's, Rochester, N. Y.

* * *

The Rev. William Garner, Terrell, Texas, has taken up his work as the rector of Trinity, Rensselaerville, N. Y. This parish, one of the oldest in the state, will afford the new rector an unique opportunity to develop the parish along community lines since the Presbyterians and Methodists have withdrawn their work in the area in favor of our Church.

* * *

Miss Susan E. Salisbury, for 35 years missionary at the Bishop Whipple mission near Morton, Minnesota, died on September 8th. Her body now rests beneath the shadow of the church, close to the grave of Chief Goodthunder who, years ago, gave the land for the mission to Bishop Whipple. Miss Salisbury was a niece of Bishop Whipple.

* * *

Baltimore is one city where there is no let-down on religious activity during the summer months, with thirteen denominations cooperating in fostering services during July and August in six of the public parks of the city. These outdoor services, so writes the Rev. James A. Mitchell, correspondent, were attended by upward of 12,000 people, which proves that people will do other things besides play on Sunday even in the summer. Then too there were 130 daily vacation Bible schools in the city, of which 18 were held in our churches, under the direction of a diocesan committee.

* * *

The Rev. C. R. Carrie, St. Mark's and St. John's, Rochester, N. Y., has accepted a call to St. John's, Jersey City.

* * *

Miss Clarice Lambright, the head of young people's work in the diocese of Western New York, is to be married to Mr. Pierre C. Buhlmann of Paris, according to an announcement recently received.

* * *

Deaconess Shaw of the Philippines addressed the congregation of All Saints Church, New York City, last

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Sunday evening, telling of her work in that far-off mission field. All Saints, as perhaps you know, is a very old and quaint parish on the lower east side presided over by the Rev. Harrison Rockwell.

* * *

The Rev. W. Russell Bowie, Grace Church, N. Y., is the latest of the metropolitan parsons to return to his job—vacations seem to be generally long for New York rectors, many of them not having yet returned. Several important announcements were promptly made by Dr. Bowie. For one thing the Rev. Elwood Worcester, Emmanuel movement, has joined the staff of the parish and is to conduct conferences twice weekly for those interested in the subject of religion and health. Also during the fall and winter there are to be special services the first Sunday evening of each month when the preachers are to be distinguished ministers of other denominations, with the general subject, "What means most to me in Christianity."

* * *

About seventy laymen of the diocese of Newark attended a conference held at Eagle's Nest Farm, diocesan institution, for a few days last month, with Bishop Stearly, the Rev. R. W. Andrews of Japan and Mr. Leon C. Palmer, Brotherhood secretary, as leaders. Then on the 8th through the 10th the parsons met, with a hundred of them there. The Rev. Lyford P. Edwards, rapid-fire professor from St. Stephen's College, talked to them on the Church and social problems; Professor J. Newton Davies of Drew University lectured to them on preaching, and Mr. Andrews was held over from the layman's conference to give addresses on missions.

* * *

Rev. F. D. Daley, recently graduated from Sewanee, is to become the rector of the Epiphany, Govans, Maryland, succeeding the Rev. R. E. Kell, retiring. Rev. W. W. Shearer is to come from Washington, D. C. to succeed the Rev. T. H. Yardley as rector of St. Timothy's, Catonsville, Maryland. Rev. Westwell Greenwood is now an assistant at Christ Church, and the Rev. Harold Hohly is assistant at Grace and St. Peter's, Baltimore. Rev. C. M. Bates is now the rector of the Holy Cross, Baltimore.

* * *

The diocese of Newark is to have a "Church Loyalty Festival," which closes with the every member canvass.

Morning services on four Sundays will be devoted to this plan, the Sundays being named respectively Loyalty Sunday, stressing the subject, "Loyalty to Christ and His Church," Community Sunday, when Church people will bring friends and neighbors to the service, Symposium Sunday, giving the Church's programme for the support and spread of Christ's Kingdom, and Presentation Sunday, with an "Ingathering Service." A week of friendly visitation will inaugurate the Festival. This series of visits is to be what its name implies, and therefore will not have the gathering of pledges of money as an object. The regular canvass will take place toward the close of the Festival.

* * *

Henry K. Sherill, soon to be consecrated bishop of Masachusetts, is listed among the prominent clergymen to preach during the year at Yale University.

* * *

Annual laymen's and clergy conferences were held September 13 through the 15th at Ames, Iowa. The Rev. Allen Evans of Long Island went all the way out there to do a very good job in presenting the national program of the Church. Dr. H. von Schulte of Omaha, a physician of distinction, was there under the auspices of the social service department and talked about children, boys and working men. There were also important conferences on pastorial and diocesan work let by local leaders, including the Rev. Messrs. A. M. McLaughlin, James H. Dew-Brittain, Dean Phil-

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* * * *

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THE CHURCH PENSION FUND

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brook and Austin Pardue. The conferences were separated this year but the laymen, before leaving, asked that next year they be allowed to meet in joint sessions with the parsons.

* * *

The oldest section of Baltimore, near the water front, is now a region of crooked streets and little alleys overrunning with many nationalities. But the names of the streets still reflect the antiquity and the dignity of old Baltimore: Lancaster, Queen, Shakespeare, Thames, Washington. Even the alleys are interesting: Apple, Happy, Petticoat. The most picturesque of all has changed its ancient name of Strawberry.

This section of the city is known as Fells Point from the original founder, William Fell, who arrived in 1730 and built himself a house on the water front. This month the citizens of Fells Point are celebrating that event. There are pageants, street festivals and dances, and patriotic meetings. As is most fitting the week's celebration started with a great service in St. Paul's Fifth Reformed Church, where all the Protestant denominations gathered for a service of Thanksgiving and Remembrance.

Our own Episcopal Church was among the early ones to locate in the old Fells Point. In 1797 Old St. Paul's, the Mother Church of the city, sent an associate rector to minister to the people of that neighborhood. The church was known as Old Christ Church and has since split into two daughter churches in different parts of the city: Christ Church and the Church of the Messiah.

* * *

We are informed by the Rev. Sumner Walters, rector of the Redeemer, St. Louis, that you should watch your step with a tall, fair haired young man of about 24 years who goes by the name of McFarlane. It seems that he has the habit of calling upon rectors to inquire about the young people's society of the parish. If he gets the names of any of them he calls upon them for the purpose of panhandling. Also he is apt to pick up anything loose that is about. In the case of Mr. Walters he lifted $27, which wasn't so nice, what with the depression on, children to get ready for school and everything. If you should meet him Mr. Walters would like to know.

* * *

Ever since Mr. Gerard came out with a list of fifty or more gentlemen whom he says control the United States, lists of various sorts have been released. Ida Tarbell, author and feminist, not wishing to have her sex slighted, compiled a

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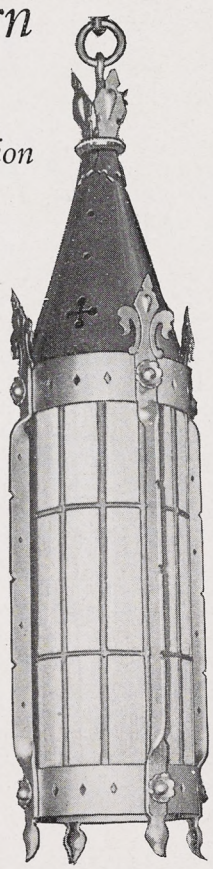

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For fuller information and catalogue, address The Rector, Rev. Walter Williams, 84 Benefit Street, Providence, R. I.

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Shattuck School

list of outstanding women, several Churchwomen of prominence being on her list, including Mary Van Kleeck, who is the director of the industrial studies division of the Russell Sage Foundation and a vice-president of our Church League for Industrial Democracy. Now Stephen Wise, New York rabbi, comes out with a list of the ten foremost religious leaders of the country. On it we find John Haynes Holmes, Harry Emerson Fosdick, John A. Ryan, Bishop McConnell, Mordecai W. Johnson, negro president of Howard University, Harry Ward, Henry Cohen, Graham Taylor, Sherwood Eddy and Rufus Jones.

* * *

Here is news: Charles B. Persell and Charles B. Persell, Jr., father and son, ages 58 and 21, registered last week as classmates at Hobart College. The young Persell plans to enter the ministry and is already taking services in villages near Geneva.

* * *

The clergy conference of the diocese of Long Island is in session at Easthampton this week. Bishop Stires is reporting fully on the Lambeth conference; Bishop Larned is leading conferences on parish work, and there is to be thorough discussion of diocesan problems in missionary, educational and social service fields.

* * *

The 50th anniversary of Bishop Thomas F. Gailor's ordination to the priesthood, as well as his 74th birthday, was celebrated at St. Mary's Cathedral, Memphis, Tennessee on September 17th. There were services of course, and also a banquet in his honor under the auspices of the Churchman's club.

* * *

Before last week's issue reached you announcing the serious illness of Bishop Leonard of Ohio word was received of his death. He was the senior member of the House of Bishops and his passing takes from the House one of its outstanding personalities and deprives the Church of one of her strongest leaders.

* * *

At St. Paul's, Lansing, Michigan, they have an annual Family Sunday when fathers and mothers and children are asked to receive the Holy Communion together. The church school is suspended for the day and the children are asked to bring their parents with them for common worship.

* * *

Clerical changes in the diocese of Newark: Rev. S. M. Hopson from Florida is at Calvary, Summit, as

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curate; Rev. H. R. Onderdonk leaves Morristown to become the rector of St. Peter's, Essex Falls.

* * *

DeVeaux School, diocese of Western New York, opens the year with an enrollment of 104 boys, the largest in its history, thanks to a fine new dormitory just finished. The Rev. William Barrows is starting his 34th year as the headmaster of the school.

* * *

The Rev. George L. Paine, Episcopal clergyman who is the head of the Greater Boston Federation of Churches, just returned from Russia, is lecturing in and about Boston on his experiences.

* * *

Cambridge students were welcomed to Christ Church, Rev. Leslie Glenn, rector, at a reception on September 29th. There are many Episcopal students in the city each year, naturally, with Harvard, the Episcopal Seminary and Radcliffe nearby. Bishop Lawrence spoke as did also Mr. R. C. Evarts and the Rev. Ernest Stires of the diocese of Long Island.

* * *

The Rev. Joseph Fletcher, formerly on the staff of the department of Christian social service of the national council, and the joint author with Mr. Spencer Miller of a forthcoming book, "The Church and Industry" sailed for England on September 25th, with Mrs. Fletcher, for a year of study at London University. He is planning to do special work in the field of economics and sociology.

* * *

As a part of the American Country Life conference, meeting in Madison, Wisconsin, next month, the social service departments of the three Wisconsin dioceses are planning a meeting to consider plans for joint action, especially in the field of social legislation. Mr. Aubrey Williams, secretary of the Wisconsin conference of social work and Rev. Harold Holt of Grace Church, Oak Park, Illinois, are to be the speakers.

* * *

By the will of the late Bishop Darlington of Harrisburg his large and valuable library is left to the diocese for a library.

* * *

Some twenty years or so ago there was a junior Brotherhood chapter of nine members at St. Paul's Church, Wilmington, North Carolina. There was nothing extraordinary about its membership or leadership; they were simply one of many Brotherhood groups scattered throughout the Church, praying daily for the spread of the Kingdom, taking part in the work, worship and study of the Church, and endeavoring each week to bring other boys to do the same. No particular stress was laid upon the ministry as an opportunity for Christian service. And yet of the nine boys in that chapter, four are today in the ministry of the Church and one of them (the Rev. Alexander Miller, by whom these facts were given us) is now rector of that parish.

In a chapter at Grace Church, Lexington, Virginia, some years ago, there were during a period of four years twenty-five members. Not more than two or three, if this number, had the ministry in mind when they entered the chapter. And yet thirteen clergymen of the Church, eleven living and two who have passed on to their reward, came from this chapter, and one of them (Rt. Rev. Wm. G. McDowell, D. D., by whom these facts were given) is now Bishop of Alabama.

* * *

The synod of the province of

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Washington is to meet in Philadelphia, October 21-23, the place of meeting being Holy Trinity Church. In addition to the synod sessions there are to be meetings of various Church organizations as well as numerous exhibits and social functions.

* * *

The two convocations of the diocese of Bethlehem met for a three days' conference at St. Stephen's camp recently. The camp is a delightful spot on the Susquehanna river, owned by St. Stephen's Church, Wilkes-Barrie, and is used through the summer by the various organizations of the parish. Dr. Burton Easton of the General Seminary lectured on the New Testament; Mr. Jim Miller of the field department of the National Council spoke on the program of the Church; the bishop of the diocese spoke on the Lambeth Conference. Fifty of the clergy were present and a number of laymen.

* * *

Bishop Garland of Pennsylvania has returned from a world tour which included the Lambeth Conference. He has joined with several other bishops in stating that he regrets that the Conference even took up the subject of birth control.

* * *

A Laymen's association has been organized in the diocese of Quincy and they are to undertake the task of raising an episcopal endowment and are also promoting work in the diocese among young people.

* * *

The Rev. Alexander M. Rich celebrated the 40th anniversary of his ordination to the priesthood with appropriate ceremonies at St. John's Church, Charleston, S. C. He is about to leave that parish and take up his home in Florida.

* * *

Members of the New York police department and the fire department who are also members of the Masonic fraternity attended a service last Sunday afternoon at the Cathedral of St. John the Divine, New York. Dean Gates welcomed them, the sermon being preached by Methodist Bishop McConnell.

MEETING FUNDAMENTAL NEEDS

(Continued from page 8)

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The WITNESS

CHICAGO, ILL., OCTOBER 9, 1930

BELIEF IN GOD

By

BISHOP F. J. MCCONNELL

I ACCEPT belief in God not because it is proved but because it appears to me the best explanation of the universe of men and things that I can find. If the belief can be proved to be out of line with human reason—that is to say, if it can be positively disproved by irrefutable logic, I stand ready to surrender it. No such disproof, however, is yet in sight and when it does come in sight it will travel upon basic assumptions which cannot be proved. I shall always reserve the right to look both at the logic and the assumptions. For myself I am willing to venture out in my interpretation of the universe on the assumption that God is as good as the best I can see in the world. The best I can see in the world is Christ, and a God as good as Christ would meet all our known needs.

MESSAGE OF THE WEEK

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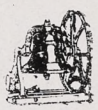

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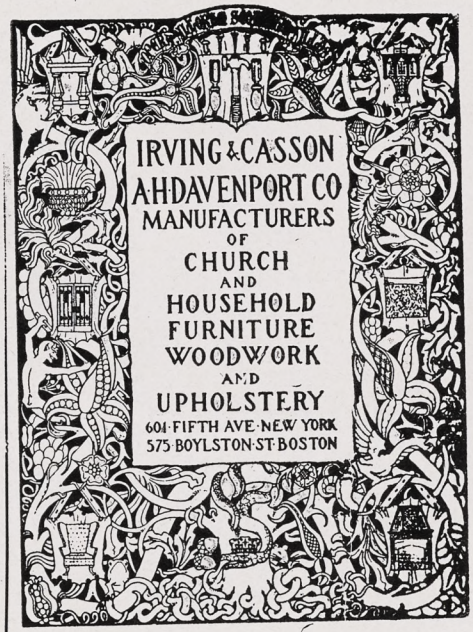



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THE WITNESS

A National Paper of the Episcopal Church

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SPIRITUAL IMPULSES

By
BISHOP JOHNSON

I CANNOT see why living impulses, animal instincts and human intuitions are not just as much a part of the creation as the circulation of the blood, the processes of digestion and the reactions of the nervous system. It is comparatively easy to solve the problem of the universe if you eliminate some of the factors that interfere with your theory of life. This is the weakness of the behaviorist, the humanist, the fundamentalist and the dogmatist of every kind. He gets an answer but he doesn't explain. He offers advice but it doesn't satisfy.

Evolution is excellent as to its theory of sequences in ascending scales of living, but it is dumb as to the origin of life. Behaviorism reduces life to a mechanical process. The scientist, Compton, recently announced that back of electrons there are eons that do not follow the laws of cause and effect but act more like personalities. Steinmetz, before he died, was seeking for the same principle which he affirmed was more spiritual than material. Of course a theory of unicellular origin of the world dependent upon the principle of cause and effect does not account for the variety in nature or for personal character in man, or for the various incidents that go to make up human history. The mechanical laws of cause and effect might account for a Ford factory or a picket fence, but not for Mr. Ford's peace ship nor for a beautiful garden which the fence encloses.

Let us consider the emergence of a higher form of life from a lower order. Let us compare an attractive woman with a crocodile. It is true that the crocodile has a more ancient family lineage and possibly did emerge into your beautiful friend, but not from any mechanical principle of cause and effect which man can visualize, unless the cause can produce that which the cause does not possess. I am credulous, but I am not such an ancestor worshipper as to believe that the less can produce the greater by a mechanical process. That is contrary to all observation. There is more absurdity in such a statement of origins than in the fundamentalist theory of creation.

BACK of all life are impulses, instincts and intuitions which have to be reckoned with and they do not follow the laws of cause and effect. All living things have been driving onward to a status beyond their previous experience. Why does that impelling upward urge cease with man? Why assume that he is the last word of the creator's genius? If the same processes that have animated living things in the past still continue to animate, then man also has the right to look upward and forward as the result of intuitions planted in his soul. In the animal world we call it instinct; in man we name it intuition, but in reality it is faith in the unseen and in the unattained.

It is this principle which has induced the savage to become a scientist, the barbarian to become an artist, the natural man to seek spiritual ends. How did the savage know that there were treasures in the universe that would enrich him as soon as he developed the mental capacity to appreciate and appropriate them? Surely he believed in the "substance of things hoped for and the evidence of things not seen." How did he know there was order in the universe? Why did he endure the ridicule of his fellows? Why did he overcome the stupendous obstacles to learning which confronted him? He did not press on because someone told him what he would find or what there was to find. No, the primitive scientist followed an inward urge rather than an outward demonstration. It was only by the exercise of such faith that the savage ever became a scientist, an artist or a saint.

In all these responses to man's inward genius we have a right to assume that there are no blind alleys in God's universe, but rather that the inward instinct to

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seek those things which are beyond previous observation finds its justification in the results of similar motivations in the past. I believe therefore I hope. And because I believe and hope therefore I love.

RELIGION has not the technique of either art or science, but it is similar to these in that it proceeds from an inward urge and not from demonstration. The most difficult progress that has ever confronted man is that of being good. Notwithstanding the ideals of Christ man has made little progress. From the standpoint of modern science the crudities of the mediaeval student are amusing. Yet without that raw material you would have no modern science. The crudities of the Israelites are more absurd than those of our colonial ancestors, but they are the necessary background to the finished product. Instead of lampooning these crudities we ought to be searching for the precious metal in the mines which they opened. We seem to take infinite delight in searching the ore dumps of the past for slag instead of the gold and silver that lies underneath. We are like the inheritors of great wealth who prefer to be scavengers. We specialize in other people's limitations and fancy that it is an alibi for our own inaction.

We read everything that is written which justifies us in remaining spiritually inert, which confirms us in our indulgences and which acquits us of our transgressions. We fancy that we can make spiritual progress by denying our intuitions and substituting logical syllogisms for spiritual impulses. And in so doing we are making a messy world in which discontent and revolt are rampant. It is a reductio as absurdum of a world which prides itself on its scientific achievements, its business sagacity and its clever culture that we should have a world war, a world seething with discontent and an inability to feed the hungry with such a surplus of food that farmers cannot find a market for that which they produce. Rationalism is in the saddle but it lacks the motive to produce righteousness.

If there is to be no more carnal war, then there must be a spiritual combat in which each man enlists under the banner of the Christ to fight the world, the flesh and the devil, by enduring hardness and by making those self-sacrificing efforts by which selfishness is overcome.

We cannot ignore man's spiritual impulses and produce a kingdom in which love, joy and peace are triumphant.

Let's Know

By

OSNAPPAR

WHEN I was a student in the General Theological Seminary endeavoring to learn something about Ezra under the tutelage of the Rev. Dr. Batten, we used to get considerable amusement out of the "great and noble Osnappar". His solitary appearance is found in Ezra 4:10 where he is Asnappar in the Authorized Version of the Bible and, perhaps more correctly, Osnappar in the Revised Version. In any case it now seems quite well established that the name is a variation of the better known Assurbanipal, king of Assyria a couple of centuries before the time of Ezra.

It seems that about the year 722 B. C. Shalmanezer and his successor, Sargon, conquered the northern kingdom of Israel making it tributary to the powerful and merciless empire of Assyria. Sargon removed these northern tribes of Israel and supplanted them with colonists from other conquered lands—thus originating the Samaritan race whom the later Jews despised as half-breeds. The succeeding Assyrian kings—Sennacherib, Essarhaddon, and Assurbanipal—followed out the policy of Sargon and continued to colonize Samaria. A century later came the fall of the southern kingdom, including Jerusalem, and the deportation of the southern Israelites to their historic Captivity in Babylon. Under the Persians these Jews were allowed to return and were given permission to rebuild the city of Jerusalem and the Holy Temple, with Ezra as the moving spirit. But these Samaritans, next door to them, were not friendly and raised every possible obstacle to prevent the reconstruction program. Among other things, they wrote a formal protest addressed to the Persian monarch which effectually stopped the building for a long period of time. Among those who were responsible for this written protest were the "nations whom the great and noble Osnappar brought over and set in the cities of Samaria."

Thus Osnappar was an incidental character in the Bible but he is an important person for us in our efforts to understand something of the course of events in those days. He was the last really great king of Assyria. Unlike his predecessors, he was not much interested in carrying his conquests into the field under his personal supervision. He was more interested in the sciences of his day and in writing. Therefore he preferred to stay home making records of the glories of Assyria, while his generals held the frontier and put down insurrections. All that was very good for us because of the large amount of historic information which has survived from the literary efforts of Osnappar but it was not so good for the Assyrian Empire. His military resources were squandered until he was barely able to cope with the persistent revolts. His empire began to disintegrate under his very feet. When he died, his two sons succeeded him and then Assyria was done for. Nineveh, the imperial capitol, was destroyed and Assyria as a national factor passed out of the picture, though its influence persisted for many centuries thereafter.

The "great and noble Osnappar" probably would have felt small concern if he had been told that twentieth century European and American scholars would be greatly indebted to him for attending to his abc's instead of his kingdom. Strange, how some men achieve a renown which they have neither sought nor contemplated.

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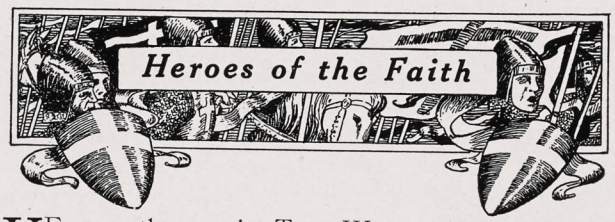

WE recently ran in THE WITNESS a number of short sketches of Christian heroes and heroines, thinking that they might be not only of general interest but also of service as illustrative material for Church School teachers. Many have asked that the sketches be continued. We in turn ask our readers to help us with them. Many of you know Christian heroes and heroines; people who have performed a service justifying us in placing them in our hall of fame. Send the story to the editorial office, 931 Tribune Building, New York City. The editors will then, if the facts seem to warrant the title of "Christian Hero", print your contribution under your name in this column.

EDES HOW

By

THE MANAGING EDITOR

I am not at all certain that the drive behind the life of Edes How came from the Church, but I do know that he was a hero and it seems to me a Christian one. Many of you remember having read in the newspapers a month or so ago of his death in Cincinnati; dying so the doctors said of malnutrition. Edes How was a member of a distinguished and exceedingly wealthy family from whom he inherited great wealth. After graduating from an American University he studied medicine, was admitted to the profession, and then turned to his life work—ministering to hoboes. He founded a protective organization for them and scattered throughout the country today are "Hobo Colleges" founded by Edes How. It is important for us to know the difference between tramps, bums and hoboes if we are to appreciate the service Edes How performed. A tramp is a person who moves about the country living in so far as possible without work. A bum is a person who stays in one place, living in so far as possible without doing any work. But a hobo is a migratory *worker* who goes from one part of the country to another doing the necessary work which might otherwise be undone were it not for this army of moving men. Thus they are on hand for the harvesting in the fall, for the lumber camps in the winter, for the cutting of the ice, for the picking and canning of fruit. The life of a hobo is of necessity a hard one; no family, no status as a citizen; none of the opportunities enjoyed by most men. Edes How saw this and spent his life, and his great fortune, ministering to them. What is more he lived their life. I remember a number of years ago attending a conference with him. He entered the hotel where the sessions were being held, registered, and then said he was going out for a little walk. He returned shortly, crossed his name from the register, and disappeared. But he was present at all the sessions which lasted through a week, and with him was an attractive young worker whom nobody knew. I finally discovered that Edes How, millionaire and hobo, had refused the comforts of the hotel in order to share the conference, and a box-car, with this young man whom he had met on his little walk.

In the eyes of the world Edes How was a failure. A promising young doctor with great wealth and distinguished family he preferred to devote his life to the service of hoboes. But by New Testament standards perhaps he deserves his place among our "Heroes of the Faith."

What's the Use

A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

THE SANCTUS BELL

WHAT is the use of the gong or bell they ring in some churches at certain places in the Holy Communion?

In the days when the service was in a language not understood by the people, and when in addition to this the congregations were so large that the voice of the celebrant was not audible in all parts of the church, the bell came into use to tell the people just when the words of consecration were being said.

Especially was this bell needed when, as in abbey churches, a solid screen intervened between the people and the altar, so that they could neither see nor hear the celebrant. The bell is rung in the Latin church in several places; when the sanctus, or "holy, holy, holy" is being said; just before the words of consecration; and three times during each of the sentences of institution, "This is my body," and "This is my blood."

In the English use, we have a different theory of consecration. In Latin, the consecration is believed to be completed with the words "Hoc est enim corpus meum" and "hic est enim calix sanguinis mei mysterium fidei." But in our order, after these words have been said we go on and refer to them as "these, thy gifts and creatures of bread and wine." The consecration is not completed until we have offered ourselves, our souls and bodies, in union with the sacrifice on Calvary.

If the bell is used with the English rite, it is purely for emphasis, as the words are, or should be, audible and understood by all. It is for that reason that we have them in English. If it is used for emphasis, they should be used in conformity with the canon they emphasize. In the English rite, the bell should be rung (if used at all) after the consecration of the bread; after the consecration of the wine; and again after the invocation of the Spirit. This fulfills the invariable rule of triplicity about the English rite.

The prayer following the invocation is divided into three sentences. Its meaning will be powerfully

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brought out by the following method of reading them:

First sentence: "And we humbly desire;" kneeling. Second sentence, "And here we offer and present ourselves;" standing, arms raised. Third sentence, "And although we are unworthy;" take large host between thumb and first finger of right hand, hold chalice in left; and at the words "through Jesus Christ our Lord," raising the chalice and host toward the cross.

A Short Story

A JEW, having fallen in love with a Christian girl, desired to marry her. She, however, refused, on the grounds that such a wide difference in religious faiths would tend to spoil their happiness. He urged her to reconsider her decision, promising to examine Christianity at once, and to accept her faith if he honestly could. He therefore went to a priest with a reputation for wisdom and said to him: "Tell me, please, in the fewest possible words what Christianity is." The priest, pointing to a Crucifix which hung on the wall, said: "That is Christianity, my friend."

"But, sir, please pardon me, that is sheer nonsense to me, a Jew. It may mean much to you, but to me it means nothing."

"Read the word over the top of it, my boy," the old priest advised. "Spell it out."

Slowly the young man pronounced the letters, "O. T. H. E. R. S." An understanding light filled his eyes, and falling on his knees with the old servant of God beside him, he cried out, "Now I see it all—Others—Christianity means *others,* service for others, your life for others." Shortly thereafter the old priest married them.

About Books

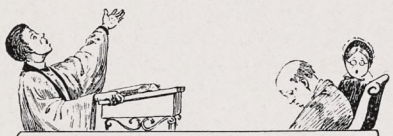
JESUS THE SON OF GOD *by Benjamin W. Bacon. Henry Holt & Co.* $1.50.

Any book by Professor Bacon of Yale is important and this is no exception to that rule. It is a very short, simple and interesting story of the growth of the Biblical records from which we get our knowledge of Jesus. The book is divided into three parts; in "What the Eye Saw" he deals with the testimony of those who saw Jesus; in "What the Ear Heard" he discusses the various sayings and teachings of the Master, and in "What the Heart Conceived" he gives us the theology set forth by the Fourth Gospel. It is a popularization of the most recent New Testament criticism and will be a valuable book not only for rectors but for Church school teachers as well.

* * *

HOW SHALL I LEARN TO TEACH RELIGION *by Blanche Carrier. Harpers.* $1.50.

Miss Carrier is a leader in the field of religious education. For several years she was in charge of the Dayton weekday schools of religion which soon came to set the standard for such schools throughout the country. More recently she has been on the faculty of the University of Pittsburgh. This is an exceedingly interesting book containing many illustrations of her points, drawn from her wide experiences. Needless to say it is thoroughly modern, Miss Carrier having not only a fine grasp of up to the minute church methods but also more than an average understanding of psychology as it is being applied in the educational field.



Preacher, Pulpit and Pew

By
E. P. JOTS

Judge—Look here; you're no preacher, are you?

Rastus—No, suh, Jedge, no, suh, Ah ain't no preachah!

Judge—Then what do you mean by telling these people you could marry them?

Rastus—Why, Jedge, didn't Ah pay you two bucks fo' a marriage license last week?

* * *

A Kentucky girl whose father was an undertaker was sent to a fashionable New York boarding school for a finishing term. One day one of the girls asked her what business her father was in, and, fearing she would lose caste if she told the truth, she carelessly answered, "Oh, my father's a Southern planter."

* * *

"I enjoyed the story which is credited to Bishop Wilmer, who in my opinion was one of the most delightful and cultured men I have ever known," said Dr. George H. Denny, president of the University of Alabama, "which tells of his frequently stopping in what seemed to him an unusually happy home in which the husband and wife seemed devoted to one another, but on the husband's death within six months his widow had married again. The bishop called, and she took him out to the cemetery and showed him the tombstone which she had erected to her first husband, and on it was an epitaph: 'The light of my life has gone out.' She asked the bishop how he liked it, and with his ready wit he said, 'Madam, you might have added another line saying, "But I have struck another match!"'"

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THE WITNESS

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

EDMUND deS. BRUNNER, rural sociologist who is to lecture this year at the General Theological Seminary, has just issued a report on Industrial Village Churches for the Institute of Social and Religious Research which has rather unpleasant things to say about those institutions. Some of us last year, when there was trouble in the textile mills of the South, questioned the value of the mill village churches since it seemed to us that they were dominated by the mill owners. But Dr. Brunner does not support this opinion. Rather he says: "The average church of the mill village is not Christian enough to need capitalistic control." According to this expert the crux of the situation lies in the extraordinary degree to which the economic, social, and, to a large extent, also the religious life of the people of these villages is dominated by the industry for which most of them work. This applies equally in the cotton-mill villages of the south, to which events at Gastonia and elsewhere recently gave front-page prominence in the newspapers, in the textile villages of New England, in the anthracite towns of Pennsylvania, and in the soft coal villages of the middle and far west. "Nowhere else in the United States", Dr. Brunner declares, "are the people of a given locality so dependent upon the policy of a single source of control and the prosperity of a single economic function. In this respect the industrial village of today bears certain similarities to the southern plantation of the days before the Civil War. Perhaps a closer analogy may be found in the feudal estates in Europe in the pre-machine ages. In the modern world one must go to the tea and rubber plantations of parts of Asia to discover parallels to the industrial villages of the present in America!"

In face of this situation Dr. Brunner found the churches for the most part feeble and ineffective. Supported to a considerable degree by the dominant industry as the churches were, he found that their program "was of the sort that would appeal to the average employer. The gospel was one of other-worldliness, of the dignity of labor, of patience with and submission to conditions as they were."

* * *

Certainly one of the most beautiful churches in the country is the new Church of the Heavenly Rest in New York City. Built entirely of Indiana Limestone it looms upon the horizon as one views it either from Central Park or as one drives along fashionable Fifth Avenue. Being a brand new building, and one of the show places of the city, one might expect that it would be singled out sooner or later for one of the childish and vicious pranks of communist youths. Those who passed the church last Monday morning saw written across the side of the church in huge red letters, "Vote Communist", with a crude drawing of the communist emblem, the hammer and sickle, under the words. Strangly enough they picked out the church of the one New York rector who had anything decent to say about them a year ago when the communists were being clubbed by the New York police force. At that time Dr. Darlington said publicly that they had a right to exercise their rights of free speech and he deplored the action of city officials in trying to prevent it. Dr. Darlington, I am sure, is big enough to still feel the same way about free speech. But he should be forgiven if he has a secret wish in his heart that these vandals may be apprehended by the police and sentenced to attend church each Sunday for a year.



BISHOP STEVENS
Feasted on His Anniversary

* * *

There is a chapter of the Junior Brotherhood of St. Andrew in a California parish that has quite a record. Two members are on the parish vestry; all members visit absentees from Church School; six are servers at the altar; three teach in the Church School; all take turns as ushers at church; three of them are officers of the young people's society of the parish; one is manager of the parish paper and two are leaders of younger boys of the parish.

* * *

The Rev. Walter F. Tunks, for thirteen years the rector of St. Paul's, Muskegon, Michigan, has accepted the rectorship of St. Paul's, Akron, Ohio.

* * *

The Rev. H. P. Houghton has resigned as rector of All Saints, Northfield, Minnesota, and chaplain of the Episcopal students at Carleton College, in order to give his whole time to Carleton as professor of Greek.

* * *

Two men of the Church Army, Frank Jameson and Raymond Lewis, have been doing a fine job in the diocese of Eau Claire all summer. They centered their activities on several communities which attract summer visitors and there held not only Sunday services but street meetings during the week as well. They also carried on a campaign of house to house visiting. And when the Church Army does this job it is well done, every single home in the community being visited.

* * *

The Auxiliary of the diocese of Florida each year "adopts" some girl and provides for her education. Miss Nell Colvin of Milton, Florida, began her three year course in a private school the other day, her expenses for the entire time being met by the Auxiliary.

* * *

The response to the "Faith and Youth" Program offered by the Brotherhood of St. Andrew recently has been widespread and enthusiastic. At the meeting of the clericus of Long Island on September 23rd, it was adopted for use in the diocese, following similar action in the diocese of Washington. Bishop Ward

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is presenting it to the clergy of the diocese of Erie and similar action is being taken in other dioceses.

At the meeting of the synod of the Sixth Province, on September 30th-October 1st, the program was presented by G. Frank Shalby of Denver, former general secretary of the Brotherhood. In the third province, meeting in Philadelphia October 31st, the presentation will be made by H. Lawrence Choate, of Washington, president of the Brotherhood. Mr. Choate will again present it at the synod of the fourth province and Leon C. Palmer, general secretary of the Brotherhood, will present it at the synod of the seventh province, meeting in Little Rock. Orders for supplies already received have been so large as to necessitate reprinting some of the literature and it is expected that still further printings may be necessary.

* * *

Trinity Church, New Haven, Conn., has received $25,000 by the will of Susan T. Post, late communicant.

* * *

The Episcopal Theological Seminary, Cambridge, opened its 63rd year on September 22nd with thirty-one new students, the largest entering class in its history. They came from twenty-one colleges, thirteen dioceses and twelve states, including eleven from New England and seven from west of the Mississippi.

* * *

Central New York reports many improvements on church property made during the summer. Grace Church, Utica, is spending $80,000 for extensive renovations. Many improvements and generous payments on the parish house debt are reported from St. James, Clinton. St. John's, Marathon, has paid off its mortgage and was consecrated last month by Bishop Fiske. The interior of Grace Church, Whitney Point, has been renovated and so completely improved that it was reopened with a special service of rededication by Bishop Fiske. Finally, St. John's, Elmira Heights, has made extensive improvements in the rectory. A parochial mission is to be held here in the Epiphany season.

* * *

Bishop Perry, Presiding Bishop, is to be the speaker at a rally and dinner of the diocese of Chicago, to be held on October 23rd.

* * *

The conference of church workers among the deaf is raising a fund which is to be used to enable men to study for the ministry who will later serve in this important field. The fund has now passed the $3000 mark. As soon as $15,000 is raised Mrs. Thomas Fleming, Jr., of California is to give a similar sum. The Rev. H. Lorraine Tracy of Washington, D. C., is the treasurer of the fund.

* * *

The Rev. Luther Pardee, oldest priest of the diocese of Chicago, died on Monday last. The burial service was held at St. Peter's. Dr. Pardee served as secretary of the diocese for over thirty years. He was the first dean of the Cathedral of St. Peter and St. Paul.

* * *

The 15th anniversary of Bishop Fiske's consecration was kept by a diocesan gathering and a day of fellowship and devotion on September 29th. A large number of the clergy of the diocese of Central New York were present.

* * *

The department of religious education of the diocese of Quincy has opened a ten week training school for teachers. Rev. J. E. Almfeldt and Miss Ruth Bruington are giving courses; Miss Nellie Smith, diocesan director of education, is the supervisor and the Rev. R. Y. Barber, rector at Galesburg, where the school is being held, is the dean. Fifteen teachers have enrolled. It is hoped that later schools will be held in Rock Island and Peoria.

* * *

The General Theological Seminary opened on the last Wednesday in September. As usual this early, registration still continues, but it already includes 69 new students, representing 29 dioceses and 39 colleges and universities. Those admitted to regular standing as juniors number 45, making the largest class in twenty years, equaled in number only three times in the Seminary's history.

Of the faculty, Dr. Loring W. Batten, retiring as professor of the Old Testament by reason of age, has been appointed professor emeritus and also lecturer in the department. During the vacancy the Dean has been placed in charge of the Department of the Old Testament. The Rev. Frederic C. Lauderburn has been appointed chaplain of the Seminary. The Rev. Felix L. Cirlot has left the Seminary, to become instructor in the department of New Testament at Nashotah House. Vacancies in fellowships for the year have been filled by the appointment of the Rev. Robert D. Smith and Harold M. Wilson of this year's graduating class.

* * *

The synod of the province of Sewanee is to meet at St. Paul's, Meridian, Mississippi, November 11th to 13th. Bishop Burleson is to give the opening address; Bishop Gailor is to speak the second evening on Lambeth, and the third evening is to be devoted to a mass meeting on work among students.

* * *

St. Paul's Church, Dedham, Massachusetts, has a special committee whose job it is to interest young people in the church. The committee works on the theory that the only reason young folks today are not paying much attention to the church is because the teachings of the church are never presented to them. So this committee, consisting of twenty members, go out into the highways and each brings four others to the services. And when they get them there they see to it that something definite and worthwhile is given to them. On the 26th of this month, for instance, they have secured Bishop Dallas of New Hampshire, who is to give three addresses on the Christian Faith.

* * *

On the anniversary of his consecration, his seventh, Bishop Freeman of Washington announced that approximately seven million dollars has been given during his episcopate for Washington Cathedral. It is hoped that funds will soon be available for the construction of the south transept which is to cost a million and a quarter. In all thirty-five million dollars

TO THE CLERGY

EVERYONE — rectors, bishops and National Council officials —agrees that informed communicants are the most desirable and useful ones. THE WITNESS does its best to supply this information each week at a cost that is within the reach of every Church member. If you are one of those convinced that the regular reading of a Church weekly on the part of your people will contribute something to the life of your parish, and will also give them a conception of the whole work of the Church throughout the world, we beg you to aid us in bringing the paper to their attention. We have tried many methods and are convinced that the BUNDLE PLAN brings the best results. Ten or more copies are sent to one address. These papers are sold at the church on Sunday, preferably with a boy or girl in charge, at five cents a copy. We send a statement every three months at three cents a copy. The order may be cancelled at any time. Won't you please try it? If you neglected to mail in the card send to you a few days ago just write the number of copies desired on a postal, sign it, and your order will receive immediate attention. We will greatly appreciate your cooperation and interest in what seems to us to be our common task.

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will be required to build and endow the Cathedral. To celebrate the Bishop's anniversary an outdoor service was held at the Peace Cross at which he preached. He said:

"There are many people today who seem to feel that the Church as an institution has reached a stage that shows a marked decline and that its influence is steadily diminishing. On the contrary I believe it is occupying a more commanding place today than it has for generations past. Wherever its pulpits are effectively maintained by fearless preachers, wherever its services are conducted with dignity, in fine, wherever the high claims of Christ are consistently set before men, the Church's appeal proves irresistible. If the clergy of every name can see in the present world situation an opportunity, such as they have never before known, if they will make their sacred buildings centers of spiritual refreshment and renewal, they will not lack congregations."

* * *

Howe School, Howe, Indiana, opened its 47th year with its usual fine enrollment of splendid American boys. The success of graduates of this fine church school in colleges places Howe in the group of leading preparatory schools. The large gymnasium and field house is nearly completed and will be formally opened on Founders' Day, November 1st.

* * *

The new building of St. Paul's parish, Greenville, N. C., was formally opened on September 21st by Bishop Darst, assisted by the rector, the Rev. W. A. Lillycrop, and the secretary of the diocese, the Rev. W. R. Noe. The building consists of a beautiful chapel which is large enough for the regular services at least for some time to come, class room for the church school, a banquet hall, large assembly rooms and a student center for the girls of East Carolina College.

* * *

St. John's Church, Norristown, Pa., is one parish where things are kept up in fine style during the summer months. The rector, the Rev. James M. Niblo, reports that offerings were kept up during the summer so well that all expenses were met, including obligations outside the parish. The church school opened on a recent Sunday with an enrollment of over 300, which is the record of the parish for the opening Sunday.

* * *

Bishop Schmuck of Wyoming was the speaker at the fall conference of the diocese of Olympia, held at Canyon Creek Lodge in the foothills of the Cascade Mountains. Bishop Huston presided. There was one unique suggestion made during the conference. It came from one of the clergy and was to the effect that all solicitors in the every member canvass be trained by sales managers from automobile agencies.



BISHOP LARNED
Addresses Clergy Conference

* * *

A quiet day for the clergy of East Carolina was conducted at St. Peter's, Washington, N. C., on the 23rd of September by the Rev. Shirley C. Hughson of the Order of Holy Cross. This was followed by a conference on the program of the Woman's Auxiliary, with Mrs. H. J. MacMillan, diocesan president, as leader. In the evening the subject under discussion was the Church Program and the every member canvass with addresses by Rev. Alexander Miller, chairman of the diocesan field department, the Rev. W. H. Milton, formerly the head of the national field department and the Rev. W. R. Noe, secretary of the diocese, and Bishop Darst. They decided to have a quiet day in every parish of the diocese previous to the every member canvass as a part of the spiritual preparation. The following day was devoted to rural work under the leadership of the Rev. Charles E. Williams, social service chairman of the diocese.

* * *

Bishop Gray of Northern Indiana was the speaker at a parish dinner held at Trinity Church, Fort Wayne, Indiana, on September 18th. He spoke to the 200 present on church unity.

* * *

Three conferences under the diocesan field department have just been held in the diocese of Springfield, one at Lincoln, one at Centralia, and the other at Granite City. The National Council was represented by the Rev. Franklin J. Clark, who delivered several addresses in which he outlined the national work of the church. The great need in the church, he said, is for education. He said that the laity was willing to move forward if they were given the intelligent leadership which the clergy alone could supply.

* * *

Two conferences on Brotherhood work, especially among juniors, will be held this week, one at Charlotte in the diocese of North Carolina on the 9th, and the other on the following day at Columbia, South Carolina. These conferences are being arranged by Bishop Penick and Bishop Finlay respectively, the purpose being to provide for a full consideration of the Brotherhood as a parish organization. President H. Lawrence Choate and General Secretary Leon C. Palmer of the National Brotherhood organization will take part in these conferences, together with representative clergymen of the respective dioceses.

* * *

The Young People's Fellowship of Zion Church, Rome, N. Y., is proud of some practical results secured for the parish. Eight church school teachers, six young men ushers and morning and evening services, servers for every celebration, both on Sundays and Holy Days, have been recruited from the Fellowship. One member is a Postulant for Holy Orders, another young woman is going to work among the mountain people of West Virginia, another is serving as a cadet in the Church Army and will soon take up work in the diocese of Nebraska.

* * *

During the summer several missions of Central New York have been served by candidates for Holy Orders with astonishing results. In Grace Church, Willowdale, 19 children and adults were baptized and on September 7th eight were presented to Bishop Fiske for confirmation. In Holland Patent, eight were present for baptism and on the occasion of Bishop Coley's visit, the largest congregation in years turned out to greet him.

* * *

Eighteen clergymen and twenty lay people attended the fall missionary conference of the diocese of Western Michigan, held at St. Mark's Cathedral, Grand Rapids. Addresses were given by the Rev. R. W. Andrews of Japan, Archdeacon Poyseor of Marquette and the Rev. Fred Deis, who was there representing the National Council. A supper was served at Grace Church attended by 200 people. Bishop McCormick spoke on—guess what? That's right—the Lambeth Conference. Then the Rev. Mr. White

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of Ionia showed movies of the diocesan summer conference.

* * *

A fine new organ, the work of the M. P. Moller Company of Hagerstown, Maryland, was dedicated at St. Paul's, Salem, Virginia, on September 14th. The organ was presented by the Church Service League of the parish.

* * *

The annual meeting of the young people of the diocese of Northern Indiana was held at Lake Wawasee on September 20-21. They spent most of their time in planning for the Crusade of Youth which is to take place this fall under the auspices of the Brotherhood of St. Andrew.

* * *

Returning to Haiti after an eight days' visit in Santo Domingo City, Bishop Carson found the President of Haiti most grateful for the assistance which the Bishop was able to give to some at least of the 150,000 Haitians who are at work in the sugar plantations of the Dominican Republic.

When Bishop Carson finally succeeded in reaching San Pedro de Macoris he found the Rev. A. H. Beer working most efficiently in the hospitals that were caring for wounded people. Mr. Beer has been temporarily appointed a managing officer for all of the hospitals with a view to coordinating their efforts to meet the enormous demands made upon them as a result of the hurricane of September 3.

* * *

The Bishop found many little towns between Santo Domingo City and San Pedro de Macoris almost completely wiped out.

* * *

John M. Garrison, diocesan director of religious education, is conducting a series of church school teacher institutes in the diocese of Southwestern Virginia.

* * *

Bishop Penick of North Carolina was the headliner at the annual clergy conference of the diocese of Southwestern Virginia held at St. John's, Roanoke, October 6th-8th. Bishop Jett was in charge of the conference. The Rev. Alfred R. Berkeley, rector of the parish, led a conference on religious education, and the Rev. Charles H. Collett, new secretary of the field department of the National Council presented the program of the national work.

* * *

In 1920 there were 13,584 communicants and 22,025 baptized persons in the diocese of Los Angeles. Today there are 25,353 communicants and 38,874 baptized persons.

* * *

Bishop Gray conducted a quiet day for the Auxiliary of the diocese of Northern Indiana at St. James', South Bend, on September 24th.

* * *

A banquet is to be held in Los Angeles on the 13th to celebrate the 10th anniversary of Bishop Stevens' consecration. The Bishop and his family recently returned to the diocese from England, where he attended the Lambeth Conference.

* * *

Five years ago St. Mary's Guild of Canon City, Colorado, undertook to send a young man, S. A. McPhetros, through college and the seminary. On the 21st of September they had the satisfaction of seeing this young man ordained to the priesthood by Bishop Ingley. They presented him with gifts.

* * *

The Rev. C. E. Snowden, the resigned secretary of the field department, was the speaker at a dinner of laymen held in Indianapolis on September 21st. Great interest was manifested in Mr. Snowden's portrayal of the Church's task throughout the world.

* * *

Grace Church, Madison, Wisconsin, has signed a contract with the new broadcasting station, WISJ, and will begin shortly to broadcast the Sunday morning service.

* * *

Rev. John Henri Sattig, rector of St. Philip's, Brooklyn, for 31 years, has resigned because of ill health. He is to reside in California. He is the only pastor this congregation has ever known; what's more, it is the only parish he has ever served. Naturally there are tears.

* * *

The Rev. Charles Herbert Young, rector of Howe School, is to conduct a retreat for the sisters of St. Anne at their convent in Chicago on October 19th.

* * *

Each year on the anniversary of his consecration Bishop Francis of Indianapolis calls together the clergy of the diocese for a conference. This year they had Mr. Snowden of the field department as one headliner. The diocesan speakers were the Rev. E. A. Powell of Evansville, the Rev. G. G. Burbanck of Richmond and Archdeacon Burrows of Indianapolis. And perhaps it isn't taking anything away from Mr. Snowden to say that the show was captured by Bishop Graves of Shanghai, who, after a half

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century of service, could speak with authority and feeling on the needs of the mission fields.

* * *

They make a real effort in North Carolina to keep in touch with isolated Church people. For the past year or two this work has been particularly well done by the Rev. F. H. Craighill. Now an effort is going to be made to keep in touch with all college students who are members of the church. Of course those in large colleges are ministered to regularly, but an effort is now to be made to seek out the isolated students who are attending one of the dozen or more small colleges in the state.

* * *

The Rev. George F. Taylor, for the past five years the rector of St. George's, Flushing, Long Island, one of the strongest parishes in the diocese, has resigned. No reason given by our correspondent.

* * *

The Rev. Frank Gavin of the General Seminary, home after a visit to Russia, spoke on his summer travels on Sunday last to the students who gather weekly at Christ Church, Cambridge, Massachusetts.

* * *

One hundred and thirteen clergy of the diocese of Long Island met in conference for three days last week at Easthampton. There was a heartening report on religious education given by the chairman of the commission, the Rev. Mr. Ricker; the Rev. Charles Henry Webb told of the great work being done by the Church Charity Foundation and the Rev. Mr. Cummings presented the plans for the Faith and Youth campaign for this fall. Later in the day there were conferences on social service led by the Rev. Dr. Melish and on parish administration by the Rev. Mr. Evans. Bishops Stires and Learned took leading parts in the conference.

* * *

Practically all of the clergy and about 100 laymen were present at a conference of the diocese of North Carolina held at Holy Trinity, Greensboro, as a preparation for the every member canvass. The Rev. J. Kenneth Morris spoke on the work in Japan; the Rev. David R. Covell, field secretary, spoke on the work of the national church, and according to our correspondent, the Rev. Alfred S. Lawrence, did it "with fire and fervor." There were several prominent laymen on the program including Dr. Wade R. Brown, who spoke on a Layman's Responsibility; Mr. John H. Small, who stressed the fact that the every member canvass is a source of spiritual as well as material growth and Mr. W. F. Joyner of Roanoke Rapids who dealt convincingly with the use of business methods in church finance. Mr. R. L. Lewis, who has done more than any one man to keep the diocese up to its obligations, presided over the laymen.

* * *

A diocesan school for church workers opened last week at the Cathedral in Boston.

* * *

Bishop Campbell W. West-Watson, bishop of Christ Church, New Zealand, was the preacher at St. Paul's Cathedral, Boston, last Sunday.

* * *

The clergy of the diocese of California met with Bishop Parsons for a conference in preparation for the fall work on September 24th. In the evening they were the guests of the lay members of the field department of the diocese at a dinner given at a San Francisco hotel.

* * *

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By

G. A. STUDDERT-KENNEDY

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Shattuck School

New York is back in his diocese after a quiet summer of rest at his summer home in Maine. He went there early on advice of his physicians and stayed late. As a result he returns to his work in excellent health. Last Sunday he consecrated an organ at St. Mary's, 125th Street, and also preached.

* * *

The American Church Building Fund Commission completes in October fifty years of service to the church in furnishing funds for the final payments in the erection of churches, rectories and parish houses.

Created by the General Convention of 1880 for the purpose of encouraging congregations where their funds for building purposes were nearly completed, the Commission, starting in 1881 with its first loan of $600, has, from its permanent fund now totaling $821,503.27, loaned to the church nearly $3,000,000 in 938 separate loans. Its entire permanent fund is invested at the present time in 210 loans for building purposes.

In 1893 assistance in the form of gifts from the income account was instituted with a small gift of $43.50 for the completion of a church. Since that time 1416 other gifts have been made, and over $300,000 has thus been given outright to the church as the final payment for the erection of church buildings.

The past year ending October 1, 1930, has been one of exceptional activity. Loans of $187,824.50 have been made to 24 parishes and missions, while 37 gifts totaling $27,059.36, and one grant of $1,000 have also been made from income.

It is a gratification to the trustees that the Commission has been able to add so largely to the material fabric of the church in the completion of more than 3,800 buildings in these fifty years and from its small and slowly growing fund.

* * *

The churches are being invited by the Federal Council of Churches to join in an observance of Armistice Sunday, November 9th, sponsored by their commission on international justice and goodwill.

In referring to the responsbiility of the churches in the present world situation, the commission says, "The churches are facing today a unique opportunity and duty. They, more than any other single institution, can educate the millions to understand and appreciate the signs of the times. Faith in a warless world is called for. Courage to work and sacrifice for it must be aroused. Faith and courage, understanding and determination, these are the keys to the new world in which wars shall be no more and the energies of the nations shall be turned to the

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achievement of justice, righteousness, joy and fullness of life for all. These great educational tasks are peculiarly appropriate for the churches."

In its Armistice literature the commission takes an inventory of the "Grounds for Thanksgiving" and the "Grounds for Concern" with respect to peace and international goodwill. The Kellogg Pact, the London Naval Conference, the disarmament movement, the "Young Plan" for the economic liquidation of the war, the withdrawal of French troops from German soil, the continued effectiveness of such pacific institutions as the World Court and the League of Nations, and the registering of the Church's influence against war are among the gains for peace for which Christians are urged to give thanks to God.

On the other hand, certain disquieting evidences are seen to indicate that the war mind of the nations is still powerful. All of which means that much still remains to be done in organizing the world for peace.

* * *

The growth of man's control over nature, life, machinery, earth and air has brought with it a greater need for Christianity than ever before in the history of religion, said the Rev. Karl Reiland in his sermon at St. George's, New York.

"The world today throbs with a kind of unity it has never known before," he said. "No part of the whole world is unaffected by events in its farthest parts. Contact is the great change. The globe has been bridged by land, by sea, by air and under seas. And with this vast expansion of man's power and intellect has come the greater necessity that his influence be good and his intellect consecrated to that end. Life has never before made such a demand upon the people to be upright and fine and tolerant."

The time has come, Dr. Reiland said, for fear in religion to be banished. "It is a good thing to raise children in the belief that good deeds will assure them of happiness, and in the fear that evil will bring them to sorrow. Fear has played one of the great parts in the history of mankind, ever since Moses interpreted the thunder on Mt. Sinai to be the voice of an angry God. Fear inspires the religion of very many people. It never did with Jesus.

"Enthusiasm for all mankind," said Dr. Reiland, "made Jesus the great-minded and good man that He was. Jesus never knew any difference between Gentile and Jew. It is a scandal of the Bible and a stain on the name of Jesus Christ to say that he ever cursed a fig tree. There are things in the New Testament that have been put upon Him that should never have been written. He never cursed anything. He loved everything. To Him everything was wonderful."

Such enthusiasm for mankind, Dr. Reiland said, is more needed in the world today than ever.

* * *

"Although there are few professed polytheists among us, there are the same confused and conflicting loyalties as prevailed among devotees of gods and lords," said the Rev. Dr. Henry Sloane Coffin, in a sermon opening the ninety-fifth year of Union Theological Seminary.

"In so-called Christendom were folk revering one ideal in the home and another in business, seeking truth in science and following expediency in politics, admiring beauty in nature and cultivating ugly utility in their cities, extolling unselfishness in the dealings of man with man, and insisting on self-interest in international relations," declared Dr. Coffin.

"Consequently their characters are things of shreds and patches," he continued. "To bring unity out of this moral chaos we need the neglected

Literature for Fall Campaign

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fundamental religious conviction of one God, one Lord. Early Christianity faced a world that worshiped many gods; we face a world disposed to worship none at all. Many of our contemporaries feel that man lives in a nonchalant universe, with none on whom to rely outside himself.

"Others, more thoughtful, find this eminence lonely and terrifying. The universe is vast and pitiless. Man may cherish noble and kindly hopes and may cleverly control a number of forces, but sooner or later death deprives him of those he loves and ends his career. and ultimately his whole race will be extinct on a dark and frozen planet. To an age in such a wistful mood we repeat the apostle's summary of his Christian faith: 'To us there is one God, the Father, and one Lord, Jesus Christ.'"

"The instinctive trust and adoration of Jesus felt by the early Christians has continued through the ages," said Dr. Coffin, "and as long as Jesus continues to possess the power to evoke the best in man, his supreme mastery will be acknowledged.

"God has many doors through which He enters our world and passes into our lives," the minister asserted. "But the door through which most that matters comes is the figure of Galilee and Calvary. Followers of Christ in every age betray qualities which suggest Him. Although these qualities are shown under the conditions and in the forms of their time, they have a distinctive flavor which one associates with Him.

"Many earnest ethical thinkers would put before us as the goal of life the ideal human society. They would have us live with that just commonwealth ever before us, asking ourselves, 'How will my acts look in the eyes of that community?' It is a searching bar before which to give our account. But our immediate accountability is to God the father of all. What men may think of us today or on some more clear-seeing morrow is of little consequence. What He thinks of us is everything."

* * *

A colporteur of the American Bible Society found a man past forty years of age living alone in a miserable little shack near the railroad tracks in a mid-western city who said to him: "Clear out if all you've got to do is peddle Bibles. I never saw one and I don't need one."

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I'll take back what I said and if your price ain't too high I'll buy it." When told it could be had for five cents he insisted on paying ten.

Two weeks later the colporteur decided to make another call on this man and was gladly received. They sat and talked about the teachings of Jesus for the man had faithfully read his Testament. He told the colporteur that he had made up his mind "to get a steady job, cut out the booze and live like a human ort to live." He thanked the colporteur for calling and said that in 20 years no one had taken any interest in helping him to be a better man.

* * *

Dean Richardson of Albany, formerly rector of St. Paul's Church, Burlington, Vermont, spent the summer at the bishop's house at Rock Point, Vermont, and was working on the life of the late Bishop Hall. Bishop Booth has recently moved into the bishop's house after living several years in the institute building nearby.

* * *

In America there are still thousands of homes and many thousands of people who have never owned, or handled, or even seen a Bible. Persons who live in older and well-established sections of our country where towns and villages are close together or where the rural areas are evenly populated can hardly comprehend the distances which separate the isolated settlements in our vast western states.

One of the American Bible Society's colporteurs reports that he found homes where there were sons and daughters twenty-five years of age none of whom had ever heard what the Bible was, didn't even know it was a book and when they saw it had no idea what it contained. He also found communities that were not only ninety miles from the nearest railroad, but equally as far from the nearest point where religious services occurred. After preaching in some of these settlements and leaving Bibles he was assured that his service "was the best thing that had ever come to town" and was urged to return.

* * *

Beginning on Sunday, October 12th, at Charleston, Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, will make a tour of the diocese of South Carolina under the auspices of the diocesan commission on evangelism, for the purpose of helping parishes that desire to organize Brotherhood chapters. The itinerary is being arranged by Rev. Conrad H. Goodwin, chairman of the commission, and it is hoped that it will be possible in the eight days to visit personally each parish desirous of forming a chapter at this time.

Services of Leading Churches

Cathedral of St. John the Divine
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Amsterdam Ave. and 111th St.
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Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation
Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10 and 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

St. John's, Waterbury
Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45
Wed., Thurs., Fri., and Holy Days.

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10

St. Luke's, Atlanta, Ga.
Peachtree Street
Rev. N. R. High Moor
Rev. Ernest Risley
Sundays: 8, 6:45, 11 and 5.
Daily at 5 P. M.
Wednesdays and Fridays 10 A. M.

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Stephen's, Chicago
The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston
Rev. George C. Stewart, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago, off at Main, one block east and one north

Grace Church
Sandusky, Ohio
Donald Wonders, Rector
Sunday:
8:00 A. M. Holy Communion.
10:30 A. M. Morning Service.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 7:45 P. M
Holy Days: Holy Communion, 10 A. M

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
SUMMER SCHEDULE
Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30 A. M.; Evensong 5 P. M. Thursdays and Holy Days: 2nd Mass at 9:30 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Grace and St. Peter's Church
Baltimore, Md.
(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
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8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

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The WITNESS

CHICAGO, ILL., OCTOBER 16, 1930

THE TWO COMMANDMENTS

by

ANGUS DUN

IN Christ's view our relationship to God defines our relationship to our fellows. We belong one to another because we belong to God. Beyond the fact of biological relatedness and of all being in one boat on this planet He sees men as rightful heirs with Himself of the relationship with God which He has realized. We cannot love God or share His life without loving our fellows. Whenever we fail to love our fellows we disagree with God. Equally, we cannot love our fellows as brothers without seeking the best for them, which is their fulfilment of their sonship toward God. To seek anything less for them would not be wishing them well.

MESSAGE OF THE WEEK

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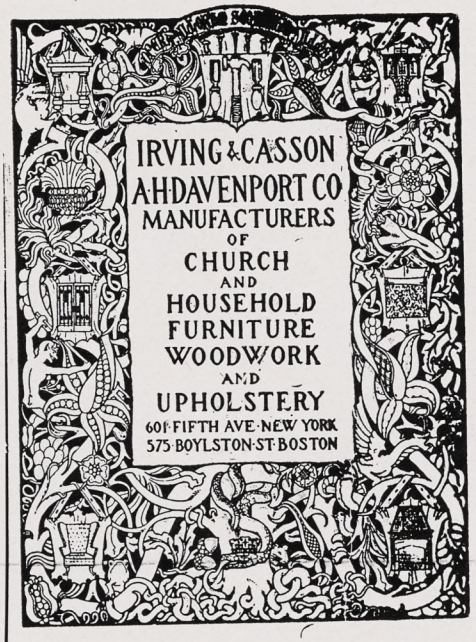



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THE KINGDOM OF CHILDREN

By

G. A. STUDDERT-KENNEDY

THERE are no old people in the Kingdom of Heaven. Old age is not a matter of years, it is a matter of direction. Youth looks forward, age looks back. Youth looks where it is going to, age looks to where it has come from. That is fatal.

If you once start walking backwards down life's way you are in danger of death, spiritual death. The legend of Lot's wife is only a legend, but it contains a truth. Those who live looking backwards are turned into pillars of salt. They become both fixed and bitter. The one characteristic common to all those whom Jesus chose as His pioneer team of close followers was probably a capacity for growth.

We have a story told of James and John which brings that out. The mother of these two boys was ambitious for her sons, as every gallant mother is. She brought them once to Jesus soon after they had chucked their jobs to follow Him. She said she had a favour to ask, and Jesus bade her ask it.

"I want our James and our John to sit one on your right hand and the other on your left when you become King," she said.

You can visualize the laughter in Jesus' eyes as He looked at her. Then He turned to the boys and his eyes grew tender and serious.

"Can you drink the cup I drink of and be baptized with the baptism that I am baptized with?" He said as they stood stiff and straight before Him. I doubt if they understood what He meant, but they guessed it was a challenge, and they answered it like men: "We can."

Jesus looked them over and then said: "You shall indeed drink of the cup and be baptized with the baptism, but to sit on My right hand and on My left—that is not Mine to give. That depends on whether you can stay the course and stand the pace. You are young, bless you, but can you keep young?"

THAT was, and is, the challenge of Christ to the men and women of all time, and the fate of the world depends upon how we answer it.

It is the capacity to "live on still looking forward like a child" that is the hall-mark of those men and women who are fit to become members of that new and better order of society which Jesus came to found, and which He called the Kingdom of God.

It was the child's capacity for growth, his eager, confident, forward-looking attitude that attracted Jesus to children, and made Him use children to illustrate and explain some of His deepest and most important teaching.

We often misinterpret and misunderstand the teaching of Jesus about children because we get sentimental about it, and suppose that Jesus was sentimental, which He never was. We too often talk as though it were the weakness, the helplessness, the utter dependence of children that was the point of their appeal to Christ. But that is almost a contradiction of the truth. It is the most ordinary and common way of regarding children, to think of them as pets and playthings and look upon them with an unconsciously patronizing pity arising out of our superior strength and knowledge. But that is not Christ's point of view in the least.

It is not the present weakness but the future potentialities of the child that appeal to Him. It is not their littleness but their greatness that stirs His soul to its depths.

"Take heed that ye despise not one of these little ones; for I say unto you that in Heaven their angels do

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always behold the face of My Father which is in Heaven."

It is indeed a passionate protest against the sentimental, patronizing point of view. To Him they are not playthings but potential citizens of the Kingdom of God.

I do not mean that the tender, playful side was lacking in His nature. There is ample evidence of it. Children apparently came to Him easily and played round Him constantly, and they do not come easily to one who cannot smile with eyes and lips, and is not still young at heart. But there was underlying His attitude towards them a depth of seriousness arising from His vision of the tremendous possibilities of good or evil represented by every child.

The deep meaning and practical power of His teaching about the Kingdom drawn from the example of the child has been missed because of this sentimental idea. "At the same time came the disciples unto Jesus saying: 'Who is the greatest in the Kingdom of Heaven?' And Jesus called a child unto Him and set him in the midst of them, and said: 'Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven'."

Now that is a very pretty picture. But let us beware. The "verily" of Jesus Christ was not used to introduce pretty pictures, but profound truths. He is not here inviting grown men and women to become childish or even child-like in the ordinary sense of those words. Indeed, such an invitation was obviously unnecessary, for that is exactly what they were doing, behaving like children.

CHILDREN are naturally quarrelsome, and most of their quarrels are about who shall be greatest in whatever kingdom happens to be their kingdom of heaven at the time. But a child can grow and a child can learn. In fact, growth and learning are the essence of childhood. And that is the point He was driving home. It was their conception of the kingdom that was all wrong.

Their kingdom was a state; His kingdom was a movement. They were thinking of order and law; He was thinking of growth and love. They were thinking of power; He was thinking of life. They were dreaming of a kingdom founded on force and extended by conquest; He saw clearly a kingdom founded on truth and extended by reason, service, and love.

Theirs was the kingdom of the warrior; His was the kingdom of the living, growing, human child of any age from one to three-score years and ten, with his face turned towards the future, and empty hands held out. And in His kind of kingdom the pride, pomp, and dignity of which they were thinking had no possible place, because they had no possible use.

It is no use trying to make things grow by force. It cannot be done. Force may keep order but cannot give life. All the armies and navies in the world massed together do not contain the power to make the meanest thing grow or bestow a spark of life.

Our Alma Mater

By
BISHOP JOHNSON

THESE words mean "Beloved Mother" and they are usually applied to the school or college which we attended. I have often wondered why men love their collegiate mother so much more than they love their mother, the Church. It is evident that many Churchmen care much more for their college than they do for their Church because they leave large sums to the former and so often cut their spiritual mother off without a penny. Now when men come to make their wills they show where their heart is and there they leave their treasure.

It is really one of the most curious features of modern wealth that she bestows her favors upon the university, out of which come many blessings and a great deal of bolshevism, and disinherits the Church, out of which come other blessings with much condemnation of individual selfishness.

Why is it that men love one Alma Mater rather than the other? One reason is that they are at college for a few years at an age when their enthusiasms are strong. I do not think that college professors are more attractive than our Church clergy, but men do not have to put up with them so long.

Then the colleges put out theories which are impersonal and the Church is apt to say, "Thou art the man." The latter is far more irritating.

Also there is a certain aristocracy in the fact that you are a college man. It makes you eligible for membership in the university club, even though you never use the library and have a greater interest in halfbacks than in the faculty.

The Church, on the other hand, has the difficult task of forming a fellowship in which rich and poor have the same privileges. We have, it is true, many parishes in which the caste idea is dominant and yet the reaction is still negligible.

It has been said that the Episcopal Church is an institution that has the reputation of wealth with none of its blessings. One suspects that the greatest liability that this Church of ours has to carry is the weight of worldly people who use the Church to ease their conscience but not to provoke their generosity.

After all the Church is here, like the state and the schools, and the measure of its effectiveness is determined by the response which its constituency makes to its ideals. It is not a mechanical device of which you are not a part and therefore can stand beside it and tell what it ought to do. The Church is rather the instrument by which Christ endeavors to call you to a participation in His aims. If you fail to respond then you have no right to criticize the failures of other men to make it what you think it ought to be.

The Church is the most lovable institution in all the world but only when your treasure is there.

If you fail to love it, it is more than likely that you lack the qualities which the Christ demands as essential to such experience.

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Let's Know

By

BISHOP WILSON

IN HEIDELBERG

I HAPPENED to be spending a week-end last August in the fascinating old city of Heidelberg, in southern Germany. I wanted to go to church somewhere but found there was no English-speaking church in that city. We had just been entering upon what we trust will be the final stage of negotiations for full inter-communion with the Old Catholics at the Lambeth Conference in London, so I inquired at the hotel whether there was such a thing as an Old Catholic church in Heidelberg. I was assured there was and received directions for finding it.

Saturday morning I walked up a narrow street, with the tram-car nearly running on the sidewalk, where I finally found the building at the foot of the hill on which stands the famous old castle or "Schloss." It took me some time to figure it out. It was a large, old, brick structure with a curious collection of little shops all around it built into the niches between the buttresses, all doing a talkative Saturday's business. But I was confused by a notice at the main entrance evidently pertaining to Lutheran services the following day. I walked in to see what I could discover and met one whom I guessed to be the Lutheran pastor. What with very limited facilities of the other man's language on the part of each of us, we indulged in a conversation conducted chiefly with our fingers, but out of which I eventually gathered the information that the building was divided in its use. A partition cut it approximately in half. The nave was a Lutheran church but the other portion, including the apse, was Old Catholic, with a separate entrance on a side street.

So it came about that at 9:30 Sunday morning I walked into the Old Catholic end of the building just as the service was beginning. I had to take a seat quite near the front, as the church was very well filled, but I found little difficulty in following the service. It was all in German, but there was the priest in the usual vestments, the altar with its customary appointments, and the servers doing their regular duties. One of my neighbors kindly handed me a service book and, though it was in a strange language, it was a simple matter to worship in concert with the congregation. The main parts of the service was just like our own except that the priest read the Gospel from the pulpit and used it as an introduction to his sermon (the same pulpit, by the way, from which Martin Luther once preached). There were more men in the congregation than women. A choir was stationed in a small gallery but they might as well have been absent for the congregation completely drowned them out. I don't think I ever heard a service sung as heartily by the congregation as that one was. I couldn't help but shout my la-la-la with the rest of them; for, while I did not know what the words were all about, I could read the music and the spirit of worship was there.

After the service the priest came out with a welcome of most cordial proportions when I told him who I was. Also a young man came up speaking real American-English who explained that he was a German-American, a communicant in a New England parish, who was studying at the famous university and had identified himself with this congregation. He explained what trials they had gone through since the war, but how they were now seeing daylight due to the remarkable loyalty of their people. If that service in Heidelberg is a true sample of the Old Catholic church, then the sooner we are formally united with them the better I shall be pleased.

What's the Use

A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

CAN you tell me the difference between a Convent and a Monastery? Also explain their origin.

The word convent really means a club. It is from the same origin as conventional, convenient, convention, convene, and means to "come together" from con and venire. In present usage, a convent is a club of bachelors or spinsters formed for the purpose of performing religious works, as athletic clubs are for the cultivation of sports, and debating clubs are for sharpening of wits in forensic clashes.

Convents may be of either men or women, although in this country the use has developed of referring to single women's religious clubs as convents, while bachelors' clubs are known as "monasteries." But this is incorrect etymologically.

A "monastery" is from "monasterium" or a place where a single man lives alone. The custom originated in the days when the Christian religion became fashionable. In order to maintain their Christianity unsullied by vain and frivolous contacts and to reduce the danger of falling into temptation, numerous men went out in the desert to dwell alone. "Eremos" in Greek as a noun means "desert"; as an adjective "solitary." So an "eremite" or hermit is a lonely desert dweller.

When Christianity conquered the West, however, a great man named Benedict, or "Blessed One" (it was a nickname), organized these lonely wilderness-dwellers into clubs. They were partly agricultural settlements and partly educational centers, and they increased greatly in wealth and splendor. Through their magnificent international organization they controlled elections and determined policies, something like the Rotary, American Legion and Masonic clubs today, except that all their members were bachelors.

Not all monks were priests, of course. Lay brothers formed much the larger part of the membership of many an old monastery-club. Having no wives or children, they bound themselves to live in poverty, and chastity and obedience to their lawful head.

They formed the postal system of the Dark Ages,

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and also mended bridges, thus performing useful public services, besides their constant labor to improve the quality of agriculture. A monastery in England, for example, would exchange cuttings and seeds with one in Italy, and thus steadily improve native products.

An Announcement

By
THE EDITOR

RECTORS, Wardens and Vestrymen: Please take notice. Our country is just emerging from a period of depression which has caused much misery and despair among men. Wise men in the business world are giving careful thought to preventing panics, or, at least, to mitigating their severity.

Parishes often suffer depression likewise. They suffer from the death and removal of members, and from their inability to take advantage of their opportunities.

Every parish needs a reserve, in the form of endowment, not to be a substitute for the current generous giving of the people, but to be a security against fluctuating income.

There is a simple method by which every parish may secure such an endowment. It was originated by the Rev. George P. Atwater, and inaugurated by him in the Church of Our Saviour, Akron, Ohio, in 1924. He continued it, in principle, in Grace Church, Brooklyn, of which he became rector in 1926. Since he became convinced of the necessity of endowment in 1924, Dr. Atwater has stimulated gifts to his parishes, to be held perpetually in trust, of a value of more than a quarter million of dollars.

Dr. Atwater was so interested in the success of the method that he wrote a book upon the subject. Some of the clergy generously assisted him in getting the book into print.

Inasmuch as the supply of books will some day be exhausted, Dr. Atwater has agreed to present the endowment method, in the columns of THE WITNESS. This presentation will run for several weeks, and will be a complete summary of the book. Dr. Atwater is making these articles a voluntary offering for the good of the Church.

Every rector, every warden, every vestryman should read these articles as they appear, and save them for reference. They should permit substantial and interested parishioners to read them.

The method which in 1924 was in experimental stage, is no longer an experiment, but has been adopted by a number of far-seeing parishes in our land.

The articles will begin with a preliminary article in the issue of next week, and will continue for a number of weeks.

THE WITNESS urges you to have your parishes give heed to these articles.

It is our failure to provide the simple guarantee of safety, and our failure to educate the people in the needs that have deprived the Church of many gifts and bequests that would otherwise come to it.

Announcing New Books

LIFE OF PHILLIPS BROOKS, *by William Lawrence. Harpers.* $2.00.

This is a brief and extremely readable life of the great preacher and bishop, written by one who knew him well, Bishop Lawrence of Massachusetts. It is an intimate account, conveying to the reader the emotions which Bishop Lawrence obviously felt as he put the account to paper. You will find it a good two dollars' worth.

* * *

CHURCH AND NEWSPAPER, *by William Bernard Norton. Macmillan.* $2.50.

One of the kicks of parsons is that they are not treated fairly by the newspapers. Harry Elmer Barnes wrote a piece the other day in which he said that the churches were treated altogether too well by the press, but then that was Harry Elmer Barnes. Anyhow here is a valuable book, written by a man who for many years has been the religious editor of one of our great dailies. He tells you all you ought to know. So if you really want publicity he tells you how to get it; how to prepare the copy, what pictures to send, where to send your copy, and what is really news from the reporter's standpoint.

* * *

GOOD NEWS FROM GOD, *by the Bishop of London. Longmans Green.* $1.50.

It is a short book of sermons by one of England's great preachers. Worth the money if you like to read sermons.

* * *

PERSONALITY AND SCIENCE, *by Lynn Harold Hough. Harpers.* $2.00.

The author, a divine of Detroit, traces the development of scientific progress and shows that the amazing fact of every scientific discovery is the observing mind of the scientist rather than the mechanical creation which results. It is a most timely book which will be most helpful to all who are bothered by the so-called conflict between religion and science.

* * *

SOLVING LIFE'S EVERY DAY PROBLEMS, *by James Gordon Gilkey. Macmillan.* $1.75.

This is a series of sermons, and very good ones, too. There is a lot of real help in the book for those who find it difficult living these days. Here are some of the subjects: "Working Without a Sense of Strain," "Getting Along With Other People," "Keeping Up One's Courage," "Staying Young," "Taking Second Place Gracefully." If you are interested in these subjects you will buy the book and get your money's worth.

* * *

THE FISHERMEN'S SAINT, *by Sir Wilfred Grenfell. Scribner's Sons.* $1.00.

The address delivered by the famous missionary doctor of Labrador when he was installed as rector of St. Andrew's University. The saint is St. Andrew, and Dr. Grenfell writes of him very beautifully.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

MORE than a thousand members of the Girls' Friendly Society gathered on Tuesday of this week in Chicago for a great convention of that society. The first session, attended by fully that number, was held at the LaSalle Hotel, when a thrilling and challenging address was delivered by Dr. Adelaide T. Case of Columbia University. Other speakers during the convention were Jane Addams of Hull House, Bishop Scarlett of Missouri, Bishop Gray of Northern Indiana, Bishop Griswold and Bishop Stewart of Chicago, Miss Grace Lindley of the Woman's Auxiliary and Dean Shailer Matthews of the University of Chicago.

* * *

The Rev. Don Frank Fenn, rector of Gethsemane, Minneapolis, spoke right out in meeting at a recent conference of young people of the diocese which he was asked to address.

"The working classes of today are suffering because of a condition over which they have no control, namely, overproduction," Fr. Fenn said. "Production had been stepped-up and the markets of the world fed with more than they could absorb, all because of the effect it would make on the earnings, statements of business and industry. Then, when there were no more buyers for the products of industry, the bottom fell out of the market. But dividends must be paid, so general retrenchment became the rule. Payrolls were reduced, and the working man suffered.

"Today, business and industry are completely depersonalized," he continued. "An executive or other employee of a large corporation is not a person to the stockholders. He is merely a cog in a large machine which grinds out dividends by various unchristian methods. We must take Christ's program if we are to be entirely Christian. A large proportion of today's churchmen believe it is impracticable to use this program in business. Yet Christian ethics cut clean against the present methods in business and industry. If we are to continue to live, and really live, and if the future generation is to be composed of individuals and not machines, we must now apply Christ's program to our present business and industrial life."

* * *

The fifth Catholic Congress is to meet in Buffalo, October 28th-30th, with a large attendance expected.



JOSEPH FORT NEWTON
Addresses New York Clergy

The central theme this year is "The Church, the Body of Christ." Bishop Burleson is to preach at the opening service; a service which is to be broadcast as are also several of the other sessions of the Congress. The Congress dinner is to have only laymen for speakers, with Prof. Chauncey Tinker of Yale and Mr. A. du-Pont Parker of Philadelphia as the headliners. Speakers on the program of the Congress are Bishop Ferris, Bishop Ivins, Bishop Matthews, the Rev. R. D. Crawford of Omaha, the Rev. J. Gregory Mabry of Kingston, N. Y., the Rev. Franklin Joiner of Philadelphia, the Rev. C. J. Stuart of Toronto, the Rev. W. H. Dunphy of Nashotah House, the Rev. R. S. Chalmers of Baltimore and the Rev. Shirlet C. Hughson of the Order of the Holy Cross.

* * *

Delegates from eight parishes attended the meeting of the Auxiliary of Suffolk County, Long Island, and listened to a stirring address by the wife of the archdeacon of Santo Domingo, Mrs. Wyllie, who told of her experiences in the recent hurricane.

* * *

The Young People's Service League of the diocese of Alabama met recently at St. Mary's-on-the-Highland, Birmingham, for their annual convention. The chief speaker was the Rev. James K. Morris of Japan, a native of Alabama who went as a missionary after graduating from Alexandria in 1926. By way of advance work for the coming year the League is to raise the cash for a sanctuary window in Mr. Morris' church in Kyoto. Bishop McDowell told the young folks of the action taken at the Lambeth Conference on the relationship of young people to the Church.

* * *

The Rev. Henry Darlington of the Church of the Heavenly Rest, New York, made mention in his sermon last Sunday of the huge red sign daubed on the side of that beautiful church by communists, which was reported to you last week.

"There has grown up in recent times a group whose members have declared themselves as being uncompromisingly opposed to Jesus Christ and to His teachings. The Sermon on the Mount they consider no solution of life's problems and they are exerting themselves to overthrow the present Christian order and to establish a new one according to their own making. Those of us who sincerely believe in what Jesus taught are challenged to oppose this point of view and to do it by expressing to the world, through the lives that we live, the teachings that we believe.

He went on to outline the plans of the parish for the coming year with special stress on the work of the Church School which opened on October 5th with a registration of 450 pupils and 40 trained teachers. Recently Columbia University designated this school as its field-work center and is granting credit on masters' degrees to students who are teaching there.

To assume that we have a Christian social order at present is perhaps stretching the facts a bit. But a lot could be done toward creating one if those of us who profess to be Christians were as sincere in our faith as the bothersome communists are in theirs. And as I read Dr. Darlington's sermon it was that challenge that he laid before his congregation.

* * *

A conference on college work is to be held in connection with the synod of the fourth province, November 13 and 14, with the Rev. Brooke Stabler and Mr. Coleman

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Jennings, in charge of college work under the National Council, having important places on the program. The conference is to close with a quiet hour conducted by one of the bishops attending.

* * *

Bishop Manning of New York, in his first sermon at the Cathedral of St. John the Divine after his return from his summer home, spoke on the building of the cathedral and what it means to New York City and the whole country. "Here in America's greatest city," he said, "with its crowding business structures and its mighty temples of commerce, we are erecting a building to symbolize the place of religion in our life; a cathedral which in the judgment of qualified critics will be in some respects the noblest ever erected, and which even in size and area will be one of the three greatest in the world." He spoke of the great progress that had been made, with the baptistry and nave completed, and the west front with its two towers and the north transept well under way. The colossal central tower to replace the temporary dome is yet to be built; the choir and chancel have to be reconstructed, the transeptal porches and the south transept are not yet begun.

The bishop stated that during the past five years the sum of thirteen million dollars had been contributed and that it would require at least another ten million to complete the edifice, in addition to the sums required for endowment and for the necessary auxiliary buildings.

Taking up the often repeated question, "Is this large expenditure justified?" Bishop Manning spoke of the influence, the power and the values educational, moral and spiritual, of a great cathedral, which is not only a monument of architecture and art but is also a symbol of the noblest ideals and aspirations of our people.

* * *

Mr. Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, is in South Carolina building up the work of the Brotherhood there.

* * *

College work and the new National Centre were topics of round table discussion at the synod of the midwest province which met this week at Springfield, Illinois. Business sessions were followed by a joint session of the synod and the auxiliary at which Bishop Francis spoke as the provincial representative on the National Council; Miss Elizabeth Matthews spoke as the provincial president of the Auxiliary; Rev. Robert Frazier spoke on the Advance Work. At the dinner on Wednesday evening, Miss Lindley, executive secretary of the Auxiliary, told of the work of that organization; Bishop Rogers of Ohio spoke on the Lambeth Conference and Bishop George Craig Stewart gave a missionary address.

* * *

Miss Marion M. Kirk, formerly a missionary in Liberia, and the Rev. Herbert A. Donovan, missionary in Liberia, were married recently.

* * *

Rev. Alexander R. Mitchell, Greenville, S. C., has just celebrated the 45th anniversary of his ordination.

* * *

The 86th session of the national council of the Daughters of the King is meeting this week in Philadelphia, preceding the meeting of the synod of the province of Washington.

* * *

The diocese of Newark, according to the new convention journal, has 53,655 communicants and 75,409 baptized persons; an increase of about a thousand in communicants but a decrease of 1200 in baptized persons. There are over 18,000 enrolled in the Church schools of the diocese.

* * *

The Rev. Frederick D. Goodwin is being consecrated bishop coadjutor of Virginia today, October 16th, at Farnham, Virginia. The preacher is Bishop Lloyd of New York.

* * *

The Rev. Charles R. Brown, former dean of Yale Divinity School, addressed the clergy of Connecticut on the subject of preaching at their conference held at Shoate School, the latter part of September. Others on the program were the Rev. W. N. Guthrie of New York, Bishop Acheson, the Rev. Donald Aldrich of New York who spoke on pastoral work, and the Rev. Arthur B. Kinsolving of Baltimore who spoke on humanism.

* * *

Bishop Wise was the preacher at a dedicatory service held the last Sunday in September at Trinity Church, Atchison, Kansas. Two new memorial windows were dedicated as well as many other fine gifts which have been presented to the parish during the rectorship of the Rev. E. W. Poindexter who has resigned after service of three years. A dinner in honor of Mr. and Mrs. Poindexter, with Bishop and Mrs. Wise as guests, was attended by 150 parishioners.

* * *

The clergy conference of the diocese of New York is being held this week at Lake Mahopac, attended by two hundred. Bishop Manning heads the list of distinguished speakers, which includes Bishop Booth of Vermont, Prof. Henry Fairfield Osborn, the Rev. John Rathbone Oliver, the Rev. Joseph Fort Newton of St. James', Philadelphia, the Rev. J. O. S. Huntington of the Order of the Holy Cross and Bishop Graves of Shanghai.

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The second annual conference for laymen of the diocese of Long Island was held over the past week-end, with Bishop Stires as the leader.

* * *

The Rev. John A. Staunton, who stirred up quite a bit of news in the Philippines some years ago because of his extreme Catholic position, and who has since been in the diocese of Olympia, has renounced the ministry of the Episcopal Church, giving as his reason his strong disagreement with the pronouncements of the Lambeth Conference. He has accepted a position as teacher at Notre Dame University, where he was preceded by his brother, Henry C. Staunton, who was deposed from our ministry in 1926 by the bishop of Central New York. His activities in Seattle, where he has been for the past five years, were not as successful as he had hoped they might be.

For the past five years he and Mrs. Staunton have lived in Seattle where he took charge of the small frame chapel of St. Michael in one of the poorer parts of the city. In connection with this he endeavored to do social service work, with two old houses as headquarters, but after two years or so he informed his friends that it was not a success. After the chapel and neighboring property had been condemned to make way for improvements St. Michael's Mission was given a home in two side rooms at Christ Church in the University District of Seattle. Here also Mr. Staunton rented a house as a dormitory for students. This, however, has not been very successful and at the present time is in considerable debt, which has been assumed together with the control of the institution by the Max Garret Club, another organization sponsored by Mr. Staunton. For about three years he operated a printing press in Seattle and produced and widely distributed large quantities of literature in support of his teaching and activities, but for the past two years this activity has ceased.

Able and assiduous, Mr. Staunton was respected and loved even by many who did not agree with his extreme presentation of the Church's teaching and practice, which was considered by many as Roman rather than Anglo-Catholic. His defection from the Church caused little surprise amongst those who knew him. Last year, when he was asked to read a paper at a monthly meeting

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of the diocese Clericus, he read one two hours long in support of Scholasticism.

* * *

A conference on the Every Member Canvass was held in St. Paul's, Savannah, Ga., on October 1st, led by Rev. David R. Covell, field secretary of the National Council, and attended by seventeen picked men from various parts of the diocese. Now that they know all about it they are going into parishes and through men's clubs, vestries, auxiliaries and other groups put it up to people to support the whole work of the Church.

* * *

The Rev. Paul Stevens Olver has accepted the appointment as vicar of St. Thomas Chapel, succeeding the Rev. R. M. Doubs who resigned last June to devote himself to study abroad. Mr. Olver for the past three years has been the headmaster of Mohegan Lake School and in charge of St. Mary's Church, Mohegan Lake, N. Y., where he did exceptionally fine work. Mr. Olver began his new work the first of this month.

* * *

A social service conference was held for the diocese of Western New York at St. John's, Dunkirk, on October 7th. The speakers were Bishop Cameron Davis, Mr. Frank Stowell, county commissioner of public welfare, and Dr. Earl V. Gray, hospital superintendent.

* * *

A number of beautiful memorials were blessed last Sunday at St. Andrew's, Brooklyn, N. Y., by the rector, the Rev. Sydney Dixon.

* * *

His Imperial Highness, the Grand Duke Alexander of Russia, exponent of the religion of love, addressed the parsons of the New York Churchmen's Association on October 6th. The announcement stated that since the revolution he has been preaching outside his native land a noble crusade of the religion of love. One wishes that he might preach a bit of it at home but I do not suppose His Imperial Highness the Grand Duke goes over so big in Moscow just now.

* * *

The department of social service of the diocese of South Florida has done a useful bit of work in issuing a directory of all the social agencies at work in the state, the first book to contain this information to be issued in the state. The book is being used in the state university as a reference book, and of course will be most valuable to the clergy.

* * *

Dean O'Malley of Albuquerque. New Mexico, has been compelled to resign because of illness. He was



BISHOP HENRY K. SHERRILL
New Bishop of Massachusetts

granted a leave of absence last spring and travelled for six months in the Orient, returning somewhat improved but not well enough to carry on his work.

Five years ago, the Dean came to New Mexico from St. Steven's Church, Denver. He has been conspicuously successful in his work in Albuquerque, and is one of the best loved men in the city.

The new Cathedral House, which represents an investment of $60,000, has just been completed, and was turned over by the contractors to the parish only a few days before the Dean's resignation.

* * *

The Padre of the Rio Grande, the Rev. Hunter Lewis, has just celebrated the 25th anniversary of his coming to Mesilla Park, N. M., where he took up his work after graduating from the Virginia Seminary. During this time he has presented for confirmation 220 students of the State College.

* * *

The Rev. Louis A. Arthur of Minneapolis delivered the address at the service celebrating the 50th anniversary of the consecration of Christ Church, Island Pond, Vermont. He was rector of the parish at the time of the consecration.

* * *

Paul Rusch of St. Paul's School, Tokyo, was the speaker at two diocesan meetings in Long Island, held as a part of the Faith and Youth program of the Brotherhood of St. Andrew. The first meeting was held on the 9th at St. Ann's, Brooklyn, and the other at the Cathedral, Garden City. Following these meetings the program is to be put forward in every parish in the diocese, with a final meeting at St. Ann's on November 29, when Bishop Stires will speak.

On the next day, which is at once the First Sunday in Advent and St. Andrew's Day, the corporate communion for men and boys will be observed in every parish, and it is confidently expected that the attendance will far exceed anything heretofore accomplishd. The diocesan committee consists of fourteen clergymen and sixteen laymen, under the respective chairmanship of the Rev. Arthur R. Cummings of Richmond Hill and Wm. F. Leggo of Rockville Center.

* * *

Bishop Creighton of Mexico was the guest speaker at a luncheon given by the women of St. Andrew's, Albany, his former parish. He described his work and made an appeal for missions, emphasizing the place of evangelism in missionary endeavor, saying he believed it primarily the missionary's task to preach the Gospel with apostolic zeal in order to convict and convince. The Bishop further stressed the conversion of pagans and the exercise of a fraternal spirit as the principal objectives of Christian missions.

* * *

The Rev. William H. Smith has resigned the chaplaincy of the state prison in Connecticut and accepted the rectorship of Christ Church, Schenectady, N. Y.

* * *

Archdeacon Kenyon presided at the fall meeting of the archdeaconry of Connecticut, held at St. Paul's, Wallingford, October 9.

* * *

Christ Church, Ballston Spa, diocese of Albany, celebrated the 143rd anniversary of the founding of the parish on St. Matthew's Day. The church has undergone a complete renovation and the celebration was also a dedication service. The Rev. J. W. Sutton, Trinity Chapel, New York, was the preacher.

* * *

The clergy of central Pennsylvania met at St. Luke's, Lebanon, on September 30th, with a large attendance. There was a meditation by the Rev. S. B. Scofield in the morning, and a paper on "A Plea for a New Anglican Apologetic" by the Ven. A. A. Hughes in the afternoon, who brought forth many favorable comments.

* * *

The diocese of Harrisburg has funds totalling a little over $40,000

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which are to be incorporated into a single fund to be called the Bishop Darlington Memorial Fund. The income from this fund is to be used in the diocese for church extension work.

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The diocese of Harrisburgh is to elect a bishop to succeed the late Bishop Darlington at a special convention to be held in Harrisburgh on November 12th.

* * *

The Rev. Charles K. Gilbert is to be consecrated Bishop Suffragan of New York at the Cathedral of St. John the Divine on October 28th. Bishop Manning is to preach.

* * *

Bishop Henry K. Sherrill was consecrated Bishop of Massachusetts at Trinity, Boston, on October 14th. Bishop Lawrence was the preacher.

* * *

Mr. Lewis B. Franklin is to headline the convocation of the diocese of Lexington which is to meet at Ashland, Kentucky, October 28-30. He shares the program with Miss Mable Lee Cooper of the national department of religious education.

* * *

In a number of parishes the parish paper is sent to all the young people who are away at school or college. Other parish papers each fall print the names of the absent students.

* * *

Church Army Associates of the diocese of Albany had a rally recently—as a matter of fact several rallies. They started off in the parish house of Holy Cross Church, Troy, where there were ardent addresses by enthusiastic persons, notably one by Mrs. C. S. Fayerwaether, a great grand-daughter of the first bishop of Albany. After something to eat they all went to St. Luke's where Captain Mountford, Church Army boss, spoke at an outdoor meeting. Then there was another meeting in the parish house, with addresses by Captain Abraham, Captain Mountford and Mr. S. Van B. Nichols, treasurer of the associates. The Church Army has been doing great work in the diocese during the summer, with missions all about everywhere resulting in many baptisms and confirmations. Captain Mountford addressed the students of Union College also while he was up that way. Lot of energy, that fellow.

* * *

A useful suggestion is found in the following news item. The season's first choir rehearsal of All Saints' choir, Richmond Hill, N. Y., was held on a Friday evening. Next morning all the confirmed members of the choir made a corporate communion, offering up their intention and asking a blessing on their work for the year to come. On Sunday morning the choirstalls were more than filled, and a spirit of enthusiasm and intention of faithful performance of duty is manifest.

* * *

Christopher Thurber, who died recently in Athens, formerly director of the Athens area of the Near East Relief, and a communicant of Christ Church, Norwalk, Conn., was so highly esteemed by the Greek govern-

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ment for his nine years' service that he was given a governmental funeral, with the rites of a retired general, unprecedented tribute for an American citizen in Greece.

* * *

There was no one to tend the graves in the cemetery of the isolated little town of Port Lavaca, Tex., so the Girls' Friendly took on the work as a community service.

* * *

A former Jew, now a devoted churchman, was recently baptized and confirmed by Bishop Abbott of Lexington. Lexington has five candidates for Holy Orders, and six postulants.

* * *

Voters in Massachusetts have the opportunity this fall to vote on a law to prohibit the use of traps which torture fur-bearing animals before killing them.

* * *

Nearly every parish in Los Angeles has built or commenced a new church building within the last ten years, says The Churchman of Southern California. The Bishop has laid forty-three cornerstones in the diocese since 1920.

* * *

Charleston, S. C., is about 250 years old, and has over 100 churches. Several of them date back to pre-revolutionary days.

* * *

A holiday trip taken by Bishop Beecher from June 9 to July 5 must be nearly if not quite unique. With four or five boys, a wrangler and a cook, a team of mules with a covered wagon, and saddle horses, he rode five hundred miles of the historic old Oregon Trail, from Hastings, Neb., to Fort Laramie, Wyo. The fort was one of the old frontier military posts on the North Platte River. Young Bishop Tuttle had some hair-raising adventures not far from there.

* * *

The Girls' Friendly of New Hampshire held its annual meeting at St. Thomas's, Dover, recently, with over 100 delegates from all parts of the state present. The speakers included President Lewis of New Hampshire University, Mrs. Ruth Cording of the national office of the society, the Rev. Arthur Dunstan, rector at Dover, and Bishop Dallas.

* * *

Dr. A. J. Muste, head of Brookwood Labor College, Katonah, N. Y., was the speaker at the fall meeting of the Boston branch of the Church League for Industrial Democracy, held at St. Paul's Cathedral on October 8th. On the following Sunday the pulpits of many Boston churches were taken by labor leaders in the city to attend the annual convention of the American Federation of Labor. The secretary of the C.L.I.D. addressed a forum at Grace Church, Lawrence, on Friday evening, preached at Trinity, Concord, on Sunday morning, and at Christ Church, Cambridge, in the evening.

* * *

A thirty bell memorial carillon is to be installed in the tower of the chapel of Trinity College, now being built as a gift of Mr. William Mather of Cleveland, alumnus. The carillon is the gift of the Rev. and Mrs. J. F. Plumb of Hartford in memory of their son of the class of 1926. The bells are now being cast in England.

* * *

A congress on mysticism is to be held in New York next week under the auspices of the Confraternity of the Mystical Life. Among those on



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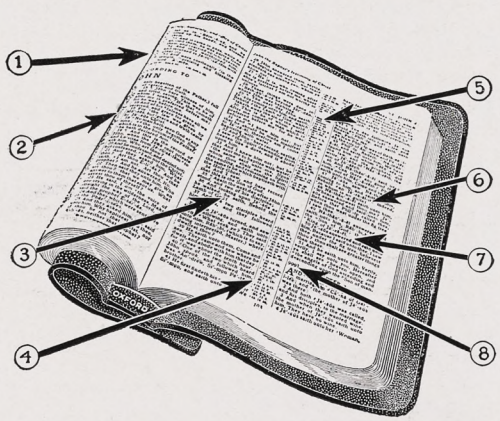

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the program are Bishop Booth of Vermont, Bishop Oldham of Albany, the Rev. H. Adye Prichard of Mt. Kisco, N. Y., the Rev. Herbert Parrish and Mr. Monell Sayre.

* * *

A conference on Evangelism is being held this week at St. Alban's School, Sycamore, Illinois, with Bishop Wise of Kansas as the leader. The conference is for laymen only.

* * *

The University of the South, Sewanee, Tennessee, opened the year with eighty new men in the academic department and eleven new men in the divinity school.

* * *

Dr. Lewis B. Franklin, treasurer of the National Council, reports that on October first the collections of the National Council to the quotas were $2379 ahead of 1929 but $135,-363 below the figure for 1928.

* * *

A fine council of Negro churchmen of the diocese of South Carolina met at Pineville the latter part of September. Bishop Thomas was the celebrant and speaker at the opening service, and said that there had been more confirmations of Negroes this year than in any year during his episcopate. An inspiring and heartening report was made by the Rev. E. L. Baskervill, archdeacon of colored work.

* * *

Eighteen clergymen of the diocese of Long Island were present at the Patronal Festival of St. Michael's Church, Brooklyn, on September 29, and listened to a fine sermon by the Rev. St. Clair Hester, rector of the Messiah, Brooklyn. On the preceding day a class was confirmed by Bishop Stires.

* * *

Donaldson School, Ilchester, Maryland, opened its 24th year with a capacity enrollment. Two new masters have been added to the faculty, both of whom have masters' degrees. Then too they have a real prince down there—Prince Kirill Engalitcheff, graduate of the Imperial Russian School of Horsemanship, who is to conduct the new riding school.

* * *

The annual church school institute of the diocese of Pennsylvania was held in the Church of the Holy Apostles, Philadelphia, on October 6th. Among the speakers were the Rev. Charles H. Ricker, director of religious education of the diocese of Long Island; the Rev. Thomas A. Conover, rector of St. Bernard's Church, Bernardsville, N. J.; the Rev. Frederick E. Seymour, director of religious education of the diocese of Pennsylvania; the Rev. Edmund L. Gettier, rector of St. John's

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Church, Huntington, Baltimore; the Rev. Louis W. Pitt, rector of St. Mary's Church, Ardmore, Pa.; Miss Elizabeth H. Willing, of Philadelphia; and Professor Jonathan T. Rorer, principal of the Philadelphia Central Evening High School.

* * *

The Rev. Horace A. Walton celebrated the twenty-eighth anniversary of his first Sunday as rector of the Church of the Good Shepherd, Paoli, Pa., on October 5th. His lifelong friend, the Rt. Rev. Francis M. Taitt, Bishop Coadjutor of Pennsylvania, preached the sermon at the morning service, and the church was decorated in honor of the rector.

* * *

The Rev. Dr. William Roberts, for the past five years rector of the Church of the Holy Innocents, Tacony, Philadelphia, has accepted a call to the rectorship of St. James Church, Kingsessing, Philadelphia. Dr. Roberts has been a priest of the diocese of Pennsylvania for seventeen years.

* * *

Conference of the clergy of Maine was held October 2-4 at Camden, with a good attendance, although not up to last year's mark. The Lambeth show was handled by Bishop Brewster who also told the brethren of Oberammergau. The Rev. John Irwin of the publicity department of the National Council led four sessions on publicity; the Rev. Ralph Hayden, rector at Camden, presided at a session on religious education; Dean Glasier of the cathedral in Portland, talked on diocesan opportunities and the Rev. E. M. Ferris, Portland, gave the meditations.

* * *

The Rev. Robert N. Spencer is to be consecrated Bishop of West Missouri on October 28th at Grace and Holy Trinity, Kansas City. The preacher is to be Bishop Cook of Delaware.

* * *

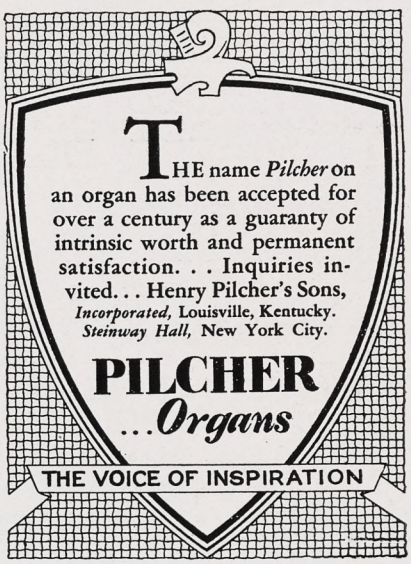
This past summer it was decided to endeavor to beautify the grounds around St. Bartholomew's Church, Ten Hills, Baltimore, Md. This work was done by the Men's Club, each member being called upon to do two hours' work; or, if unable to do so, to pay the equivalent of a laborer's wage—fifty cents an hour.

The roadway was repaired and trimmed off with stone. Shrubbery was furnished by members from their own lawns. The result was most gratifying.

Splendid progress has been made in this suburban parish during the past two years, under the rectorship of the Rev. Theodore Nott Barth. The Church School attendance this fall has started out with an average of 183 scholars each Sunday, which is an overflowing number for their present building.

* * *

St. Bartholomew's, Chicago where



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the Rev. Howard Brinker is rector, is making a drive for church attendance this fall. A hundred or more members of the parish have agreed to make at least three calls a week on families whose names are supplied by the parish office. Meetings of the canvassers will be held from time to time to keep up their morale and it is expected that before snow flies there will be a considerable increase in church attendance.

* * *

The Round Table of the diocese of Chicago about which the clergy of that city gather regularly staged quite a discussion the other day on the question as to whether a man was more apt to succeed in a worldly sense if he was a Church member. The Rev. Harold Holt, Grace Church, Oak Park, made it clear that he figured the Church did not gain particularly when people joined with the hope that it would add to their chances to gather more of the goods of this world. "Riches do not logically follow from Christian living," said Mr. Holt. The Rev. F. H. Millett of Wheaton on the other hand was sure that he had many good Churchmen whose spiritual lives have had a large bearing on their success in the business world. Certainly if we are to go back to our New Testaments for guidance with the "nowhere to lay His head" Mr. Holt wins the argument.

* * *

The Rev. J. F. Brownlee, rector of St. Barnabas, Reading, Pa., has resigned in order to enter the Church of Rome. He came into our Church from the Presbyterians just a few years ago. He states that his reason for resigning is that "I cannot conscientiously remain in a communion which denied the Real Presence in the Holy Communion." And our Bethlehem correspondent writes: "This is one thing that we do believe. Possibly Rome can stabilize him. He will have been in three churches in less than five years."

* * *

President Bartlett of Hobart College has announced that the campaign for a million dollar endowment for that fine Church college had passed the $500,000 mark. In addition to the endowment fund a million is also being raised for building purposes.

* * *

Clergy conference for the diocese of Connecticut was held at Choate School, September 23-25.

* * *

Deaconess Jean Colesbury, for 29 years the head of St. Martha's House, Church settlement in Philadelphia, has resigned to be succeeded by Miss Dorothy Rasey of New York.

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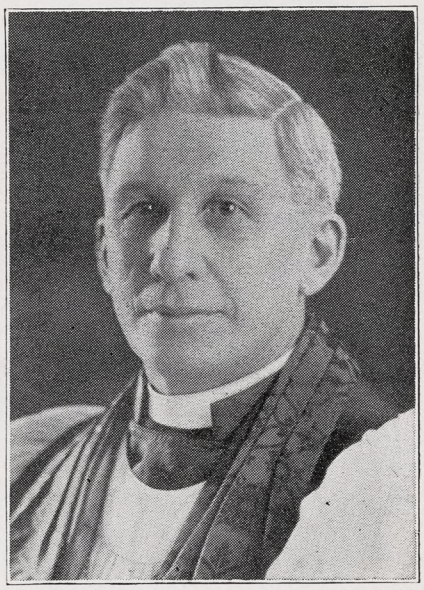

Bishop Burleson
Preacher of the Congress

Tuesday, Wednesday, Thursday, October 28, 29, 30, 1930

Honorary President—Rt. Rev. David L. Ferris, D.D., L.H.D.

Chairman—Rt. Rev. Benjamin F. P. Ivins, D. D.

Preacher—Rt. Rev. Hugh Latimer Burleson, D.D.

Subject: "THE CHURCH—THE BODY OF CHRIST"

Opening Session Tuesday, Oct. 28, 8:15 p. m.

Congress Service—Wednesday, Oct. 29, 10:30 a. m.

Congress Dinner—Wednesday, Oct. 29, 7:00 p. m.

Closing Session—Thursday, Oct. 30, 8:00 p. m.



Bishop Ivins
Chairman of Congress

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The WITNESS

CHICAGO, ILL., OCTOBER 23, 1930

EVIDENCE

by

HENRY SLOAN COFFIN

TO ME Jesus and the sequel of His career through the centuries are the chief evidence of the correctness of His message. Despite the baffling and appalling reality of evil, we find ourselves in a universe which has been capable of producing Him. To be sure it has produced much else; but nowhere else had it the same responsive material as it found in His will. Without closing our eyes to the grim facts of pain and wrong, we are obliged to grant that there is Something in the universe which made possible and sent forth Jesus. Is there a more adequate interpretation of that Something than Jesus' own—a God akin in purpose to Him?

MESSAGE OF THE WEEK

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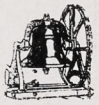

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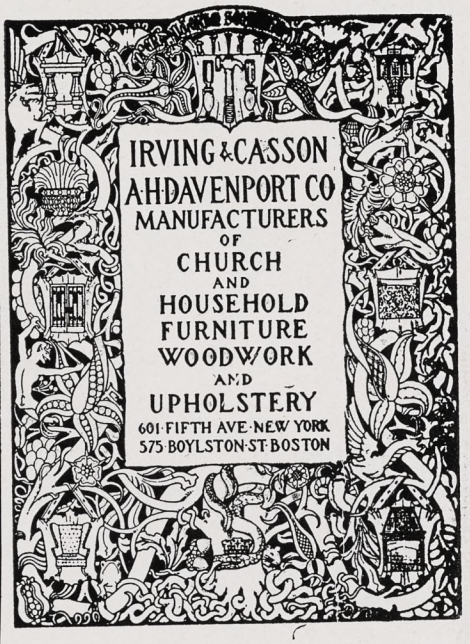



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THE WITNESS

A National Paper of the Episcopal Church

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NEED OF CONSISTENT WITNESS

By

BISHOP CHARLES FISKE

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



BISHOP FISKE

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

WE NEED not despair, therefore, at the problems of the present day. We are living in a transition time, with changing social conditions and customs which account for some of our difficulties of religious adjustment. Neglect of church worship is partially explained by some of these changing conditions—the pace at which the modern business man is driven; the new attitude (not always to be condemned) as to Sunday amusements—golf, automobiling, and the like; the increase in the number of persons away for the week-end; the general exodus on vacation in summer, and trips to the South in winter; cottage or camp life, with its attractions for

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

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

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

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

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

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

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

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

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

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

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

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

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

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Endowments

By

GEORGE PARKIN ATWATER

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

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

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

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

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

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

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

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

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

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

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

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

May I suggest that I believe that every rector and vestryman would find it profitable to read and preserve the copies of THE WITNESS in which these articles appear. They are a condensation of a book, which may soon be out of print.

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

Let's Know

By

BISHOP WILSON

POPE AND SCRIPTURE

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

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

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

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

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

What's the Use

A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

Clerical Garb

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

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

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

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

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

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

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

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

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



Preacher, Pulpit and Pew

By

E. P. JOTS

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

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

* * *

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

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

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

* * *

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

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

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

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

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

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

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

* * *

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

Pa: To keep the pennies from rattling, son.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

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

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

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

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

* * *

The Rev. Joseph N. Barnett, rector of Trinity Church, Oshkosh, Wisconsin, was elected national chaplain of the American Legion at the convention which was held recently in Boston. Mr. Barnett, a graduate of Trinity College and the Berkeley Divinity School, was on the staff of St. George's, New York City for a number of years. He enlisted as a private during the world war since he felt that it was a clergyman's place to take the tough assignments. Upon his return from the front he went to Colorado where he was rector at Grand Junction until called to Red Wing, Minnesota. Several years ago he was called to his present parish, which is perhaps the strongest in the diocese of Fond du Lac. Mr. Barnett, always one of the popular leaders at Legion Conventions, was elected overwhelmingly on the first ballot, getting considerably more than the other two candidates combined.



REV. C. N. LATHROP
Pledges Support to Labor

* * *

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

"It brings bitter and unjust suffering," Dr. Lathrop continued, "and it rises as a stench in the nostrils of God Almighty. Such risks for labor people must be eliminated from our social life. We look to you, to your group, for leadership. We have a right to expect it from you. You are the most powerful force for labor in the United States. You represent its highest standard and anyone who has read the history of the labor movement realizes that labor was never lifted up through the interest of people outside labor. English labor was left flat in a slough of wretchedness until it lifted itself up. We look to you to take the steps that will lift labor to its highest standards. We look to you for leadership; I pledge you my own support, and I believe that you will have the support of all the people of good will in our country in the leadership that you must assume to guide us in the right path, to attain security for decent life for the worker and his family."

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

* * *

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

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

* * *

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

* * *

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

* * *

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

* * *

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

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

The inquiry is to be conducted under the general direction of a group of laymen, members of the Communions whose foreign mission boards have expressed approval of or interest in the plan. So far, the boards of the following Communions have expressed such approval: Presbyterian North, Methodist North, Congregational, Baptist North, United Presbyterian, and Reformed Church in the United States; to which may now be added that of the Episcopal Church.

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

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

* * *

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

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

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

* * *

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

* * *

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

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

* * *

At the request of the Girls' Friendly Society the Council appointed a committee of advice, especially to consider with them the findings of the Society's National Council meeting held in Chicago last week. The committee members are Bishop Reese of Georgia, the Rev. Robert S. Chalmers, and Mr. Harper Sibley.

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

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

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

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

* * *

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

* * *

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

* * *

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

* * *

One hundred and sixteen laymen of the diocese of Long Island sat down at the dinner which opened the conference for laymen, held at Garden City on October 3rd-5th. Speakers: Bishops Stires and Learned; Rev. Charles Henry Webb, director of the Church Charity Foundation; Rev. Allen Evans, who spoke on the fall program and the Every Member Canvass.

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

I must hasten to correct an error in the news for last week. We reported that the Rev. J. F. Brownlee of the diocese of Bethlehem had resigned and was to enter the Roman Church since he was sure our Church denied the Real Presence. He did resign, but when Bishop Sterrett assured him that there was nothing to prevent him from being an Episcopalian and also believing in the Real Presence of our Lord in the Holy Communion he reconsidered. He has been placed in charge of a church in that diocese.

* * *

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

* * *

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

* * *

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

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

* * *

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

* * *

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

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

* * *

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

* * *

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

* * *

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

* * *

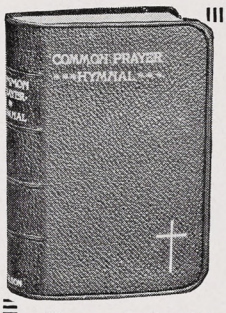
St. Thomas Church, Alamosa, Colorado, was consecrated by Bishop Ingley on October 5th. The new church is the most beautiful structure in the whole San Luis Valley, which it serves, and will mean much to the Church work in this extensive territory. The Rev. Harry S. Kennedy has been the rector there for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

* * *

Rev. Herman Ebert, for the past two years in charge of St. Alban's, Syracuse, N. Y., in response to urgent requests from his former parish at Willard, N. Y., has returned there. He is also in charge of three nearby missions.

* * *

The value of the Church to modern life is the theme of five broadcasts over station WOR, sponsored by the diocese of Long Island. The first broadcast is on October 29th from 7 to 7:45 in the evening with Bishop Stires as the speaker. Speakers for the other broadcasts on the following Wednesdays at the same hour are to be Judge Mortimer W. Byers of the Federal Court, warden at the Messiah, Brooklyn; Bishop Larned; Dr. Lewis B. Franklin, treasurer of the National Council and vestryman of St. George's, Flushing; Hon. Charles H. Tuttle, nominee for governor of New York and vestryman



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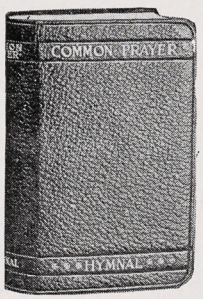

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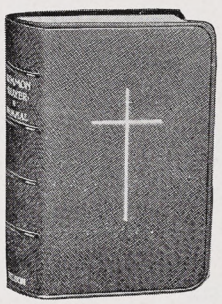

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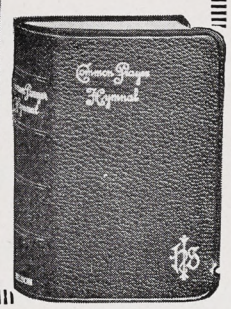

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and church school superintendent of St. Luke's, Manhattan.

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

Rev. Theodore Ludlow, head of adult religious education of the National Council, is to address the clergy of the diocese of Chicago on October 27th. Mr. Ludlow is also to make several other addresses while in Chicago on the subject of adult religious education.

* * *

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

* * *

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

* * *

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



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

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

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

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

* * *

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

* * *

The diocese of East Carolina has received $7000 by the will of the late Miss Sudie Hargrove, for many years a communicant of our church at Faison, N. C. She also left to the diocese a farm of 800 acres with the provision that it must be held by the diocese for at least 100 years.

* * *

The extent of the work of the City Mission in New York is difficult to imagine. Its current expenses are nearly $300,000, and its needs are greater still. Its work is in 65 institutions and three churches, and in the courts and at Ellis Island. To quote only one figure from the report of the Mission's ninety-eighth year, the chaplains had more than 4,300 celebrations of the Holy Communion, public and private, during the year, received by over 30,000 communicants.

* * *

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

* * *

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

* * *

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

* *

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

* * *

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

* * *

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

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

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

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

* * *

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

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

* * *

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

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The WITNESS

CHICAGO, ILL., OCTOBER 30, 1930

THE VITAL NEED

by

W. G. PECK

THE vital need for this day is that Christian men shall understand the world - constructive implications of their Faith, and shall see that their religion is not a mild sedative for frayed nerves, or a palliative of their mortal fears, and nothing more, but that it is terrific energy and a shining star. The Gospel is in the world to renew and reform and control the world: to produce a society in which strength and skill shall become the instruments of love and not the servants of selfishness: to bind men with one indissoluble bond of loyalty: to produce beauty which shall banish ugliness and to awaken praise which shall silence noises of war.

MESSAGE OF THE WEEK

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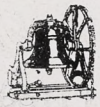
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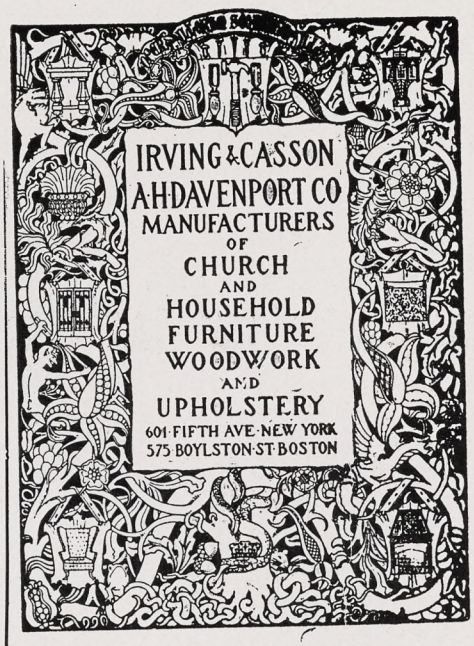
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THE WITNESS

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YOUTH'S IMPATIENCE WITH RELIGION

By

SAMUEL M. SHOEMAKER, JR.

YOUTH says, in the first place, that the churches are insincere. . . . What a spectacle—a bunch of prosperous American go-getters singing hymns and addressing prayers to a barefoot Jesus! The Galilean taught a morale which would be subversive of almost everything America most believes in. He cared nothing for possessions, and had none; and we worship Him in His poverty one day in the week, and scramble for more money the other six. He trusted in spiritual forces alone, and would not lift a finger in self-protection or to forward His enterprise; but so-called Christian America believes in bank-accounts and battleships. The admiration of Jesus as a commanding historic Figure is one thing; but the acceptance of Jesus as Lord and Master is quite another. Youth says, with very much justice, that the Church really stands for one thing and practises another.



SAM SHOEMAKER

One of the commonest counts which youth has against organized religion seems to be in the support which the churches lend to what are called "outworn moral codes." The implication seems to be that moral standards change from generation to generation, as the intellectual outlook changes; and that the Church ought to be behind the newest, not the oldest, ethical outlook. And if this means that the conscience of the Church should grow progressively more delicate in regard to new situations which arise as the world moves on, then none of us can gainsay it. The Church too long ignored, in some places resisted, the permeation of industry, politics, international relations with religion, as though these all belonged to a wicked and transient world. There is a Christian conscience about the liquor traffic, about war, about race relations, as there was a Christian conscience about slavery. I know a lot of Christians today, pious as nuns in their personal life, who never feel a twinge of concern about unemployment, about the conditions in famine-ridden China, or underpaid people in their own employ. If youth hammers at that kind of "outworn moral code," then we ought to thank him. But I am afraid that it is not this which youth means; he means that the code of personal morals which the Church supports is outworn. That is, business honesty, the consideration of others' rights, and sexual purity are outworn.

AND here I must put the other side. A moral code, like a telegraphic code, is a short way of saying a long thing. It is a transcript of social experience. It is a convenient way of handing on to a new generation what men in past time have found, as your text book in chemistry is a convenient way of saving you from having to make all the experiments of which that book is the distilled knowledge. You may want to make some of those experiments again to convince yourself that they are true; but you are disposed to heed what the experience of others has shown. Now that is all there is to a moral code. It is a way by which society protects itself against endless and inconclusive experimentation. Some things have simply been found to work better than other things. Most of

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us are content to use a knife and fork in the accepted fashion, and to wipe our mouths on napkins. Of course, we are perfectly at liberty to tear our meat to pieces with our fingers, and wipe our mouths on our sleeves; it is a curtailment of our personal liberty to demand that we do what everybody else does. But there seems to be something to be said for the value of codes and traditions; and when these unite upon some conviction, however inconvenient to the human desire for liberty, we had better give them some consideration. I commend to youth that they think once more about the Church's alignment with the established moral code of the past. I know that the life can go out of the code; but let me remind you that that does not change the pragmatic value of the experience from which the code was drawn.

I know a very rich woman who drags her children, while they are young enough to be obedient, to church every Sunday morning. She owns her pew. She wants no one else to sit in it, certainly no one who does not belong to her class of society. She goes home and they hear her talk outrageously about other people; she spends money on herself like water, and it is perfectly clear to them that she does not understand in the least what the Christian enterprise is all about. Her religion is a mere matter of enjoying going to church, or being seen in church, or meeting her friends. It means absolutely nothing of sacrifice, of self-control, of being anything else but what she would have been if she had been an avowed pagan. And as her children get older, they revolt against that kind of emotional and sentimental religion. They ought to revolt. They would be hypocrites as she is if they did not revolt. I have a great deal more use for their revolt, which is honest, than for her conformity, which is sham.

YOUTH says that organized religion is in the hands of the old. And to that I see no reply. It *is* in the hands of the old. Most of our ecclesiastical leaders, most of our vestries are of grey-haired men. Some of them are men whose sons and grandsons have not the slightest interest in the churches which they themselves support, and never will have. These younger men feel something stiff-minded, conventional, safe, on the side of law and order, desperately trite, in some of these older men. Youth sees the absurd anomaly of the most conservative men in our society supporting the institution which was founded by men who turned the world upside down. Youth knows that these men do not believe in Christ for one single moment: they only believe in a theology about Christ, a tame shadow of Christ, a kind of forlorn and lovely echo of Christ, not a Man who could fast forty days, and scatter the money-changers' tables about with His own two hands, and get the safe authorities by the ears till they had to destroy Him to save their faces and their safety. There isn't any use in telling youth that anomaly isn't there and doesn't exist. It is there and it does exist. The only remedy for it is to acquaint youth with the real purpose of the Church, and to confess to youth perfectly frankly that about nine-tenths of what the Church is doing is too entirely insipid to represent Christ at all.

Youth wants something to coordinate his life, and bring his two or more selves into harmony. He wants to find a purpose in living. He wants to know what he should do with his life. He wants to have something with which he can actually help his friends. He would like to have a perpetual sense of going somewhere, and to participate in an adventure which would call to all his heroism and all his romance. It is just that which some of us are finding already in Christ, and if youth could only know it, Jesus the young Man holds the key for youth today.

Endowments

By

GEORGE PARKER ATWATER

NEXT week will be published the first of a series of articles setting forth, in detail, a method for the cumulative endowment of parishes.

Every rector and every member of the Church is urged to save these articles as they appear. The whole series is a summary of a book which will soon be out of print.

For many years I have struggled, as rector of a parish, against the disintegrating forces that affect the development of parishes. Those conditions which bring weakness to parishes are:

(1) The death or removal of substantial givers.

(2) The removal of young men and women who might become in time substantial supporters of parishes.

(3) The change in neighborhoods which affects the type of dweller to whom the Church ministers.

(4) The increasing demand to support outside agencies.

(5) The higher cost of maintenance.

These five conditions are spears directed at vital parts of the parish structure.

At the same time the very life and mission of the Church are involved in its service to the economically dependent, namely, children and the people of meagre resources.

There is but one way to avert these dangers, and at the same time to fulfil the Church's mission. That way is ENDOWMENT.

Those who fail to realize the necessity or value of endowment, are apt to visualize a parish as a normal cross section of a reasonably prosperous residence community. But many parishes have a wider field than that. And many parishes which are prosperous today will tomorrow face a change of neighborhood that will be most disconcerting. Endowment is the valuable way by which security and continuity of work are assured.

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Hospitals and colleges would collapse without their endowments. Our public schools would close without the equivalent of endowment, namely, a portion of the tax budget.

The provision for endowment permits persons to perpetuate their support of the parish for all time. The people have a right to such a provision. They are asked to invest in a parish by a contribution. They have the right to ask how that investment is to be safeguarded in the future.

Every one who appeals for money for the Church or for missions, implies that a gift will be properly spent or properly invested. But unless some provision is made for the security of the work for which an appeal is made, then the one who appeals has created a false expectancy. The Church must make the opportunity for endowments a national feature of its work, to keep faith with the people.

Just as we give every one a chance to support present ventures, we must give him a chance to fortify his present giving by endowment as a security.

Endowment is as vital to the functioning of the Church, as fire insurance is to the security to a business or a house.

The method which I shall outline in these columns makes it possible for every parish, large or small, to make the accumulation of endowment a vital element of its life.

And the method is a spiritual tonic, not a financial scheme.

The first article dealing directly with the method will appear next week.

WHY THEY LEAVE THE FARM

By

BISHOP JOHNSON

EVERY once in awhile we hear that someone of our clergy has gone to Rome. I have known several of them intimately before they went. They are persuaded that they have made the change because they have been convinced of the Roman claims and therefore have transferred their affections to that communion. I wonder! Usually our logical conclusions are determined by our major premises, and our major premises are fashioned out of our basic assumptions and these proceed from our heart's desires.

Now I look at it this way. The Roman Church appeals to a certain type of mind because she reflects certain characteristics which appeal to that particular type. As I understand the word "Catholicity" it connotes something akin to the landscape of nature. As I understand the word "Roman" it connotes mechanical uniformity. It is as hard for me to understand the hyphenation of Roman and Catholic as it would be to be edified by the term "Mechanical Garden." The two things are so different. There are many ways in which a Ford factory is more effective than an English garden. You do not produce roses in one or automobiles in the other. So in choosing an agency one is controlled by that which he wishes to produce. So the dominating influence in the change of one's religious affiliations is largely determined by the fact that one is seeking to attach himself to that religious system which is in agreement with his personal ideals.

THE logic which might convince Father A to go over to Rome would have as its premise that which would be repugnant to Father B. So Father A writes a book out of his experience and wonders that Father B is not convinced. Both Father A and Father B are expert dialectians and their syllogisms are admirable, but their major premises being different their conclusions are quite opposite. The Anglican Communion differs from both the Roman and the Greek Communions in the fact that it regards the Church as a house garden with any number of varieties, and has no desire to substitute mechanical uniformity for biological variety. I am not saying that a factory is bad and a garden is good, but that they are different, and that temperamentally I am more of a spiritual agriculturist than I am an ecclesiastical mechanic. One can readily understand however how unhappy one who had a mechanical genius would be if he had to stay and work on the farm. There are those personalities who love the mechanical precision of a manufacturing plant and who dislike exceedingly the rather heterogenous processes that are demanded on the farm. They want every cog to dovetail into every other cog and they love to be at the lever behind it all and see the marvels of mass production. They possess an entirely different type of mind from those who enjoy the uncertainties of diversified farming.

AND so many leave the farm for the factory for reasons which are quite sufficient for themselves but would be very irksome to one who would rather live in an Indian village than have to work in a Ford factory. So when you attach the word Roman to Catholic I am in revolt because I do not care for the kind of thing which appeals strongly to the other man. And furthermore I am convinced that there are many persons in the Anglican Communion who crave the very kind of thing that the Roman Church emphasizes. This urge to obtain what they are seeking causes them to leave the farm. There are those who prefer uniformity to diversity; external force to spontaneous

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energy; quantitative statistics to leavening influence; unquestioning deference to personal attachment, and these persons are irritated by the preference which others manifest for personal freedom in lieu of spiritual advisers.

Abler men than we have debated this question on both sides with irresistable logic, but the irresistibility has been determined rather by the reactions of the individual than by the logic of the syllogisms. I have great respect for the Roman Church and for its contribution to American life. I am very sure that the millions of European ancestry who adhere to Rome in the United States today would not be members of the Episcopal Church if they were to be deprived of their spiritual mother. As a neighbor I have great respect for the discipline which she exercises over a large family who might otherwise be difficult to get along with.

But my own mother has a different discipline, if you can call it by that name. It is true that she is Anglican rather than Roman, but it is not true that she is not Catholic because she isn't Roman. It does not worry me that she is a smaller family or that she has a different discipline. To me personal freedom in the home is a great privilege, but I fully realize that liberty is a dangerous privilege and when abused produces chaos.

But the Anglican Church is not chaotic. Our General Convention is as harmonious as a symphony, not because all are playing the same instrument but because each instrument makes an effort to keep in tune with the other. Of course the same instruments can produce chaos or harmony. It is the way they are played. It takes a great deal more skill to produce harmony in an orchestra of many different instruments than it would if one had a thousand saxophones, but the music is I believe of a higher order.

THE whole point of this creed is that if some of our clergy elect to go to Rome or to Geneva, why worry? They have been born that way and they see the Anglican and Roman Communions out of the eyes that they possess. "The light that is in thee is in the eye." I am rather inclined to think that it is better for them and better for us if they leave the farm, for they are not only unhappy themselves if they stay but they have a faculty of sowing discontent among their brethren. They went out from us because they were not of us and they are happier and so are we. They have found what they want and if they write books or letters back to us about it, that is human nature. Everyone wants to justify himself and he feels better when he thinks he has done it.

The only mistake they make is that they think they have discovered a new revelation. They haven't. It is the same argument used by Newman and Kinsman and Vernon and Delany, only Newman did it more ably. They have the enthusiasms of the convert. Let us hope that they are so attuned to that which they have embraced that their enthusiasms are not disillusioned by the monotony of their new experience. One wishes that they could reflect more of the Master's attitude toward the Samaritans, who were arch heretics, and use the virtues of the erring to confound the complacency of the children of Abraham.

Gratitute and generosity are virtues that one may still command, even among Christians. It were better to point out the things to be commended in one's former family than to specialize upon the faults by which one justifies himself in shifting his allegiance. In order that the logic must be convincing, the kindliness of the logician must be evident.

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If you are planning a parish house be sure to get this little book. It gives you charts and pictures and all the important information that you need; except, possibly, how to get the money to pay for it.

* * *

THE ALL SAINTS ALMANAC, *compiled by C. R. Gant, designed by M. O. Goulden, illustrated by the Chelsea Illustrators. Morehouse.* $1.50.

It is a very beautiful engagement book, listing all of the Saints Days. The illustrations are superb. It would make a nice Christmas gift to your rector.

* * *

THIS BELIEVING WORLD, *by Lewis Browne. The Macmillan Co.* $1.00.

This is the fascinating account of the religions of mankind which came out a few years ago at three times the present price. This is a beautifully printed and bound edition which you can now have for one dollar. At the price it should be in every home.

* * *

CHRISTIAN UNITY, *by Bishop Arthur C. Headlam. The Macmillan Co.* $1.50.

This book by the Bishop of Gloucester, England, is based upon lectures that the author has given from time to time before university audiences. In it he sets forth the Catholic position as being the only strong basis upon which the reunion of the Churches can be accomplished.

* * *

AFTER CHRISTIANITY, WHAT? *by Theodore W. Darnell. Brewer and Warren.* $3.00.

A good wholesome attack on Christianity and religions generally is often a valuable contribution. But Mr. Darnell hasn't done a decent job since one discovers after reading but a few pages that he hasn't the slightest idea as to what Christianity is all about. To him Christianity means Tennessee Fundamentalism and keeping him from getting the drink that he desires. The good things that this book contains have been said by more able writers time and again. The vast majority of its 334 pages are filled with the childish ravings of a prejudiced man.

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NEWS OF THE EPISCOPAL CHURCH

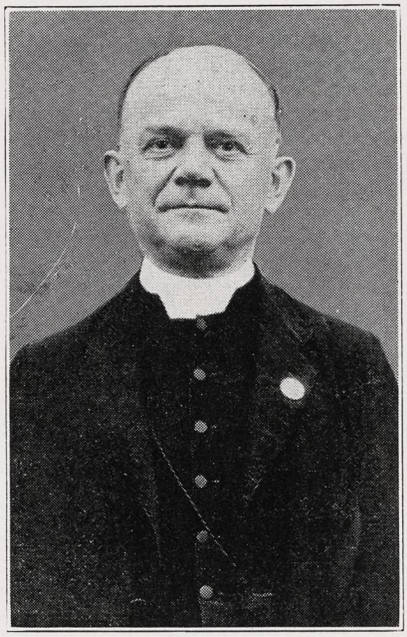
Edited by
WILLIAM B. SPOFFORD

THIS paper has between sixty and seventy faithful correspondents in various parts of the United States, who send to my desk news which they consider of national Church interest. During the past few weeks a great deal of this news has been about fall conferences and parish meetings, held for the purpose of planning the fall and winter work. At one of these conferences, down in Alabama, one of the topics discussed was "World-wide Unrest." Except for this one instance I do not recall reading of a single instance where Churchmen came together to discuss the most serious problems that faces the world today—that of unemployment. There are millions of people out of work in the United States right this minute—able bodied men and women, with dependents, who are suffering from the most malignant disease known to mankind. It means physical and spiritual deterioration, not only for the individuals caught by it, but for our boasted Christian civilization as well. The American method of meeting the problem, apparently, is to sit tight with the confident belief that economic forces will soon come into play which will sweep us back into the happy state of prosperity. Government officials, from the President of the United States down, for months have been giving out optimistic statements to the effect that the situation was righting itself. And doing it with tongue in cheek, I imagine, for meanwhile conditions have grown steadily worse. A New York newspaper the other day carried a story of twenty-three homeless men spending the night in a subway toilet room for lack of a place to sleep. Another newspaper told of a woman, 82 years of age, who had walked the streets all night, and hadn't eaten for two days.

Meanwhile the Church goes on its way complacently, raising funds to build of stone and mortar while the souls of the people for whom Christ came to minister rot in their shrivelling bodies.

What can the Church do about it? We can at least tell the world that a social and industrial order which allows such a condition to exist is bankrupt. We can, as individuals, at least, join forces with that small but growing band of people who are dedicated to a new social order based upon cooperation instead of selfishness and strife.

We can at least demand that machines, given to mankind by creative genius, be used for the welfare of all mankind instead of for the enslavement of the many and the enrichment of the few. We can, at least, honor God by being rebellious and letting the world know that He demands something better for his tormented children.



BISHOP ROOTS
Tells Groups About China

What's more, it is my firm conviction that if we as Christians do not tackle this job others will. And I am inclined to believe that if we leave it to others the second state will be worse than the first.

If we are up to our job we will start at once setting up national, diocesan and parish conferences to consider not only unemployment and means of aiding those who are suffering, but also the fundamental reasons for the condition the world finds itself in.

After all we have passed resolutions enough about the Christian world we hope to see created. Bishops at Lambeth and deputies at General Conventions have been eloquent on the subject. But precious little has ever been done to show that we mean what we say. Perhaps it isn't too late to start.

* * *

The Girls' Friendly Society, at their recent convention in Chicago, voted to make more inclusive the qualifications for membership, admitting married as well as unmarried girls.

* * *

Bishop Griswold of Chicago is reported to be in a critical condition in the Evanston Hospital, where he went recently to recuperate from his illiness of last spring.

* * *

The Transfiguration, New York, is planning again to aid the jobless this winter, though another plan will be worked out which will be more effective than the bread-line of the past winter. In speaking on the matter in a recent sermon the rector, Dr. Randolph Ray, said that as many as 2500 men a day were fed by the parish.

* * *

The registration at Trinity College this year is 350, the largest in the history of the college. The entering class represents fourteen states and five foreign countries. The new chapel, the gift of Mr. William G. Mather is taking shape day by day, and plans now call for the completion of the new Cook dormitory by another year.

* * *

Mark the last Sunday in January, 1931, in your calendar as Child Labor Sunday. And if any of you parsons wish to have material for a sermon for the occasion send to the Child Labor Committee, 215 Fourth Avenue, New York City.

* * *

Mrs. Julia Neilson West, founder and president of the New York Altar Society died on October 4th at St. Luke's Hospital after an illness of six months. More than twenty years ago, when Mrs. West became aware of the deplorable condition of our chapel at the Tombs, the New York city prison, she organized the Altar Society which promptly furnished a more fitting place for the celebration of the Holy Eucharist. Since that humble beginning the Society has grown to include today many hundred members, doing work throughout the country, in Porto Rico and the Virgin Islands. The chapel on Welfare Island, the Church of St. Mary of the Angels, the Italian Mission in the Bronx were all built by the Society. No worthy appeal has ever been neglected, the Elements, altar linens, vestments being given freely to hospitals, prisons, reformatories and missions. Another committee of the society also supplies the needs of army and navy chaplains. In addition to her great

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work with the Altar Society Mrs. West was an active member of the New York City Mission Society.

* * *

Work in Western Colorado has been given an impetus by the assignment of Mrs. D. D. Taber, field worker of the Auxiliary, who is visiting all the congregations in this large territory during this month and next.

* * *

The Rev. J. Hubard Lloyd of Japan and the Rev. Lloyd R. Craighill of China were speakers at the annual meeting of the Woman's Auxiliary of Southwestern Virginia, held at Pulaski, October 14th-16th. Missionaries within the diocese also were on the program. There was an address by Bishop Jett and an encouraging report by the president, Mrs. W. H. B. Loving which indicated that the women of the diocese were meeting their responsibilities on the Advance Work program and were making plans for a vigorous Every Member Canvass this fall.

* * *

Bishop Strider of West Virginia preached on personal evangelism at the fall meeting of the Northwestern convocation of that diocese, held at Morgantown, October 14-15. Mr. Lawrence Choate, president of the Brotherhood of St. Andrew, led round table discussions on parish problems and delivered the closing address of the convocation on "A Layman's Religion."

* * *

An interesting innovation in the religious life of Baltimore is being tried by the First Christian Church as a contribution to the life and thought of the community as a whole. On Sunday evenings throughout the fall the church is sponsoring a Community Institute on Human Relations, consisting of a series of lectures on contributions to human welfare, given by some of Baltimore's outstanding leaders in the various professions. Among the subjects will be Psychiatry, Education, Medicine, Business, Public Schools, the Jews, the Catholic Church, the Law and Protestantism.

* * *

The National Council is offering to you free of charge the report on the work done under Council auspices during 1929. It is a newly published book containing a fascinating account of this work, which is after all your own. As you will see from their advertisement on page ten of this paper all you need to do is to send a postal to secure it, and after going through the book rather carefully I must say you are foolish if you don't.

* * *

The clergy of Western New York gathered in Rochester on the 13th to honor Bishop David Lincoln Ferris on the tenth anniversary of his consecration. There were addresses by Bishop Davis, coadjutor, the Rev. Benjamin Sanderson and the Rev. Samuel Tyler. What's more the parsons presented their bishop with a purse of gold.

* * *

The clergy of Alabama met in conference at Grand View on October 7-10, with very nearly an hundred per cent attendance, two or three men being prevented from coming by illness. They discussed lively topics: "World unrest, its cause and cure"; "Missions"; "Facing our practical problems." The Rev. Kenneth Morris, missionary in Japan, was the guest of the conference and spoke on both of the first two subjects. Bishop McDowell told the brethren of the Lambeth Conference.

Preparation was made for the annual canvass for the Church's Program, but in such a way that one was hardly aware that a money drive was in the offing. Almost the entire emphasis was laid on the spiritual aspects of the Program, in the assurance that if these were safeguarded the material would of necessity care for themselves.

* * *

The diocese of Western New York has been holding meetings on education under the auspices of the department of religious education in various parishes of the diocese. As a culmination of these smaller meetings, larger conferences are to be held in Buffalo and Rochester on the 9th of November, with Dr. Adelaide Case of Teachers College, New York, and Dr. Thomas Hopkins of the Lincoln School, New York, as the speakers.

* * *

With a fair wind, and every advantage that wealth, social prestige and democratic ideals can give, Delaware launched its new St. Andrew's church boarding school for boys on October 14th when Bishop Cook, in the presence of nearly two thousand people from all over the State, dedicated the buildings and the 350 acres of beautiful woodland on the shores of Noxontown and Silver Lakes about two miles from Middletown.

Not a little interest was added by the fact that it was also the tenth anniversary of Bishop Cook's consecration, and the Bishop has accumulated quite a sum of notable achievements during the decade, which, added to his own personal traits, attracted people from all walks in life who like to gather about him. The spirit of good will which dominated this event was in itself an evidence of the solidarity into which the Bishop has welded his diocese.

The orator for the occasion was Judge Joseph Buffington, who delivered a masterful address.

* * *

At a Methodist Church in Baltimore they have a famous spelling club, dating back to 1898, which for thirty years had taken on all comers and had an unbroken record of victory. Then last year they met defeat before the Capitol City Spelling Club of Washington. But they came right back, challenged the Washington Club, and in a spelling bee recently sent them down to defeat. And mind you it was no jawbreaking word that won the victory for Baltimore but the simple word, "atimy," which means, according to our Baltimore correspondent, the Rev. James A. Mitchell, public disgrace. What a glorious word with which to put over the final punch.

* * *

Bishop Strider of West Virginia and Dr. William C. Sturgis of the College of Preachers, Washington, are to be the speakers at a mass meeting in Washington on November 16th which will open the Washington diocesan preaching mission. Thirty-five preaching missions have been set up in the diocese and that number of missionaries are to hold forth from the 16th through the 23rd.

* * *

Sixty-five officers of the Woman's Auxiliary met at Grace Church, Galesburg, Illinois, on October 8th, at the invitation of the Rev. R. Y. Barber, rector. The speaker for the occasion was Mrs. E. A. Kirkland,

SERIES ON CLERGYMEN

THE WITNESS is planning to run a series of photographs of clergymen, accompanied by brief biographical sketches. It is not difficult to learn of the work done by city rectors, or to secure their photographs. But we feel that the work done in remote places by men whose names seldom appear in a Church paper is of no less importance to the Kingdom. We therefore hope in this way to give some small recognition to the multitudes of men who are serving faithfully in small places. We are now sending questionnaires to the clergy asking, among other things, for information about themselves. We hope that modesty will not prompt them to reject it. Mr. Rector, when you receive yours please fill it out and mail it, together with a photograph or snapshot of yourself.

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United Thank Offering treasurer for the diocese of Chicago, who told of the development of the Offering and the romantic story of modern missions. This is the first time that a meeting of this sort has been held in the diocese and it proved to be an inspiring event.

* * *

Senator Copeland of New York was the speaker at the meeting of the New York Churchman's Association held on October 20th. He spoke on the Senate, its job and those who try to do it.

* * *

Calvary Church, Brooklyn, has a stone cut from the hill of Calvary outside Jerusalem, as a part of its new altar, the gift of the bishop of the diocese in memory of the late rector, the Rev. John Williams.

* * *

Bishop Roots of China, on his way back home from the Lambeth Conference has been speaking on the work in that country as he has toured across the country prior to sailing from San Francisco. He was in California October 20-21, speaking before two clergy groups and also being the guest at a banquet given in his honor by San Francisco churchmen.

* * *

All sections of the country and all types of churchmanship are uniting in promoting the Faith and Youth Program issued by the Brotherhood of St. Andrew, according to general secretary, Leon C. Palmer.

The metropolitan diocese of Long Island is putting on the program in a far-reaching way. The program is also being put on in St. John-in-the-Wilderness, White Bear Lake, Minnesota.

Rev. W. R. Cross, chairman of the diocesan committee on evangelism of New Jersey, is sending a special package of Faith and Youth material to all the clergy in his diocese, and so also is G. Ward Kemp, a council member of the Brotherhood from the diocese of Olympia in the state of Washington.

Bishop Ward of the diocese of Erie writes: "I am glad of the progress of the Faith and Youth Program. I have strongly recommended it to our clergy in conference." Bishop Woodcock, of Kentucky, says: "We had a conference here on the Faith and Youth Program. I am deeply impressed with the importance of the movement and I am confident of the great good it will accomplish for the youth of our Church." Maryland vies with Michigan in thoroughness of organization for this program for youth and so it goes throughout the various dioceses of the country.

All types of churchmanship unite



W. Russell Bowie
Guest Preacher in Baltimore

in realization of the importance of this movement for youth. The same mail brings a letter from Father Sill of Kent School and from Rev. Howard Cady of Hamilton, Virginia, regarding the movement.

* * *

The clergy of Nevada met recently at Reno to prepare for the Every Member Canvass.

* * *

A reception for the Rev. Howard Harper, new chaplain of the University of Nevada, was given by Bishop Jenkins recently at St. Stephen's Chapel, with a large number of students and faculty members present. The university glee club was there too. This is the first of a series of social events planned for the student centre which has been opened this year.

* * *

Convocation of North Mississippi met at Grenada this week, opening with a splendid sermon by Bishop Green. The first part of the conference was given to a discussion of problems within the diocese, after which there was discussion of the program of the national Church. Other matters discussed were young people's work, the work of the women of the Church, and the program for a diocesan mission.

* * *

Churches grow fast on Long Island. Malverne was a hamlet a few years ago but now it is a considerable village. Bishop Stires sent two Church Army men there last April and they canvassed the town in their characteristically efficient way. There were Episcopalians there; some were going to the Community Church, some to other churches, some not at all. On August first the Rev. Thomas C. Johnson was sent to Malverne. He could not hold services in the public school so he rented a house. Services began August 17th with 17 at the early service and 41 at the later service. A school was started which now has 41 pupils; and there is a rector's aid society of 20 members with a men's club under way. At a reception for the rector there were 150 present.

* * *

Church Army cadet W. Hosking has just finished a five weeks' campaign in Newark, Ohio, under the rector of Trinity parish. There was factory preaching, house to house visiting, open air services on street corners and of course services in the church. On the last Saturday night a meeting was held on one of the busiest corners of the city, with the rector and a fully vested choir, and a street crowd of about 800 people.

* * *

The churchman's dinner of the diocese of Albany was held on the 27th at Troy. Bishop Oldham and Mr. Hamilton Ward, brother of the bishop of Erie, were the speakers. It was attended by practically all the clergy of the diocese and about five hundred laymen.

* * *

The Rev. Charles H. Collett of the field department of the National Council led a conference at the recent meeting of the Albany, N. Y. archdeaconry. Bishop Oldham was the speaker at a dinner held in the evening.

* * *

St. Luke's, Lebanon, Pa., celebrated its patronal festival and fiftieth anniversary on October 18th and 19th. A memorial tablet to the late Rev. John Mitchel Page, former rector, was dedicated and also a fund of $7,000. Bishop Sterrett preached at the dedication service and the Rev. A. A. McCallum, another former rector, preached at the Sunday service, with G. P. Hance, superior of the St. Barnabas Brotherhood, a lay order, speaking in the evening.

* * *

Dr. Louis B. Franklin, vice-president of the National Council, was the guest on October 15 of the chapter of All Saints Cathedral, Albany, N. Y. and addressed them on the subject of Church financing. The following day he met with about forty laymen and a number of the clergy to discuss the same matter.

* * *

Two beautiful stained glass windows were recently placed in St. Luke's, Jamestown, N. Y., completing a new series of six which were all done in the J. & R. Lamb Studios.

* * *

Mrs. David Clark, wife of the missionary at the Rose Bud reservation, South Dakota, has been speaking on

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the work there before Auxiliary groups in the diocese of Western New York. The diocese is undertaking this year, as its Advance Work, to care for all the Indian work in South Dakota.

* * *

A number of reginal mass meetings are being held in the diocese of Bethlehem in the interest of the Advance Work. Bishop Creighton of Mexico was the speaker at four of them, the Rev. Robert Patton of the Church Institute for Negroes spoke at two, and others are to be addressed by the Rev. G. Warfield Hobbs, editor of the Spirit of Missions and by Dr. Lewis B. Franklin, vice-president of the National Council.

* * *

Bishop Mitchell of Arizona is to preach at St. Mark's, Berkeley, Calif., on November 9th and then the three days following conduct conferences in the parish on the whole work of the Church. On the Sundays in October there were special preachers, each bringing a message about some work outside the parish. The young people's fellowship of this thriving parish is studying this year the book "Social Opportunities of the Churchman," with an occasional guest speaker telling them of opportunities in the field of social service.

* * *

Canon Newbolt, for forty years canon of St. Paul's Cathedral, London, has died. He was one of the last survivors of the Oxford Movement.

* * *

St. Andrew's, Turners Falls, Mass., was consecrated on Sunday last by Bishop Davies.

* * *

Sadhu Sundar Singh, famous Indian Christian, was the speaker last Sunday at the last of a series of meetings on India held at St. Paul's Cathedral, Boston. The previous Sunday the Rev. James T. Addison spoke on the life and influence of Gandhi.

* * *

Convocation of Berkshire, diocese of Western Massachusetts, was held at St. Stephen's, Pittsfield, last week. Bishop Davies spoke on the Lambeth Conference, the Rev. Charles H. Collett, field secretary of the National Council, spoke on the Advance Work Program, and the Rev. Elwood Worcester spoke on Religion and Health.

* * *

Holy Trinity, Southbridge, Mass., recently completely renovated, was damaged by fire last Sunday. The loss is fixed at $25,000.

* * *

The Rev. W. Russell Bowie of New York is one of the six preachers selected by the committee of one hundred, in Baltimore, to preach the sermon series which is a religious event of some importance. It is an interdenominational undertaking, each year six outstanding preachers being invited.

* * *

St. Michael and All Angels, Baltimore, has called the Rev. W. C. White from Hastings, Michigan, to be a member of the staff. He has been a leader in Christian healing and is to preach a series of sermons on that subject presently with an idea of or-

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ganizing a guild of health in the parish.

* * *

The normal bed capacity of St. Luke's Hospital, Shanghai, is 156, and it is full most of the time. The total days of treatment given last year were 56,937. There were nearly 100,000 treatments in the out-patient department. The hospital does a large amount of free work, and even for its pay-patients the fees are small. It serves a large and crowded mill district. It has industrial contracts with a dozen or more Shanghai firms and offices, which contribute to the care of their patients. The Church Periodical Club and various branches of the Woman's Auxiliary have helped materially. Other Chinese and foreign offices contribute to its support. The nurses' training school has about fifty enrolled, all young men, under the supervision of five foreign and seven Chinese graduate nurses. Besides its major need of new quarters, which is an item of the Advance Work Program, St. Luke's needs various pieces of equipment. A free bed may be supported for a year for $100 gold. The superintendent is Dr. A. W. Tucker, brother of the Bishop of Virginia. He went to St. Luke's in 1906.

* * *

Two statistics coming from entirely different sources met on one typewriter. One said, ninety per cent of the members of St. Paul's Mission, Farrell, in the diocese of Erie, are contributors to the mission. The other said, ninety per cent of the population of Farrell are foreign-born.

* * *

A young man who had been a clown in a circus but had been spending some time in jail was baptized by a

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prison chaplain in Michigan last summer. News of this event so affected the young man's foster parents that they resumed going to church, which they had neglected for years.

* * *

Kagoshima, Japan, where St. Francis Xavier and his companions landed in 1549, now has a self-supporting church with a much respected Japanese priest in charge.

* * *

Christ School for boys, Arden, North Carolina, has completed and occupied the new dormitory given by the Woman's Auxiliary as part of the Corporate Gift of the Current triennium.

* * *

"The American Bishops," says a South African report of Lambeth, "were a likeable-looking lot of men. Evidently they could never know what it means to suffer from an inferiority complex!"

* * *

A group of lay women from several parishes in Baltimore were so greatly concerned over recent magazine articles which they felt detrimental to their conception of Holy Communion, that they initiated a movement which bids fair to produce some interesting results. The Rev. Frank Gavin, Professor at the General, has been secured to give a series of lectures through the Fall on the subject: "The Sources and Social History of the Sacrament of the Holy Communion." The lectures will be held in the parish house of Grace and St. Peter's Church. It is hoped by the sponsors that out of this plan there will grow some sort of lecture foundation on the principles of the Christian faith.

* * *

Individual churches should have commissions of architecture and allied arts to prevent rich donors from "perpetrating architectural horrors" on the churches, the Very Rev. Dr. Milo H. Gates, dean of the Cathedral of St. John the Divine, said at a luncheon of the Church Club of New York.

"Paying for a church or part of the church does not give rich donors the right to impose horrors upon it," said Dr. Gates, who is chairman of the commission on architecture for the Protestant Episcopal Church. "With an art commission in every parish the ministers would be protected against aggrandizement by rich members of the church."

Dr. Gates said that when the commission started there were only two architectural firms that could be depended upon to build good churches, but that there are now about forty-one on the commission's "white list."

"This education and elevation of church architecture has been largely due to our commission," Dr. Gates continued. "New York deserves the

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greatest praise, for in the last fifteen or twenty years no place has given so many specimens of beautiful architecture to the world."

The Rev. Dr. Charles K. Gilbert, who was consecrated as a suffragan bishop on Tuesday, was also a speaker. Chief among the compensations he will have as suffragan bishop, Dr. Gilbert said, will be to "stand beside the bishop of the diocese and to help lighten his overwhelming load."

"I haven't always agreed with Bishop Manning," Dr. Gilbert said. "But in the whole history of the diocese there never has been a bishop who has given more unsparingly to his work, who has come to his office with such capacity and such administrative ability."

* * *

The last number of the Spirit of Missions, which I hope you all read, contained an article about the splendid student work that is being done at the University of Michigan by the Rev. Henry Lewis. It was a capable article and for the most part true. However Mr. Lewis feels so strongly about the two or three misstatements that he has written us a letter about it. He wants you to know that he does not deserve credit for having begun student work there, but merely continued work that had been done very effectively for many yars by the former rector, the Rev. Dr. Tatlock, under whose rectorship Harris Hall, the student centre, had been built.

* * *

A clergy conference was held last week for the parsons in the diocese of Pennsylvania, held at St. John's Church, Norristown, Pa., presided over by the Rev. James M. Niblo. There were 150 present. The addresses were by Bishop Taitt, Bishop Creighton of Mexico, Mr. William C. Sturgis of the College of Preachers, and the retiring executive secretary of the field department, Rev. C. E. Snowden. And by retiring I am not referring to personal characteristics but to the fact that he is giving up his present job the first of November. Writing of this fine conference the Rev. Mr. Niblo says:

"The result of the conference will be found in the work of every parish as the priest in charge plans and develops the whole life of the parish. We must make known to every member the real purpose for which the Church exists, to come in contact with God and eternal life, to realize that God's Kingdom is a social Kingdom which takes into account all men everywhere, that the work of the Kingdom, of spreading the Gospel of Jesus Christ is a bounden duty and privilege which brings us into contact with souls close by and with souls in the uttermost part of the world. For we have learned that there is no such things as domestic and foreign missions, but that the whole work of the Church is concerned with the spread of the Gospel in our own communities, as well as in every quarter of the earth's surface. Wherever there are men, sons of God by creation, there must we labor to make them sons of God by redemption. The persons who say they do not believe in sending missionaries far afield have not yet learned the first rudiments of Christianity, that God is our common Father, that Jesus Christ is our Redeemer and elder Brother, making us all brethren in God's Kingdom, the Church."

* * *

An inspiring mass meeting to bring the people of the Archdeaconry of Paterson into the spirit of the coming Church Loyalty Festival of the Diocese of Newark was held at St. Paul's Church, Paterson, on Thursday evening, October 9th. Bishop Stearly and the Hon. Ira W. Stratton, of Reading, Pa., were the speakers, with

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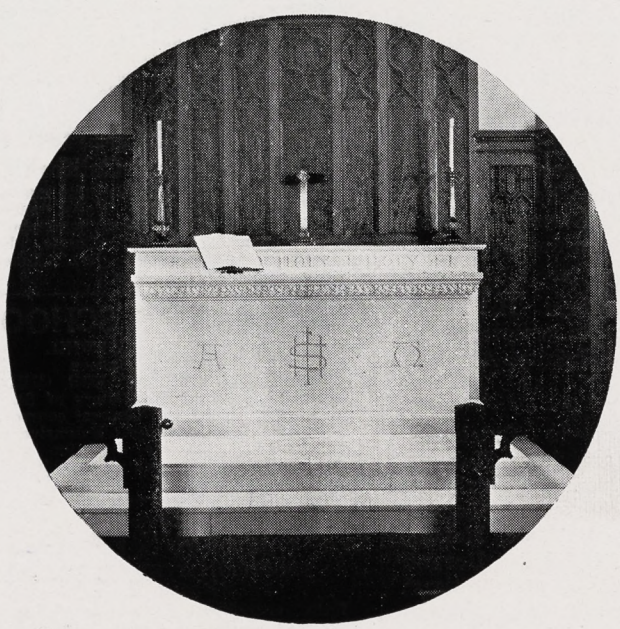

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Archdeacon Ladd, the Rev. Edwin S. Carson and the Rev. David Stuart Hamilton, D.D., Rector of St. Paul's, also taking part. Other Archdeaconries have been having similar meetings, the dates and places of which, together with their speakers, follow: Archdeaconry of Newark: Oct. 12, Grace Church Orange; Bishop Stearly and Capt. B. F. Mountford, of the Church Army; Archdeaconry of Morristown: Oct. 16, Calvary Church, Summit; the Hon. Harry V. Osborne, Mr. John Seitz. Archdeaconry of Jersey City: October 19th, St. John's Church, Jersey City; the Rev. H. Percy Silver, D.D.

Archdeaconry of Hackensack (two meetings): October 19th, Christ Church, Hackensack; October 26th, Trinity Church, Grantwood, at which last mentioned service the speaker was the Rev. Bernard Iddings Bell, warden of St. Stephen's College.

* * *

The fine new parish house of Grace Church, Orange, N. J., was dedicated recently by Bishop Stearly; one of the finest and most complete parish houses, so I am told, in the country. The Rev. Charles T. Walkley is the rector.

* * *

Two hundred delegates were present at the annual convention of the young people's service league of North Carolina, held at St. Paul's, Winston-Salem, October 17-19. The conference was conducted for the most part by the young people themselves, although Bishop Penick and several of the clergy spoke.

* * *

The Auxiliary of West Missouri has been having meetings; first at Marshall for the eastern district branches, and then later at Joplin for the branches of the southwest. The Rev. Henry N. Hyde, executive secretary of the diocese, spoke at the former meeting on the Advance Work Program; Mrs. B. S. Brown, diocesan president, Deaconess Betz and the Rev. J. J. H. Wilcock were the speakers at the meeting in Joplin.

* * *

The Rev. Benjamin H. Smith, Nevada, Missouri, has accepted a call to be the rector of Trinity, Atchison, Kansas.

* * *

Clerical changes in Oklahoma: Rev. H. M. Kellam from Kokomo, Indiana, to St. Thomas's, Pawhusta, with missions at Cleveland, Hominy and Barnsdall: Rev. T. M. Melrose from Dallas to St. John's, Durant, with missions at Hugo and Antlers; Rev. S. U. J. Peard, from Harrisburg to St. Luke's, Ada, with missions at Coalgate and Lehigh; Rev. F. A. Nichols, formerly on the staff

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of All Angels', New York, in charge of St. Paul's, Altus; Rev. J. E. Stratton, ordained in June, in charge of St. Thomas', a Negro congregation in Tulsa.

* * *

Holy Comforter Mission to the Jews, despite the unsuitableness of its building and the smallness of the "play-ground" which is its yard, has nevertheless done a large amount of valuable neighborhood work during the past summer season. The Rev. Mr. Greenberg reports that hundreds of mothers and children have visited the play-ground, and more children applied for admission to the Daily Vacation Bible School than there was room to admit. Attendants were Russians, Poles, Lithuanians, Ukrainians, Italians, Germans, Spanish, and Americans—both white and colored. Outings were arranged for many parties, including a trip on the floating hospital ship, St. John's. Several children were provided with two weeks' visit to the country. A second Vacation Bible School was held at Christ Church, Bedford Ave., with 62 Jewish children in attendance. All of it is in Brooklyn, I nearly forgot to say.

* * *

A bath, a shave, a bed and two meals may be had for one dollar, according to the Rev. Donald B. Aldrich, rector of the Church of the Ascension, New York. The social service department of this parish is co-operating with a most efficient relief organization in an effort to help the unemployment situation. Dr. Aldrich states in his church bulletin that ten dollars will put one man on his feet and give him a real chance to secure a job.

* * *

Plans are being drawn for the combined church and parish house to be built at Liberal, Kansas, as the Advance Work project of the diocese of Olympia. Liberal is a thriving town of 5000, a division point for a western railroad with important gas developments nearby. It is now being served by the Rev. F. W. Sherman of Cimarron but a resident priest is badly needed.

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The WITNESS

CHICAGO, ILL., NOVEMBER 6, 1930

OUR BUSINESS

By

BISHOP HUGH L. BURLESON

From His Catholic Congress Sermon

HOW much simpler and how far happier life would become for some if we could stop thinking of what we want from God, and begin thinking of what Christ wants from us. It would bring to us something of the peace that dwelt in the soul of William Carey, the consecrated cobbler, who afterward became a missionary hero in India. When asked concerning his occupation, he replied: "My business is to extend the Kingdom of God, but I make shoes to pay expenses." To extend the Kingdom of God! Here is work enough for the greatest, and opportunity enough for the least.

MESSAGE OF THE WEEK

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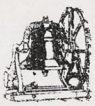

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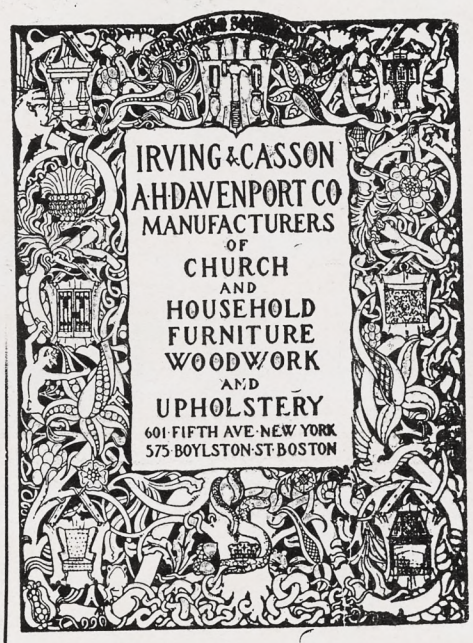



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THE WITNESS

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DISCIPLESHIP

By

BISHOP JOHNSON

THERE is something very close and intimate implied in that relationship which is called discipleship. It implies a great deal more than merely having a benevolent attitude toward Christ, or accepting a certain philosophy about Christ, or even doing the kind of things that Christ did.

To be a disciple of Christ means first of all that you identify yourself with Him. This is one of the significant meanings of the sacraments. Baptism and the Lord's supper are acts of identification, assumptions of personal responsibility, methods of testimony as well as means of grace. When I am baptized I become Christ's man. When I attend the Holy Communion I seal my allegiance to Christ as my personal Master. In my regular worship, which often demands personal sacrifice, I bear witness to the reality of His authority over me. In return for this loyalty I am assured of certain blessings. "If ye continue in my words then are ye my desciples indeed, and ye shall know the truth and the truth shall make you free." That is those who persevere in doing His will are those who will understand His doctrine.

BUT besides identification with Christ there must also be an acceptance of the discipline that pertains to discipleship. "Then said Jesus unto His disciples if any man will come after me let him deny himself and take up his cross and follow me." He warns us that "the way" is not easy but that the disciples must follow it. "The disciple is not above His Master" but must have the willingness to endure the burdens laid upon him, in the spirit of the Master. If you catch this spirit then you can emulate the true soldier in the trenches who esteems hardship not only as his lot but as something from which he would not exempt himself.

The fact that your nature rebels against some particular kind of service is perhaps the very reason why you should stick it out. One can scarcely imagine a real soldier refusing to accept a task and giving as his reason that he did not want to do it.

If we could always have a vivid sense of His presence we would scarcely dare to deny His requests. If we can look upon our task as His command then we will do the thing because we love him.

THERE is another test of discipleship that is a severe one. "By this shall all men know that ye are my disciples, if ye have love one for another." Here is a request that Christians shall influence those without by the solidarity of fellowship on the part of those within the Church. After all, that is the gospel that is read of all men. Unless the congregation preaches this comradship to the world men are not apt to be attracted by other considerations.

The great factor in causing men to love one another is their vital interest in a common cause. Men who have the same profession, or those who fight shoulder to shoulder in a common warfare, or those who endure together the hardships of some difficult enterprise, or those who serve under a beloved leader, are apt to be drawn together into close fellowship. So strong is this tendency that men try artificially to create a lodge or a fraternity out of it.

Wherever this solidarity has been lacking in the Christian Church it has been due to the failure of its members to appreciate the tie that binds together those who love the Lord Jesus Christ and the cause for which He gave His life.

A self-centered Christian is apt either to be quarrelsome or sensitive, either of which faults are the result of an exaggerated ego and a minimizing sense of corporate devotion.

I am fully aware that other people are apt to be disagreeable and that perhaps they find us equally unattractive. The twelve apostles were a curious assorted lot, but I fancy with the exception of Judas there was never such a fraternity, because no other group has

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ever been so united in their devotion to so lovable a person.

He is just as lovable as ever and if we have the capacity to love Him we will have an eager desire to love all those who love Him. If we don't the failure is in us and in our capacity to appreciate His purpose that "we all may be one even as He and the Father are one."

AND after all "herein is my Father glorified, that ye bear much fruit." The test of the tree is in the fruit. Those who are under the law are continually saying, "What is verbotten?" "What must I avoid in order to be respectable?" Christ has amplified all that. The concern of the Christian is "what must I do in order to be commended by my Master?" It is quite a different emphasis and self-centered people do not get it.

Probably the least attractive people in the world are those who are selfishly religious. That is what made the Pharisees so mean and Judas so conspicuous. To wear the badge of a patriot when one is really a profiteer, or to put out the sign of a profession when one is merely a quack is to intensify evil. The Church suffers more from this kind of misrepresentation than it does from its bitterest enemies.

It is a curious phenomenon that it took a war to bring out American patriotism and also that it has frequently required persecution to demonstrate the reality of Christ's religion. The real danger to America and the Church alike is that in times of peace and prosperity men relax in their devotion and that fortress which could not be carried by assault crumbles from dry rot. There never is a time when the Church needs more devotion than when it is enjoying immunity from attack and men let down in their spiritual effort because they fancy that it does not matter. If our beloved country ever succumbs to the chaos of theorists it will be chiefly due to the lax habits of those who presumably are the defenders of the faith.

America is in little danger from an invasion from without but she is in grave danger of perversion from within, and the disasters of the latter are far more irremediable than those of the former. It requires more stamina to keep the long watches when the city slumbers than it does to stand on guard when the foe is at the gates.

"Ye are my friends if ye do whatsoever I command you." In so doing we give an adequate purpose to our lives and find an ultimate satisfaction, for it is Christ who infuses joy into the monotony of living.

THE SELF-MADE MAN

By

G. A. STUDDERT-KENNEDY

THERE is many a deep truth hidden away in the old nursery rhymes and stories we learned in the days of our youth. Cinderella, Snowy White, and Sleeping Beauty were all born in the soul of Jesus Christ.

And Humpty Dumpty, too. One of the deepest of Christ's truths is hidden away in that funny old rhyme. Humpty Dumpty is the living world of men and women, and that world has had a great fall. The Garden of Eden may be a fable, but the truth it contains is a fact.

The world of men and women is broken and wounded. It lies bleeding and sick while round it stand all the king's horses and all the king's men, all the great powers of the earth, and they cannot put Humpty together again. All their massed might and panoply of power is useless because it cannot give what Humpty Dumpty needs, new life.

God, and God only, can give new life. That is the master truth which Jesus taught. He did not believe that any man however strong, or any nation however powerful, could save the world. He did not believe that any man apart from God could do anything but make an unholy mess of things.

Therefore, when He was scouting round for His followers He did not choose men of genius or exceptional powers, but strong, simple, vigorous child souls that could grow great by the Grace of God.

He Himself has sketched with a master hand the kind of man He wanted and still wants. The opening of the Sermon on the Mount is a character sketch drawn in fine, firm lines. It is the portrait of the Kingdom man or Kingdom woman that Jesus sought to make.

Blessed are those who feel poor in spirit,
The Kingdom of Heaven is theirs.
Blessed are the mourners,
They will be consoled.
Blessed are the humble,
They will inherit the earth.
Blessed are they that hunger and thirst for goodness,
They will get their fill.
Blessed are the merciful,
They will find mercy.
Blessed are the pure in heart,
They will see God.
Blessed are the peacemakers,
They will be ranked as sons of God.

We inevitably misinterpret and misunderstand the meaning of these sublime sentences if we look upon

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them as separate and disconnected, and therefore pay no attention to the order in which they are arranged.

THE first foundation is poverty of spirit. What does that mean? "A poor-spirited person" does not sound good to us. We think of a man too weak or too lazy to fight either his own battles or any one else's, the sort who would not say "boo" to a goose. If that is the first qualification for the members of the Kingdom, it looks like a poor sort of a Kingdom.

But we must get away from that idea of the poor in spirit altogether. The poor-spirited man and the man who is poor in spirit are two entirely different people.

The man who is poor in spirit is the man who knows that he is utterly dependent upon God and His fellow men, and can never become independent of them either in this world or the next. No one who imagines that he is, or can ever become independent, and bases his life upon the idea of independence, can be a member of the Kingdom.

Why? Because the idea of an independent man or woman is a lie, and to base your life upon it is to base your life upon a lie.

That is one reason why riches are a danger to manhood. The rich man is specially tempted to think of himself and to behave as though he were independent of God and man.

I MET a chap of that sort just after the General Strike. I was traveling by night, and some kind people paid my fare and insisted on my traveling first-class. I will not say where the self-made man got in, but he got in, and soon made me want to get out.

I gathered from his conversation—or rather, from the speech that he made to himself about himself, for I was so stricken with wonder and amazement that I could hardly say a word to stop him—I gathered that he was a self-made man. God made him a pit-boy to start with, from what I could make out.

I dare say he was once quite a decent pit-boy. But then he took himself in hand, and, my goodness! he had made a mess of himself. He had gone and stuck his stomach where his chest ought to be. He was hard in the heart and soft in the head. I gathered that he had bought up the chapel his father used to attend, with the soul of the minister who preached there thrown in. The minister had expressed some sympathy with the poor, but he was soon cured of his "soppy Socialism" by the withdrawal of a fat subscription.

It must be a queer feeling that comes to a man who thinks he has bought Jesus Christ and paid cash for Him.

Of course, the man was a monstrosity. He was a blatant, ignorant, vulgar fool. There was no subtlety about him. He had not the brains to disguise his ugliness. I said some terrible things to him when I got going—but even as I said them a kind of pity for him came into my heart.

Not that he was hurt. He had a hide like a blessed rhinoceros. But you cannot help pitying a soul in hell. The awful part of him to me was that he represented perfectly the rotten side of our civilization. He was a walking, talking, acting lie, because he was eaten up with the idea that he was independent.

There he was, fed, clothed, housed, pampered by the toil and skill of thousands; preserved in the possession of his gains by the law of a powerful community. Any man in decent condition could have knocked him gaga and grovelling with one body blow.

If the poorly paid man at the wheel of the powerful engine which was rushing us through the night had blundered, his miserable little soul would have been flung, naked and shivering, into the biting cold of a loveless eternity. Yet he believed that he was independent of God and man, and there was no gratitude to either in his heart.

It is the curse of our industrial civilization that it produces men like that, spiritual parasites that suck the life-blood from the soul of the world.

Endowments

By

GEORGE PARKIN ATWATER

IN THE issue for last week it was announced by Dr. Atwater that his series of articles on the above subject would begin in this issue. The management has postponed the appearance of the first article for one week in order that all who wish to do so may have an opportunity to send in their orders for copies. Many rectors during the past week have either ordered bundles in order that this series might be generally read by their parishioners or have sent in subscriptions for their vestrymen. We believe that many others will wish to do so, in order that key people of their parishes may have this presentation of a plan which has worked successfully in many parishes. Orders, however, must be sent *at once* in order that they may be filled for the issue of November 13th. The cost in bundles of ten or more copies to one address is three cents a copy, payable at the end of each quarter. The annual subscription is $2.00, and we gladly accept subscriptions for a three months' period at fifty cents each. The series by Dr. Atwater will run through the next ten or a dozen numbers.

Let's Know

By

BISHOP WILSON

WORTH A DOLLAR

LAST June all previous history was reversed when a tornado swept down on a corner of the city of Eau Claire, Wis. It has been described as the most extensive thing of its kind on record for it danced across twenty-two counties of southern Minnesota and northern Wisconsin leaving a trail of destruction be-

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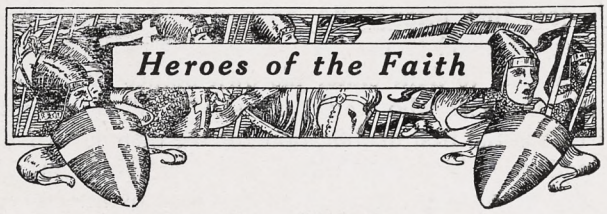
fore it blew itself out. We had always thought we were immune and of course, we were caught totally unprepared.

Word was sent immediately to the Red Cross. They promptly authorized an appeal for relief funds thru the local chapter and asked permission from the city and county officials to take charge of the situation. This at once forestalled the duplication of machinery thru the activities of local agencies and consolidated the whole matter under one head. Within two days Red Cross workers were on the spot financed out of trust funds for that very purpose so that all contributions might go for relief and not for salaries and travelling expenses. Thousands of dollars were raised by public subscription and the County Board voted a large amount of money besides. The money itself was turned over to the Red Cross but a committee of citizens was organized to distribute it where it was needed. Assisted by local social workers the Red Cross agents investigated every case of need exhaustively. Each case was brought before the committee by number instead of by name in order that each might be considered on its real merits. Anything like comparative awards was ruled out. Each case had to be rehabilitated irrespective of what was done for any other. Not a cent of money was given out. Signed orders for food, clothing, building material were honored by local merchants and sent in to the Committee of Awards who drew on the American Red Cross to meet the bills.

Only after every case had been disposed of did the chief agent of the Red Cross explain the financial situation. The Committee thought that with the voluntary contributions plus the appropriation of the County Board there was plenty of money to meet the needs and they had voted the relief that was really required without miserliness. Only at the end did the Red Cross agent inform them that it was illegal to accept an appropriation from the County Board and that they had over-spent their contributed funds by several thousand dollars which the general treasury of the Red Cross was glad to supply.

It was one of the most efficient, business-like pieces of work that I have ever come across—without being in any way officious. Everybody cooperated. The Red Cross kept the money, not a cent of which was spent on organization. The local committee awarded the relief by unanimous vote after the facts had been laid before them anonymously. Not a word was said about a deficiency so that the Committee would not feel hampered in voting such relief as was really necessary. There were no unpaid bills—no extra assessments. So the work was done, leaving a good taste in the mouth of everybody.

The American Red Cross is chartered by act of Congress. Its books are audited by the War Department. The President is honorary head of it. The organization sprang out of a Christian atmosphere and it is Christian to the core. Every fall comes its Roll Call asking memberships at a dollar each. The War may be over but disasters are not—even such an unprecedented disaster as a tornado in Eau Claire. It is worth a dollar of your money as insurance against disaster. It is worth a dollar as a Christian offering such as its name implies.



JOHN HOWARD

JOHN HOWARD was born near London in 1727, the son of a rich merchant. A quiet and very religious man, he lived quietly among his books, studying astronomy and physics, and devoting himself to his tenants by opening schools for their children and serving them in other ways. He had, in spite of his quiet ways, a passion for travel, and so set out for Lisbon, then lying in ruins after an earthquake. Before his ship was out of the English Channel, however, it was attacked and overpowered by a French privateer, and both crew and passengers were taken to Brest and there thrown into a dark and horribly dirty dungeon, and apparently forgotten. They went for several days without food or water until they were certain they were to be left to starve. At length, however, the bolts were drawn and a leg of mutton was tossed inside. Without knives of any kind the inmates sprang upon the food like hungry wolves, gnawing at it like animals.

Howard was finally released in order that he might be exchanged for a French naval officer being held in England. So he returned to his own country with a passion for prison reform, determined to investigate conditions in the jails and prisons of his own country. In 1773 he was elected sheriff for the county of Bedford and as such had the prisons under his charge. He investigated them at once and found that the conditions were quite as bad as those of the prison in Brest, with the prisoners, many of whom were serving sentences merely for debts, often being condemned to cells that were twenty or thirty feet under ground, with a grafting jailer in charge. As a matter of fact the jailers themselves were not paid but were obliged to get their living by getting what they could out of the prisoners. He campaigned throughout the country, pointing out the evil conditions and demanding that they be remedied. Furthermore he spent a large part of his fortune in improving the conditions. He also traveled extensively, visiting prisons and jails throughout Europe. In France he found conditions quite as bad as in England. In Holland and the Netherlands and in Germany, however, he found the prisons clean, with each prisoner receiving an adequate ration of food each day. He then returned to England and reported upon his experiences, demanding that the prisons and jails of his own country should be as decent as those of foreign countries.

As a result of his great efforts conditions were vastly improved and his name has gone down in history as the father of prison reform.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE fifth annual Catholic Congress was held in Buffalo last week from Tuesday through Thursday, opening with a solemn high mass at St. Paul's Cathedral. Over a thousand delegates were present, including a large number of prominent laymen and laywomen. The high light of the Congress was the pontifical high mass the second day, when Bishop Burleson of South Dakota and assistant to the Presiding Bishop preached. Bishop Ivins pontificated, and a hundred or more priests took part in the service. There were about four thousand present at this service, including of course several thousand visitors.

Bishop Burleson pleaded with his listeners to remember that they were a part of the great Episcopal Church and that they should not allow their enthusiasm for Anglo-Catholicism to crowd out the great purposes of the Church on which all members were united. He quotes the words of James De Koven, which he said had rung in his ears since he first heard them years ago: "Let us remember that the questions which divide us are infinitely petty in the light of the work which we are called upon to do."

In the afternoon on Wednesday an interesting paper was read by the Rev. Gregory Mabry of Kingston, New York, on preparation for the ministry, in which he urged that another year be added in preparing candidates. He said that the first year of a man's preparation should be devoted largely in drilling him in the ascetic life.

Bishop Matthews of New Jersey in speaking the first evening of the Congress mentioned the eighteenth amendment when he said:

"We find in nature the miracle of life, and no law ever gave or can give life. Law is the manifestation of life. Life is not the product of law. If the framers of the Eighteenth Amendment had realized that fact they might have hesitated to attempt to create morality by legislation. If the people are not temperate, no law will make them so."

The general theme of the Congress was "The Church, the Body of Christ," with ten papers being read on various phases of this topic. Bishop Ivins of Milwaukee was the chairman throughout the sessions. A paper by the Rev. Robert Crawford of Omaha on the Holy Spirit brought forth much favorable comment as did also the paper read by the Rev. Robert S. Chalmers of Baltimore.



REV. ROBERT S. CHALMERS
Speaker at Catholic Congress

The inevitable rumor that the tendency of the Congress was toward unity with the Roman Church prompted the executive secretary, the Rev. C. Clark Kennedy, to issue a statement to the press in which he explained the reason for the very beautiful and impressive ritual that was followed in the services. He said that the ritual was intended as a means of bringing back for general use the ceremonies of the early Church, including the mass with its offices, the hearing of confessions by priests and certain other customs.

He took exception to rumors that the ritualism of the congress indicated a tendency toward union with the Roman Catholic Church.

He said: "The matter will not even come up for discussion. It has not had a part in any congress. The English Catholic Church is satisfied as it is. We feel that our Church has all the essentials of Christianity, all of the sacraments, all of the necessary clerical orders."

All in all it was an exceedingly successful Congress; largely attended; beautiful and impressive services and papers that showed genuine scholarship. The Congress closed with a banquet, attended by fully a thousand, with stirring addresses by prominent laymen of the Church.

* * *

Mrs. Herbert Hoover, wife of the President, has accepted an invitation to serve as honorary chairman of a committee of women who are about to initiate a nation-wide movement in behalf of Washington Cathedral, it was announced last week by Bishop James E. Freeman.

The committee will be known as the National Women's Committee for Washington Cathedral. Its general purpose will be the stimulation of interest in the plans for the completion of the North and South Transepts of the Cathedral by 1932 for use during the George Washington Bicentennial observance. Mrs. Hoover's title will be Honorary Chairman.

The specific objective will be the enlistment of 15,000 men and women as donors of small, annual amounts for the building and maintenance of the great edifice. Gifts received during the first year of the committee's effort are to be devoted to the construction of the porch of the North Transept. This is considered one of the architectural gems of the Cathedral fabric. When completed it will be suitably marked as the gift of American womanhood.

* * *

As the result of a legacy left by Mrs. Isaquena Walker to St. John's church, Savanah, Ga., the Rev. C. C. J. Carpenter, rector, plans are being made to remodel the parish house and make it a memorial to Mrs. Walker.

An architect who specializes in this work has been engaged to draw plans along the most modern lines and it is expected that when completed there will be accommodations for about 150 more pupils. A bronze tablet will be placed in the building as a memorial to Mrs. Walker who was a communicant and active worker in the church.

* * *

The Very Rev. P. T. Edrop of Springfield, Mass., was the speaker at the annual meeting of the Connecticut Daughters of the King which was held in Wallingford on October 25th. Bishop Acheson also spoke on the Lambeth Conference.

* * *

The Fall meeting of the New Haven convocation was held at Trinity, New Haven, Connecticut, on October 22, the Rev. Frederick

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Sexton, rector of St. James the Apostles, Westville, who is the dean of the convocation, presiding. The Rev. Frederick G. Budlong of Greenwich, Connecticut, gave an inspirational and splendidly delivered address on the subject of faith healing.

* * *

The annual meeting of the Girls' Friendly Society in the diocese of Albany was held at St. Paul's, Troy, N. Y., on October 26th—really a jubilee meeting since this particular branch had just celebrated its fiftieth anniversary. Miss Margaret M. Luknes, national president, attended the meetings, and there were reports from her and from others on the recent national convention held in Chicago.

* * *

No sooner said than done; as a matter of fact it was done before I said it. Last week I led off these notes with a call for Church action about unemployment. A few moments after dropping them in the mail I went around to see the Rev. Charles K. Gilbert, now the Rt. Rev., and he told of a conference being arranged by the social service commissions of New York, Long Island and Newark. It seems that the active heads of these organizations got together some weeks ago to discuss that very subject and arranged for a conference to which prominent employers have been invited. It is to be held presently in New York. Colonel Cooper Procter of Cincinnati, who divides his time between Ivory soap and the Church, is to preside and will tell the brethren of the unique plans that have come into being in his city to solve the unemployment problem. Other speakers are Mr. Matthew Sloane, president of the New York Edison Company and the president of the Long Island Railroad whose name I am sorry to say I do not recall. It is a good start.

* * *

The Rev. Benjamin T. Kemerer was consecrated bishop coadjutor of Duluth yesterday, November 5th, in St. Paul's, Duluth, the sermon being preached by the bishop of the diocese, the Rt. Rev. G. G. Bennett. The service was followed by a reception and luncheon in the parish house.

* * *

The opening service of the next General Convention is to be held at St. John's Cathedral, Denver, on September 16th. Ordinarily General Conventions are held in October but the Colorado delegation at the last convention pursuaded the folks that September was a nicer month in the Rocky Mountain region. Then there is another reason too for the early date—summer excursion fares are still in effect in September. Mr. Charles Alfred Johnson is the chairman of the preparation committee, and an office has been opened at 418 Exchange Building, Denver. Mrs. J. E. Kinney is chairman of the committee in charge of preparations for the Auxiliary meetings.

* * *

The council of Minnesota is to meet December 16th to act upon the request of Bishop McElwain for the election of a coadjutor. If they act favorably the election will be in the spring.

* * *

The City of St. Paul, Minnesota, wants the land upon which stands Christ Church, mother church of the diocese. The city's offer has been accepted so that the parish will move to a new site in January.

* * *

The departments of the diocese of Georgia met in Savannah, October 22, Bishop Reese presiding. Times are bad and yet the financial affairs of the diocese are in pretty good shape. The quota to the National Council for the year has been met and Bishop Reese urged them to do everything possible to raise the funds promised for the Advance Work Program. The department of religious education reported on the splendid camps held during the summer, including the first Negro camp to be held in the province. The department of social service has been trying to set up a couple of Family Relation Institutes but received little encouragement from physicians and a number of women objected to them because they do not think it is nice to talk about sex matters. So the effort was given up. Bishop Reese urged a study of industrial conditions in the diocese. Incidentally Bishop Reese celebrated his 76th birthday by presiding all day at these conferences.

* * *

The Church of St. Clement, El Paso, Texas, has just finished celebrating its sixtieth anniversary. The church in 1870 was a little adobe structure (sun-dried brick) which stood in the town of "Franklin," a settlement of a few huts which squatted on the north bank of the Rio Grande. That was in the days of the Apache depredations, before the arrival of the railroads. Beside the structure, suspended, Spanish-fashion, between two posts was a copper church bell, the only one of its kind, with the exception of one in the old Roman Catholic Cathedral just across the river, in the Valley for a thousand miles.

The first clergyman was "Parson" Tays, who ministered in the town for more than ten years. He finally contracted smallpox from a dead Mexican over whom he was reading the burial service. He died a few days afterward and was buried during a severe thunder storm without ordinary Christian rites.

St. Clement's is now a parish of more than one thousand communicants in the city that has since become El Paso. The present rector is the Rev. C. H. Horner.

* * *

The Woman's Auxiliary of the diocese of New York have assumed, with the Bishop's approval, five items in the Advance Work program. These are: a club house for Indians in connection with the mission at White Rocks, Utah; a dormitory for the Navajo mission at Fort Defiance, Arizona; an electric light plant for the Church General Hospital, Wuchang, China, in the diocese of Hankow; a church at Camaguey, Cuba; and a launch for the use of the Bishop of Liberia in coast-wise travel. These represent total values of $57,000, and are undertaken in addition to gifts through the United Thank Offering and other regular channels.

A series of special gatherings in the interest of this undertaking began with a meeting on October 28th, in St. Bartholomew's Community House, addressed by Bishop Moulton of Utah.

* * *

The first scientific study ever made of lynchings, case by case, in the effort to discover the underlying causes and, if possible, to formulate an effective preventive program, has been undertaken by a Southern commission composed of distinguished Southerners.

The project was initated and will be sponsored by the Commission on Interracial Cooperation, a body of representative Southern people seeking an equitable adjustment of the South's race problem. Through its president, Dr. W. C. Jackson, vice-president of North Carolina College for Women at Greensboro, N. C., and its executive director, Dr. Will W. Alexander, of Atlanta, this commission will advise and assist in the study.

At a preliminary meeting in September, the commission defined the scope and procedure of the investigation and determined upon having a detailed case study made by competent investigators of each of the 1930 lynchings. Similar investigations will be made of several typical cases in which attempted lynchings were frustrated. After a careful analysis of these studies, the Commission will formulate a public report.

In announcing the plan Dr. Alexander stated that the study was suggested by the epidemic of lynchings which has marked the present year, carrying the record already to twice

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what it was in the whole of last year. "Largely because of the steady decline in lynchings, we had begun to hope that we had a new South morally, economically, and politically," said Dr. Alexander, "The depressing record for the present year has seriously shaken our confidence and revealed the persistence of tragic conditions we hoped we were leaving behind. So ominous is the situation that we feel the people of the South must confront afresh their task of vindicating law and civilization. The first approach to this task, we believe, should be a thorough study of all the facts involved, such as is contemplated by the Commission just created. The personnel of this group justifies us in expecting a piece of work which will command the confidence of the public."

* * *

Census figures for 1930 bear out the contention of Church authorities of the diocese of Long Island that they have a tremendous missionary problem right at home. More than half of the seven million people of New York City live in the boroughs of Brooklyn and Queens. The population of the little island is over four million and is exceeded by only eight states and is greater than eight western states combined. Yet the diocese, territorially, is the smallest but one of the Church. They are growing so rapidly that churches have to be built in the villages springing up everywhere.

* * *

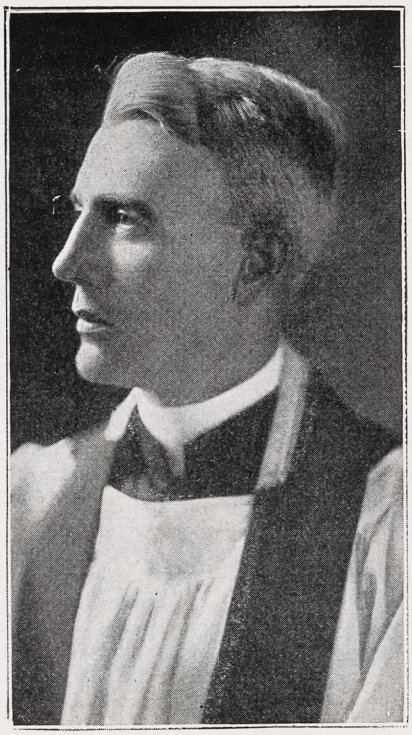
People from all over the diocese of Northern Indiana met at South Bend on October 21st for a meeting of the field department. The Rev. A. L. Schrock of Goshen was the chairman, and the speakers were Bishop Gray, the Rev. E. Reginald Williams of Milwaukee, and three laymen, Dr. Hitchcock of Plymouth, Mr. S. F. Green of Fort Wayne and Mr. H. N. McCann of Elkhart.

* * *

For the past couple of years the fifth province has been experimenting with a young people's movement called a Spiritual Crusade of Young People. There are three purposes; first, identifying oneself with Christ as a great spiritual adventure; second, daily following Christ as a challenge to the world; third, offering of oneself as a challenge through which Christ may reach others. The leaders set up programs which are sent to groups throughout the province with a result that there has been new interest everywhere in the work with and by young people.

* * *

A diocesan lay readers association has been organized in Albany. The purpose of the organization is to assist wherever they may be needed and to see to it that no services shall be omitted merely because there is nobody available to take the service. Professor Edwin B. Allen of Rensselaer Polytechnic Institute is the chairman.



BISHOP JUHAN
Meets with Florida Clergy

* * *

Holy Trinity, Brooklyn, N. Y., has a forum for "disgusted voters." The other evening they discussed the question, "Which is the hopeful opposition party in New York?" with a Republican and a Socialist each contending that their parties furnished the real opposition to Tammany Hall. There were three minute speeches from the floor.

* * *

St. Luke's, Mechanicsville, N. Y., celebrated its 100th anniversary on October 18th. There were addresses by Bishop Oldham and by the Revs. O. S. Newell and P. McD. Bleecker, former rectors.

* * *

A conference of the clergy of the diocese of Quincy is to be held at St. John's Cathedral, Quincy, Illinois, November 11-12. The first day is to be strictly business; the second is to be for spiritual study and intercessions, also strictly.

* * *

The Rev. Samuel Shoemaker Jr., rector of Calvary, New York, was the speaker at the clericus of the diocese of Washington last week, his subject being personal evangelism

* * *

A quiet day was held at Washington Cathedral on October 31 in preparation for the preaching mission which is to be held from November 16th through the 23rd. It was conducted by Bishop Rogers of Ohio and Bishop Freeman of Washington.

* * *

The Rev. James E. Wolfe, former Congregationalist minister, was ordained deacon by Bishop Rogers in the Church of Our Saviour, Akron, Ohio, on October 18th. Mr. Wolfe is serving as a curate at this parish.

* * *

The Rev. H. C. Benjamin of Pueblo, Colorado, has been appointed dean of the southern deanery of the diocese, succeeding the Rev. Philip Nelson who has resigned to take up college work in Spokane.

* * *

The Rev. F. E. Stillwell, pastor of the Congregational Church at Mendon, Illinois, has been confirmed and has been accepted as a candidate for orders. He is now doing missionary work in Minnesota.

* * *

A clergy conference with one hundred per cent perfect attendance was held for the diocese of Florida at Jacksonville, October 14-15th. Bishop Juhan gave an inspiring address at the opening service. Addresses were also given by the Rev. Newton Middleton, rector of St. John's, Jacksonville, the Rev. F. B. Wakefield of Palatka, the Rev. W. S. Stoney of Gainesville, the Rev. W. J. Alfriend of Talahassee, the Rev. Thomas A. Schofield, missioner of West Florida, and others. There was lively discussion.

* * *

The Rev. Clarence R. Quinn of Hudson, N. Y., is responsible for this so don't blame me. He writes that in his local paper the other day appeared the following church notice: "At the candle light service in the First Presbyterian Church the pastor will preach on 'The Why of Prohibition'. The choir will sing, 'O Taste and See'."

* * *

Bishop Booth of Vermont and Bishop Cook of Delaware were the speakers at the centennial anniversary of St. Andrew's Church, Wilmington, Delaware, celebrated last week. At a dinner given in connection with the celebration, which was attended by practically every clergyman of the diocese in addition to several hundred lay people, Bishop Cook pleaded for the downtown church. He referred to the great work being done by St. Martin's-in-the-Field, London, and by Trinity Church, New York, in ministering to the huge noonday crowds. "The shop girls go there, the messenger boys, the brokers and bankers of Wall Street; and God knows Wall

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Street needs its message." St. Andrew's, he said, has the same opportunity to minister to the downtown crowds of Wilmington.

* * *

Speaking before a delegation of Masons representing 340 New York Masonic Lodges, Dean Milo H. Gates of the Cathedral of St. John the Divine told of the place Masonry has in the building of the great cathedral.

"With the exception of King Solomon's Temple, there is no religious edifice in the world where Masons can gather and be more at home than in the Cathedral of St. John the Divine," said Dean Gates. "So far as I can ascertain this cathedral is the only cathedral in the world dedicated to St. John the Divine, one of the two great lights of Masonry. Furthermore, we shall pay tribute in this cathedral, when it is completed, to the other great light of Masonry, St. John the Baptist. When we recall that the baptistry of this cathedral is the most beautiful Gothic baptistry in the world we see that already great honor has been paid to one characteristic of that great light of Masonry."

* * *

The Woman's Auxiliary of St. Paul's Cathedral, Los Angeles, is a very active social service agency. For this season of 1930-1931 running through June a large percentage of their frequent meetings are devoted to social service topics and to pilgrimages to diocesan and secular social service institutions.

* * *

Mrs. Margaret Loring-Clark, wife of the Rev. Alfred Loring-Clark of Memphis, died on October 17th at Ashville, N. C., aged twenty-six. She came to Memphis four years ago as a bride and during these years has given valuable assistance to her husband in his church and mission work. She is survived by her husband and two little girls.

* * *

Bishop Rogers of Ohio was the preacher at a memorial service for Bishop Leonard, held at the Redeemer, Brooklyn, N. Y., on November 2nd. Bishop Leonard was at one time the rector of this parish.

* * *

In the face of the general depression the executive council of the diocese of Florida is planning for the year's work with every confidence of success. Plans were made at a recent meeting for the Every Member Canvass, November 30-December 14th, and a special committee was appointed to take charge of the Advance Work Program in the diocese.

* * *

The synod of the province of New England was held in Lenox, Massachusetts, last week, with Bishop Davies of Western Massachusetts presiding as president. Besides the usual business sessions there were addresses by Bishop Oldham of Albany, the Rev. William J. Brown of Manchester Centre, Vermont, the Rev. W. C. Treat of Westfield, Mass., and the Rev. C. S. Twombly of Lancaster, Pa. Among matters discussed was the proposal that much of the work now done under the auspices of the National Council be turned over to the administration of provinces.

* * *

St. Mark's Church, Worcester, and the Church of the Reconciliation, Webster, are to share in the income from a $6,000 trust fund left under the will of Langdon C. Stewardson, New York, formerly of Greenwich, Conn. The money will be known as the Clara H. Stewardson Fund, in memory of his wife, for the assistance of the sick and needy of both parishes.

* * *

The American branch of the World Alliance for International Friendship through the Churches will convene its 15th goodwill congress in Washington, November 10-12. President Hoover is to address the Congress on Armistice Day. There are many distinguished speakers on the program, including the Episcopalians, Bishop Scarlett of Missouri, the Rev. Joseph Fort Newton of St. James Church, Philadelphia, the Hon. Alanson B. Houghton, former Ambassador to Germany and to Great Britain, and Professor William L. Phelps of Yale.

* * *

According to a statement recently issued by the Presbyterian Board of Missions the Chinese government places no restraint upon their churches in China as far as preaching and church services are concerned. They are concerned however, as are other churches in China, over the government's policy of requiring

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Give, always, your Prayers for the Church's Mission. (See The Prayer Leaflet, of the Field Department.)

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November 30—December 14

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* * *

A series of conferences are being held in the diocese of Chicago on methods and materials for the preschool department of the Church school. The course is planned to meet the needs of young mothers and Little Helpers' leaders and is being given by Mrs. Cleon Bigler, director of religious education at St. Luke's, Evanston.

* * *

Howard W. Curran, 22 year old Hobart College senior, will be the youngest member of the Syracuse University Andean Expedition of fifteen which sails Dec. 31 for South America to study the Chibcha Indians whose civilization is supposed to be older than that of the Incas. The Chibchas infest the wild and little known Orinoco Basin in Venezuela, where giant animals of unknown species are supposed to abound and from which no scientific expedition has even returned. Curran, whose home is in Syracuse, is the only college undergraduate invited.

Little is known about these mysterious Indians. So great is the fear in which natives hold the Chibchas that it is almost impossible to obtain guides who will remain with a scientific expedition in this territory and none has penetrated there in a long time.

The Chibcha civilization is said to have rivalled that of the Incas. Decorations in their temples and other mouldings and figures are supposed to have been of pure gold. Traces of these have been found but the great bulk of them, like the Inca gold, has never been found.

A mantle of mystery also surrounds the giant animals. Scientists have been unable to secure sufficient data to identify them and so it is not known whether they are overgrown members of known species or new species entirely. One theory has been advanced that they may be survivals of past ages when the saber-tooth tiger roamed the wilds. One of the objects of this expedition will be the study of these animals.

* * *

An institute for Church School teachers is being held for the diocese of Rhode Island, the meetings being held at St. John's Cathedral, Providence.

* * *

One hundred and sixteen parishes of Massachusetts sent representatives to the conference of the Church Home Society which was held at St. Paul's Cathedral, Boston, November 3rd, to discuss ways of better serving dependent and neglected children who come under the care of the society.

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Bishop Sherill gave the opening address.

* * *

Two hundred women, representing missionary societies of 31 local churches, gathered at St. James, South Bend, Indiana, on October 24th for the annual fellowship meeting of the South Bend Federation of Missionary Societies. Bishop Gray spoke and also Mrs. Gertrude V. Tweedie, for eighteen years a missionary in India.

* * *

The new parish house of Trinity Church, Troy, N. Y., replacing the one destroyed by fire a year ago, was formally opened by the bishop of the diocese on October 21st. It is a thoroughly modern affair.

* * *

Bishop Freeman and Mr. George Wharton Pepper were the speakers at a dinner and missionary mass meeting held in Philadelphia on October 21st as a feature of the synod of the province of Washington. Among matters discussed at the synod was unemployment, moral education, rural work and of course missions. Resolutions were passed binding all the dioceses to secure their full appropriations for missions, and also urging that all apply their minds to find some solution to the present unemployment situation. Bishop Davenport of Easton and Bishop Cook of Delaware both gave stirring addresses dealing with unemployment, crime and evangelism.

* * *

The 218th anniversary of the founding of the Queen Anne Chapel, Amsterdam, N. Y., was celebrated at a dinner with Bishop Oldham as the guest speaker. The rector of this parish, the Rev. Edward T. Carroll, has spent his entire ministry of some thirty years in this parish.

* * *

Trinity Chapel, New York City, is celebrating its 75th anniversary with a series of special services early in November; on the 2nd a corporate communion for parishioners, past and present, with a service of preparation the preceding Friday evening. On Sunday the 9th there is to be a festival service at which Bishop Manning will preach; on Thursday the 13th a choral service with a sermon by the rector of Trinity Parish, the Rev. Caleb R. Stetson. A reception in the parish house is to follow.

* * *

Dr. Caleb Stetson of Trinity Church, New York, last week ap-

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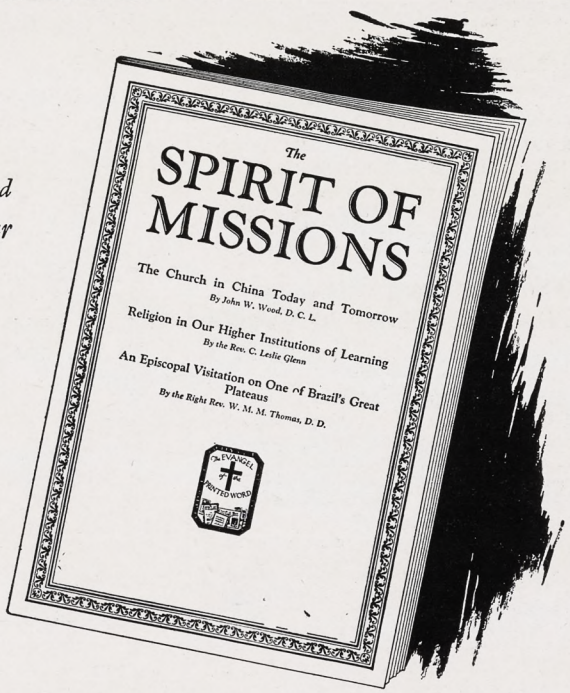

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* * *

St. John's, Chico, California, has received a bequest of $1000 from the estate of Mrs. Eliza Hegan, former parishioner.

* * *

Bishop Johnson of Colorado is to conduct a preaching mission at Trinity Church, New York City, from December first through the fourteenth. The services are to be at noon and last until one.

* * *

Deaconess Anna Gilliland, Salina, Kansas, spent a large part of her summer in the western part of the state digging up the isolated church people there. As a result she already has started a correspondence Church School with an enrollment of about 100 children.

* * *

A California judge has cited ten common mistakes which people make which take the joy out of life. Here they are:

To attempt to set up your own standards of right and wrong.

To try to measure the enjoyment of others by your own.

To expect uniformity of opinion in this world.

To fail to make allowance for inexperience.

To endeavor to mold all dispositions alike.

Not to yield to unimportant trifles.

To look for perfection in our own actions.

To worry about what cannot be remedied.

Not to help others, wherever, however and whenever one can.

To consider anything impossible that we cannot ourselves perform.

* * *

Archdeacon Sykes of the Canal Zone is in the states seeking to raise

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funds for a church for the American congregation at Christobal. The congregation is composed of employes of the Canal and Panama railroad, and also members of the army and the navy stationed in the vicinity. For years the congregation have been sharing Christ Church, Colon, with a congregation of West Indians.

* * *

The Junior brotherhood chapter at St. John's, Oneida, N. Y., collect books and magazines in the parish and distribute them, twice each month, to the hospitals and institutions of the city.

* * *

According to this year's census, there are 1066 Episcopalians at Harvard University, which is over 20% of the total enrollment. There are 765 Jews, who make up the second largest group, and 726 Roman Catholics.

* * *

The Bishop of Bristol, England, Dr. George Nickson, has appointed a diocesan committee of clergy and doctors "to confer with a view to ascertaining the best methods of ministration to the sick and others in whose well-being both the clerical and medical profession are interested and where mutual exchange of experience would be helpful; subject to the bishop's approval to take such action as seems desirable from time to time." Canon T. W. Pym is chairman of the committee.

* * *

At Christ Church, North Conway, N. H., they have just concluded an intensive effort running through two weeks which they call "The Gathering In." It opened with the ordination service of the Rev. J. W. Mutton and closed with a service of thanksgiving. During the time there were 13 celebrations of the Holy Communion, twelve noon day intercession services, four classes of instruction, eleven sermons, a party for the children, and calls upon all the sick and shut-ins. One bishop, nine clergymen and a Dartmouth professor took part in the effort, the total cost for which was $40. A similar "Gathering In" was held at Whittier, N. H. commencing the 14th.

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The WITNESS

CHICAGO, ILL., NOVEMBER 13, 1930

UNPRODUCTIVE RELIGION

By

H. E. LUCCOCK

PIOUS spirituality which accepts the exclusion of its religion from the political and economic realm worships a God who does not really count in this world. To conceive of the Gospel as concerned merely with individual salvation is to withdraw religion from the most significant areas of life, and to threaten not only the influence but the very existence of Christianity itself. Such a separation will soon make of the Church a little company of people on a side street, away from the main stream of life, singing ditties about heaven. It is depressing to think the extent to which exactly this has happened, of the measureless resources of religious emotion which might have been turned into the task of making human brotherhood a reality and which have been left to run wild in channels unproductive to the Kingdom of God.

MESSAGE OF THE WEEK

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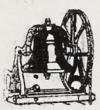
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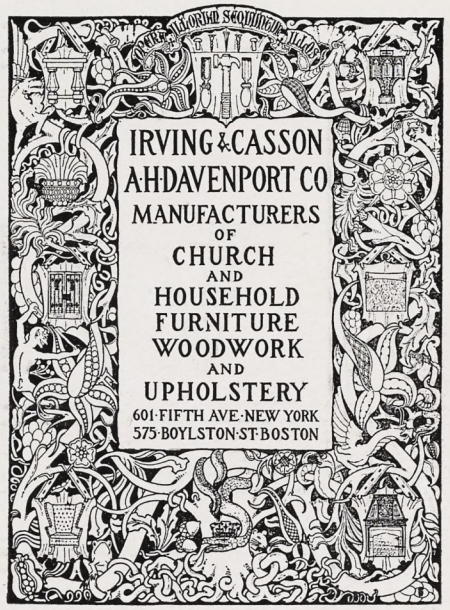


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THINK AGAIN ABOUT RUSSIA

By

REV. GEORGE L. PAINE

Executive Secretary, Greater Boston Federation of Churches

I VENTURE here to criticize some of the statements commonly made about Russia. I base my comments on what I have read, from many interviews with men we may well call experts who have visited Russia, and from a month's tour in Russia this past summer when I traveled more than 4000 miles, stayed some time in each of six of the largest cities, visited a number of factories, a village of farmers and also the great Gigant Farm, the largest in the world. The leader of our little party was an American who spoke perfect Russian so that we were able, through her, to converse with many individuals of various kinds and occupations.

People denounce the Reds in Russia as barbarous and brutal. This is largely true. They are continuing a system of punishment, intimidation and cruelty that has been practiced in Russia for many generations. The Red is practising what was dealt out to him and his forefathers throughout the ages. The Soviet government takes prompt measures against counter revolutionaries who plot its overthrow. It might also be mentioned that the Whites in Hungary and Finland have been guilty of similar brutality in treating the Reds in those countries.

People say that the Soviet government is despotic. It is true that the leaders practice and encourage equality and fraternity rather than liberty. Here again we must remember that they are creating a new form of government so that they cannot take chances until they have firmly established themselves. Autocratic government, even tyranny, exists, but at the same time the Soviet has thrown down all social barriers and economic barriers so that any man is free to advance industrially according to his ability and merit. For the first time in history the Russian workingman can hold up his head in self-respect.

People say that there is no private property in Russia. Men can, and do, own their homes and personal possessions. The government encourages people to save and to invest. The holdings of property have been largely equalized, but they are still private. And there are numberless small artizans and traders and shopkeepers who carry on their own business as private affairs.

IT IS said that there is no family life in Russia. It is true that divorce has been made easy, as also marriage, so that Russia is running a close race with the United States in this respect. But the government looks askance at too frequent divorcing and remarrying and will even proceed legally against the individual whom it thinks is playing fast and loose with marriage. Moreover there is no such thing in Russia as illegitimacy, the father of a child being made to pay one-third of his salary or wage, deducted by the government at the source, toward the up-bringing of a child for whom he is responsible. Human nature is not very different in Russia from other countries. Men and women fall in love with each other, they love their children and their homes, and the vast majority of them lead normal and happy family lives.

People say there is very little morality left in Russia. During the three days I was in Leningrad with its million inhabitants, and during the five days I was in Moscow, with its two millions, I saw less than a half dozen drunken or even tipsy persons, and no evidence of excessive drinking at any other time during my travels. As for prostitution, I can only say that I have been in Europe ten times, have visited most of its countries, and have seen all too frequently signs of this curse. Neither I, nor my seven fellow-tourists, during the time we were in Russia, saw one single prostitute nor even a suspicion of a painted woman.

PEOPLE tell me that the government has closed the churches in Russia. I went into dozens of

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them; they were open seven days a week and all day long and the worship was just as free as it ever has been. Perhaps a third of the churches, and also of the synagogues and mosques, have been closed for one reason or another, but there is a great sufficiency left. There were too many churches in the Russian cities, as there are still too many in our own cities and country districts. It is true that the Soviet government is carrying on an active anti-religious propaganda, that priests cannot teach in any school, nor vote, and are subject to various other disqualifications. It is true also that there can be no public instruction of the youth in religion. But when one knows how since the days of Peter the Great, three hundred years ago, the Church has been under the thumb of the Czar, and has invariably taken sides with the State, the militarists, the aristocracy and the rich, and has done practically nothing along the lines of what we call social service, very little to educate the people of whom 90 per cent were illiterate even thirteen years ago, and practically nothing to rescue them from their political, social and economic bondage and misery, one can well understand why the present communist leaders whose passionate interest is just this economic and social and educational well-being of the masses of the people, have risen in their wrath and attacked the Church of God. The Church was in too large measure "The Opiate of the People."

I AM told that there is poverty in Russia for which they blame the present government. It is true that people are poor, many of them frightfully so. But the people are not so poor as they have been through past generations so they are not feeling poor. In the last dozen years wages have risen slightly faster than commodity prices so that money will buy more. Workingmen work fewer hours and have many privileges which they never had before. Every worker gets two weeks vacation with pay. Some at more difficult and dangerous trades get three or even four weeks vacation with pay. They travel at low rates and they can spend their vacations at beautiful roadhouses, formerly palaces of the nobility, at low cost. No child works under fourteen and only four hours a day from fourteen to sixteen, and only six hours a day from sixteen to eighteen. Expectant mothers have two months off with pay both before and after childbirth. There is old age insurance, accident insurance, sickness insurance, unemployment insurance. The workingman has come into his own. I saw thousands of them in mills, in factories and on the streets. Their heads were up, their chests were out, their eyes were clear, they looked, they talked, they behaved like self-respecting and independent men. I believe they were.

People say there is little education in Russia and no culture. I can only say that I have never seen such intense interest in education in any other country. The commonest shop in all Russia is the book-shop. The government is building new schools as fast as it can; the proportion of the budget assigned to education is as large in Russia as it is in any other country. Enrollment in the schools has increased from 30 per cent to 100 per cent in the last few years. No man is discharged from the army (there is compulsory military service) until he has learned to read and write, and he is then instructed to form a group in his community and teach the people there. There are "Red Clubs" for popular education in every factory, town and village in Russia and "Lenin Corners" in every school. Every movie film that I saw was educational. The attendance at evening classes and lectures takes up much of the Russian's spare time.

FINALLY, people tell me that all Russians are atheists. It is quite true that the government is carrying on active propaganda against religion. Brilliantly colored and picturesque posters are everywhere in evidence manifesting contempt for the Church. The Church with its hierarchy is always pictured as the ally of the state and the rich bourgeois class. There is a cleverly arranged anti-religious museum in Moscow, deriding the Church. There is atheistic literature in circulation and I heard more than one anti-religious song sung by groups of "Pioneers" or "Young Crusaders." Probably a large percentage of the young people have been disturbed in their religious faith where it has not been completely destroyed. The older people are still apparently attending church services in large numbers, and it may well be a long time before the anti-religious campaign makes very much headway in the thousands of little villages which make up the larger part of the population. Reinhold Niebuhr has written, "The anti-religion of communism is merely an accentuation of the irreligion of an industrial age." When the novelty and radicalism of this industrial age is overpast we may expect a return to more normal religious beliefs and practices.

Endowments

By

GEORGE PARKIN ATWATER

THIS is the first of a series of articles dealing with a method for the cumulative endowment of a Church. In order to identify the method exactly, and to avoid the repetition of a long or cumbersome title the plan is called the A-A method.

Most endowments have been thought of as the large contributions of the rich. Most endowments have been single gifts. Consequently the privilege of giving an endowment has been confined to a very few people. The A-A method is based upon an entirely different idea.

I have reduced the outstanding features of the A-A method into a summary which is here printed. I would urge you to read this summary carefully several times as it embodies the essential features of the method.

A SUMMARY

The A-A method provides that every man, woman and child in the parish shall become the founder of an individual endowment for the benefit of the parish.

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This endowment is not a sum of money given at one time, but is the accumulation throughout life of small gifts, voluntarily made to the endowment by the founder.

Each member of the parish is first asked to enroll as a founder. He inaugurates his endowment by a gift, possibly of one dollar. From time to time, as prompted to do so by the pressure of motives within his heart, he adds to his endowment.

Each endowment is a distinct, individual unit, to be recorded and conserved forever in the name of the person who founds the endowment.

The principal sum of the endowments shall be put into trust, perpetually. It shall never be disturbed. The income shall be used by the parish for its usual expenses and obligations.

The founder makes no pledge of any sort, and assumes no obligation.

The method provides that each founder, throughout his life, shall have opportunity to make gifts to his endowment.

Any person, whether member, adherent, or supporter of the parish, may be enrolled as the founder of an endowment.

The collective accumulation of the individual endowments is called the Endowment Foundation.

A careful reading of this Summary discloses the heart of the method. Every man, woman and child has the opportunity to perpetuate his support of the parish. He has a new and interesting objective, with the thought in his mind that generation after generation, his endowment will be yielding support to his parish, so that other persons, young and old, shall be assisted to make the parish enlarge its work, and increase its usefulness.

The advantages of the method are many. The outstanding advantages may be classified as follows:

(1) The method opens entirely new resources to the parish. Members will give to their endowments, as thank offerings, sums of money, in addition to their support of the budget.

(2) Since every gift is voluntary, people will make gifts at the times when they are prompted to do so by some motive or feeling within their own hearts.

(3) Each member will take satisfaction in his growing endowment, realizing that it perpetuates forever his support of the parish.

(4) Each member will realize that his name is to be perpetually recorded as the founder of an endowment for the parish.

(5) Each member will find in his endowment an outlet for the expression of thanksgiving on occasions when he feels grateful for the blessings, or achievements, or deliverances of his life; on anniversaries, on recovery from illnesses, on days of material rewards, on days of attainment, on safe return from journeys, and on numerous other occasions.

(6) Inasmuch as each one's endowment is a life long interest, persons who found an endowment in youth, or in time of meagre resources, may find in later and more prosperous years a great satisfaction in giving a substantial sum to his endowment. Without the educative process of the earlier stages, the later possible gift is almost certainly lost to the parish.

(7) The parish at once begins to feel the advantage of the gifts as it receives the income. A principle of momentum is thereby established, which every year augments the financial security of the parish. The lack of this principle of momentum has been the cause of most of the failures of parishes to maintain their position in the midst of changing conditions.

(8) The method educates the people in the need and value of endowment and the participation of numerous members in the method may stimulate generous rich people to give substantial sums. They will more readily give if they feel that others are likewise interested than if they alone were asked to bear the burden. The participation of numerous people assures the parish of the general interest of many people in its welfare, and thus avoids the possible danger of relaxing the support of the people by an endowment from one or two members.

(9) The method will prompt people to remember the parish in their wills. The man who would hesitate to leave a small sum to the parish, because it would seem so meagre, and of no avail, that man may be prompted to leave a sum to his endowment, because he realizes that others are doing the same, and that the total of such individual gifts will give substantial help to the parish.

(10) The method provides for the recognition of the right of the individual to fortify his interest in the parish by a provision for perpetual support. If every member of our parishes would in his life time give to his endowment a sum of money commensurate with his resources, the financial security of the Church would be established for all time. Under our present system of living from hand to mouth every parish without endowment is in jeopardy.

I shall endeavor in succeeding articles to anticipate the usual questions asked concerning the method. After all the articles appear, I shall be glad to have further questions by letter. My address is 29 Grace Court, Brooklyn, N. Y.

(To be continued)

Exchange of Method

IN A questionnaire now being mailed to the clergy of the Church by this publication, we are asking that they send on to us any methods of parochial or Church School work which they believe would be helpful to other clergymen. We hope in this way to present from time to time tested methods and ideas which have been found effective. This week we present a brief service for the admission of new choristers which is used at the Cathedral Church of St. Paul, Los Angeles. The service is added to the Evening Prayer Service, the new choristers presenting themselves at

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the altar rail without surplices, following the processional hymn.

SERVICE FOR ADMISSION OF NEW CHORISTERS

Choirmaster. Reverend Sir, I present unto you these persons present to be admitted as choristers of this Church.

Priest. Take heed that these persons whom you present are fitted by their cleanness of life, their good behavior, and their skill in singing to exercise this office to the glory of God and the good of His Church.

Choirmaster. I believe them so to be.

Priest (to new choristers). Is it your desire to sing worthily the praises of our God in this place set apart for His worship? Answer. That is my desire.

Priest. Will you strive to carry out in your own life the ideals of Christian manliness set forth in this place? Answer. I will, with the help of God.

Priest. Will you behave reverently and gladly obey those who are set over you in this place and keep all the rules of this choir? Answer. I do so promise, by God's help.

Priest. Our help is in the name of the Lord. Answer. Who hath made heaven and earth.

Priest. Blessed be the name of the Lord. Answer. Henceforth, world without end.

Priest. Lord, hear our prayer. Answer. And let our cry come unto thee.

Priest. Let us pray. Here shall follow an appropriate prayer.

Then the new choristers, being vested in their choir surplices, the Priest shall admit them as follows:

N. or M., I admit thee into the choir of this Church in the Name of the Father and of the Son and of the Holy Ghost. What thou singest with thy mouth, believe in thine heart and show forth in thy life, and at last be found worthy to sing Heaven's glorious praise, through Jesus Christ our Lord. Amen.

Then shall the Priest give each new chorister a hymnal, and all kneeling, prayers shall be said.

O, Almighty God, who perfectest praise, pour thy best blessing, we beseech thee, upon these thy servants now admitted to this ministry of worship, and so strengthen them that their devotion may always be acceptable in thy sight. Keep them, O Lord, from wandering thoughts and from irreverence, make them ever mindful of thy presence, and may they glorify thy great Name, both by the purity of their lives and the constancy of their faith, through Jesus Christ our Lord. Amen.

Cleanse us, O Lord, and keep us undefiled, that we may be numbered among those blessed ones who, having washed their robes and made them white in the blood of the Lamb, stand before thy throne and serve thee day and night in the heavenly Temple, through Jesus Christ our Lord. Amen.

GOING TOO FAR

By

PATRICK COWLEY

THERE are many older people belonging to the Church who are actually frightened by the new attitude of Christians towards the complex and manifold problems of social organization and living. These people, probably good in many ways but conservative and so uncreative, recall the past in which there was little discussion about difficulties and the Church, because then religion was understood merely to be an "I-and-You" relationship with God of a most private and personal character. But today, wherever Christianity is vital and not dormant or moribund, it is always endeavoring first to be a life rather than a creed, an action in the world rather than a reaction from the world. Hence these older people are suspicious of this new activity, but as they in their own way love the Church, they are not anxious to disassociate themselves from her provided she does not go too far.

"Provided she does not go too far"—what do they mean by that statement? Crowds of insipid well-wishers have similarly spoken because they have feared to give openly their support to a movement that might move too far. There are few who are prepared to connect themselves completely with any organization that is willing to risk and gamble. The majority desire safety and the assurance that at their backs there is the support of the crowd. People are afraid to stand alone; they would sooner be insignificant in security than conspicuous in danger.

GOING too far is a form of dangerous living. It means courting unpopularity, willingness to think contrary to the crowd, to oppose prevailing politics, and to contradict moral standards in the light of newer revelation. Progress is dependent upon somebody going too far. Socrates went too far for the Athenian populace, Jesus Christ went too far for the Pharisees and Sadducees, St. Francis went too far for the 13th century Church, and Darwin went too far for the theology of the last century. Yet these men enriched the world and raised the level of culture simply because they were fearless in the face of opposition.

The secret of Christianity is that it goes too far. From its origin, when God gambled on the Incarna-

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tion, to the present day, when the Church must dare to unify, the whole of Christian living is one compact of danger and adventure. There is no safety in the faith of Christ, and of this in His teaching He made no secret. He told men to risk death to gain life, to suffer in order to rest, and to serve in order to lead.

Our Lord was always going too far while He was on earth, and therefore men said He was insane.

Likewise today they say that the ethics of Christ are foolishly idealistic and that it is going too far to suggest that Christ calls us to abolish, not merely limit, naval armaments, the legal murdering of prisoners, and the inequality of some of our social institutions.

MUSSOLINI'S motto *"Bisogna vivere pericolasamente"* (live dangerously) is indeed the Christian ideal of moral adventure. A church that fails to live heedless of wounds and that all along the way resorts to compromise because it fears a decrease in membership or finance, will never reach the end of the way where stands the radiant Christ. A priest who waters down the social and personal implications of His message because he fears the vestry or the local press, is putting safety first and so denying his Master. To fish in the shallows and to be afraid to launch out into the deep is to fail God.

But is adventurous living always right? Does it not sometimes react upon society in evil ways? The Christian gamble can never hurt but only help, because before it is played out it is prayed out. The Christian is a moral gambler who seek success for society and not for self. He acts the adventurer in the sphere of morals, philosophy, and religion, desiring all the time social and eternal interest. He dares, gambles, and risks, and ultimately for Christ and society he lays up treasure not where moth and rust do corrupt and men break through and steal, but instead in the realms of the eternal where is the heart of God, the gallant Gambler.

What's the Use

A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

Copes

A COPE is simply a cloak. The Latin word "capa" is the same as our "cape" except that in Latin the idea is of a longer garment. In ancient times the cope was the common overcoat. It was equipped with a hood, which in rainy weather was pulled up over the head, like the hood still attached to a little girl's raincloak. This hood has degenerated in the present ecclesiastical garment to a mere flap, heavily fringed with gold thread, and sometimes with heavy embroidery and even elaborate paintings upon it, concealing its original utilitarian nature.

Originally this cope, or cloak, was worn by the priest outdoors in processions, or visits to the sick, exactly as nowadays we wear an overcoat in chilly weather. He would wear it in church up to the altar, where he would lay it off and put on an indoor garment.

Eventually the custom arose of pretending that one had been outdoors by putting on the cope-overcoat in the sacristy and marching with it up to the altar, in a "constructive" procession. The garment was considered an indication of intention, as though one should put on overcoat and hat and pick up an umbrella, march around in the house, and then consider that one had taken a walk. The overcoat has become too gay to risk it by exposure to the weather.

In the Roman Church, when benediction of the Sacrament follows high mass, the celebrant takes off his chasuble and puts on his cloak. When the time comes to lift up the monstrance containing the Host and with it give the benediction, he puts on a long strip of cloth called a shoulder-veil, or "humeral veil," in which he wraps his hands while holding the instrument.

This strip was originally a muffler, intended to keep the hands warm while marching outdoors, as while taking part in a Christmas procession. This Benediction is a short relic of such old processions.

Heroes of the Faith

Edward Ashley

THE Rev. Edward Ashley, archdeacon of the Niobrara deanery in South Dakota, is nominated as a "Hero of the Faith" by the Rev. George W. Dow, the superintendent of City Missions in Washington, D. C. He writes briefly about him as follows:

"Teacher and Missionary among the Sioux Indians from 1874 to the present day; during the period of their greatest unrest and treachery, when the selfish and unscrupulous acts of many white men, pushing their way westward, caused the Indians to become a terror to the unprotected.

"Dr. Ashley buried himself in the heart of the Indian Country, far from any railroad, where for long years he was the only white man within an area of many hundred square miles. Here he took his wife and reared his family; living in a sod house, under the most primitive conditions imaginable, and undergoing suffering and privations such as can be described by no one who has not experienced them. He was doctor, teacher, preacher, friend. He won the trust and love and respect of the red men. He translated the Prayer Book and the Hymnal into the Dakota tongue, and is responsible for the saving of many souls. The devout worship of his congregations would put our white brethren to shame.

"All honor to a hero of the Church, a faithful servant of his Lord!"

Have you a "Hero of the Faith"? If so, won't you tell us briefly of him or her, sending your information to the editorial office, 931 Tribune Building, New York City.

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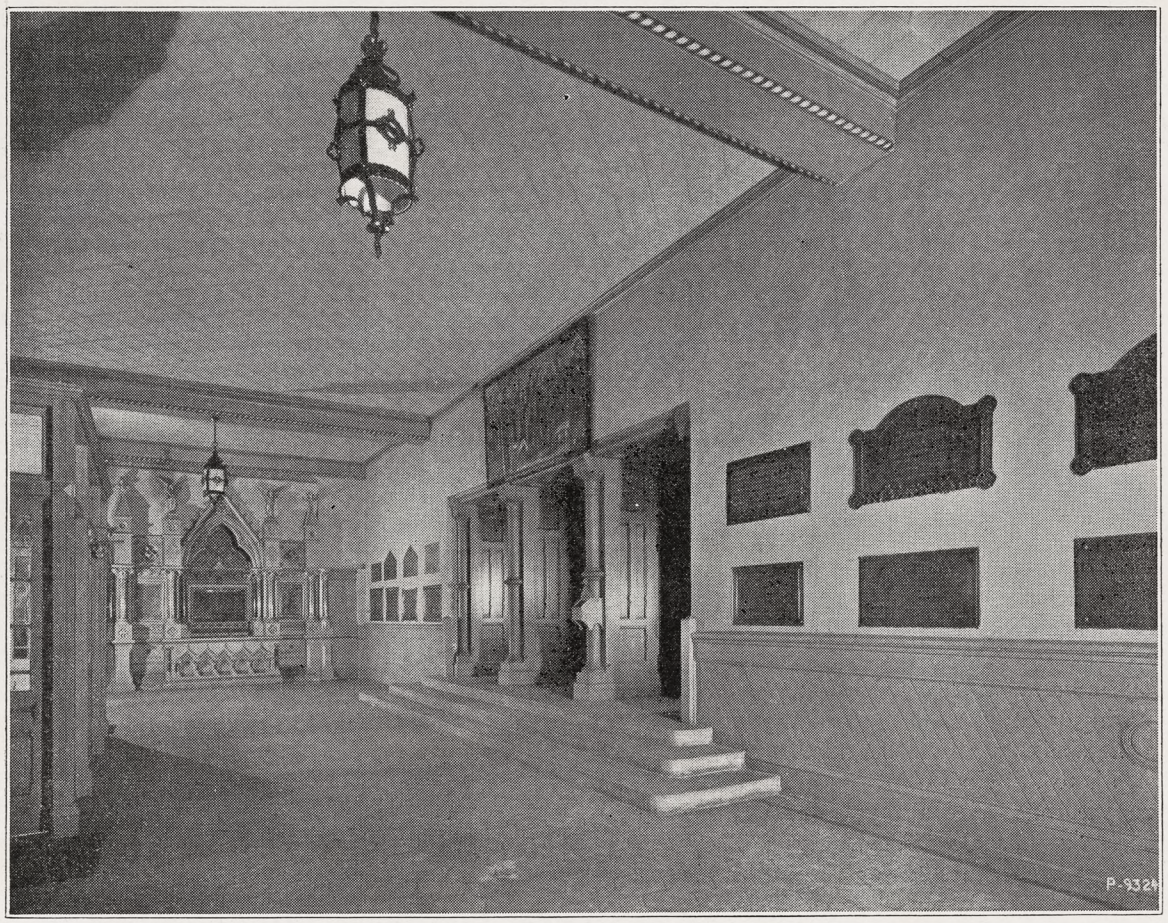

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

BISHOP MICHAEL BOLTON FURSE of St. Albans, England, is to deliver the sermon opening the fiftieth General Convention in Denver on September 16th. He has a native wit and an attractive personality which, with his progressive and constructive thinking have made him a force among the body of English bishops. He is particularly identified with the movement for world peace, and, with an inbred hatred of sham, is a leader in the social reform movement in the British capital of whose life he is a part, his diocese being located just over the border of North London.

* * *

Above is a picture of the narthex of St. James' Cathedral, Chicago, which was redecorated this past summer at a cost of over $40,000. The brass, bronze and wooden plaques, shown in the picture, originally were mounted throughout the nave walls, giving a distressing effect, much as modern billboards ruin a beautiful landscape. By mounting them on the walls of the narthex, all carefully spaced, it was possible to create a beautiful nave without discarding the plaques which were placed in years gone by to the sacred memory of faithful communicants. Perhaps the most interesting part of it all is that whereas they were never read while in the nave they are now so placed that worshippers may read them conveniently, and Dean Browne says that after every service a number of people do remain to read them. Thus the architects in charge, Mayers, Murray and Phillip, and the concern that did the work, Rambusch Decorating Company, have accomplished two desirable things; they have removed the plaques which made a beautiful nave impossible and have placed them where they can really serve the purpose for which they were intended. The cathedral was redecorated throughout—new floor, refinished woodwork, relighted, with a new ceiling construction. The work was done entirely by Rambusch.

* * *

Rev. Charles S. Hale has accepted a call to St. Luke's, Memphis, Tennessee. He was formerly acting dean of Christ Church Cathedral, Lexington, Kentucky.

* * *

A handsome memorial pulpit of carved stone, executed by Malvina Hoffman, was unveiled last Sunday at the Heavenly Rest, New York.

* * *

They keep their rectors down in Memphis. Calvary has had the same rector since 1920. Grace Church since 1919; the Cathedral since 1921; Holy Trinity since 1922, and Good Shepherd had the same rector from 1918 to 1930, when he retired.

* * *

Church Army work in Connecticut was discussed at a conference held at Trinity, Portland, and plans were made for their work for the coming year. The Rev. Sidney Wallace, rector, entertained.

* * *

Bishop Sherill of Massachusetts was elected by the synod of New England to represent the province on the National Council at the meeting

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held in Lenox, October 28-29. The Rev. Brooks Stabler, secretary of college work, spoke and Bishop Perry was present to tell of the work of the National Council.

* * *

A new $150,000 chapel is to be built for the work of our Church at the University of California in Los Angeles. It is to be a memorial to Bishop Johnson, first bishop of the diocese.

* * *

Nearly four hundred laymen were present at the annual churchmen's dinner of the diocese of Albany, held in Troy on October 27.

* * *

The new parish hall of All Saints', Pasadena, California, was recently completed, giving to this parish one of the finest plants in the country. The diocesan convention is to be held there in February.

* * *

The Rutland clericus, diocese of Vermont, was held recently at Manchester. There were addresses on their summer travels, including the Passion Play, by the Revs. A. B. Crichton, E. B. Nash and E. A. Weld.

* * *

The Rev. W. C. Emhardt, who is secretary of ecclesiastical relations of the National Council, sends you this message: "In view of the closer relationship now existing between the Orthodox, Old Catholic and Anglican communions it is suggested that the clergy exercise great caution in extending hospitality to those who claim to be Orthodox or Old Catholic bishops or priests. In case of doubt it is best to write to the ecclesiastical relations department at 281 Fourth Avenue, New York City."

* * *

George W. Nevil, retired business man, died at his home in Haverford this past week, leaving in his will the sum of a half million dollars to be used in establishing and maintaining a new church in Haverford. There is to be a completely furnished parish house and rectory in addition to the church.

* * *

Mrs. Ann Maria Tomkins, wife of the rector of Holy Trinity Church, Philadelphia, died on November 3rd. Though she had but little public notice, and avoided all recognition of her services, she was of invaluable assistance to her husband, both in the mission field in Colorado and Wyoming and in the large city parish.

* * *

A house at 5540 Woodlawn Avenue. Chicago, formerly a University of Chicago fraternity house, has been purchased by the National Council as a conference Center, replacing Taylor Hall at Racine, Wisconsin. The Auxiliary pledged $45,000 towards its cost and the Council added $5000 for equipment.

* * *

A reception was held at St. Michael's, Geneseo, N. Y., recently to honor the Rev. J. W. D. Cooper, who has served the parish as rector for 21 years.

* * *

The treasurer of the diocese of Long Island, Mr. R. F. Barnes, has prepared a digest of the new canons of that diocese and a copy has been sent to each lay officer in the diocese.

Among the things Mr. Barnes explains are the fiscal year, the parochial report, the diocesan assessment, the missionary quota, the Church Pension Fund premium, the standard account books, the required professional audit, the treasurer's liability bond, and the availability of the trustees of the Estate belonging to the diocese as depository for parochial endowments or other special funds.

* * *

The convocation of Annapolis, Maryland, met at Davidsonville, October 28th with about 200 attending. Most of the time was devoted to a discussion of religious education, with addresses by Jane Millikin, diocesan secretary and the Rev. R. S. Chalmers, rector of Grace and St. Peter's, Baltimore.

* * *

The convocation of Towson, diocese of Maryland, was held at Reisterstown, October 29th. The Rev. W. W. Shearer spoke on the ordination vows and Mr. E. Allen Lycett spoke on the vows of a layman.

* * *

The Rev. F. B. Bartlett, general secretary of the National Council, spoke at the annual woman's day of the diocese of Montana, held at St. Peter's, Helena, October 20th. He spoke on the Advance Work program. He spoke to the young people at a supper meeting and to the men in the evening.

* * *

Bishop Manning of New York has issued an appeal for a quarter of a million dollars to be administered by the Mission Society for the relief of unemployment. The money will be spent for various needed projects that will give employment to men and women.

* * *

Bishop James Craik Morris, formerly of Panama, was inducted as Bishop of Louisiana at a great service held at Christ Church Cathedral, New Orleans, on the Feast of St. Simon and St. Jude. Bishop Mikell, president of the province and Bishop Gailor of Tennessee were present and led in the service.

* * *

Bishop Capers of West Texas, Bishop Seaman of North Texas, Bishop Mize of Salina, Bishop Cook of Delaware, Bishop Johnson of Missouri, Bishop Longley of Iowa and Bishop Fawcett of Quincy took part in the consecration of Robert Nelson Spencer as Bishop of West Missouri at Grace and Holy Trinity, Kansas City, on October 28. The new bishop was the recipient of many gifts, among them the pastoral staff of his predecessor, Bishop Partridge which was presented by Mrs. Partridge.

* * *

They are having a Diocesan Year of Loyalty in Central New York, ushered in with services in all the churches on a recent Sunday, which brought out congregations exceeded only by Easter. In one parish the rector put the matter entirely in the hands of the vestry with the result that 86% of the total number of adherents were present, a number greater than the communication list.

* * *

The 100th annual council of the diocese of Alabama is to be held in Christ Church, Mobile, January 25 and 26, with the Presiding Bishop present. Congregations throughout the diocese are planning to observe the centennial celebration.

* * *

Bishop Spencer of West Missouri met with the Woman s Auxiliary of his diocese on October 29th, the day following his consecration. Speeches were made to the 200 women present by Bishop Moore of Dallas and Bishop Seaman of North Texas.

* * *

Some of the young people of St. Paul's, Spring Hill, Alabama, with their rector, the Rev. Hodge Alves, have organized a mission in a little country village located seven miles from the parish. They have a fine school started with us, being carried on in spite of opposition from Holy Rollers who tried to break it up.

* * *

St. Luke's, Mechanicsburg, Pa., celebrated its 50th anniversary last month. The parish is picking up under the leadership of the Rev. E. M. Honaman.

* * *

The Rev. Walter C. Roberts, rector emeritus of St. Mark's, Mauch Chunk, Pa., died on October 31, in his 76th year. He was much beloved not only in the parish which he served but throughout the diocese. And what do you think of this? He retired on reaching the age of 68. But did he go to Florida to lay in the sun. Not at all. he entered the Union Seminary and took the regular three year

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course, graduating with a B.D. degree. 'Tis said that he had many a friendly argument with members of the faculty and with students and also that his saintly life and clear reasoning had a tremendous influence on the young men studying there.

* * *

On the evening of October 28th Bishop and Mrs. Wise of Kansas were asked to be at St. Paul's, Kansas City, Kansas. And there they found themselves in the midst of a reception, it being the 14th anniversary of his consecration. There were speeches and of course a gift.

* * *

One of the fine services in connection with the fifth annual Catholic Congress, reported in last week's paper, was a service for young people held at St. Luke's, Buffalo. The address was given by the Rev. C. C. Carver of Rochester. He pleaded for repentance, told his hearers that the Catholic movement stood squarely on the Nicene Creed and that it was not "as many fear, leading to Rome". He also said that the Catholic move "does not mean more ornamentation but does mean more sacramentalism."

* * *

Bishop T'sen, assistant bishop of Honan, China, passing through New York recently on his way home from the Lambeth Conference, had interesting things to say about his own country. The government of China had been in the hands of a few, since the masses lack education. But now under the direction of Educational Director James Ken, a Christian, mass education has begun. A vocabulary of 1000 Chinese words has been formulated, and has been broadcast throughout the country. This vocabulary can be mastered in a few days. They then are sending out literature based upon these words, on Chinese history, politics, hygiene, etc. The movement has been taken up by the churches and is spreading rapidly. Education, he says, is killing any chance the Reds had of capturing the republic. He is not apparently so concerned over the registration of schools by the government. "The restrictions do not apply," he said, "to the colleges and universities. There is nothing to prevent Christian missions from teaching children Christianity in Sunday schools. I think that possibly points the way out of the difficulty."

Bishop Ts'en is a graduate of Boone College and Boone Divinity School and has studied at the Virginia and Philadelphia seminaries. He was given a doctor's degree by Trinity College, Hartford, last June.

* * *

The synod of the southwest province was held at Little Rock, Arkansas, October 21-23, with the Presiding Bishop present. All of the bishops of the province were on hand together with a larger representation of clergy and laymen than have hitherto attended a synod in the province. The Auxiliary, Daughters of the King and Young People's Service League also had a meeting so that Little Rock was an Episcopal city for these few days. The Rev. W. P. Witsell, rector at Little Rock, who has ably represented the province on the National Council since 1922 declined reelection because of the pressure of work. The Rev. Claude W. Sprouse of Houston, Texas, was elected to the office.

A forward step was taken in the provision of the necessary funds for a provincial director of religious education. For the next two years the province will have to be content with the services of such a leader for part time only, but it is confidently hoped, after 1932, to have an educational director giving all his time to the work.

A most interesting and able paper on "The Placement of the Clergy" was read by the Very Rev. John W. Day of Topeka, Kans., but the synod declined, in view of the very brief time for discussion, to make any recommendations to the General Convention on this important subject.

Space does not permit of extended comment on the excellent papers and addresses given during the sessions of the synod. The interest of the members of the synod was sustained throughout the entire three days. Subjects such as "The Layman in relation to the Church," "Lay Personal Evangelism," "The Layman's Responsibility for the Finances of the Church," "Our Young People in the Parish and in the College," "Social Service," and "The Lambeth Conference," are but samples taken at random from the program, and were most ably presented, and intelligently discussed.

* * *

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ated all memory of last summer's heat, this bit of news from China will be appreciated. The Rev. Robert E. Wood of St. Michael's Church, Wuchang, in the midst of scorchingly hot weather in that city last summer, opened a bath house for the coolie ricksha runners. The bath house was the gift of Dr. Lewis B. Franklin who, enjoying the bathing off the Long Island shore, wanted others to have similar refreshment.

The bath house was formally declared open, at a meeting held in the crypt of St. Michael's church, attended by about forty ricksha coolies, two police officers, a representative of a local Benevolent Society, and a Labor leader.

* * *

The diocese of Upper South Carolina, as a result of a conference of clergymen and laymen held the other day in Columbia, is to make a diocesan effort to organize chapters of the Brotherhood of St. Andrew in parishes throughout the diocese. The conference was called by Bishop Finlay and was attended by Mr. Lawrence Choate, Brotherhood president, and Mr. Leon C. Palmer, general secretary.

* * *

Rev. C. M. Charlton, for thirty years a minister in the Methodist Church was ordained priest on November 1 at St. John's Cathedral, Providence, by Bishop Perry. He is in charge of Christ Church, Providence. During the war he was senior chaplain of the Marines.

* * *

Bishop Dallas of New Hampshire was the speaker at a union service of the parishes of Worcester, Mass., on All Saints' Day. The choirs of the parishes joined in the service.

* * *

Fifteen Brotherhood Chapters were recently organized in the diocese of South Carolina as the result of a tour of the diocese by Mr. Palmer, general secretary.

* * *

Here's an idea. The clergy have frequent opportunities to meet. Not so the wives who do certainly half the work. So the wife of the bishop of Albany, Mrs. G. Ashton Oldham, invited the wives to a luncheon on the 29th of October so that they might get to know one another better. They plan a permanent organization. There were ninety present.

* * *

Rev. John I. Byron, assistant at St. Paul's, Pawtucket, R. I., has accepted a call to the Redeemer, Providence, succeeding the Rev. F. J. Bassett.

* * *

The Rev. Norman B. Nash of the Cambridge Seminary was the speaker at the meeting of the Young People's Fellowship of Trinity Church, Boston, last Sunday evening. More than 200 young people, many of them students, belong to this fellowship.

* * *

Trinity, Litchfield, Minnesota, celebrated its 60th anniversary on October 26, Bishop McElwain dedicating several memorials and preaching the sermon. In the evening the sermon was by the Rev. Don Frank Fenn of Gethsemane, Minneapolis.

* * *

The national department of religious education is inquiring as to just what the churches can do to relieve unemployment. They plan to send their findings to the clergy shortly.

* * *

The reports of the Lambeth Conference apparently did not go over so big with the non-conformist brethren in England. At the Council meeting of the Free Churches held recently the Rev. Charles Brown, a leader of the Baptists, deplored the fact that the bishops at Lambeth took no steps toward unity with the non-conformists, pointing out that nothing was done to follow up the declaration of 1925 when, as a result of negotiations with representatives of the Free Churches, the Anglican

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representatives had made the significant admission that certain Free church ministers exercised "a genuine ministry of Christ's Word and Sacraments in the Universal Church."

This admission had been considered of very great importance by the Free churches, but for years afterwards, at the Lambeth Conference, no reference was made to it, and as far as was known no single step had been taken by the bishops to emphasize and develop that admission. Dr. Brown thought that if Archbishop Davidson had lived the conference would not have avoided all reference to this declaration. He said that the Lambeth Bishops had been evidently much more desirous of union with the Orthodox churches than with the Evangelical Free churches.

In answer to such criticism the Archbishop of York said that the Committee of Unity spent much time in the consideration of reunion with Nonconformists, but it became clear that any decision reached would not be received with universal good will and would create an atmosphere of distrust prejudicial to the South India scheme.

At the same time the Dean of Durham makes a counter charge that the Free churches on their part had conceded little.

* * *

Bishop Gilbert of New York, in his first sermon since his consecration, preached at Trinity, Saugerties, N. Y., deplored "the widespread dishonesty in business, in politics and in our courts of justice," and denounced "the subtle influences that have been at work for a long time to cut out of men's hearts anything resembling a living faith in the living Christ."

* * *

When the cables came from China last August telling of the looting and burning of Changsha and the whereabouts of the Foreign Mission staff, there was no word about the Chinese priest, the Rev. Cary Fang, nor, as it happened, was there any news about him in recent issues of The Hankow News Letter. A story which concerns him has just arrived, in a letter from Miss Mary Dawson of Hankow, dated September 26. Miss Dawson writes:

"Last week three English ladies came to call on us. They are members of the Church Missionary Society and their stations are in southern Hunen. Because of the unsettled conditions in that province the British Consul ordered them to leave their work and come out to places safer from bandits and communist raids. They passed through the city of Changsha, so recently ravaged by the Reds, and the day they happened to be there was a Sunday. They started off to our Church compound, hardly knowing what they might find. They

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found plenty of evidences of the raid, the girls' and boys' school in ruins, and refuse and debris scattered about. The church building had been used by soldiers and was showing it had been ill used. It was bare and empty of all its appointments and straw left by the soldiers lay scattered about the nave. But in the Church they were surprised to find preparations going on for a service. A lot of small chairs were placed there in rows. (They may have been saved from the classrooms.) A congregation of about fifty gathered, mostly men. Some one had collected the remains of the hymnals and Prayer Books in a little basket and they were used to the best advantage. It was not very comfortable kneeling on the cement floor or sitting in the little chairs, but no one seemed to mind. The Chinese rector, the Rev. Cary Fang, was in his place and preached what they say was a stirring sermon. They spoke to me repeatedly of the deep spiritual atmosphere pervading the whole service and especially marvelled that it should be so in a city tense with fear of a second attack. Rumors were about the town that the Reds might appear again any day or any hour to add to the destruction they had already wrought, but these missionary ladies said, in spite of that and in spite of the general suffering from their recent catastrophe, they were having one of the most beautiful services they had ever attended.

After the service they went through the battered vestry door and found the wooden floor there for the most part torn up. They noticed the cross from the top of one of the buildings had been thrown down and was lying in the yard, another cross was partially broken, but they added, "The Church is not in buildings but in the hearts of the people." These missionaries felt so encouraged by what they witnessed in our church in Changsha that they made it a point to come to us and tell us with all enthusiasm. Their party was brought from Siangtan to Changsha and remained there only one day for it is not a safe place for foreigners now, or for Chinese either. The destruction in that one city amounted to many millions of dollars.

* * *

St. John's, Knoxville, Tennessee, has had a committee looking about for a new rector. One of the first things the committee did was to draw up a list of "Qualifications." When it was presented to the congregation at a parish meeting, Mr. R. P. Johnson, communicant of the parish, arose and said that the clergy on being called also had a right to list the "Qualifications for a Congregation," and he proceeded to read off a few. Here you have them, the numbered paragraphs being the committee's qualifications for a rector, and under each one, marked with an (a.) Mr. Johnson's qualification for a congregation to go with it.

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4. A man who is a leader and will work as well as lead.

a. A flock who will not only follow a leader, but who will hold up his

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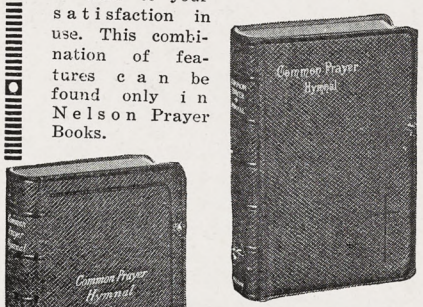

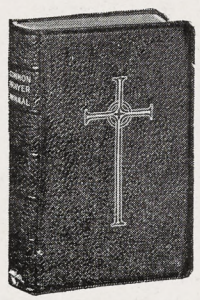

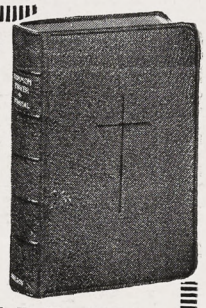

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a. A congregation, not, we will say, made up of married people only, but when they are married both to take an interest in Church work and be active in the Master's cause.

* * *

The Rev. William S. Rainsford, for many years one of the country's greatest preachers, celebrated his 80th birthday recently. He is living at Ridgefield, Connecticut, tramping, playing golf and discussing important events with his neighbors. He stated the other day that he knew

RESOLUTION

Minutes adopted by the Executive Committee of the Cathedral Chapter of Trinity Cathedral at the First Meeting following the Burial of Bishop Leonard.

RESOLVED that the death of Bishop Leonard will bring sorrow to many persons and many households in this Diocese, but there are few who will feel his loss so deeply as the members of this Executive Committee of the Chapter of his Cathedral, many of whom have grown to manhood during his long episcopate, and every one of whom was his devoted and affectionate friend.

We shall remember with pride the great achievements of his administration, and the position of distinguished honor which he held both in the Church and in the community: we shall cherish the memory of his saintly life and the high qualities of his mind; his wisdom, his statesmanship, and his steadfast courage; and our thoughts will often dwell, in more intimate fashion, upon his kindly ways and the charm of his manner.

He was a great Prelate and a great Gentleman, and while we mourn his loss, we should thank God that such a man has lived among us.

RESOLVED that we dedicate ourselves anew to the service of this Cathedral Church which he loved, which was built by the power of his influence, and has always been the object of his fostering care.

RESOLVED that these resolutions be printed in the **Cathedral Bulletin**, in **Church Life**, and in **The Witness** and that a copy of them be sent to Miss Sullivan, the Bishop's niece.

Robert H. Clark,
Secretary of the Executive Committee,
Francis S. White,
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there had been progress in the world, for whereas he was once called a radical he is now considered a conservative, and yet he is sure his own opinions have not changed. It is simply that people have caught up and passed him. And he is still young enough to rejoice over that fact. He is cheered as well by a more kindly attitude of men toward the poor and he has the greatest faith in the youth of today and his quest for truth. Said this famous rector of St. George's, New York, on his birthday: "Soon I shall be an old man. I do not feel it. On the contrary I can truly say I feel more in sympathy with all people around me and I understand them better. Still the young fellows now call me Sir. That very plainly indicates they think I am growing old."

* * *

Rectors have been very kind in answering the questionnaires sent out by THE WITNESS recently. Only a small batch of them were sent for a starter, but we plan to have one in the hands of every rector before this month is out. The questionnaire seeks information from parishes throughout the country in order that we may pick up news and ideas to hand on to others through these paragraphs.

Occasionally of course a letter comes in from a rector telling us that he is altogether too busy to bother with our questions. He then generally writes a two or three page letter to tell us how busy he is. There is one of that sort before me. He writes: "I am much too busy a man to go into details regarding the matters which you require for your paper. What with conferences and archdeaconry meetings the clergy have scarcely time to breath, except those who belong to country clubs and who go shooting ducks and game when they should be doing the Lord's work in their parishes." He then goes on for two pages to say that parishes must get rid of atheistic vestrymen; that the daily Eucharist is nonsense since the clergy would be much better off if they spent that time to commune with God in their bedrooms. The rest of the letter told of the great success he has had in building up two parishes which were down in the heel when he happened along. Isn't that just dandy? But at that I think he might have saved his valuable time and mine, even if less valuable, if he had filled out the questionnaire instead of writing the long letter.

* * *

The mothers of Episcopal Church students attending the University of California have a club of their own in Berkeley. They hold occasional meetings at St. Margaret s House, the Episcopal Church training center. St. Margaret's new building still has a good many lacks in its furnishings, but is settling down in the atmosphere of a real home.

* * *

Said Mahatma Gandhi: "For many years I have regarded Jesus of Nazareth as among the mighty teachers that the world has had. If I had to face only the Sermon on the Mount and my own interpretation of it I should not hesitate to say, 'O yes, I am a Christian'."

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Daily: 12:20.

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Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York
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Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.; 4:30 and 8 P. M.
Church School at 9:30. Holy Days and Thursdays: 7:30 and 11 A. M.

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10

St. Luke's, Atlanta, Ga.
Peachtree Street
Rev. N. R. High Moor
Rev. Ernest Risley
Sundays: 8, 6:45, 11 and 5.
Daily at 5 P. M.
Wednesdays and Fridays 10 A. M.

Trinity Cathedral, Cleveland
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Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

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

St. Mark's, Berkeley, California
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Tuesdays: 10:00 A. M.

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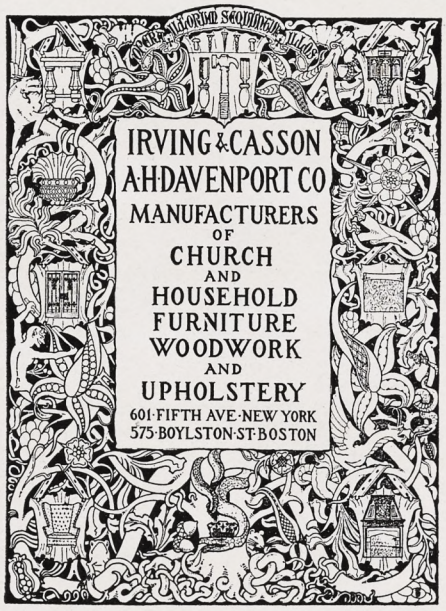


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THE WITNESS

A National Paper of the Episcopal Church

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WHO'S TO BLAME

By

BISHOP JOHNSON

THE world's social order seems to be in a bad way. There is an over production of food stuffs and an under nourishment of workers. There is an unprecedented accumulation of gold and an unpleasant surplus of unemployment. There is a universal opportunity for education and a maximum of crime. There is a tremendous amount of religion and very little charity. There are innumerable political panaceas and a minimum of social content.

All of which seems to indicate that the world has accumulated many things but in doing so is in danger of losing its soul. We have a lot of things but are not very happy with them all. The public press, which is the barometer of the public atmosphere, specializes in crime because that is what sells the papers. We Americans do love to hear the minute particulars of ghastly murders, or sordid family relations, of brutal crime. Like juveniles we love to hear ghost stories and are afraid of the dark. We would hate to meet a real ghost in a graveyard at midnight but we want to read about him.

As Chesterton well says we have more means of communication than any age and less that is worth while to communicate. We are just recovering from the greatest gambling orgy of all history and are feeling sick about it.

WHAT society needs is a stabilizer and what we get from the pamphlet writers is abuse of the Church. Well in a way that is a compliment to the Church. When things go wrong politically we blame the government because we have a conviction that if it is to be righted at all the government must do it. It is at least a recognition that the Church could be a potent force for bringing order out of chaos if those in the Church were competent to administer it. The attack is therefore upon those who represent the Church. They are not doing what could be done if the clergy and laity were equal to their task. Unfortunately they are composed of the same flesh and blood as their critics. The critics are doing nothing. Church people are not doing much.

Well, what can be done about it? It is evident to all men that if we were to love one another everybody would be happy. But there is no one who has ever attempted that Herculean task in a way that has inspired others but Jesus Christ. When one compares Him with Lenine and Stalin the comparison is odious. There is a greater gulf between them than there is between St. Francis and Alexander Borgia. When one compares Him with Bertrand Russell and Mencken there is all the difference that there is between an artist who creates stained glass windows and a small boy who smashes them. When one compares Him with our political and financial leaders there is an antithesis which is final.

Never mind about the next world. If Christ's promises are worth anything they are based upon His prescription for this world in its power to produce love, joy and peace in spite of adversities. It doesn't make any difference whether it is one in a hundred or one in a million, the test of the remedy is to be judged by those who use it. The trouble is that the dose is impalatable to selfish people and they refuse to take it. But the fact that so many who pretend to believe in it do not really follow the treatment doesn't invalidate the efficacy of it.

Even at that if you divide mankind into two parts, those who try to follow Him and those who reject Him, and put all of one group on one continent and all of the others on another, this latter place would not be inhabited solely by intellectuals but would include all the other behaviourists from bandits to bootleggers. You can't judge one group by including everybody and the other group by selecting the cream only. All the thugs in America are in the behaviourist group. If Christ hasn't made many saints who are entitled to future rewards, He has at least made society decent to

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live in just in proportion as it has accepted His leadership.

I AM rather weary of having Christianity judged by its failures and every other theory and system judged by a little group of selected varieties. If the Christian Church has to be sponsor for everyone who pretends to be a Christian then why is the group that advocates free love and self-indulgence exempt from similar treatment? It is as though you condemned one of Beethoven's symphonies because most orchestras play it badly.

Moreover it is easy to point out that very few ever excel in anything that they attempt but that does not mean that their critics are doing any better. They are a gallery of bleacher athletes who are looking at the game merely because they have the price, but who if they tried to play it would be carried out in an ambulance. Still they can tell you how it ought to be played because they are in no danger of being hurt.

It is a sick old world, too diseased to appreciate virtue or to enjoy its possessions. It has a thousand theories of how it could be made well by processes of thought or by a readjustment of its pillows, but it has always pursued a vicious circle of panaceas which are the same old stuff with different labels. And when its amateurish treatment runs its usual course and the patient becomes desperately ill then it looks to the Good Physician to restore it to some degree of its former health. But the more it recovers the less use it has for the doctor, and it begins again the same old round of quack remedies.

There is no question in my mind that the only solution of the soul's disease is contained in the statement, "Thou shalt love the Lord thy God with all thy soul and thy neighbor as thyself."

It is only so that society has found a joyous expectancy which is essential to spiritual health. It is perfectly true that the Christ has never succeeded in raising society to the status of perfect health. He never expected to. What He did do was to promise His grace to those who would follow Him and to leaven society in general just in proportion to the reality of effort in those who followed Him.

The Church has no more failed than reputable physicians have failed. The failure lies in the habits of the patient, whether he rejects the treatment in toto or does not use it as directed. Why blame the Physician for the stupidity of His patients?

THE PURPOSE OF LIFE

By

G. A. STUDDERT-KENNEDY

WHEN, in the Sermon on the Mount, the Lord of Life laid down the principles of God's Kingdom, and stretched in fine firm lines the portrait of the Kingdom Man or Woman, He began with poverty of spirit.

We have seen what He meant by that. The man who is poor in spirit must not be confused with the poor-spirited man. Christ had and has no blessing for the weakly, whining beggar-man who simply preys upon the pity of the world. The parasite who is content to remain a parasite is not fit for the Kingdom of God. He bids all such stand up upon their feet and work.

The man who is "poor in spirit" must be a "man of sorrows and acquainted with grief," as Jesus was; he must mourn for the sin and suffering of the world. That, of course, sounds as if Christ means us to be mournful and not cheery souls. It sounds as if He wanted us to go about with long faces and tragic eyes.

But think again. "Happy are the mourners," He says, "for they shall be comforted." The human-hearted, great-souled man who feels himself one of and one with the fellowship of humanity, and therefore suffers the sting of its sorrows and the shame of its sins, will not sit down to weep and wring his hands —he will be comforted. He will hear God's call to fight sin and sorrow, and will be strengthened for his battle.

That is what "comforted" really means. It does not mean that if we all go about weeping and worrying over the suffering of the world, that God will take us on His knee, and dry our eyes, and say, "Never mind, I will put it right."

Christ promised that God would comfort, not coddle us!

If we see the sin of the world and hate it; if we feel the sorrow of the world and long to heal it; if we hear the call of God and answer it, and go out to do a bit for the conquest of sin, and the healing of sorrow, and the coming of the Kingdom, then Christ says we will know sorrow all right. We will come up against disappointment and failure, ingratitude, stupidity, and hardness of heart, but we will be comforted, strengthened, upheld in our battle, and in the end will come to count it well worth while. Here is Christ's deeper doctrine about happiness.

THE shallow-thinking man imagines that happiness means pleasure, comfort, prosperity, the absence of all worry and pain. Christ knows human

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nature better than that. He knows that men and women are never really happy until their lives have found a purpose and a meaning. Give a man something to do that he knows is worth doing, give him something to aim at that fires his imagination, grips his heart and mind, moves and keeps him moving, and he is on the road to happiness.

That mother, devoted to her children, with their clamorous and crying needs, has but little pleasure and small comfort—she has plenty of worry and maybe her share of pain; but she is nearer happiness than the rich lady with a lap-dog who does not know what she is alive for, and does nothing but kill time.

That doctor friend of mine, with his keen brain and beautiful hands, has no time for pleasure; comfort he cares nothing for; worries pour in upon him every day—yet he is nearer to happiness than the lounge lizard with a private income and an empty head whose bread is buttered on both sides. He is a man with a purpose, the other is a man with none.

WHAT is it makes a fine man who could be perfectly comfortable at home set off to climb Mount Everest, or explore the South Pole? Why should he be happier battling with ice packs, blizzards and killing cold than he would be sitting in carpet slippers by his own fireside?

Why should he ask for trouble like that?

Why—because he has found a purpose, heard a call; troubles do not matter, suffering does not count; his heart has gone to the mountain heights and he must go. That is the real secret of happiness, the discovery of an aim or a purpose in life.

Those who have found that will mourn all right. They will be men of sorrows and acquainted with grief; but they will not care a hang; they will be comforted. *The royalty of inward happiness will be theirs, and the peace of a steadfast mind.*

So it was with Him who, for the joy that was set before Him, endured the cross—despising the shame of it. That was what He meant when He said: "If any man will be my disciple, let him deny himself, take up his cross and follow after me.

"Here is a world of sin and sorrow in which men butcher, beggar, torture and ruin themselves and one another.

"And yet it is a beautiful world. For those who have eyes to see and ears to hear, the stars all sing together and the mountains clap their hands with joy. Who will set out on the great adventure of making it all as beautiful as the stars, as noble as the mountains, and as joyous as the first green days in spring?

"In a word, who will come out for the Kingdom of God? They must be poor in spirit, bearing the world in their hearts, or they will not be able to see, never mind enter, the Kingdom.

"They must be prepared to mourn, too. If any man wants roses without thorns, triumph without tears, peace without pain, let him go back. I am calling for pioneers!"

That is the challenge of Christ to the men and women of every generation. Only as we answer to that challenge in some form or other can we find happiness. Happiness always comes to those who are seeking something else, and are so absorbed in seeking it that they never stop to think whether they are happy or not.

THIS is not a popular doctrine to-day. The popular gospel is the gospel of the good time. Let us enjoy ourselves! But it does not work!

We do not enjoy ourselves because we have no real selves to enjoy. We do not know what we want, and will not be happy until we get it. We may be gay, but we are not happy. Life may be full of jazz, but it is not therefore full of joy. We dance because this is a rotten world and we want to forget it, not because it is a good world and we want to remember it.

Believe me, nothing can make us happy but a renewed sense of purpose. People simply perish where there is no open vision of the Kingdom of Love and Light.

When men and women lose the vision of the Kingdom and of the good purpose in life, they either drug their souls to sleep with pleasures, or else they are haunted by evil visions, and become a prey to tragic and terrible ideas.

When the head and the heart are empty then the devils can take possession. Love dies and hatred rushes in to take its place. Men's souls grow sick of the foolish dance and they suddenly draw the sword. Women and wine no longer satisfy; they begin to thirst for blood.

This is the mystery of iniquity. I do not understand it. I only know that it is there. It is written all over history in letters of blood and fire. Never for long are men satisfied with a trivial life. When the sense of a high and noble purpose dies and life becomes trifling, it is always the beginning of the end.

THINK, and you realize that there always comes a crisis, when from trifles men turn to tragedy. We are not little and cannot for long be satisfied with little things and a little view of life.

When life becomes little for us we lose our self-respect, and then lose our respect for others. Human life becomes cheap. Cynicism turns to cruelty. *The dance becomes a dance of death.*

We must have a purpose, and to do that we have got to realize that "life is real, life is earnest." If a man is really and truly human the sorrow, the suffering, and the wickedness of the world come home to him. He does not seek to drown them in forgetfulness of jazz; he stands straight with his face turned toward the Father and his hands held out to serve his fellow men. He realizes that his life is bound up with and dependent upon the life of that human fellowship, and he is proud and glad that it is so.

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Endowments

By

GEORGE PARKIN ATWATER

MEMORIAL ENDOWMENTS

THE A-A method for the cumulative endowment of Churches provides not only for the founding of individual endowments by persons living and active in the support of the Church, but also for the founding of Memorial Endowments for the departed.

The principles and resources for such memorials are set forth in a pamphlet which was sent to the parishioners of a certain parish, with the result that eighty-nine memorial endowments were founded in that parish. Many anniversaries, such as the birthday, or the date of the death of the departed, are being remembered by an additional gift to the endowment.

The pamphlet is printed in full below, and may serve as a model for similar pamphlets in any parish.

A Message from your Church concerning

MEMORIALS

It has long been the practice of Christian people to perpetuate the memory of the departed by giving endowments or other memorials to the Church.

This is a most fitting practice and the many memorials in our churches are both a tribute to the loving motives of the donors, and an expression of the affection in which they hold the memory of the departed.

This instinct of the heart is so deeply respected that the Church has ever accepted the stewardship of memorial gifts, and has become the careful custodian of many loving trusts.

The impulse to establish a memorial is, however, more universal than the expression of it. Certain conditions have grown up about memorials that have limited the practice.

A general feeling prevails that a memorial, to be worthy and satisfactory, must involve a considerable sum of money. There are, indeed, a few articles of church furnishing that do not involve expense. Most of them are associated with the Altar and the service of the Altar. But there is only a limited number of such objects suitable for memorials.

Also, when an endowment of money is contemplated, it is generally thought that such an endowment must be a large sum.

Our parish has believed that this general feeling has limited the giving of memorials. In order to give all of our people the opportunity to establish memorials, we have adopted a method that is suitable to the means and the desire of any one wishing to do so. It is a method which gives full and continuous satisfaction to the donor, and permits him to give worthy expression to his devotion to the departed.

The method is to have the donor establish a Memorial Endowment Fund, in the name of the departed, and to begin the accumulation of the Fund by an initial payment of such amount as he desires.

This Fund will be put into trust by the Church, and the principal will be kept intact, perpetually. The income will be used either for the general work of the Church, or for a purpose agreed upon by the donor and the Church.

The advantages of the method are manifold. The donor may have the satisfaction and comfort of establishing the Fund when the impulse to do so is strongest and the consolation of doing so is most needed. He may make, at first, only a small initial gift, which is conserved in the name of the departed.

The initial gift is considered both by the donor and the Church, not as a complete expression of the donor's purpose, but as the beginning of a tribute of love, that as the years pass may be increased.

From time to time the donor may add to the initial gift. At times when the memory of the departed is vividly revived the donor may satisfy the impulses of his heart by adding to the endowment thus established. The memorial fund constantly grows.

When the initial gift is made, the name of the departed is enrolled in the Memorial Book which is kept constantly on the Altar of the Church.

Such a memorial not only lives, but serves. It assists the Church to continue its service for the living. Thus, in the name of the departed, there will be for all time an enrichment of the work of the Church. The departed shall never fade from the loving remembrance of the congregation.

The Church is the great household of the faithful. Those who have gone before, into the Paradise of God, and whose good works are represented in the Church by memorial endowments, send constantly their living message of encouragement and faith to those who live and work in the Church visible. Thus the work of the Church grows in power, ever increased by the perpetual support of the memorials, established to represent the departed.

Such endowments will be placed in trust, with a responsible trust company, and the trust will be made perpetual.

If you wish to perpetuate the memory of the departed will you not give careful consideration to this method of establishing a memorial endowment?

The rector will be glad to consult with you about it at any time convenient to you.

(To be continued)

What's the Use

A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

CEREMONIAL

CAN you tell me why ceremonial differs so much in different Episcopal Churches? And can you tell how so much complicated ceremonial arose?

During the long centuries of the dominence of the monastery system there were great numbers of persons in attendance at public worship who found time

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hanging heavy on their hands. They understood in a general way what the worship meant, but many were unfamiliar with the language.

So a great number of little details was evolved, such as kissing of hats, hands, instruments, taking off and putting on of garments and bits of attire. Some of these observances have a clearly perceptible meaning. Others seem never to have had any purpose except to keep idle hands busy.

There seems to be no point in continuing these numberless little liturgical details unless they express, to people of today, a definite philosophical meaning.

The diversity of customs in the Episcopal Church, so far from being its "glory" is its greatest curse. People go from one parish to another, find themselves in a totally different atmosphere, and grow bewildered and disheartened. So when a new priest comes in he proceeds to change everything all around to suit his own ideas, quite frequently based on no reason more profound than personal preference.

It is for this reason that I am advocating the study of liturgics from the standpoint of common sense, rather than of antiquity, so as to evolve a standard use. A symbol should symbolize something intelligible to the present day.

I have sometimes thought that the rule of much or little ceremonial in the Episcopal church is like that in a South American army. What it lacks in soldiers and discipline it makes up in generals and gold lace.

Exchange of Method

By

BISHOP WILSON

HARVEST OBSERVANCE

IN THE calendar of the Christian Year there is a succession of fasts, feasts, and festivals connected with strictly Christian matters—the birth, death, resurrection, and ascension of our Lord, the remembrances of Christian saints, the birthday of the Church etc. But there is one day which finds its place not because it is generally Christian but because it is a natural expression of human sentiment. Thanksgiving Day is generally recognized by Christian people and has its special order of service provided in our Prayer Book. The same festival, however, or something akin to it, has been observed by all kinds of people for the simple reason that we are all dependent upon the fruits of the ground—Christian and heathen alike.

Early and wide-spread customs gather around the Corn-mother. Undoubtedly they derive from some primitive forms of worship in which localized spirits played a leading part. In many European countries ancient customs have persisted of saving the last sheaf of grain which was cut in the annual harvest and calling it the Corn-mother. It was supposed to house the corn spirit which had fled from sheaf to sheaf in order to escape the sickles of the readers and finally sought its last refuge in the one surviving sheaf. That last sheaf, therefore, was taken home and hung up until the following spring when its grain was sprinkled over the newly sown fields as an assurance that the fruit-giving spirit had not forsaken the crops. In Scotland they called it the Carline. In Poland they used to call the last sheaf the Baba and there was an old saying that "in the last sheaf sits the Baba."

Oriental countries have cherished similar customs, only, as one might expect, the spirit of the grain is there known as the Rice-mother. In Java, for instance, the rice fields are carefully watched as harvest time approaches. The first stalks which appear to bend under the breeze are called the Rice-mother and are tied together to wait until the surrounding stalks have been cut. Then they are gathered in, tied together in a bundle, and solemnly escorted home with suitable ceremonies where they are placed in a bag in the barn. The American Indians had traditions of a like nature, though in some of the tribes there were cruel practices such as belong only to a savage state of life.

Primitive reachings after God—crude and imperfect, to our way of thinking, but certainly not without significance. The Jews had a better conception in their offering of the fruits of the harvest to God in the holy Temple. We Christians also recognize our dependence upon the fruits of the ground and we pay our tribute to the Heavenly Father whose creative power is back of the whole of it. The observance of Thanksgiving Day is a very healthy experience; first, because it tells us of our place in that common humanity whose fundamental needs, both physical and spiritual, have never changed; and second, because it carries us back behind the imposing human contrivances of a mechanical age into the presence of Him who is the Source of all life and the Supply of all needs. "Praise God from whom all blessings flow."

About Books

THE MASTER, A LIFE OF JESUS CHRIST *by W. Russel Bowie.* $1.00.

A dollar edition of this beautiful life of Christ written by the rector of Grace Church, New York. Buy it if you do not own it already.

* * *

THE EQUALITY OF ALL CHRISTIANS BEFORE GOD. *The record of the New York Conference of the Christian Unity League. The Macmillan Co.* $2.00.

Christians of many denominations came together a year ago for a discussion of Church Unity. There were addresses by the leaders of many denominations on topics of vital concern to us all. This book gives not only the addresses but also the discussion that followed each address.

* * *

THE MOTIVES OF MEN, *by George A. Coe. Scribners.* $1.00.

A dollar edition of this important book which should be in every man's library.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

SOMEHOW I can't get over the feeling that a man runs a terrible risk in allowing himself to be consecrated a bishop. The dignity of a really big man is essentially a humility that comes from identifying himself with all mankind, the worst as well as the best. He knows, as Christ knows, that there is at least as much goodness in the speakeasy bum as there is in the superintendent of the Anti-Saloon League, and he is "just folks" with the lowly quite as naturally and as genuinely as he is with the proud. But a bishop, it seems, is cut off somewhat from the conscious sinners and is surrounded for the most part by the righteous. They tell him time and again that he is their leader so that before very long, quite unbeknown to himself, he runs the danger of becoming the super-righteous one, taking to himself all of the characteristics that he thinks such a being should have. Even his most intimate friends by that time have ceased to call him by his first name, and anything as undignified as "well, boy, how goes the old battle" no longer ever sounds in his ears. He is surrounded by food-stuffing dowagers and job-seeking parsons, shunned for the most part by ordinary folks who after all are uncomfortable in the presence of too much personified righteousness.

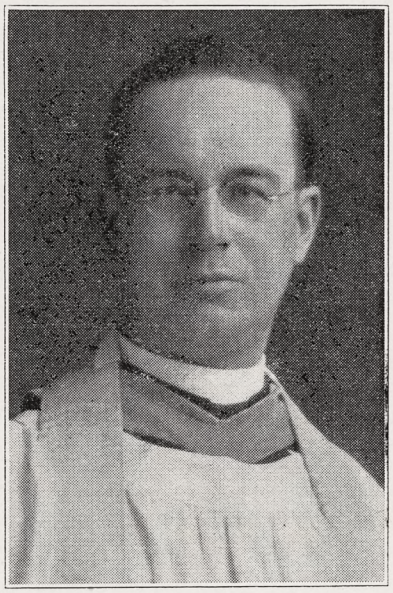
I am always a little sorry when a real friend of mine is elevated to the episcopate. I am afraid that he won't be able to stand the gaff; afraid that he will be a victim of the insidious hokum incidental to his great office; afraid, I suppose really, that I am to lose a friend—a good guy now but soon to be merely a bishop.

* * *

The Rev. Gardiner Day is now the rector of St. John's, Williamstown, Mass., after having been an assistant to the Rev. J. Franklin Carter for over a year. Dr. Carter who has served the parish for thirty years as the rector has become the associate rector.

* * *

On the cover is a picture of the new chancel of St. Luke's, Jamestown, New York, showing the three new chancel windows, the last of a series to be dedicated. The plans call for new windows throughout the church, all memorials, the first one having been given by the senior warden, Colonel William F. Endress, who is largely responsible for the plans calling for the complete redecoration of the church. The church is one of the most important architecturally in the diocese of Western New York and it is hoped that the remaining windows will soon be given thus completing the renovation. The windows and the redecorating has been done by the J. & R. Lamb Studios. The Rev. L. E. Ward is the rector of the parish.



REV. LEWIS WARD
Rector at Jamestown, N. Y.

* * *

There was an interesting and colorful Armistice Service at Calvary, New York, on the Sunday before Armistice Day.

The flags of ten nations were borne in processional with the choir and placed before the altar. During the singing of each hymn, the flag of the country from which the hymn had its origin, was raised. Italy, France, Spain, Greece, Holland, Denmark, Ireland, France, Great Britain, Germany and the United States were represented.

After a short address on "Patriotism and Internationalism", by the rector, Rev. S. Shoemaker, Jr., there was a pageant of the flags at the end of which the cross of Christ was held aloft and the banners of all nations were lowered before the supremacy of the cross, while the congregation and the choir sang the Gloria in Excelsis.

* * *

Oh, and was I wrong in regard to that consecration of Bishop Goodwin at Farnum, Virginia. At the time I indulged in flippant remarks about what a difficult place Farnum was to reach. Now letters come to tell me that if I would but come to the good old state of Virginia they would show me how rural church work ought to be done. It seems that Farnum was selected since it was one of Bishop Goodwin's rural parishes, dating back to Pocahontas or someone equally important. Well sir, believe it or not, there were nine Bishops at this consecration, 76 clergymen, a bunch of seminary students, several vestries and 1800 people—that's right, 1800. And from what I can get from the letters received it was all worth the trip. Anyhow they had a picnic dinner that was worth travelling miles for —ham, fried chicken, and hot fried oysters. Boy! The next time they consecrate a bishop in Virginia I am there.

* * *

Through the Gardiner Memorial Fellowship, which is the gift of Mr. Samuel Mather of Cleveland, the services of that distinguished churchman, Robert H. Gardiner, are remembered every year in an interesting way at Greenwich House, New York. The fellowship is given for the use of a student at the General Theological Seminary of which the late Mr. Gardiner was a trustee, and is held this year by Robert J. Gibson, a member of the senior class who is doing social case work with men. His counsel in the problems of families associated with the Settlement is of unusual value at the present time when unemployment is complicating difficult situations.

The idea of the Gardiner Memoral Fellowship is to give Seminary students an opportunity to engage in work on some of the personal and community problems which will confront them later in their parish life, and they are most fortunate in having open to them the unusual facilities of Greenwich House, which since 1929 has been affiliated with Columbia University.

* * *

We are very grateful to the many clergymen who have sent in replies to the questionnaires which are now going out from THE WITNESS office. Much valuable information has come in as to what is going on in parishes throughout the country. All of it will be used though, because of our limited space, it may take some weeks to get to the particular information that you were kind enough to send us. We beg your indul-

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gence. May we also ask those who have received questionnaires that have not as yet been filled out if they won't please do so. The information that they contain will be passed on to our readers through these pages, which we are sure can be brightened by your contribution.

* * *

Archdeaconry of Harrisburg met at Mount Joy on November 6th, when plans for the effective presentation of the Church Program was discussed.

* * *

The Woman's Auxiliary of Connecticut met at St. Paul's, New Haven, yesterday for a quiet day conducted by the Rev. Howard Weir, rector of the parish.

* * *

On the fifth of November the Auxiliary of Connecticut met at Christ Church Cathedral, Hartford, to celebrate the 50th anniversary of the founding. There were addresses by Bishop Brewster and the Presiding Bishop.

* * *

Bishop Cook of Delaware was the speaker at the meeting of the Maryland Clericus, held at St. Michael and All Angels, Baltimore, on November 10th. He spoke on the Lambeth Conference.

* * *

There was a great service in Washington last Sunday when the thirty-five missioners who are to be holding forth in the diocese for eight days were introduced. Bishop Strider of West Virginia and Dr. William C. Sturgis gave the addresses, with Bishop Freeman presiding. Choirs from throughout the city were at the service. Here are those who are to conduct missions during this intensive missionary effort: Bishops Strider, Quin, Abbott, Remington, Irving P. Johnson, Cook, Dallas, Booth; the Revs. J. R. Oliver, Spence Burton, E. C. Young, James Mitchell, J. A. Schaad, T. A. Cheatham, S. C. Hughson, Edgar Jones, R. S. Chalmers, John Gass, R. DeOvies, R. S. Flockhart, Dean Gateson, D. T. Eaton, Richard Wilkinson, Charles Clingman, J. M. McGann, William Smith, F. T. Henstridge, J. J. Quealy, A. A. McCallum, Canon Peter, D. F. Fenn, W. M. Gamble and Captain Moss, Church Army.

* * *

Bishop Jenkins of Nevada was the speaker last week at several churches in and around Boston, telling of his work in the west.

* * *

The Rev. John W. Chapman, who spent 43 years as a missionary in Alaska, has been addressing church groups in the east.

* * *

The Rev. Elwood Worcester, Emmanuel movement, preached last Sunday evening at St. Paul's Cathedral, Boston, on "The Three Great Sublimations." This was the first of a series of four sermons he is to preach at the cathedral.

* * *

Bishop Sherrill laid the cornerstone of Grace Church, North Attleboro, Mass., last Sunday. The church is to replace the one that was burned about a year ago.

* * *

Here's a new one; instead of the Every Member Canvass St. Matthew's Church, Worcester, Mass., has placed a treasure chest in the church into which parishioners deposit their contributions to the national work of the Church. It will be interesting to learn how the plan works.

* * *

They have started work on the new $70,000 parish house for St. John's, Bridgeport, Connecticut.

* * *

The Rev. B. F. Root, formerly rector of St. Paul's, Bridgeport, Conn., has accepted a call to St. Thomas's, Bellrose, Long Island.

* * *

The Rev. Allen W. Clark, rector at Hanover, N. H., and student pastor at Dartmouth, is to become rector of All Saints', Worcester, Mass., on January first.

* * *

A memorial service for the Rev. Alfred Scott Priddis was held at St. Paul's Cathedral, Buffalo, on November 2nd, the address being delivered by the bishop of the diocese, the Rt. Rev. D. L. Ferris. The cathedral was crowded to honor this beloved priest, who gave his life last summer in trying to save another from being drowned. Representatives of social service agencies and of labor unions, with whom Mr. Priddis always kept in close touch, were present, Mr. D. P. Falconer speaking in their behalf. Incidentally it is interesting to know that Labor Age, official organ of the progressive labor groups in this country, paid an editorial tribute to Mr. Priddis in their September number.

* * *

The Rev. F. S. Fleming, vicar of the Intercession, New York, was the preacher at the Armistice Day service at Trinity, New York.

* * *

A congregation of 500 people attended a memorial service for the late Bishop Leonard, held at the Redeemer, Brooklyn, where he was rector from 1872 to 1880. Besides the rector of the parish, the Rev. T. J. Lacey, five clergymen took part in the service, each of them for some reason connected with Bishop Leonard; the Rev. W. B. Kinkaid, confirmed and ordained by him; Rev. George Parkin Atwater, who served under him from the time of his ordination until he came to Brooklyn in 1926; Rev. C. G. Wadsworth, who served under him as rector of Grace Church, Cleveland; Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, where Bishop Leonard grew up as a boy, where his father was warden, and where Bishop Leonard spent the first years of his ministry as a curate; Rev. R. H. Brooks, rector of St. Thomas's, New York, where Bishop Leonard was consecrated. The sermon was preached by Bishop Rogers of Ohio.

* * *

Holy Trinity, Brooklyn, has had opportunities to sell its valuable property in down-town Brooklyn—enough cash to build handsomely on a side street and still have something left for endowment. But they are not going to do it. It is a unique church, ministering to a large congregation in unique ways. An effort is now being made to raise an endowment of a half million dollars which will enable this important work to go on. It is in charge of the Church Life Insurance Company which has recently been successful in raising sums for important churches.

* * *

The third annual meeting of the Church Army will be held on December 11 at St. Thomas's, New York.

* * *

Practically all of the clergy and sixty laymen attended a conference in the diocese of South Florida, held at Fort Pierce recently. It was conducted by the Rev. David R. Covell, general secretary of the field department of the National Council, with Bishop Mann presiding. The

CLERGY SKETCHES

THE Rev. Lewis Ward, pictured on the opposite page, is the rector of St. Luke's, Jamestown, New York, a picture of which is on the cover. Mr. Ward is a native New Yorker, attended public schools in the state and later graduated from Hobart College. He then attended the DeLancey Divinity School in Buffalo for a short time, transferring from there to the Berkeley Divinity School from which he graduated He was a curate for a short time at Trinity Church, Binghamton, N. Y., was the rector of Emmanuel, Elmira, for several years and was called from there to his present parish, which has flourished under his leadership.

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general theme was "The New Day for the Church." As a result of this conference a diocesan laymen's league has been organized to foster and stimulate interest in the work of the Church among laymen of the diocese.

* * *

The Rev. James King, graduate last year from General Theological Seminary and on the faculty of St. Andrew's School, the new diocesean school in Delaware, lost his life in attempting to save another from drowning. The tragedy occurred last week.

* * *

The Rev. Karl Block of St. Louis addressed the combined church schools of St. Paul, Minnesota, at a rally held at St. John the Evangelist on a recent Sunday afternoon. A combined choir of 150 boys and girls supplied the music. In the evening he addressed a similar gathering in Minneapolis. Two hundred in the choir over there. Then just to round out the day in good shape he went to the university and spoke to the students.

* * *

Bishop Lloyd, chairman of the trustees of the Kuling School in China, reports as follows on the conditions in that Church school:

"The school completed a year of successful work in June and was looking forward to reopening in the autumn with an increased enrollment. But the disturbed conditions soon made it evident that Kuling would be unsafe for foreign women and children, and that some other plan must be made.

"The problem was solved by renting a large house in Shanghai which Mr. and Mrs. Stone, with the help of Miss Cornelia Richardson, are running as a hostel for Kuling children and for certain others who could not be accommodated as boarders in the Shanghai American School. Religious instruction and music are given the children in the hostel itself; their academic work is provided for in the Shanghai School.

"The cost of operation—taking into account the rent of the hostel, the cost of moving from Kuling to Shanghai, the lessened earned income, etc.—will probably be about the same as if the school had continued under normal conditions at Kuling.

"The Trustees are sure that under the circumstances no better arrangement could be made for helping our people in China. They have therefore entered into this compact, assured that the friends of the school will be glad to stand by."

* * *

Bishop Dallas of New Hampshire, assisted by several clergymen, recently conducted a mission at St. Andrew's, a little village church at Whittier, N. H. The services were carefully prepared for by letters, visits and devotional meetings. There was a service of Holy Communion on each of the ten days of the mission, intercessions each noon, and a preaching service each evening. The Rev. V. M. Haughton of Exeter gave two addresses on understanding the Bible, and the Rev. Allen Clark of Hanover gave talks on family life. The Rev. John W. Mutton of North Conway and the Rev. Robert H. Dunn of Sanbornville, in charge of St. Andrew's, also took part in the mission, as did Miss M. T. Gregg, a local volunteer worker. The notable fact of this effort is that the work was done with an extremely scattered and isolated population, which has for years enjoyed few religious privileges.

* * *

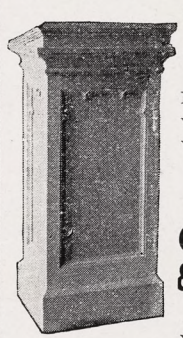
The Rev. Sidney H. Morgan is the rector of St. Paul's, Queen Anne Hill, Seattle, not, as our correspondent the Rev. W. B. Turrill reminds us, a tory stronghold but a charming residential district of a highly progressive community. Mr. Morgan came to St. Paul's twenty-five years ago. So they are celebrating. Bishop Huston preached last Sunday, and there are of course the usual receptions and gifts. Mr. Morgan is the chairman of the standing committee of the diocese, is on the diocesan council and has represented the diocese four times in General Conventions.

* * *

On the eve of All Saints twenty-seven men were matriculated at the Episcopal Seminary, Cambridge, the largest class ever to enter the school. The service was conducted by Dean Washburn, Bishop Lawrence and

CHRISTMAS CARDS

THE WITNESS has each year received many inquiries from readers as to where Christmas Cards of a really Christian character could be secured. Since there seemed to be a considerable demand for them the management engaged an artist who has drawn a number of very beautiful silhouettes which have been reproduced as Christmas cards. They are available in boxes of twenty-five, with envelopes at $1.50 a box. Orders should be sent to the New York office, 931 Tribune Building.



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Bishop Sherrill, the latter giving the address. The service was followed by a dinner where several addresses were given by prominent people. The next morning the new chancel of St. John's Chapel, given by Bishop Lawrence as a memorial to his wife was dedicated, Bishop Lawrence being assisted in the service by his two sons, the Rev. W. Appleton Lawrence and the Rev. Frederic C. Lawrence.

* * *

Bishop Oldham of Albany dedicated the new parish house of Grace Church, Waterford, N. Y. on November 3rd, and also the new furnishings of the church.

* * *

The rector of the Heavenly Rest, New York, the Rev. Henry Darlington, says that 1800 men are being fed daily by the bread lines of three New York parishes, the Heavenly Rest, the Transfiguration and the Ascension.

* * *

Bishop Peter Y. Matsui of Tokyo has been addressing church groups in this country. He was a guest recently of Professor and Mrs. Drown of Cambridge and gave several addresses in the diocese of Massachusetts. On November 10th he was the speaker at a special meeting of the round table of the diocese of Chicago, the clergy organization of the diocese.

* * *

The treasurer of the National Council, Dr. Lewis B. Franklin, has this message for you:

"For the first time in many months the receipts up to November 1st are less than for the same period last year. The decrease is $43,936.47. The situation is even more serious when we consider that the total expected from the dioceses and districts in 1930 is $80,791 more than for 1929.

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"Of course times are hard but conditions such as we are now experiencing constitute a real challenge to the people of our Church to put first things first. Let us do all we can to help them."

* * *

Christ Church, East Norwalk, Connecticut, is rejoicing in the possession of a new parish house. This parish was twenty-five years old on the 15th, the event being celebrated at a service held last Sunday. Re-

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cently the rector, the Rev. Robert B. B. Foote, celebrated the tenth anniversary of his ordination.

* * *

A meeting of the Church Club of Chicago was held on November 17th with a large attendance of both clergy and laity. Bishop Stewart, the Rev. Stephen E. Keeler of St. Chrysostom's, and Mr. John A. Bunnell, president of the Chicago Board of Trade were the speakers.

* * *

Bishop Manning was the preacher at the service at Trinity Chapel, New York, celebrating the 75th anniversary of its consecration. The service was one of a series commemorating the event.

* * *

The Rev. Spence Burton conducted the meditation at the recent meeting of the convocation of Worcester County, diocese of Western Massachusetts, held at Whitinsville. There were addresses by Archdeacon Mott of Springfield, Rev. Frederick Fitts of Robury and Miss Elizabeth Sleeper of Fitchburg.

* * *

Seventy members of St. Paul's Greek Orthodox Church, Savannah, Ga., were present at a service at St. John's. The occasion was the visit to the city of Metropolitan Vassilios of New York. Several Russian hymns were sung and the service was broadcast.

* * *

The Savannah district of the Woman's Auxiliary met at St. Paul's, Savannah, November 5th. Bishop Reese was the celebrant at the opening service and gave an address. The speakers were Miss Margaret Weed of Jacksonville, Florida, Mrs. J. W. Griffeth, director of education for the diocese, Miss Edith D. Johnston, who spoke on interracial and interchurch work, and Mrs. Harry H. Bruen who spoke on the Advance Work Program.

* * *

A congregation of over fifteen hundred attended a choir festival held on November 3rd at All Saints Cathedral Albany.

* * *

Bishop Stires, preaching at all Saints' Church, Great Neck, Long Island, at the institution of the Rev. Alexander R. McKechnie as rector, urged the curbing of extravagant expenditure at social events and the consideration of the needs of the unemployed. Right expenditure, such as will bring employment and wages to those in need, ought to be encouraged and increased; but lavish display in the face of widespread need would be heartless and unchristian.

* * *

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In the Church of the Resurrection, Richmond Hill, a group of thirteen young men have been set to work as "key-men" to call on every one of a list of seventy young men with a definite purpose of bringing them to at least one of a series of evening services to be held every night except Thanksgiving Day of the week beginning Sunday, Nov. 23. This effort will culminate at the men's corporate Communion on the morning of Advent Sunday, Nov. 30.

* * *

The Rev. Russell Bowie, rector of Grace Church New York, was the speaker at a Loyalty Dinner held at Christ Church, West Englewood, N. J. on the 18th. This dinner is an annual affair when all the people of the parish, which means most of the families in the town, come together for fellowship. On the 16th the Rev. Charles H. Collett, general secretary of the National Council, preached on the world's call to the Church. The Rev. William K. Russell is the rector.

* * *

The Rev. C. W Baxter of St. Peter, Minnesota, in answering the questionnaire which we are now sending to the clergy seems to be the top-ranker in the number of jobs he is handling. He is of course first of all the rector at St. Peter, but he is also in charge of six missions. He does pastoral work at a college, a hospital for the insane, a woman's reformatory, a county home, and at hospitals and jails in six counties. He is chairman of the diocesan rural work committee, is a member of the Bishop's Council and of the diocesan field and missions departments. Oh yes, he is also a member of the national guard and says he is thinking of joining the volunteer fire department just for something to do.

* * *

Up at Red Wing, Minnesota, the vestry of neighboring parishes have meetings twice a year for the discussion of common problems. The rector of Christ Church, Red Wing, the Rev. Robert Lee Baird, who incidentally is leaving to be the rector of St. Paul's, Muskegon, Michigan, says that it is a plan worth adopting, since it stimulates interest in all who attend.

* * *

Each Thursday afternoon 150 children come to the parish house of St. Thomas's Church, Bath, New York, for the Protestant Mid-week School of Religion, a very successful interdenominatial undertaking.

Miss Helen Brickmann, religious education worker in India for the Home Missions Council, says that there are about 65,000 Indian boys and girls in Christian schools in India. Few of them are professed Christians but they are willing to learn and in learning have a way of raising interesting questions. Says Miss Brickmann: "They are baffled and bewildered by the inconsistencies of modern life and religious teachings. 'How can we understand you?' one boy asks. 'You say love your enemies—but kill all the Germans you can.' A very deep sense of reverence for older people makes it difficult for these young people to give up many of the less desirable customs of their grandparents even when they want to adopt new ones. 'Shall we keep our old customs?' they ask. Puzzling questions about the church are constantly raised. 'Why is it that different churches seem to be against one another?' 'Is it right to talk about a church one does not belong to?'"

* * *

Bishop McDowell of Alabama passes on these two little stories which came to him from the Rev. James Stoney who is one of his clergy.

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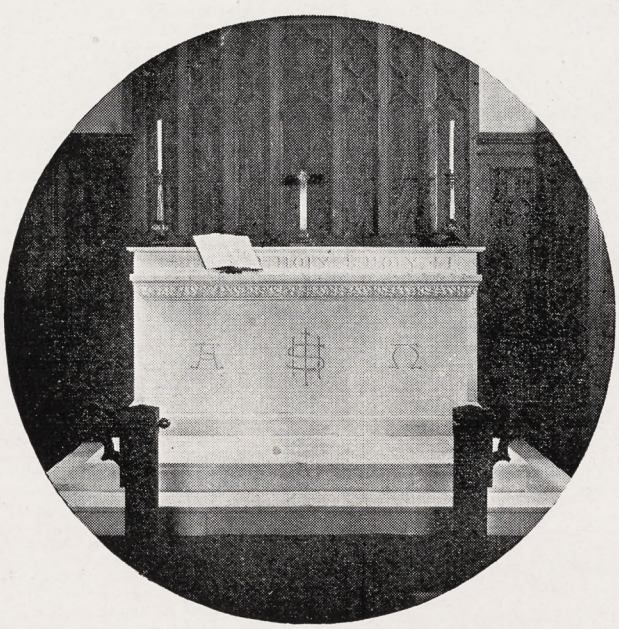

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Mrs. N. is a widow with five children, and lives in Glen Addie. The mill she worked in closed down and she is entirely without means of living, except the community chest. Last week she said "If I can't work for myself I can work for the Church," and she called on and interviewed in their homes 125 who do not go to Sunday School. That woman is hard to beat.

* * *

The other is on a country man, whose children are all baptized and some confirmed, at the Resurrection, Mr. Stoney's parish. He came to the house with three dozen bunches of turnips today. He said he did not have any money to give but he did have a good turnip patch and wanted to share what he had with others, and asked Mr. Stoney to use them. He had service at the Redeemer and sent each family represented a bunch of turnips. His theme was "God in the turnip patch." One man present remarked, "God bless that man with the turnips."

* * *

Do you know of a nurse who wants a hard job? There is need for a nurse at the Hudson Stuck Hospital, Alaska. There are but two there now and another is essential to carry on the work. Then there is a tough job for a nurse in Liberia. At present there is but one in the field and she is due for a furlough. Here is the sort of a nurse you must be: mature person of excellent training and experience; strong character; white woman interested in Negro work; willing to live under trying conditions at low salary. The opportunity for service is great. Apply at 281 Fourth Avenue, New York City, from the Rev. A. B. Parson.

* * *

The diocese of Alabama is to be 100 years old in January. There are 10,540 communicants, 101 parishes and missions, 51 clergy and 6 candidates for orders. It maintains the church home for orphans, a training school for women workers, Seaman's Church Institute at Mobile, an institution for work among mountain people, and a high school for Negroes in Birmingham. The program for evangelistic, educational and social service work in the diocese costs about $40,000 a year.

* * *

Do you want your religion to be a reality and are you willing to pay the price? This is the question which the Rev. Samuel M. Shoemaker, Jr. propounded to his New York congregation last Sunday.

"Religion and overstuffed livers do not go together. The drought and the stock market crash worked hardship on individuals but I think they

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reminded us that the possession of money is not a very good substitute for God; that a country with both eyes on success and comfort is bound to find religion unreal."

Mr. Shoemaker questioned whether many people wanted a real religion because it would entail the relinquishment of some old sin or the righting of wrongs. "We do not exactly will religion to remain vague, but we let it remain vague, and talk much of its unreality because if religion were admitted to be real, our lives would stand guilty in our own eyes. Sin and doubt are sworn allies; and of their combined power, the unreality of the spiritual life is a ready product."

* * *

The high chant of the Moslem religious service rose in the ancient Cathedral of Cordoba, Spain, last Sunday for the first time in 500 years, interrupting a Roman Catholic mass. A group of Moorish students touring the province of Andalusia, which was wrested from their forbears five centuries ago, halted in a corridor of the cathedral where verses of the Koran still decorate the walls.

Oblivious of their whereabouts, they burst into the chant as the Catholic service was in progress in another part of the church. The Catholic clergy, realizing that the students were touring under government auspices, suspended their mass until the chant ended.

It was probably the first time in history that services of the two religions have been performed simultaneously without restriction in the same temple.

* * *

There are still between five and six million slaves in the world according to a statement made last week by Lady Simon, wife of Sir John Simon, head of the Indian Statutory Commission, now visiting in this country. She made the statement at a luncheon given in her honor by the commission on international justice and goodwill of the Federal Council of Churches.

"There are between five and six million slaves in the world," affirmed Lady Simon. "They are to be found in Africa, China, Arabia and elsewhere. Long looked upon as the concern of the individual nation, the traffic in forced labor has now come to be regarded as a world problem. This is especially true in view of the fact that the League of Nations has had a special commission working on this question for the past several months.

"Despite the efforts of statesmen and diplomats in this direction the slaves of the world can never be set free except through the influence of an aroused and intelligent public opinion. It is one of the fundamental precepts of religion that all men are entitled to freedom. Christianity in particular is a religion that has ever been at war with the institution of slavery. It is the business of the Christian church to co-operate with the social and political agencies now at work in the task of bringing freedom to no fewer than five to six million human chattels. Governments find it relatively easy to sidestep international conventions designed to prevent forced labor. Law, without the influence of public opinion, is powerless to correct this evil.

"I very much doubt whether the people of the United States are really informed about the extent and the nature of this traffic in human beings. In Great Britain the churches, particularly those of the non-conformist faith, are actively co-operating with the British Anti-Slavery Society in the development of a corporate conscience among our

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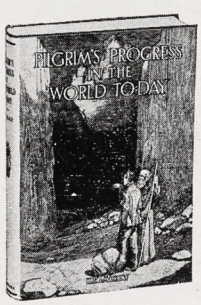

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people against the whole system of forced labor, in all parts of the world. We look forward with eagerness to the churches of the United States lending us a helping hand in this great moral crusade.

"Until public opinion, and especially the opinion of our church people, awakens to this fundamentally religious problem, slavery will continue. This is not a "far off" question. It is lying at our very doorstep. It is the proper concern of every devotee of the religion dedicated to the memory of the Nazarene."

* * *

The five largest parishes in the diocese of Newark all have over 1,200 communicants. At the head stands St. Paul's, Paterson, with 2,050; the others, with the number of their communicants, are: Grace Church, Orange, 1,405; St. Luke's Church, Montclair, 1,396; St. John's Church, Jersey City, 1,293; Calvary Church Summit, 1,218.

* * *

Did you know that there was once a college in the state of Illinois called Jubilee College, founded in 1839 by Bishop Chase? Roma Shively of the history department of the University of Minnesota is writing a thesis about the college for a master's degree and is very anxious to have information about the college from any of you who may possess it.

* * *

With the new autonomous organization of the Church of India, Burma and Ceylon, certain payments of salaries by the Indian government will cease on the death of the present incumbents, and it therefore becomes necessary for diocesan endowments totaling about $375,000 to be secured for the dioceses of Calcutta, Bombay and Madras. It is expected that a third of this sum will be raised in India. The Archbishops of Canterbury and York issued an appeal to the Church of England for the remainder, which, it was reported in August, has already been assured. The S. P. C. K., always a friend and helper of the Church in India, has promised $26,250, to be paid by installments in fifteen years.

* * *

Someone sent a doll to an English medical mission in South Africa, back in 1911 or 1912. The doll was given to a sick African boy in the hospital. That boy is now head man of his tribe, and not long ago he appeared at the mission, offering to provide a much needed dispensary building, in return for the kindness received years ago. So they are calling the new building the Doll's House.

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Then there is to be an extended story by the Rev. John W. Chapman, D.D.—a thrilling record of his forty years in Alaska. The Rev. Hunter Lewis is to tell the gripping story of his twenty-five years of rural work in New Mexico.

Two articles, forthcoming soon, will discuss phases of our work in China today. The one on *Medical Work* is by Anne Lamberton, of St. Luke's Hospital, Shanghai, and the one on *Education* by Dr. James H. Pott, of St. John's University. The Ven. Harry Lee Virden contributes a most illuminating story of *Social Service Work in* Oklahoma, to appear in an early issue.

News of the next General Convention will soon be coming. Denver is less than a year away. Already The Spirit of Missions is securing pictures of the Convention City and laying its plans to keep the Church informed about Denver and what will be done there.

These are just a few of the good things to come. All through the coming year The Spirit of Missions will tell, in story and picture, the things that Church people need to know and want to know, about what the Church is doing wherever it is at work.

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The WITNESS

CHICAGO, ILL., NOVEMBER 27, 1930

A PRAYER
for Those in Need through Unemployment

Set Forth by the Bishop of New York

O ALMIGHTY GOD Who hast blessed the earth with all that is needful for the life of man, give Thy help and comfort to all who are in need and especially to those our brethren who are now suffering through unemployment; stir us to do our part for their aid and relief; help us to realize our responsibility for the injustices of our social and industrial life; fill us with the desire to purify our civilization and make it truly Christian that we may be delivered from the evils alike of grinding poverty and of excessive riches; lead us into the paths of simple and upright living; take from us the spirit of covetousness and give us the spirit of service; show us the way so to order our life as a nation that, receiving the just reward of honest labour, none may want, but each according to his need may share in Thy bountiful provision.

We ask this in the Name of Him Who came into this world to show us the way of justice and brotherhood and love, Thy Son Christ our Lord.

Amen.

MESSAGE OF THE WEEK

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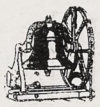

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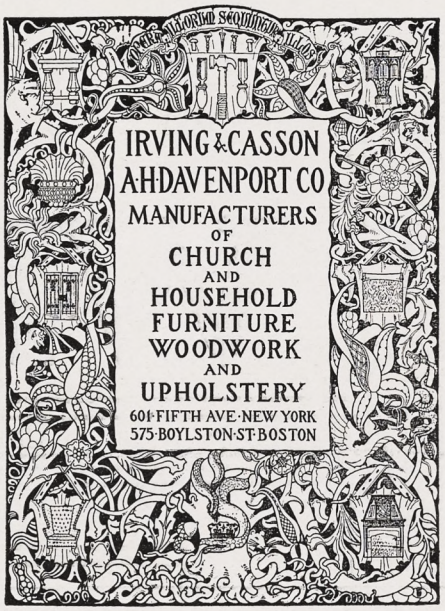



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THE WITNESS

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HELPING THE UNEMPLOYED

By

JAMES MYERS

Industrial Secretary, Federal Council of Churches

THE churches of the country are actively engaged in emergency efforts to relieve unemployment, according to reports received from churches in all parts of the United States by the social service commission of the Federal Council of Churches, which has offered the cooperation of the Council to Colonel Arthur Woods, chairman of the President's emergency committee for employment. As a guide to the correlation of church forces with those of the community, the social service commission has issued a set of concrete suggestions to churches for immediate action. These suggestions have been drawn from the best practice of churches and councils of churches during the present and previous depression periods.

The suggested program for immediate relief follows:

Every local church should have an Employment Committee, with the pastor or some other experienced leader as chairman, to:

Canvass all church members by telephone, letters and personal calls asking them to find or create part-time or full-time jobs for more workers in their homes of businesses. Cleaning, repairs, painting, construction work may be suggested. Such jobs should be reported, as a rule, to some community free employment agency, name of which should be published in the church calendar.

Discover also among the congregation those who would give the use of a bedroom in their home to some person recommended by an established agency. Such shelter together with personal friendship would constitute an untold service.

A blank form may be printed on the calendar to be filled in by those who have work or a room to offer or by those needing work as the case may be. Announcement might be made each Sunday on work accomplished by the Committee during the week.

Use the church plant to fullest capacity, throw open church parlors or club rooms and provide simple equipment so that people can find warmth, reading matter, games and a friendly atmosphere. Educational classes and vocational training of various types might also be conducted.

The Women's Guild or Missionary Society may want to assume as their special concern the care of older women who are finding it increasingly hard to hold jobs. Here there will be many cases for discrete relief of a personal nature. Food, shelter, friendship, will all be needed. Positions may be found for these older women in homes, looking after children and other work.

The Men's Association or Bible class might render similar service in caring for the older men.

If the church can extend its service at this time a "church nurse" might be added to the staff. She could help greatly in sickness and relief and advising on diet to forestall hazards of undernourishment and consequent illness.

Provide special speakers for a church service, the Sunday School and Bible classes and Young People's meetings. If one of the unemployed were to speak and tell what it means it would dramatize the problem and bring home the realities of the situation.

AN OPEN forum might be conducted for four weeks following Christmas with employers, social workers, labor union representatives, economists, and unemployed workers as speakers.

Secure volunteers to help social and city agencies in meeting the emergency in the community.

Secure increased gifts from all church people for the central relief agencies.

Make financial arrangements with some reliable agencies such as the Salvation Army, Y.M.C.A., and Y.W.C.A. for tickets which can be given to homeless men or women who ask aid on the streets or at the

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door. These tickets should entitle recipients to shelter and meals.

Urge a conscientious re-examination of personal standards of living that all luxury and display may give way to generous giving to those in need. Wise buying, however, is to be encouraged.

Make frequent pastoral visits in the homes to encourage those out of work and to keep in touch with them.

Inform the membership of the church with regard to any proposed social legislation with reference to unemployment. Write American Association for Labor Legislation, 131 East 23rd Street, New York, N. Y., for information.

Correlate the efforts of all the religious forces of your community with the social agencies and city, town, county and state and federal government officials for united program for the entire community.

Any payment of lower wage rates or maintenance of longer working hours which would tend to break down present labor standards should be discouraged. The government and leading business men have gone on record in favor of maintenance of present wage rates during the depression period. In case of emergency jobs created for purpose of relief, when only a given amount of money is available, it is better to employ men or women for part-time than to employ them full-time at reduced rates. One of the worst possible results of the unemployment period would be a permanent impairment of present standards of wages and hours.

Child labor and home work should be discouraged.

Negroes and other racial groups should be accorded equitable treatment in the distribution of work and relief.

As far as the more permanent problems of employment are concerned, the following suggestions are made by the Federal Council:

Seek to bring about organization of permanent city, county, state programs. Write Director of Public Welfare, Cincinnati, Ohio, and the New York Department of Labor, Albany, New York, for descriptive literature. Are there any public employment bureaus in your community? Have you investigated methods and fees charged by private agencies?

REMEMBER that unemployment is a recurring problem. Plan now, while distress is all about us, to stir the conscience of your community and focus attention on the absolute necessity of discovering permanent solutions and adopting adequate measures for the prevention of unemployment.

Set up a Conference for Permanent Solutions of the Employment Problem in every community during the winter with expert speakers and general discussion on the following subjects: long range planning of public works; stabilizing industry; national, state and city free employment exchanges; adequate employment statistics; compulsory unemployment insurance; higher wages; shorter hours; shorter working week; technological aspects; higher child labor standards; abolition of night work for women; the effects of the profit motive in industry; the possibility of measuring production for use; a more equitable distribution of wealth and consequent increase in purchasing power of the masses; race discriminations in employment; international aspects of the problem; relation of industrial stability to international peace.

Send delegates to the Conference on "Permanent Preventives of Unemployment" at Washington, D.C., January 26-27, 1931 to be jointly sponsored by the Social Service Commission of the Federal Council of Churches of Christ in America, the Social Action Department of the National Catholic Welfare Conference, and the Social Justice Committee of the Central Conference of American Rabbis to focus the conscience of the nation on the problem.

Moses' Seat

An Editorial by
BISHOP JOHNSON

ONE notices with great satisfaction that the parity of parties in Congress is so close that in all probability both parties will forget to run the country in the interests of either party and will strive instead to run the parties in the interest of the nation. If this is true one might well pray that Congress forever will be thus evenly divided.

Would that the parties in the Church could thus be so evenly matched that neither party would attempt to orientate the Church to its peculiar views, but would join together in striving to make the Church more effective in its real fight against the world, the flesh and the devil.

Mr. Hoover has had a very hard position to fill, due largely to the fact that he has never had a Senate sympathetic with his views. His position is very similar to that which many bishops have in their dioceses. The Church, thank God, is a Kingdom and not a sect. This means that it will include various parties. In this particular it resembles the Hebrew Church in our Lord's time. It was composed of Pharisees, Sadducees, Zealots and Caesar's friends. Our Lord never favored any of these parties but He laid down a law for His disciples to which we should give heed:

"The Scribes and Pharisees sit in Moses' seat; whatsoever therefore they bid you, that observe and do, but do not ye after their works."

The Church still has its parties. That is why I believe in its catholicity. It includes them all. But this makes it extremely difficult for those who sit in Moses' seat.

I HEAR a great deal about the incompetency of bishops. Of course we have to depend for our supply upon those whom the clergy and the laity select. If the laity would encourage their ablest sons to enter the ministry and then if the clergy and laity would be willing to elect them to be their bishops, there would

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probably be a great improvement. But I have never believed that, with the present clergy list, there would be any marked improvement if there were to be replacements all along the line. Most of the present bishops were elected because they were supposed to be good parish priests. It may be that the qualities which make for a good rector do not cause one to qualify as a good bishop. Or it may be that the office has such inherent difficulties as to nullify the effort to improve the timber.

Personally I think that the office is a very difficult one in which to do effective work, and that largely because of things which resemble the embarrassments of federal administration. We are dimly conscious that the party in power is apt to put the interests of the party before that of the nation. The same thing is true in the Church. Party supremacy looms larger than the welfare of the whole. The fundamental difficulty lies in the fact that partisans are not satisfied with the formularies of the Church. These are not partisan but are framed to include wide differences of opinion without sacrificing fundamental principles.

At consecration the bishop promises to follow the law of the Church and the priest promises to abide by the decisions of his bishop. This is not an arbitrary rule but one which makes for order in any society. There are plenty of opportunities for appeal from any unjust decisions, and as a rule the bishop is not anxious to construe the law too rigorously. There is very little arbitrary force exercised in this Church. But it is inevitable that a strict construction of the law will militate against party theories.

Why blame the bishop? He does not lay claim to infallibility but he is the accredited authority. If he is not infallible neither are his critics. Certainly those who have the welfare of the Church at heart will prefer the welfare of the whole to the victory of the part.

OUR real task is to fight wickedness. In so far as we foster dissension we use up the spiritual energy of the Church in mutual recriminations. Of course each party is sure that it is right and one is equally sure that the Master knows that none of them are. For you cannot erect a stable ecclesiastical structure upon any other than a sound ethical foundation. The Church permits her children to have many diverse views but the Church does not surrender her corporate entity to the demands of any party. She expects a decent deference to established authority even though the Pharisees sit in Moses' seat, but she does not therefore demand that in our private capacity we must accept the position so set forth.

In short we have a personal and an official responsibility. Our personal privileges do not however permit us to sit in Moses' seat unless we are lawfully called and consecrated thereto. The bishop has no right to turn over the reins of authority to any coterie however highly they may esteem themselves.

As a matter of fact we have in the Church a maximum of personal liberty and a minimum of ecclesiastical regimentation. But it is easy to turn personal liberty into license and to assume that the authority in the episcopate is tyrannical.

But this is a question that cannot be settled by ex-parte pronouncements. The Church is a constitutional body. If the formularies are too restrictive then apply to have them changed. If one fails in so altering the established law let him accept such authority or find his reflection in some other looking-glass.

Let's Know

By

BISHOP WILSON

American Jews

GLANCING through a new book which has just come out under the title of the New Handbook of All Denominations by the Rev. M. Phelan, I found a very interesting section on the Jews.

Did you know that there were Jews in the original American colonies before the year 1650? It was about that date that they began to come to New York City where there are more of them today than in any other one city in the world. At that time it was called New Amsterdam and boasted a population of about eight hundred persons, most of whom were of Calvinist persuasion. People of any other persuasion were not permitted to hold public assemblies for religious purposes. The Jews, therefore, began to hold meetings in private homes. In 1655 they were bold enough to ask for a plot for a cemetery in which to bury their dead and when, the following year, this request was granted, the Congregation Sheerith Israel (Remnant of Israel) was organized as a cemetery corporation and marks the beginning of the corporate life of the Jews in North America.

Gradually other Jewish groups were formed in other places. In 1854 there were 98 regularly constituted Congregations in the United States to care for a Jewish population of scarcely more than 70,000 in the whole country. The last religious census, taken four years ago, shows that there are now 3,118 permanent congregations of Jews and that there are more than four million Jewish people in the land.

Each individual congregation has unlimited freedom in handling its affairs in its own way. There are no synods, conferences, assemblies, or hierarchy to direct or control the habits of the separate synagogues. Doubtless the power of racial solidarity has been considered to be of sufficiently binding force (though I wonder if that solidarity is really considered to be as solid now as it was once). The congregations differ considerably. They all use more or less Hebrew in their prayers but many of them use English for everything else. Sermons are often preached in Yiddish, which is a combination of German and Hebrew. Some consider instrumental music unlawful. Some will have only men in their choirs while others have them mixed. Worship in some synagogues is held on Sundays, while

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in others it remains on the seventh-day Sabbath, which is Saturday. For the most part heads are covered during prayer, but this old custom is not now universal. They claim to have no creed but they all cling to the old Mosaic Law, which answers very well for the same purpose.

It is a tribute to our American principles that the Jews have had more freedom of action in this country than in any other land in the world. Let us hope it will always be so. In spite of the abortive efforts of the Ku Klux Klan to discredit them, the fact remains that we owe too much to the Jewish race to disparage or suppress them. Christianity cannot be torn away from its Hebrew moorings. Our Blessed Lord dignified the race by accepting birth of a Jewish Mother. And, in my opinion, it was not the Jewish people who crucified our Savior; it was a cabal of unscrupulous officials who jealously encompassed His death while the people loved Him. The Apostles, who were all Jews, seem to indicate just that.

Endowments

By

GEORGE PARKIN ATWATER

How to Inaugurate the Method in the Parish

THE first step in inaugurating the A-A Endowment method in the parish is to secure the sanction of the vestry. A committee should then be appointed by the rector to be known as the Endowment Committee. This committee should be permanent. The committee should have full power to undertake every arrangement necessary for the security of the endowment record, and the funds. The committee should enlist one earnest and capable layman, as recorder. He should undertake to keep the books, deposit money, prepare reports, and send out the notices which will stimulate the giving.

The first step toward inaugurating the method is to have printed a pamphlet which briefly but clearly sets forth the principles of the method, and the manner in which the people participate. I shall be glad to send to any rector a copy of a carefully prepared pamphlet which has been used in many parishes. This pamphlet should be printed, with the name of the Church upon it, and be ready for distribution. But the people should be enrolled by a personal visit and an explanation of the method, and then the pamphlet put into their hands. The personal call and explanation are most important. The people are not making a contribution to a fund, but each is launching his own endowment effort. Consequently, each needs personal approach.

The consent of the vestry having been obtained, and their promise to safeguard the endowment perpetually, the rector and committee are ready to begin this work immediately. But the initial work of enrolling the people need never be repeated. A person is enrolled for all time. In this respect the method differs from a campaign, in which much labor must be expended whenever a campaign is arranged.

The order in which the rector approaches the people is important. He should first enroll the members of the vestry, and their families. Then he should approach the leaders of organizations, and other persons of influence. After a sufficient number have been enrolled he may proceed in the way that is least irksome. It is somewhat of a task to enroll a parish, but no group method will be as effective as a personal approach. It is advisable to approach an entire family at once, if possible.

The rector must first make a statement to the family. It should be a very natural presentation of the subject. The rector should be guided in his presentation by the conditions, and by his knowledge of the family. He should very early state the main features of the method, emphasizing these facts:

(1) It is not a campaign for money.

(2) Every member of the parish is being asked to enroll.

(3) No one makes a pledge or assumes an obligation.

(4) The gifts are conserved perpetually.

(5) Each endowment always carries the name of the founder.

(6) Small gifts from each person will insure the success of the method.

(7) There are no set sums for initial payments, or for later payments.

(8) No appeals will be made.

(9) Every contribution is a voluntary gift.

(10) Four small gifts each year, from every founder, would assure the success of the method.

The presentation must follow the lines of the interest of the family, and they should be permitted to comment upon the method and to ask questions.

Having gained the consent of the person to be enrolled, you may explain the method in detail, or you may leave in his hands the educational pamphlet. After the rector has enrolled the persons whose support is vital to the method, he may venture to present the method to small groups of six or eight persons. He may invite groups of friends to a meeting. It would be unwise to have over six or eight at first. In a small group each one may ask questions.

Only when the rector may announce a hundred or more enrollments is it wise to present the method to groups of twenty or thirty. Every parish has a considerable number of persons whom it is difficult to see personally. These may be invited to a group meeting. Also the rector may visit organizations and present the method. But it is important that every member of every family be enrolled. Inasmuch as there is always a group of persons whom it is difficult to see at any meeting, it would be wise to finish the enrollment by a letter and a pamphlet sent by mail, with a request for enrollment.

One final but most important matter. Each enrollment should be followed at once by an initial gift. When the person is enrolled an envelope plainly

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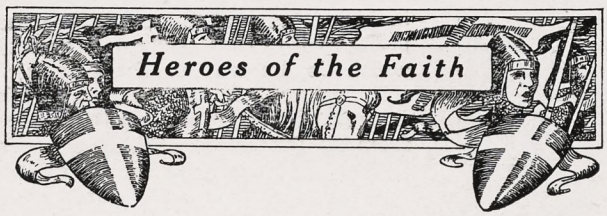
marked "Endowment" should be put into his hand with the request that he make his initial gift at once. He should send the envelope to the Treasurer, or should place in on the Alms Basin.

Next week, I shall speak of the records, and the care of the trust funds.

(*To be continued.*)



LOUISE H. FOSTER

By

A. W. FARUM

IN 1912 Miss Louise H. Foster, a talented and accomplished woman, was led out of a quandary of doubt and perplexity into the fulness of faith by the late Rev. Chas. Mercer Hall, then rector of Holy Cross Church, Kingston, N. Y. As a thank-offering for her spiritual discovery, she gave the balance of her life to the work of the Church in Western North Carolina serving in four different mission fields and one diocesan school.

It is not easy for a cultivated woman to live in an isolated mission house where there are at best but weekly visits from the priest. She felt the loneliness keenly, but for years she went in and out among often unsympathetic people, as an angel of love and mercy, a guide and playfellow of children, and a wise counsellor in difficulty. Her greatest gift was her never-failing ability to produce an atmosphere of joy and happiness as a substitute for sodden vice, religious squabblings and joyless idleness.

An artist by nature, she ever made the beauty of the material go hand in hand with the spiritual. She knew that ugliness of surroundings meant ugliness of soul. Her greatest material achievement was the superintending of the demolition of an abandoned church and its re-construction in exquisite taste as the new St. John's the Baptist, Upward, the mission which above all places where she labored was nearest her heart.

Feeling the need of more sheltered surroundings, she spent the last year of her life in the Appalachian School at Penland. Here the summons to fulness of life came last May. Throughout the Western North Carolina mountains are boys and girls to whom she has given finer and worthier ideals of religion, right living, and citzenship. All of her inspiration came from the Altar. To her the Church was everything if translated into everyday life. Her works do follow her as an example of the glorious harvest that can be reaped as a result of placing in the field a consecrated woman worker supported through the budget of the National Church.

About Books

WHY I AM A CATHOLIC; WHY I AM NOT A CATHOLIC. *A symposium. The Macmillan Co.* $2.00.

Essays by five prominent English Roman Catholics and by an equal number of non-Catholics which will be eagerly read by many people in these days of Church Unity discussions.

* * *

THE MASTER OF MEN, *compiled by Thomas Curtis Clark; R. R. Smith.* $2.00.

Mr. Clark, a poet of distinction, has gathered quotable poems about Jesus; poems that can be read with enjoyment and employed with profit. Good sermon material.

* * *

OUR EXPANDING CHURCH, *by James Thayer Addison. The National Council.* 25c.

The book is worth a great deal more than twenty-five cents of course. If a commercial publisher issued it they would put a fancy cover on it, pad it out a bit with a lot of blank pages fore and aft and sell it to you for $2.00. The book gives you the reason for missions, the achievements of the past, the opportunities for the future. Parishes using the book for study groups this coming month will have little difficulty with their Every Member Canvass.

CONFIRMATION INSTRUCTIONS

BY BISHOP JOHNSON

The Standard Book of Confirmation Instructions.

50c a copy : **$4.00** a dozen.

THE MEANING OF THE REAL PRESENCE

BY

G. A. STUDDERT-KENNEDY

There has been a real demand that this article which appeared in a recent number of THE WITNESS be published as a pamphlet. Those desiring copies may secure them at $2.50 for 100 copies.

5c for Single Copies.

THE WITNESS

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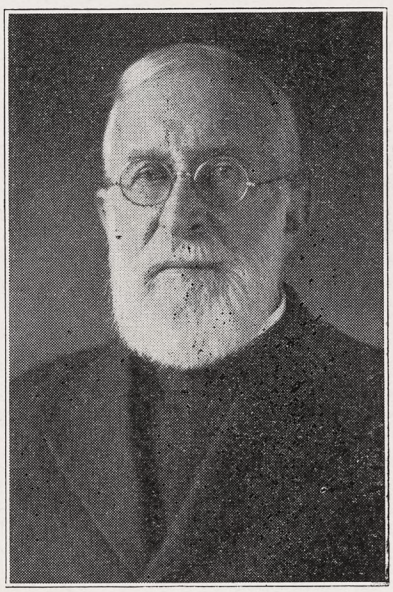
NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

IT IS surprising the number of people there are, at least in New York who think there are two Episcopal Churches. It is my job to get around a bit meeting people of many churches and no churches at all. When they are told that I am an Episcopal clergyman as likely as not they ask, "Which church do you belong to, the High Church or the Low Church!" And behind the question there is usually the belief that there are two ecclesiastical organizations. Their misunderstanding is easy to understand for their daily newspapers are full of controversies raging in the Church, some real, but more often existing only in the mind of the reporter who is completely ignorant of ecclesiastical affairs. Conflict is what puts his story on the front page and wins for him a promotion.

Thus the other morning a New York newspaper carried on the front page the heading in bold type, "13 Episcopal Clergy Oppose Manning Stand." Behind that heading was a sermon preached by Bishop Manning at the consecration of Bishop Gilbert a couple of weeks before. In this sermon he stated a fact that is understood by communicants of the Church—that our ministry differs in important respects from the ministry of the Protestant churches. Because of this difference, as Bishop Manning pointed out, a priest of the Roman Church or of one of the Eastern Churches who comes into our ministry is not re-ordained whereas a minister of any Protestant communion regardless of the man, is ordained to the priesthood on entering our ministry. Bishop Manning in his sermon stated a simple fact and in stating it also said, "not that one is a real ministry and the other is not, the Episcopal Church holds no such view, but that one is a ministerial priesthood and the other does not so regard itself and definitely rejects the doctrine of the priesthood." This statement was perfectly acceptable to every one of a half dozen ministers of other churches with whom I have discussed the matter during the past week. Yet three or four of the clergy of our own Church, who for one reason or another vigorously object to anything that Bishop Manning may say, promptly raised the cry that Bishop Manning had offended his Protestant brethren. Knowing their way about among the newspapers, they raised their cry on the front pages of the metropolitan press. If their idea was to start a nice ecclesiastical controversy they surely succeeded. If their motive was to be of service to the Kingdom of God their success is less obvious.



REV. ROBERT BRENT DRANE
Rector of St. Paul's, Edenton, N. C.

With an idea, I take it, of penetrating this fog with a little light thirteen rectors of New York parishes recently issued a statement. There is no reference in the statement to Bishop Manning or to his sermon. As a matter of fact their statement, with slightly different emphasis, states the very thing that Bishop Manning said in his sermon. Yet the newspapers, so sensitive to conflict that they find it where none exists, headlined the statement with "13 Episcopal Clergy Oppose Manning Stand" and write of the "active opposition to Bishop Manning on matters of church policy."

The statement, as a matter of fact, is a very good one. It says, "We whose names are signed below, deeply desirous of safeguarding the fellowship between our Church and all vital elements of American Christianity and conscious of our ordination promise to 'maintain and set forward quietness, peace and love among all Christian people,' are moved to express a conviction which we fear might otherwise stand obscured. We share the reverence which is rightly held in our communion for our unquestionable Catholic heritage, and this we interpret as an unbroken fellowship in history and spirit with all the age-long faith and worship of the Church since the beginning. But at the same time we so highly honor the connection of this Church both in history and in fundamental sympathy with that spiritual rebirth which is known as Protestantism that we are not willing to see this Church separated in word or work from its Protestant affiliations. We believe it is now, as it has always been, the glory of this communion to call itself not 'Catholic' as distinguished from 'Protestant,' but 'both Catholic and Protestant.'"

Bishop Manning in his sermon stated, "The Episcopal Church stands, and rejoices to stand, in a relation of warm and brotherly fellowship at many points with Protestantism. But her own faith and order, as judged by the standards of the early, undivided Church, are fundamentally and definitely Catholic."

The reporter who can make a controversy out of these two statements must be hard up for copy. As a matter of fact since writing the above Bishop Manning has issued a statement in which he says that he would gladly have signed the clergymen's statement had he been asked to do so. Which ought to end that matter.

* * *

To get to more important matters I wonder how long the doctors are going to stand for this apple business. I assume that it is true in your city, as it is in New York, that there are at least ten men on every block urging you to buy apples to help the unemployed. If the statement is true that "an apple a day keeps the doctor away" it won't be long before we will have to do something for unemployed physicians. I hurled the adage at a doctor's head the other day. He came back with, "Don't worry about us. An apple a day keeps the doctor away. But don't forget that two brings him."

* * *

Lewis B. Franklin, vice president and treasurer of the National Council, spent two Sundays and the intervening days in the diocese of Indianapolis recently, addressing groups in the larger parishes of the diocese.

* * *

The Rev. Floyd Van Keuren, rector of Christ Church, Indianapolis, has accepted election as the social service secretary of the diocese of

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New York to succeed Bishop Gilbert who held down that important job so well for ten years. Mr. Van Keuren did telling work during the war in relief work and has had wide experience as an executive in charitable enterprises. Prior to the war he held rectorships in industrial communities in Pennsylvania and Colorado. Following the war he was the head of the associated charities in Columbus, Ohio, and was a lecturer at the Ohio State University. He is to take up his new work the first of January.

* * *

Bishop W. Blair Roberts, suffragan bishop of South Dakota, was elected bishop of Harrisburg last Tuesday on the 11th ballot. Among those nominated and receiving substantial votes were Rev. R. S. Chalmers of Baltimore, Rev. C. E. Snowden of Overbrook, Pa., Rev. Henry H. Hadley of Syracuse, N. Y., and Rev. S. T. Steele of Baltimore. For a time it looked very much as though it would be impossible to elect.

* * *

Bishop Johnson, editor, is conducting a preaching mission from December 1 through the 14th at Trinity Church, New York. Each day at noon there is a half hour of instruction by Bishop Johnson, followed by his sermon, the sermons each day to be broadcast over station WABC. On Sunday, November 30, he is to preach on The Approach to Religion; on December 7 on The Content of Religion and on the 14th on the Purpose of Religion. The noonday services are for the people in the busy downtown section of New York and it is expected that all the parishes of the city will cooperate in making them a success.

* * *

Over in Hoboken, N. J., I am told, a group of artists and actors have organized a "Three Hours for Lunch Club," based upon the idea, with which we all must sympathize at times, that we live at too fast a pace and are too devoted to our work. It isn't often that I take three hours for lunch. But I did so, profitably, the other day. Around the table sat the leading socialist in the United States, the head of the research department of an international banking house, moving picture actor who is a celebrity, a man who for forty years has been a leader of the union of the miners, a champion of human rights, who served a prison sentence for his opposition to war and has since devoted himself unselfishly to the cause of freedom, another parson and myself. We were there to take on food and to discuss this topic: "Is there anything the matter with the world we are living in? If so, what, and can anything be done about it?" It was a large order. We consumed much food and tobacco and three and a half hours of time without coming to any very definite conclusions. The banker agreed that things are in a sorry mess, but he also believes that our present industrial leaders and capitalists will be able, somehow or other, to straighten us out again. The union leader, on the other hand, said that the system of capitalism was utterly absurd and crazy and pointed to the fact that people are today without food, clothing and shelter simply because there is so much of these things in the world, as proof of his contention. "We have overproduced. We therefore cannot continue to produce at a profit to those who own the means of production. So the machines are stopped and the workers, without wages, cannot buy the goods which they themselves have created. So the goods remain in the warehouses, industry stops and people starve because we have too much. If that isn't crazy I don't know what is." He was supported in this position by the socialist who pleaded for planned production, it being his opinion that if we do not get our heads together and create such a system in an orderly way, we will presently find our social order crumbling under our feet, with decades of misery and disorder following. Meanwhile, the champion of human rights was pleading for a social order which would release the creative power that is locked up within the human race, and the parson was injecting his bit every now and again with a plea for a moral social order. My actor friend and I had to satisfy our urge to be a part of the show by asking an occasional question, which was more often than not ignored in the heat of discussion.

I haven't heard of the banker joining the socialist party as a result of this pow-wow, nor have any of them joined the Church as a result of the eloquence of the parson, but it was, nevertheless, an interesting afternoon. What's more, I think if sincere people of decided different points of view would come together occasionally in huddles of this sort it would eventually do much to straighten out the muddle that we seem to be in.

* * *

The Rev. Paul Mather, native Alaskan, who toured the country last year with Bishop Rowe, was ordained a priest on November 2 at St. John's, Ketchikan, Alaska. He is the first native priest in the district.

* * *

Jane Addams of Hull House addressed the clergy of Chicago at a meeting held on Monday at Grace Church. She spoke on The Early Settlements and the Church. In the afternoon there was an address by Professor Schaub of Northwestern on The Religion of a Biologist.

* * *

The Rev. Caleb R. Stetson, rector of Trinity Church, New York, in a sermon preached in Trinity Chapel as a part of their 75th anniversary celebration, had things to say on the position of the Episcopal Church. He said:

"It is a well balanced faith that we need so badly today. It is especially necessary for us who are members of this communion called the 'Bridge Church'—standing as a bridge across the gap that divides Protestantism from the Catholic communions. Our Church is attempting the impossible. There is always danger in that. But all things are possible with God if we will allow God to dwell in our hearts. We who firmly believe in our Church, believe that she has a mission, a chance to interpret the one group of Christians to the other, an opportunity to be a real bridge upon which those who are of Protestant mind may meet with those of Catholic heritage. The one thing we must guard against is the surrender to one side or the other. We cannot surrender Apostolic order and valid Sacraments, and we must not surrender our position of protests in which we are at one with all the orthodox Churches of the East, against the usurpations of the Papacy.

"There are always impatient souls and sometimes foolish ones who fail to see this necessary balance of position and who would urge the Church

CLERICAL SKETCHES

THE Rev. Robert Brent Drane was born in Wilmington, N. C., in 1851. He graduated from St. Stephen's in 1872 and from the General Seminary three years later. His diaconate was served as assistant at St. James' Church, Wilmington. On the first of November, 1876, he was called to be the rector of St. Paul's, Edenton, N. C., and he is still serving that parish as rector. His collateral interests and diversions have been in tracing the labors of colonial missionaries in this parish and locating the chapels of their large territory, "Chowan Precinct." Minutes of the vestry from organization of the parish in 1701 are kept. Needless to say Dr. Drane is much beloved not only in the parish which he has served so long, but in the diocese as well.

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to abandon its unique place of advantage as being both Catholic and Protestant. Those extremists would have us jump at once, without reservations, into one fold or the other. They insist that we cannot be both Protestant and Catholic. Disturbances follow. There must of necessity be disturbances and differences in such a communion as ours. Storms on the surface of things—little tempests in the teapot caused by first some ardent advocate of Protestantism and then by some equally zealous Romanizer. The causes of the tempests are usually of slight importance. They make entirely disproportionate disturbances on the surface of the Church's life which the public sees. We who live in this dear mother Church know that her life goes on strongly, smoothly and effectively, and that she is gaining in power and sense of mission. We know that she is proving her Catholic heritage by the character of Christian life she produces.

* * *

Tyler House, acquired by the District within the past two years at a cost of $8,000 and which is now fully paid for, is affording an unusual opportunity for the Church's work among the students attending the State University at Grand Forks, North Dakota. The rooms are all occupied, and the income from room rentals, luncheons and dinners is sufficient to care for the running expenses of the institution, except the salaries of the house mother, Mrs. Thompson, and the student secretary, Miss Elsie Brown, the former being underwritten by the National Council, while that of the latter is provided by the United Thank Offering of the Woman's Auxiliary. The work among the students includes an open forum conducted at five o'clock each Sunday evening. The students participate in the work and worship of St. Paul's parish, of which the Rev. Homer R. Harrington is rector.

* * *

A couple of years ago a layman down in North Carolina, Mr. Ashley T. St. Amand, started cottage prayer services at Delgado Mill, a mill village near Wilmington. Now regular services are held there in a new church building, with services each week by Mr. St. Amand and Mr. Oliver Carter, Jr., another layman. Thirty-three people have been baptized there this year and fourteen have been presented for confirmation. Laymen did this.

* * *

We are, of course, all concerned over unemployment and are wondering just what the churches can do about it. For that reason we are printing this week under HELPING THE UNEMPLOYED suggestions for local churches that was recently issued by the Federal Council of Churches. You will find practical suggestions there. I would like also to call your attention to an article in the November *Harpers* by Stuart Chase, which seems to me could be read with profit by everyone. Also the Federation for Social Service of the Methodist Church, in their Bulletin for November, present information that you will find of value. If you send a stamp for the postage I am sure they will be glad to send you a copy. The address is 150 Fifth Avenue, New York City.

* * *

The Rev. C. F. Andrews of India, intimate friend of Gandhi and Tagore, was the preacher last Sunday at St. Paul's Cathedral, Boston. In the evening the sermon was by the Rev. John W. Nichols of St. John's University, Shanghai.

* * *

On December 23, 1890, Bishop William Paret, bishop of Maryland, mailed the following letter to Mrs. Albert Sioussat: "I hereby appoint

CHRISTMAS CARDS

THE WITNESS has each year received many inquiries from readers as to where Christmas Cards of a really Christian character could be secured. Since there seemed to be a considerable demand for them the management engaged an artist who has drawn a number of very beautiful silhouettes which have been reproduced as Christmas cards. They are available in boxes of twenty-five, with envelopes at $1.50 a box. Orders should be sent to the New York office, 931 Tribune Building.

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The cards in these packages are chosen from our most extensive assortment.
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you president of the Maryland branch of the Woman's Auxiliary, and I beg that you will yield to my wishes and accept the appointment." On November 12 of this year the Maryland Auxiliary met in Baltimore for their fall meeting and Mrs. Sioussat resigned as president after serving for forty years. Needless to say it was "Sioussat Day" for the Auxiliary with glowing tributes to her for her distinguished services. Mrs. Samuel M. Shoemaker was appointed her successor.

* * *

St. James, Fall River, Mass., celebrated its 45th anniversary with a series of services last week. Many memorial gifts were dedicated. The Rev. Burdette Landsdowne is the rector.

* * *

The Rev. R. E. McAnern has accepted appointment as general missionary of North Dakota. He is a graduate of Harvard and of Cambridge.

* * *

At Pelican Lake, Minnesota, there is a holiday house which is a memorial to the late Bishop Edsall. It is used by the district of North Dakota as a place for their summer school and also as a vacation house for the clergy and their families. It is planned also to use it for retreats and conferences.

* * *

The three convocations of Mississippi met recently, one at Crystal Springs, one at Gulfport and the third at Gredana. The leader at all of them was the Rev. F. L. Clark of the Church Missions House, who presented the Church Program. It was planned at the convocations to hold missions in every parish and mission in the diocese before the end of this month.

* * *

Bishop Perry, Presiding Bishop, was the speaker at the meeting of the New York Churchman's Association held on November 17. He spoke on the Church Program.

* * *

At the last General Convention a "Committee of diocesan Altar Guilds" was appointed by the Presiding Bishop. The purpose of the committee is to establish diocesan altar guilds to provide linens to needy parishes and missions. A communication now comes from this committee, with offices at the Wellington, 19th and Walnut Streets, Philadelphia, which reads; "If a few interested people in any diocese are willing, with the approval and permission of their bishop, to make a start in organizing a guild of this kind, this committee will be most happy to help in every way possible, answering questions about organization and work, and sharing the experience of the well established guilds."

* * *

The election of Assistant Secretary of State William Richards Castle, Jr., to membership on the Chapter of Washington Cathedral was made public Friday by the Right Rev. James E. Freeman, Bishop of Washington.

The Chapter of Washington Cathedral is a board of trustees created according to a charter granted by the United States Congress. Cathedral chapters have been in existence since the early days of the Christian era. They are considered the forerunners of modern corporate governing bodies and their system of organization is said to have provided a pattern which was followed originally by executive departments of governments with presidents and cabinets, and industries with presidents and boards of directors.

Since its formation in 1893 the Chapter of Washington Cathedral has included many men of national prominence among its members. It is understood to have been the first

Prayer Books and Hymnals for Christmas

A gift of Prayer Books or Hymnals to your church or to some organization in which you are interested, would not only be an appropriate and fitting gift at this season, but would be one of lasting and increasing value.

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Standard Musical Edition, dark blue cloth binding, at $1.20 per copy, or $1.00 in lots of 100 or more.

Special Choir Edition, in red cloth binding and heavily reinforced, at $1.50 per copy, or $1.30 in lots of 100 or more.

Word Edition, in dark blue cloth binding, at 40 cents per copy.

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Cathedral chapter to elect laymen to membership. The direction and development of the entire Cathedral building project on Mount Saint Alban is under its supervision.

Mr. Castle was elected to fill the vacancy created by the death of the late Alexander Smith Cochran of Yonkers, N. Y.

* * *

All Saints', Minneapolis, has just completed a week of celebration to commemorate its 50th anniversary. The church was established with a tiny Sunday school which was organized by the chapter of the Brotherhood of St. Andrew of Gethsemane Church. It now is a parish of 250 communicants. The Rev. F. E. Drake is rector.

* * *

Miss Charlotte L. Brown, United Thank Offering worker, who has been in the district of Eastern Oregon for the past six years, is to take up work in Nevada on January 1 under Bishop Jenkins.

* * *

The first child baptized in Trinity Chapel, New York, Jane Duncan, was present at the festival service on Sunday, November 9, which marked the seventy-fifth anniversary of the Chapel's consecration in 1855.

Perhaps it would be impossible for any parish to live seventy-five years without having many events of special interest. Trinity Chapel seems to have a particularly rich collection. Bishop Tuttle's consecration took place there in 1867. The House of Bishops met there for General Convention in 1868, with forty bishops present, the House of Deputies meeting at the Church of the Transfiguration. The first public celebration of the Eastern Orthodox Liturgy in North America was held at the Chapel in 1865. The Woman's Auxiliary of the Chapel is older than the national Auxiliary organization. The Bishop commended the Trinity Chapel Home for Aged Church Women, now in its sixty-seventh year. The celebrated Paddock Lectures were given in the Chapel for some years, and the famous Lenten Lectures of Dr. Morgan Dix when he was rector of Trinity Parish. In more recent years two such rich and picturesque personalities as the Rev. G. A. Studdert-Kennedy and Mr. James Moore Hickson have packed every inch of available space. The present Lord Bishop of Truro and Father Bull and Father Bickersteth of the English Community of the Resurrection are among the distinguished guests who have graced the informal breakfasts in the parish house. Helen Keller was godmother at a baptism in the Chapel not long ago.

It was in the days when people

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away down town used to climb Trinity Church spire to view the surrounding country, when Wallack's first theatre was still new at Broadway and Broome, when Madison Square was but a new and rapidly growing suburb, that Richard Upjohn built his beautiful church, with its walls of solid stone, its soaring arch, and its long, long aisle which at once became so dear to the hearts of brides. The fleeting years have brought a strange variety of gifts to Madison Square. St. Gaudens' beautiful Diana, who hunted the winds from the top of Madison Square Garden for some years and then vanished, is symbolic of the changing currents of life around the Square. Trinity Chapel stands like a tree, its roots striking deeper.

* * *

The children of Grace Church, Utica, N. Y., are to have an altar of their own for services, the gift of Mrs. Lancaster Morgan, New York City, in memory of her grandparents, lifelong members of the parish. The gift includes a set of appointments, comprising a cross, candlesticks, and vases. The altar will stand in the north transept and will be moved to the head of the nave when required.

* * *

The organ in Emmanuel Church, Norwich, N. Y., is being repaired, after having been wrecked by someone who gained access to the organ loft. Police are working on the case, which seemed to be one of wanton destruction.

* * *

"Greater Understanding in Relation to Humanity" was the subject of the annual conference of the Young People's Conference held in Zion Church, Rome, N. Y., the leader being the Rev. E. Felix Kloman of the staff of Grace Church, New York.

* * *

The Rev. William H. Barnes, Rector of St. James Church, Theresa, N. Y., has been elected president of the Clericus of the first district of the diocese. The Rev. F. C. Ransler read a paper on "Bringing the Church to the Rural District" at a recent meeting.

* * *

Requests for approximately 800 copies of the Book of Common Prayer have already been received at the office of the Diocese of Long Island as a direct result of the weekly radio broadcast on "The Value of Religion to Life," which are being sponsored by the Long Island diocese. The announcement was made in advance of this series of talks, that a limited number of copies of the prayer book would be sent on request to those whose interest in the Church was awakened by any of the addresses. In at least two instances requests for the book came from points as far west as Arkansas.

From Philadelphia, Newark and points in Connecticut reports have been received of the interest which the broadcasts have awakened.

The third address in the series was delivered by the Rt. Rev. J. I. Blair Larned, suffragan bishop of Long Island, on the 12th. The fourth talk on Wednesday evening, November 19, at the same hour was delivered by Lewis B. Franklin, vice president and treasurer of the National Council, on the topic, "Does Moral Development Matter?" The fifth and final talk of the series was delivered on Wednesday, November 26, by the Hon. Charles H. Tuttle, formerly United States district attorney.

* * *

The teachers of the Church schools of Georgia meet once a month for a conference over plans and methods. The first meeting was held November 10th at St. John's, Savannah, when classes were organized under trained leaders. After an hour or so of this

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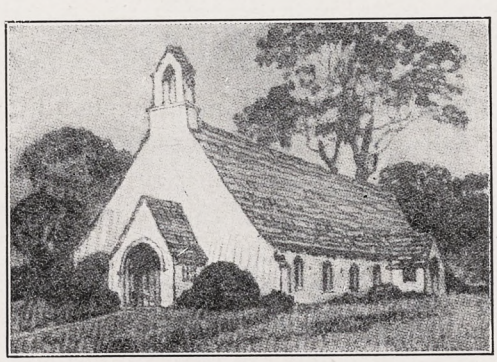

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the entire group met together for a conference of the Church Program, led by Miss Edith D. Johnston, a diocesan Auxiliary leader.

* * *

The Rev. R. M. Redenbaugh, curate at the Heavenly Rest, New York, has accepted the rectorship of St. John's, Mason City, Iowa. St. John's, on the 16th of November, dedicated a new church and parish house, the gift of Col. Hanford MacNider.

* * *

Dr. William S. Keller of Cincinnati who runs the unique summer school for seminary students each year is giving a luncheon on December 4th in honor of Bishop Hobson, new bishop of Southern Ohio. To this luncheon have been invited all of those who met with the students this past summer. It is an interesting list that includes the most prominent social workers in the city. Dr. Keller, incidentally, was a delegate to the White House conference on child health and protection upon invitation of President Hoover. The conference was held last week.

* * *

The Rev. George F. Taylor, formerly rector of St. George's, Flushing, N. Y., has joined the staff of St. James', New York City. His work is to be largely with the Church school of the parish.

* * *

George Paul Rix, for 57 years a vestryman and warden of St. Augustine's, Ilion, N. Y., died on November 13th in his 89th year. He was one of a group who organized the parish in 1869 and he has served it faithfully ever since.

* * *

The synod of the fourth province met at Jackson, Mississippi, on November 11th and continued through the 13th. Bishop Mikell, president of the synod, said that the province had slipped from its high place in giving to the national work of the Church and much of the time of the synod was given to a discussion of ways and means to so stimulate interest that the people of the province would again give generously to the whole work of the Church. There was a splendid sermon by Bishop Burleson, who was there representing the National Council. Bishop Reese of Georgia was again elected to represent the province on the National Council.

* * *

Rev. George L. Grambs, Ellwood City, Pa., is to become rector of St. Peter's, Clifton, N. J. on December first.

* * *

The fifteenth anniversary of the consecration of Bishop Stearly was celebrated at the Newark, N. J., Y. M. C. A. recently. The speakers

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were the mayor of Newark, the Rev. W. H. Foulkes, Presbyterian pastor, Rabbi Solomon Foster and Bishop Knight of New Jersey.

* * *

St. John's, Oklahoma City, was recently dedicated by Bishop Casady.

* * *

Two new churches are now being built in Oklahoma, St. Alban's at Cushing, serving also the people of Yale and Drumright and Trinity, Eufaula. Both should be completed soon after the new year.

* * *

Plans for the development of Hobart and William Smith Colleges have been approved by the trustees. They call for the construction of five new buildings.

* * *

About 6000 persons attended mass meetings in the diocese of Newark as a part of the Church Loyalty Festival.

* * *

St. Thomas', Alamosa, Colorado, built a beautiful new church this past year. They now have acquired a rectory which is being remodelled so that it will be ready for occupancy by the first of the year.

* * *

Mr. Cecil A. Mackey of Langdon, N. D. and Mr. Robert Clarke of Bathgate, N. D. were ordained deacons by Bishop Tyler at St. Paul's, Grand Forks, November 9th. The Rev. H. R. Harrington preached the sermon.

* * *

Twenty clergymen of the diocese of Montana attended a conference held at Helena, November 12-13. There were addresses by Bishop Faber and informal discussion of evangelism, young people's work, and unemployment.

* * *

Trinity Church, Hoquiam, diocese of Olympia, celebrated its 10th anniversary as a parish on November 9th. The Rev. R. Franklin Hart, rector of St. John's, Olympia, preached in the morning and Bishop Huston in the evening. The parish owes its origin to the efforts of the Rev. R. D. Nevius who came to Hoquiam and established St. David's Mission in the early eighties—pioneer days for that part of the country. The present rector is the Rev. Elmer B. Christie.

* * *

Barker Hall, new parish house of Trinity, Michigan City, Indiana, was dedicated on November 13 by Bishop Gray. There was a banquet prepared by the men of the parish and served by the Boy Scouts. Two hundred people were seated at the tables, with thirty-six men and boys at work in the kitchen. Good idea—I mean to keep the men at work in the kitchen.

The Church Army Training School in Providence opened a new term on November first with eight cadets in the class. They come from Texas, Eastern Oregon, Western Massachusetts, Central New York, Massachusetts, Newark and Michigan.

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The WITNESS

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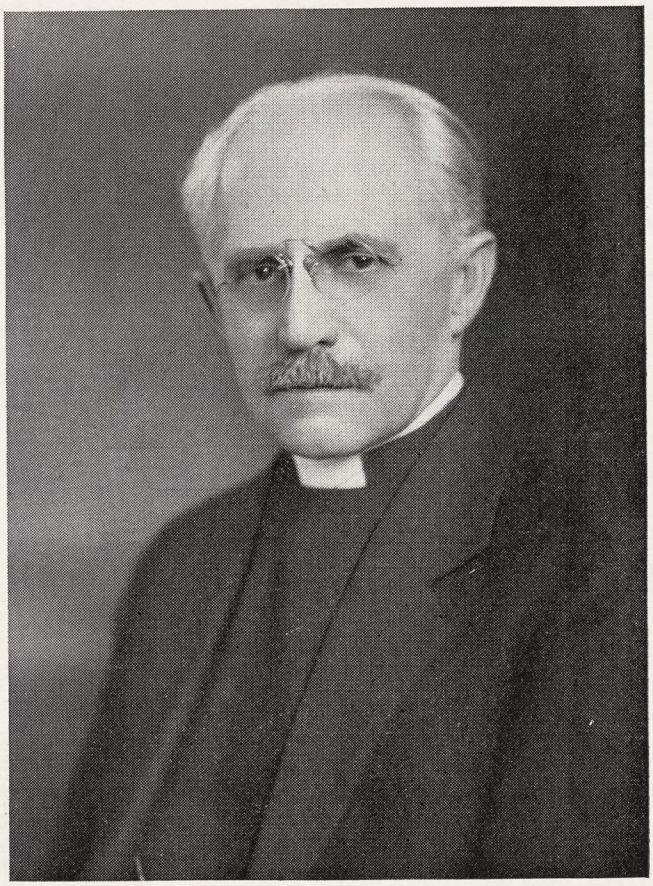

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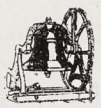
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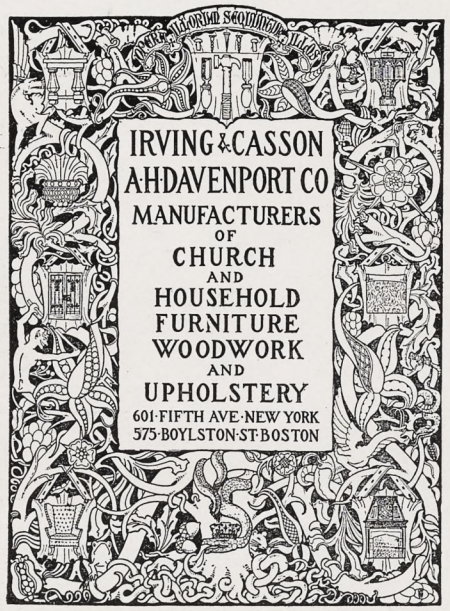
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THE WITNESS

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EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER

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THE PROPERTIES OF COAL TAR

By
BISHOP JOHNSON

"There's hardly a thing that a man can name
Of use or beauty in life's great game
But you can extract in alembic or jar
From the 'physical basis' of black coal tar.
Oil and ointment, wax and wine,
And the lovely colors called aniline;
You can make anything from salve to a star,
If you only know how, from black coal-tar."

IT IS a world full of surprises. In the same way the Master was able to make some wonderful people out of most unpromising material; people that have been an inspiration to the artist and the preacher in all ages. In their ordinary daily routine there was nothing to distinguish the woman who gave two pence or the one who broke the box of ointment, from her fellows. Peter and Andrew, James and John looked like the ordinary type of Galilean fisherman who supplied Capernaum with fish and went about their business in much the same way as other hucksters of their time. Stephen, I have no doubt, was regarded by his fellows as a rather impractical visionary. Saul of Tarsus was, if we judge from history, a very ordinary sort of a man to look at, not at all impressive. Martha and Mary and Lazarus were probably a very unpretentious Hebrew family in comfortable circumstances. Surely the thief on the cross who had a tryst with Christ in Paradise was a most unimpressive fellow and Mary Magdalene may or may not have been a young women with a history.

In any event in God's world and in the Gospel story there have come most wonderful results from most unpromising looking material. It is a world full of surprises and one cannot presage what the possibilities of coal tar may become.

I RECOLLECT being told once by a country doctor that he had frequently found the most heroic and wonderful virtues in most unprepossessing houses, and we all know that no contemporary could ever have prophesied that the child of Nancy Hanks would ever be a world's hero.

Probably the greatest hinderance to spiritual adventure is the feeling on the part of the Christian that he is of no account and that therefore anything that he may do is futile. It is just here that we make our greatest mistake. Human nature is rather drab and most of it fits into the picture of Main Street but while Main Street has a coal tar look it has in it the possibilities of real loveliness. Anyone who will take the trouble to search any town, even one as unpromising as Nazareth must have been, will find in it something besides sordidness and slander.

I fully realize that human judgment is not profound, but if Sinclair Lewis could ferret out all the meanness in a small town, I am very sure that our dear Lord could have found something else, both because it is there and also because men usually find what they are looking for in God's world if they look long enough.

Martha and Mary and Lazarus are not the kind of people that advertise and the public is not interested in their lives unless they fall from grace.

I know that any man who has been a parish priest can look back into the homes of former parishioners in very small hamlets as well as in congested cities and cull out those who have lived lives full of beauty and loveliness. Devoted wives and mothers; godly men working under great handicaps; young men and women who have sacrificed their future prospects in caring for infirm parents or helping to rear younger brothers and sisters; hard working people who have found time to worship God and help their less fortunate comrades. If I had been a deserted babe I would have considered myself fortunate to have been left on their doorsteps.

Coal tar is not a very prepossessing looking article but it is capable of remarkable adaptations in its liquid state. Charcoal and diamonds do not look much

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alike but they are very close relatives, the one making up in usefulness what the other lacks.

IF THE gospel of Christ means anything at all, and I sometimes feel that many of our parishes are missing their opportunity, it is that the Gospel of Christ is capable of producing marvelous results out of the most ordinary looking stuff. Somehow Christ did not make much fuss over prominent people, probably because they were making a good deal of fuss over their own importance. The heroes of the Gospel were not the prominent citizens of Jerusalem but rather those whom nobody guessed were unusual.

There is a good deal of meaning in what Christ has to say about "Good seeing in secret" and I fancy it is just that which I have been writing about. There is a great opportunity for ordinary people to become really distinguished, providing they are not looking for decorations. And right here let me say that there is nothing more tragic in the ministry than a clergyman who is obsessed with impressing upon people the fact that he is remarkably able and clever. A good test of this is to be found in the way that a rector takes criticism. Now criticism is really the most useful instrument in a minister's shaping of his life. If it makes him peevish and irritable; if he takes refuge in his rectorial dignity and issues mandates, it is only a question of time when he will either be seeking a new field of opportunity or else he will be taking a trip to Rome.

I PRESUME that human nature is like coal tar. It has to be in a liquid state in order to make anything much out of it. When it is solid coal tar—well it is just coal tar and you cannot make anything else out of it. I have sometimes felt this way about influential laymen and prominent rectors. They are like coal tar when it has set. They may have arrived at a certain prominence but they lack the fluidity to become much more than they are already. That is why I imagine that the Lord prefers the humble and meek. They have not yet set and so they will have possibilities.

In any event I do not think that Christians should be discouraged because they do not receive credit for what they are doing. It is a stupid thing to stop doing things for Christ because no one publishes them. Why? Because Christ has told us that if we do things to receive credit from men, then we have our reward. We are seen of men; they applaud our efforts and that is the end of it all. The layman or rector that works only in the limelight suffers the fate of all theatricals—their efforts may be wonderful but they are not real. It is one thing to pretend to be a public benefactor on the stage and quite another to serve your fellow men in secret. Each has its own reward but it is different.

Do not hold back from good works because no one is looking at you but God.

"You can make anything from salve to a star
If you only know how from black coal tar."

Endowments

By

GEORGE PARKIN ATWATER

IV.

The Records

THE recorder of the endowments in a parish should keep three sets of records as follows:

First: A Roll of the Founders of Endowments. This roll should have the name of every founder, correctly spelled, with the age of children, and every other item of information which might be of value. Sufficient space should be given to each name, so that change of address and other changes could be noted. Each name should be numbered to assist identification.

Second: The recorder should keep a cash book. This should be a well bound book, into which would be entered every gift received from a founder. These entries should be dated and be recorded continuously. The occasion which prompted the gift should be recorded, if known.

Third: The recorder should secure a tray of large cards, ruled for ledger entry. The name of each founder should be written at the top of a card, to be devoted exclusively to the record of that person. The entries in the cash book should be at once transferred to the card of the person to whom credit is due. The entries on the card should show the date of the gift, the amount and in a parallel column, the total of all gifts. Upon the back of the card may be entered any information which may guide the recorder in his later approach to the giver.

The Recorder should send to the treasurer of the parish a complete copy of all entries in his cash book. The treasurer should carefully preserve these reports.

The cash book and tray of cards should be safely kept in separate places, in order to safeguard the records.

The money, as it comes in, should first be placed on deposit in a savings account at a trustworthy bank, and as soon as it reaches the sum of one thousand dollars, it should be placed in the custody of a trust company. If there is no local trust company, the committee should seek one in a larger city. Great care should be exercised in selecting a trust company. Funds might be divided among several companies.

A trust agreement should then be entered into between the parish, or its legal representatives, and the trust company. Legal advice should be sought in making this agreement.

The agreement should embody these features:

(1) The principal of the fund shall remain perpetually in trust. *The money is given to the parish on that understanding, and there should be no reservation whatever on that point.*

(2) The income shall be paid to the authorized legal body which controls the property of the parish.

(3) A provision shall be made that in case the

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parish ceases to exist, the income shall be paid to such other legal representatives of the Church as shall be able to spend it most nearly for the purpose, and in the same locality, for which it was originally given.

(4) The further provision should be made that in the event of the inability of the trust company to find responsible stewards for the expenditure of the income, in accord with the original intention, the trust company may pay the income to the Trustees of the Diocese.

The Endowment Committee of each parish must devise methods by which the founders may easily make their gifts. The following suggestions may be of value:

(1) Send to each founder a special set of six or eight envelopes, marked plainly "ENDOWMENT GIFT", and in fine print, "This envelope may be sent to
(Name) ..... (Address) .....
or it may be put upon the alms-basin at any service of the Church."

This envelope should also have sufficient space for name of the donor.

(2) Have a box containing "ENDOWMENT FUND" envelopes in the vestibule of the church, so that any founder may use such an envelope at any service.

(3) An acknowledgement of each gift should be made, as soon as possible after it is received.

Each acknowledgment should state the amount received and also the total in the founders endowment. This receipt should contain a word of thanks, and should be signed in ink by the Recorder and the Rector.

It is not to be expected that the individual endowments will be adequately increased unless the parish makes an effort to bring them frequently to the attention of the people. There should be no appeals, in the usual sense of the word, but persuasive reminders of the existence of the endowments.

The following ways are suggested:

(1) Constant, but judicious and unobtrusive publicity must be given to the method, so that founders may be continally reminded of it. Notices should appear in parish papers and bulletins.

(2) An annual report should be printed and sent to every founder. This report should print the name of every founder, but not the amount of his endowment. Upon a blank page of the report should be a statement, written in ink, of the status of the individual endowment of the person to whom that particular report is to be sent. The exact form of the other details of the report must be determined by the committee in charge of the Endowment Foundation.

One Sunday in each year should be devoted to a commemoration of the founders of the Endowment Foundation. The annual report should be issued about two weeks in advance of this Sunday. A Sunday in October would be suitable.

The commemoration would be likewise a rally for the winter's work. Notice of this service should be sent to every founder, in the parish and elsewhere. The suggestion should be made that at that service gifts to each endowment would be appropriate.

Each founder should be asked to make a gift to his endowment at least four times a year. It is possible to give notice that on Whitsunday, for example, the Parish would be glad to have each founder make a gift to his endowment.

Parish bulletins should constantly refer to the Endowments.

A MEMORIAL RECORD

The names of all the departed in whose memory endowments are founded should be entered in a neat leather bound book and kept perpetually on the Altar of the Church. This list of founders should be read on All Saints Day.

An alert committee can do much to keep all the people alert to the method.

(To be continued)

Exchange of Method

AT ALL Saints, San Benito, Texas, where the Rev. W. Everett Johnson is rector, fifty per cent of the congregation each Sunday is made up of children from the Church school. This is due to the fact that the instruction aims at an understanding of the Prayer Book and the services of the Church and does not attempt to teach Bible history. The rector prepares each week a questionnaire which the children take home and return filled out the following week. To answer the questions correctly they have to know what is going on in the Church. To aid them in this they depend on the Church weeklies and the Spirit of Missions. As a result of this training the children, and their parents too incidentally, are Church conscious. They have to be in order to answer the questions. To illustrate, a week or two before the election of Bishop Perry as Presiding Bishop the rector heard a group of twelve year old boys discussing who should be elected with each one pulling for his favorite. They knew of the election and of possible candidates because of their reading. The Church School meets at ten, and then attend the church service at eleven. Mr. Johnson bases his system upon the idea that if he can get the children to love the Church they will remain in it when older, and that the way to get them to love it is to teach them about the Church and its worship rather than about Old Testament patriarchs.

"I like your preaching, vicar. I learn a lot from your sermons."

Vicar: "I'm very glad to hear that."

"Yes; until I heard what you had to say on Sunday I always thought Sodom and Gomorrah were man and wife!"

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GOOD BOOKS FOR CHRISTMAS

Reviews Edited by
WILLIAM B. SPOFFORD

THE purpose of this page or two is to present books which we feel might well be given attention, now that Christmas is upon us. Reviewers have read these books and have sent in to THE WITNESS their opinions of them. Their opinions are passed on to you in this form solely for space economy.

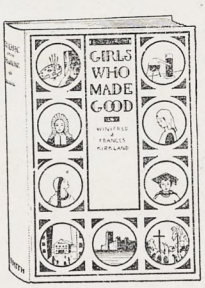
Children being the most important, particularly at Christmas, suppose we first list a few books for them. *The Tale of the Warrior Lord* is the story of the Cid, Spanish hero, that some of us had to read about once upon a time in French. Here it is beautifully translated and illustrated in a handsomely bound book, brought out by Longmans Green for $2.50. The adolescent boy will say that you have good taste if you present him this volume. *Hoofbeats in the Wilderness* by Arthur Baker is one of the thriller sort that boys like—Indians, heroic rescues and all the rest of it. There is wholesome adventure here, with a horse who is quite as much a hero as his master. It is a McBride book and sells for $2. The younger boy will like it.

Porto Rican Neighbors by Charles W. St. John is a little book which will give the child in the early teens something of an idea of our wards in the southern sea. It is brought out by the Friendship Press ($1). *The Story of Musa* by Mary Entwistle also by the Friendship Press ($1) is for children from six to nine. It tells of boys and girls in the East in a fascinating way with many fine illustrations. *Little Pilgrim to Penn's Woods* by Edna Albert is a Longmans Green book to be had for $2. It is the story of an 1800th century migration to the woods of William Penn, told against a background that is historically notable. Either a boy or girl will appreciate it. *Little Kin Chan* by B. H. Converse, Friendship Press ($1.25) is another six to niner and relates the story of a little Japanese girl, The Crab, which is the delightful name of her dog, and the Missionary Lady. It is a delightful story.

Some one child in your household who loves dogs? *A Terrier's Tale* by Olwen-Bowen, McBrides ($1.50) will suit him very well indeed if he is between eleven and fourteen. *The Amber Bead* is sparkling with fun and humor, a combination of the real and the imaginative. It is a story of the little girl Heidi and her friends of the forest. A fine book to give the girl who is in the early teens. It is a Longmans Green book and costs $2. *The Story that Peter Told* by Elsie Ball is a children's life of Jesus that any child will enjoy; a Henry Holt book that can now be had for one dollar. Two other fine books for children of grammar school age, and high school age too for that matter, are *Hands Around the World* by Archer Wallace, in which he gives fascinating biographies of world heroes—Woodrow Wilson, Leo Tolstoy, Sun Yat Sen, Mahatma Gandhi and others. Any boy will like it and it will do him a lot of good too. A book equally good is *Girls Who Made Good* in which Winifred and Frances Kirkland do pretty much the same thing for girls, though I cannot say that their selections are particularly inspiring. Alice Foote MacDougall sells good hot dogs and coffee but I am not at all sure that I want my daughter to follow in her footsteps. However there are fifteen stories in all and most of the subjects are more worthy of the fine treatment they receive from these gifted authors. Both are inexpensive books—but one dollar—and are handsomely bound and printed by Richard R. Smith. And I must not fail to mention *Songs for Johnny Jump Up* by John Farrar, a book of delightful verse, beautifully illustrated. The children will be singing these poems around the house for a long time. It is a Richard R. Smith book and sells for $1.50. Another fine book of verse, which will be a welcome gift to both the young and old, is *Stars Tonight* by Sara Teasdale, illustrated by Dorothy P. Lathrop. Finally there is a story that will delight the children called *The Talking Bird,* written by Idella Purnell and John M. Weatherwax. Both are Macmillan books. The former is $2.00; the latter $2.25.



STARS TONIGHT
A Delightful Book of Verse



NOW for the adults, and we will limit ourselves to religious books since you of course get your information about other books elsewhere. Certainly one of the most widely discussed books of the fall is the new life of *Mary Baker Eddy* by the Rev. Lyman Powell, a New York rector. It has already sold into the thousands and has stirred up considerable controversy, especially among those who have broken away from the Mother Church. It is their contention that Dr. Powell's book is mere propaganda and omits many facts in the life of his heroine. However that may be it is an exceedingly interesting piece of work, written with style by a man who knows his subject thoroughly. It is a Macmillan book and the price of it is $5.

Anything by our good friend John Rathbone Oliver will of course interest Episcopalians and certainly readers of this paper. His latest novel is *Rock and Sand* also a Macmillan book ($2.50). Writes the reviewer, "A story in which sophisticated, conventionally Christian Americans are contrasted with simple but devout French Canadians. The Americans suffer by the contrast. The book gives an extremely interesting picture of the life of the French Canadian habitants of the closing years of the last century. The character delineation is splendid. Although the book does not seem to the reviewer to equal Dr. Oliver's former books, it is very much worthwhile and valuable."

One of the finest and most beautiful of the new books is *The Monastery by the River* by Stanley Russell, Toronto parson, published by Richard R. Smith ($1.25). He pictures intimately the lives lived in an old monastery in England and he does it with a prose that is close to poetry. I cannot imagine anyone who would not be delighted with it. A fine gift indeed for your Church friend or rector. There is beauty here and Christian wisdom.

There are many beautiful reprints

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of religious books that may now be had for one dollar, all of them books that formerly sold for $2.00 or more. Among these we find *Beliefs That Matter* by William Adams Brown of the Union Seminary; *The Master: A Life of Jesus Christ* by Dr. Bowie of Grace Church; *The Motives of Men* by Dr. Coe of Union, all of them Scribners books. Then there is *What to Preach* by Henry Sloane Coffin of Union; *The Impatience of a Parson* by Dick Sheppard of London; *The Wicket Gate* by our own beloved G. A. Studdert-Kennedy; *The Parallel New Testament* by Dr. James Moffat, in which he gives you his translation along side the King James version. These and many other fine dollar books are brought out by Richard R. Smith and Co. Add to this list the handsome edition of *This Believing World* by Lewis Brown, brought out by Macmillan, and you have a large number of remarkable books from which to select gift books and at exceedingly low cost. Mind, these books are all beautifully bound in cloth and are in every way up to the printing and binding standards for books that sell for three times that sum.

Another fine new book is *Pathways to Certainty* by Williams Adams Brown, a Scribners book ($2.50). Those who are troubled by the prevailing humanism, and by the writings of Walter Lippmann and John Dewey, will find much in this noble work to reassure them.

If it is poetry that you seek let us recommend *He Is Become My Song* by Edith A. S. Robertson, Macmillans ($2.25) which is a life of Jesus in beautiful verse. It will make a handsome gift. Another book of verse is *The Master of Men*, edited by Thomas Curtis Clark and published by Richard R. Smith ($2.00) in which Mr. Clark has gathered the quotable poems about the Master. This too will make a fine present, particularly to the rector. The reports of the Catholic Congresses of 1930, both here and in England, may be secured from the Morehouse Co., *The Body of Christ* being the title of the book giving the addresses at the recent Buffalo con-



BISHOP MCCONNELL
Writes on Ventures in Belief

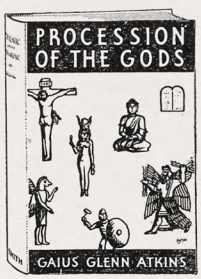
gress, and *The Church, One, Holy, Catholic, Apostolic* being the volume that reports the English congress. The former sells for $1.75; the latter, a larger book, for $2.50.

Joseph Fort Newton is one of the most popular of present day writers on religious subjects, and his *Things I Know in Religion* is up to his usual high standard. He is certainly one of America's great preachers and here there is presented for you twelve of his most inspiring sermons. It is brought out by Harpers and sells for $2.00. Another Harper book of unusual worth is *The Inner Sentinel* by L. P. Jacks of England, who writes, as always, with vigor and freshness about the most important matters in life.

A most interesting book has just been brought out by Macmillan in which twenty-four people of importance give their views of *Marriage*—Maude Royden, Judge Lindsey, Walter Lippmann, Bertrand Russell, Joseph Fort Newton, Sherwood Eddy, Count Keyserling and others of equal importance. I am not sure that it would do to present the book to husband or wife as a Christmas present—there might be misunderstandings. But in any case it is a book to read in these days of discussion about family life. The price is $2.50.

Life's An Art is written by Maurice Legrand of France, writing under the name of Franc-Nohain, a French poet and musical and dramatic critic of distinction. He writes delightfully in this book of life—of youth and age, of marriage and what comes after, of citizenship and faith in God. It is a wise and lovable book. Henry Holt is the publisher and the price is $2.00. *A Faith that Works* by Canon E. S. Woods of England (Richard R. Smith, $2.00) presents a faith that not only will jibe with modern knowledge but also a faith that calls for action. A book that would be of value to the clergy is *Church and Newspaper* by the religious editor of a Chicago newspaper, Rev. W. B. Norton. In it he gives the inside story of a newspaper office and tells you what is copy, how to prepare it, what newspaper men are like and how to approach them. He knows, for he has been on that job for over twenty years. It is an exceedingly practical book, brought out by Macmillan ($2.50).

Two books of history deserve more than passing mention; *Procession of the Gods* by Gaius Glenn Atkins is a story of all religions, woven together in a most fascinating tale — an epic of human aspiration done in commanding prose. The other is *The Story of Religions in America* by William Warren Sweet in which we find the more than two hundred denominations of America placed against our political, economic and social background and really explained. Both are fascinating books. The former is published by Richard R. Smith and sells for $3.00; the latter is a Harpers publication and costs $4.00.



One could go on endlessly listing good books but space prevents us from doing more than merely naming a few others, any of which would be gladly welcomed by the Church friend whom you wish to remember on Christmas. *The Message of Francis of Assisi* by Rev. H. F. B. Mackey, Morehouse, $1.75; *The Dream Power of Youth* by Percy R. Hayward, Harpers, $2.00; *As We Were, A Victorian Peep Show* by E. F. Benson, Longmans Green, $4; *Why I Am and Why I Am not a Catholic* by various English writers, Macmillans, $2.00; *Our Economic Morality* by Harry F.



THE WARRIOR LORD



THE TALKING BIRD

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Ward, a book that is appropriate for these times, Macmillan, $1.35; *The Fight for Peace* by Devere Allen, also appropriate for these times, Macmillan, $5.00; *Ventures in Belief* by Bishop McConnell, Angus Dun, Henry Van Dusen, Henry Sloane Coffin and others, Scribners, $2.00; *What's Life All About?* by Bertha Conde, who is known to many Church people for her lectures and conference leadership, Scribners, $2.00; *Christ in the Gospels* by Professor Easton of the General, a book that will be particularly appreciated by the clergy, Scribners, $2.50; and finally *Jesus of Nazareth* by Bishop Gore, a Henry Holt book that is also priced at one dollar, and *Jesus the Son of God* by Professor Bacon of Yale, Henry Holt, $1.50. It might be well to end these briefest of reviews by telling you that the Morehouse Publishing Co. has put out a little box labelled *Little Treasures of Poetry and Art.* Inside are three little books, with appropriate Christmas covers, containing the best of poetry and art. The price is $1 for the box—a very nice Christmas remembrance indeed.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE United States of America is not the only place where they have rackets apparently. I have just received a nicely printed leaflet from Mr. F. J. Griffiths of London, the founder of a Theological Society which informs me that for the small sum of $12.50 I may become a fellow of his society and forever after have the distinction of placing after my name the letters F.Th.S., the inference being that anything as tricky as that is quite as good as a D.D. any old time. What's more, being a fellow of the society also entitles me to wear a hood—and a very impressive one, since it is a combination of black, purple, crimson and white. The society has headquarters in London. Not very elaborate headquarters to be sure, but at least a place where Mr. Griffiths, founder, can receive his American mail. And that it is American mail that he relies upon chiefly I gather from the fact that he has so much to say about dollars. The word "shilling" does not appear in his four printed pages. The chances are, at that, that Mr. Griffiths is an American racketeer operating from London. I can only hope that he has under-estimated the intelligence and over-estimated the vanity of our clergy, all of whom, I assume, have received his broadside.

* * *

Canon T. A. E. Davey of Liverpool Cathedral expects to arrive in New York early in January on his way to the Berkeley Divinity School, New Haven, where he will be Special Lecturer on Apologetics and Christian Ethics. He will remain on the staff of the Berkeley Divinity School until Easter and while there will do a certain amount of outside lecturing and preaching. The following breezy account of Canon Davey is from the pen of a fellow member of the Liverpool Cathedral chapter, Canon F. W. Dwelly.

"Tuck," as Canon Davey is popularly known, came into his own in the great Coal Strike of 1926. That grim situation called for a man with intense faith and irresistible humour; one who had a clear vision strengthened with a background well packed with sound knowledge of the psychology of the crowd and the psychology of leadership.

Southwest Lancashire, where Canon Davey was then a vicar, was a key position for the labor industry since there the situation was not complicated by combines which shut out the chance to meet controllers face to face. Lancashire men have, moreover, a canny way of proving, and then trusting, the man they have found to be both "Janack" and free of "bats in the belfry." "Tuck" filled the bill to a letter and became the man of the hour. With the weapon of humour, he made Bishop face peer, and parson face manager, and every committee face up to facts, so that the Archbishop and Bishops of the Church thought it was time that they all got together at High Leigh to see what ought to be done. The Bishop of Salisbury, acting as Chairman, "fell" for Tuck, and it was Tuck's scheme of Renewal which was taken up, a scheme which eventually grew into the well-known Lambeth "Way of Renewal" put forward as the challenge of the Church by the Archbishop of Canterbury at his enthronement in December, 1928.

It was Tuck who, at every turn, said "Let's have a do" until that slogan got into every episcopal palace in England, and with good humor, the live men of the Church all over England today are saying "Let's have a do." (Look out for "Let's have a do" when you hear Tuck in America!) His method is the opposite of theory. He doesn't believe in putting organization first: "No," says he, "Let's have a do on our own. If the thing has life then some sort of organization will be inevitable; if it's inevitable—well there it is—it's inevitable; but, let's have a do, let's try it out, my Lord." And the odd thing about it is that Tuck does not know he is achieving something extraordinary when he makes Bishops and Peers and Peasants "have a do."

Of course the Bishop of Liverpool seized on to him and attached him to Liverpool Cathedral. But up and down Old England he goes, he is behind the scenes at everything that matters. Talk? He can talk and does talk until what he sees is also seen by those whom he wants to see it, and the biggest insult you ever get done to you is if Tuck is silent in your presence.

* * *

The Diocese of Western Massachusetts early in 1930 decided that tales of financial stringency, stock market disasters and the deplorable unemployment situation had no part in their plans for missionary giving. They assumed that the people of the Church in Western Massachusetts were able and willing to maintain the general work of the Church, and with their usual careful planning and intelligent use of publicity they have succeeded in doing what in some quarters has been declared impossible.

Archdeacon Mott, executive secretary of the diocese, tells the inspiring story in an announcement just made "to all parishioners of the diocese:"

"With a just sense of pride we are sending out the best missionary statement in the history of the diocese, for the first ten months of the year. November, 1929, was our previous high-water mark; but this statement is $2,249 increase. The diocese as a whole stands 91 per cent against 87 per cent last year at this time, and we have 31 parishes in the 100 per cent class as compared with 24 parishes last November.

* * *

Brotherhood men and other

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Churchmen will be interested in the National Men's Congress (interdenominational) to be held in Cincinnati, December 11-12, at which an attendance of a thousand men is expected. Those desiring credentials admitting them to the sessions of this meeting are asked to notify the Brotherhood headquarters.

* * *

Rev. Thomas A. Conover, rector at Bernardsville, N. J., conducted a quiet day on November 25 for the women of the diocese of Pennsylvania.

* * *

Bishop Perry was the guest of honor at a meeting of the Church Club of Pennsylvania, held at Holy Trinity, Philadelphia, on November 20th.

* * *

Rev. Herbert L. Johnson, Haverhill, Mass., has accepted a call to the rectorship of St. Paul's, South Philadelphia, Pa.

* * *

A mission on the subject, "Religion That Works" is being held this week at Calvary Church, New York City, with men from all walks of life doing the speaking.

* * *

William H. Matthews, director of family welfare in New York is to speak on unemployment relief at a meeting of the fellowship of social workers of the diocese of New York, to be held at Calvary, New York, on December 8th. The Rev. Frank Gavin is to lead a quiet hour before the meeting.

* * *

The Rev. Noble C. Powell, rector of St. Paul's, University of Virginia, has accepted his election as rector of Emmanuel, Baltimore, long vacant.

* * *

It is interesting to know that the Province of the Pacific is alive to the advantages of the new Church Properties Fire Insurance Corporation. We learn that policies amounting to $1,317,325 have been written to date on Episcopal churches, guild halls, rectories and institutions, as follows: California, $935,925; Los Angeles, $236,950; Sacramento, $60,600; Arizona, $33,300; Oregon, $17,500; Olympia, $6000; Spokane, $9000; Nevada, $8000.

* * *

Members of the department of missions and church extension of the diocese of East Carolina met at New Bern on November 9th. There was an address by Bishop Darst in which he said that there has been more confirmations in the diocese this year than in any year of his episcopate. No depression down there. It was reported that the diocese as a whole was meeting its obligations to the Church Program well, the representatives of the several parishes and missions that are behind reporting that any shortage will be made up before the end of the year.

* * *

Some weeks ago it was reported here that Sadhu Sundar Singh was to preach at St. Paul's Cathedral, Boston. That was entirely wrong. The lecture was about this famous Indian saint, not by him. Some months ago he went on a journey into the interior of India and has not been heard from since.

* * *

Dean White of Trinity Cathedral, Cleveland, conducted a fine mission at St. Luke's, Racine, Wisconsin, November 3-9.

* * *

Bishop Rogers was installed into the episcopal throne of the cathedral in Cleveland on Tuesday, November 18th, by Dean White. Following the service there was a dinner given by the Church Club of the diocese, with Bishop Stewart of Chicago as the speaker.

* * *

Another interesting item from the diocese of Ohio is this statement to his parishioners from Dean White of Trinity Cathedral, Cleveland:

"I think you should know that shortly after Bishop Leonard's death I placed my resignation as dean of this cathedral in the hands of Bishop Rogers and the executive committee of the cathedral chapter. The bishop graciously acknowledged receipt of my letter and indicated his desire that I retain the deanship to which I was called by Bishop Leonard and the executive committee twelve years ago next March. Certain debatable matters of policy rising out of changed and changing congregational conditions are soon to be considered by a committee of conference and I will advise you of the result of our deliberations as soon as the bishop, the executive committee and I have come to an agreement."

* * *

The Rev. L. F. Piper, executive secretary of the diocese of New Hampshire, has become the rector of the Transfiguration, Derry, N. H.

* * *

Fine synod of the fourth province at Jackson, Mississippi, November 11-13 with somewhat smaller attendance than last year but with more earnestness and enthusiasm. There was a great deal of time devoted to a discussion of social service and of religious education.

* * *

The Rev. C. F. Andrews, interpreter of Gandhi, was a visitor at the Episcopal Seminary, Cambridge, November 17. The preceding week Dean J. W. Nichols, St. John's University, Shanghai, was in residence at the school and addressed the men on opportunities in China.

* * *

Rev. Robert Atkinson Mayo, formerly rector of West River, Maryland, died on November 15th. He was in charge of parishes in Baltimore and Philadelphia before his long rectorship at West River.

* * *

The young people's fellowship of St. Luke's, Scranton, Pa., was the host to 150 delegates of the northern convocation of the diocese on November 7th.

* * *

St. Augustine's, Illion, N. Y., was host to the diocesan conference of the young people's fellowship November 28-30. Speakers: Rev. T. Raymond Jones of Oswego, Bishop Oldham, Miss C. Tompkins and Rev. T. T. Butler of Utica, with Congressman Davenport as the banquet orator.

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Bishop Jenkins of Nevada has been preaching in the diocese of Quincy on the work in Nevada. The Advance Work project for Quincy is a parish hall at Las Vegas, Nevada.

* * *

A dozen of the leading denominational ministers of Quincy, Illinois, joined with our clergy for a quiet day on November 12, held at the cathedral and conducted by Bishop Fawcett.

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Three hours after sending in the news that appeared in these columns last week about the election of Bishop Blair Roberts as bishop of Harrisburg I was informed on good authority that he had declined the election. He feels, apparently, that he has an important work to do in

CHRISTMAS CARDS

THE WITNESS has each year received many inquiries from readers as to where Christmas Cards of a really Christian character could be secured. Since there seemed to be a considerable demand for them the management engaged an artist who has drawn a number of very beautiful silhouettes which have been reproduced as Christmas cards. They are available in boxes of twenty-five, with envelopes at $1.50 a box. Orders should be sent to the New York office, 931 Tribune Building.

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South Dakota. Sometimes something will have to be written on the presumption of eastern dioceses in thinking that everyone at work west of the Mississippi is just crazy to get a job back east. Bishop Roberts spoke eloquently on the subject even though, as far as I know, the only word he uttered was "No." But how quickly he barked it out. Nothing against Harrisburg of course, and Bishop Roberts must be grateful for the honor. But it is a simple fact that he is doing a big job right now and there is no particular reason for shifting his field.

* * *

Because of the interest of the Girls' Friendly Society in the welfare of children and young people they were asked to send a representative to the White House Conference on child health November 18-22. Miss Florence L. Newbold represented the society.

* * *

The Rev. Sigfred W. Sundin has been elected superintendent of the Buffalo church extension society to succeed the late Rev. Alfred S. Priddis. Mr. Sundin has been a member of the staff for some time.

* * *

The Rev. Thomas L. Settle of Kentucky conducted a preaching mission at St. Matthew's, Brooklyn, N. Y., November 20-30. Mr. Settle is well known for his excellent work among the mountain people of Kentucky. One of the features of the mission was the boys' meeting when youths from several Episcopal churches in the neighborhood came together for joint meetings.

* * *

Dr. George H. Crocker of Providence, R. I., has given to the diocese of Rhode Island his mansion as a deanery for the cathedral. He also gives $50,000 for maintenance. The fine old brick residence is directly across the street from St. Dunstan's College of Sacred Music and less than a stone's throw from the cathedral.

* * *

Bishop Farthing of Montreal is to be the preacher at the Cathedral of St. John, Providence, on December 14th. On the following day he is to address the Churchmen's club of the diocese. On the same day Bishop Perry is to talk before the Rhode Island ministerial association, composed of the clergy of all the Protestant denominations in the state, on the Lambeth Conference.

* * *

An event of unique interest in the history of the Church in the South took place on Wednesday, Nov. 19, when Bishop Joseph B. Cheshire laid the corner stone of Ephphatha Church for the deaf in Durham, N. C. Many visiting clergy and a large congregation were present. In his address, Bishop Cheshire reviewed the history of the work among the deaf in the diocese, and spoke of the significance of the new church as the centre of work for these people. Work among the deaf was begun in Durham in 1906 by the Rev. S. S. Bost, rector of St. Philip's. He found in the city a goodly number of deaf people, so he

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learned the sign language, and formed a Bible class. The work grew, and finally Roma C. Fortune, himself a deaf mute, offered himself for the ministry. He was ordained deacon in 1921, and was put in charge of the work. He ministers not only to the large colony in Durham, but also to other smaller colonies in other parts of the diocese. He was advanced to the priesthood in 1929.

The new church will be completed, it is hoped, by Easter. The whole diocese has taken part in the project, as practically every parish has contributed to the building fund.

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Rev. John H. Lever of Lincoln, Nebraska, has accepted an appointment as an assistant to Rev. Allen W. Clark at All Saints', Worcester, Mass.

* * *

Rev. J. C. Kolb, assistant at St. Stephen's, Lynn, Mass., has become the rector of the Church of the Holy Spirit, Mattapan, Mass.

* * *

Bishop Remington of Eastern Oregon, was the preacher last Sunday at Christ Church, Alexandria, Va., when he presented to the church the clapper from the bell in the tower of the Anglican Church, Purleigh, England, which was presented to him last summer while visiting there. Rev. Lawrence Washington, great-great-great-grandfather of George Washington, was the vicar of the Purleigh church, and this clapper is being presented to the church in Alexandria of which George Washington was a vestryman. The bell, of which this clapper was a part, has rung at the coronation of thirteen sovereigns of England. A new clapper was placed in the bell last year, as this original one was so worn that it did not give the proper tone to the bell.

* * *

Bishop Sherrill of Massachusetts was the preacher on Thanksgiving at St. James, North Cambridge, at a service in which five congregations participated, Baptist, Congregational, Armenian, Swedish, Evangelical and our own.

* * *

Special Advent preachers at Christ Church, Cambridge, Mass., where the Rev. Leslie Glenn its rector; Rev. S. S. Drury of St. Paul's School; Rev. Professor Angus Dun of the Cambridge Seminary; Rev. John Bryant, assistant at Christ Church; Mr. Glenn and Rev. Howard C. Robbins of New York.

* * *

Dr. John W. Wood, secretary of the department of missions, was the preacher last Sunday at the Epiphany, Winchester, Mass. In the evening he spoke at St. Paul's, Malden.

* * *

The Church of the Holy Nativity, New York, was consecrated by Bishop Manning on November 23rd.

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The Rev. Charles H. Boynton, formerly professor at General, is now on the staff of the Chapel of the Intercession, New York.

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A mile of dimes is the goal of St. Andrew's Church, New York, as a substitute for the annual fair. A mile of dimes, so I am informed by the research department, is $8,448.

* * *

Bishop Perry is to speak at the third annual meeting of the Church Army, to be held in St. Thomas' Guild Hall, New York, December 11th. Mr. Samuel Thorne is to preside and other speakers are to be the Rev. F. S. Fleming of the Intercession and Captain Mountford, boss of the Army.

* * *

St. Mary's, Luzerne, N. Y., is not a large church—only about fifty communicants. But each Christmas they enlist the aid of merchants and put on a big dinner for poor children. They are not only fed but are each presented with a toy and with what

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* * *

There is a dandy Church School at Trinity, Cranford, N. J., where the Rev. R. T. Foust is rector. It is not only self supporting but it gives $400 each year to the missionary work of the Church and $100 to a scholarship fund which the school has established to aid men preparing for the ministry. They also have a summer school for the entire community at Trinity which lasts for four weeks and is well attended.

* * *

Thomas Compton Walsh, Jr., of Boston, President of the recent Junior Brotherhood Convention, has been engaged by the National Brotherhood for organization and promotion work, especially among young men, in the Province of New England this fall, working under the direction of the National Council member for Massachusetts, Charles E. Billings. Jack Lee, of Detroit, has been secured for similar work in the Fifth Province, working under the direction of Rev. Irwin C. Johnson of Detroit.

* * *

Upon invitation of Dr. B. F. Finney, vice-chancellor of the University of the South, Sewanee, Tenn., has been selected as the place for the triennial National Convention of the Brotherhood, to be held August 27th to September 3rd. A seven-day intensive program of training conferences in personal evangelism, the technique of Christian living, religious problems of today, etc., is being prepared. The Presiding Bishop of the Church, Rt. Rev. James DeWolf Perry, will give the leading address of the Convention and will be the celebrant at the Corporate Communion.

* * *

Two parish branches of the Woman's Auxiliary in Georgia have programs on race relations. At St. John's, Savannah, they are taking for their study this year "Race Relations," and have had several addresses on it, one by the Negro archdeacon of the diocese, the Ven. J. Henry Brown. Archdeacon Brown was late in arriving at the meeting, having had tire trouble on his 300 mile journey. He got there a half hour late and the first thing he said was: "Well, there has been progress in the south when Southern white women will wait a half hour to hear a talk by a Negro priest." Then at Christ Church, St. Simons Island, the Auxiliary is helping the congregation of St. Ignatius Chapel, a congregation of Negroes. This all began as a result of a study of "Personal Evangelism" by the Rev. J. A. Schaad. They are also assisting

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Deaconess Alexander, a consecrated Negro deaconess who works among her own people in the village of Pennick. She is the only Negro deaconess in the Church.

* * *

Bethesda Church, Saratoga Springs, N. Y., has been having a round of celebrations; centennial; large confirmation class; two-day meeting of the archdeaconry of Troy; parish centennial dinner; announcement of the successful completion of a campaign for $100,000 which was managed by the Church Life Insurance Corporation; installation of a new organ; memorial service to Bishop Doane, first bishop of Albany, with Mr. George Foster Peabody as the speaker. The Rev. Irving G. Rouillard is rector.

* * *

The department of religious education of the diocese of Western New York is to have a rural meeting on January 12 in Buffalo, the program being in charge of Miss Clarice Lambright of Rochester and Mrs. Lewis E. Ward of Jamestown. Bishop Davis is to be the chairman.

* * *

Hobart has raised $600,000 of the two million they are after for needed buildings and endowments. During the past month generous Church people have put Hobart in their wills for a total of $100,000.

* * *

Speaking of the Lambeth Conference, word comes from England that the discussions of the Lambeth Report are still continued in the press as well as in the committees and assemblies of the churches. The protagonists are the Archbishop of York, Rev. Carnegie Simpson, the Bishop of Chichester, Rev. Charles Brown, Rev. Dr. Norwood and Rev. J. Vernon Bartlet. The net result, at present, is that a complete halt has occurred in the movement towards reunion. It is doubtful whether the former conversations between Anglicans and Free Church leaders will be resumed for some time. Each side remonstrates more in sorrow than in anger with the other. An excellent temper prevails in the discussion and no breach of fellowship, but it is to be feared that the effect of the discussion of episcopacy will be felt in the South Indian churches where the plan for reunion on the basis of episcopacy is before them. There is without doubt a hardening among the Free Churches

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of Britain against episcopacy, even though it is "constitutional."

* * *

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* * *

The Hudson Stuck Memorial Hospital at Fort Yukon is in a desperate plight. Two epidemics during the late summer and early autumn swept the Indian village and wore out the staff. The first, of intestinal "flu," affected nearly every Indian home and was followed by an equally virulent streptococcic throat. One nurse has broken down and has been obliged to come out of Alaska. Both the other nurses have been ill, although fortunately, not at the same time.

A wireless message informs the department of missions that Dr. Grafton Burke has been ill for over a month with a septic throat but has been obliged to keep going night and day doing a great deal of nursing as well as doctor's work. He is now on the verge of a breakdown because of work and worry. Efforts are being made to bring a physician from Fairbanks by airplane for consultation with regard to Dr. Burke's condition.

The department of missions is seeking a thoroughly trained nurse, in vigorous health, a communicant of the Episcopal Church, ready to face frontier conditions and an abundance of hard work, and willing to fly the 250 miles from Fairbanks to Port Yukon. The only other means of reaching the hospital at the present time would be by dog sled over the winter trail, which would take as many weeks as the airplane trip would take hours.

The associate secretary of the department of missions, Rev. A. B. Parson, 281 Fourth Avenue, New York, will be glad to supply information to anyone willing to consider helping out in this emergency for the next eight months or longer.

* * *

The new church, St. Luke's, Haverstraw, N. Y., is to be dedicated by the Bishop of the Diocese December 14th. It is interesting to note that the brick for this colonial type structure was made by the Haverstraw brickyards and donated by the owners, a Presbyterian and a Roman Catholic. The brick was hauled free by a Roman Catholic. The Rector, the Rev. Walter F. Hoffman, seems to have established an "entente cordiale" and succeeded in obtaining a practical spirit of Church unity.

* * *

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D., warden of St. Stephen's College, is scheduled as special preacher at a number of colleges and universities between now and next summer. These include: Union College, Middlebury College, Williams College, Princeton University, University of Chicago, Amherst College and Amherst Agricultural College, Wesleyan University, Wellesley College, Connecticut State College for Women and Hamilton College. Dr. Bell will also preach for a week at Trinity Church, New York City, and a week at St. Paul's Cathedral, Boston; and will be one of the speakers at the Sunday evening Club of Chicago.

* * *

One of the finest parishes in South Florida is Holy Trinity, West Palm Beach, where the Rev. William P. S. Lander is rector. It is a structure valued at close to $300,000, handsomely furnished, with an auditorium that seats 450 people. The parish ministers to the people living in a large area, in the summer time particularly the parish boundaries extending for fifty miles. But Mr. Lander has many volunteer helpers, particularly in the senior young people's service league, the members of which often go to distant points to conduct services, There is also a close relationship between Holy Trinity and the Negro parish of the city, the members of the parish assisting in the parochial day school that is run by the Negro parish. What's more the priest of the Negro parish is always invited to sit in at the clergy conferences whenever the entertaining is done at Holy Trinity. Oh, and there is a marital relations bureau at this parish too—you know, a bit of a scrap, so go to the rector and talk it over. A bully idea for he more often than not can patch up the difficulty.

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The WITNESS

CHICAGO, ILL., DECEMBER 11, 1930

BIGNESS AND GREATNESS

by

H. E. LUCCOCK

TO CONFUSE the size of anything with its significance is the most fundamental vulgarity of which anyone can be guilty. Greatness is always more and other than bigness. As long as that confusion prevails widely, the common phrase "American vulgarity" will have real meaning. As long as that confusion prevails there will be a fundamental antagonism to Jesus' whole scale of values. To Jesus the significance of life is always measured by quality, and not by quantity. Not the size of cities but the kind of life lived in them; not the mountains of manufactured goods but the kind of men created by the process; not bank clearing but abundant life—that is the way Jesus read the human balance sheet. An alarming thing is the extent to which quantitative measurement has invaded the Church; the degree to which it has been infected with the very vulgarity it should combat. Statistical measurement of the institution rather than ethical transformation of the life about it, is the standard which churches frequently apply. Ask a company of Church people about the progress of religion and eight times out of ten you will get an answer in statistical terms. The adding machine displaces the cross on the altar.

MESSAGE OF THE WEEK

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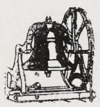

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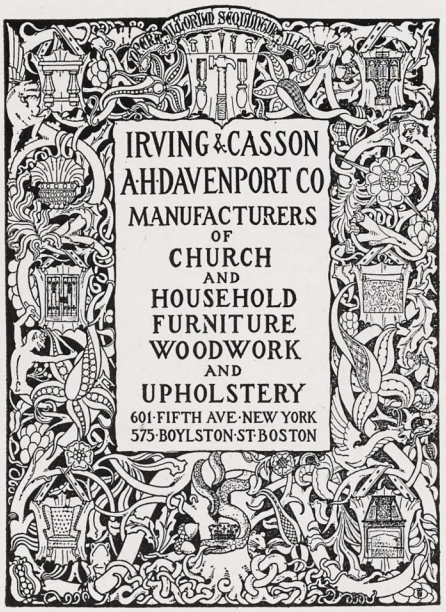



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MEN AND THE CHURCH

By

BISHOP ROBERT B. GOODEN

WHY should men go to church? Church-going does not mean attendance at the services only, though this is extremely important. No organization, business, fraternal or social can long continue without the corporate strength which comes from a full attendance at the stated meetings. The church is no exception to this rule. She too will be a weak organization if her membership is listless in its attendance. Church going implies an interest in all church activities and a share in some. These activities are teaching, extension, social, philanthropic, advertising, organizing, executive, financial, literary, aesthetic, mystical and many others. Church going is a broad term and includes every part of the body, mind and spirit of a human being. It is for lack of information that men do not know of the rich appeal in church going which is made to the masculine nature.

A little thought will show very readily why church going in its broadest sense should appeal to men. As I write I think especially of the Christian Church in its many branches, but the same appeal holds true of the Synagogue. There is the appeal of history. Historically the Church is the work of men. Its origins are associated with the hopes, the enthusiasms, and the loyalties of men. Of course splendid women then, as always, did their share, but for centuries men planned, worked, gave and died for the ever extending work of the church. Without men and the finest type of men, the Church could not have continued to survive the changes and cataclysmic crises of history. We are in the midst of a great historical crisis today. It is useless to think otherwise. The Church today as always may play a vital part in allaying the causes which create conditions dangerous to civilization and the well-being of mankind, but without the men she will be weak. If she is weak the way is open for wrong, crime, treason and oppression. The effectiveness of the Church in our generation will follow its historic origin and trend and be measured by the churchgoing of men. This should appeal to right-minded men all over the nation.

There is the appeal of adventure. The Church has always been on the firing line. The explorers and advance guard have largely been men of the Church. This has been the fact in Europe, America, California, the islands of the sea, and in certain parts of Africa. Men respond to the thrills of adventure of any kind. When men have left everything behind and gone forth armed only with a way of life to any kind of region and among any kind of people, that has been a story of high adventure. It took men such as Livingstone and Grenfell to do that and there have been thousands of others who have done the same thing. They have had no axe to grind, no fame to think about, no fortune to make, no business to establish. Such motives weaken the thrill of adventure. They commercialize it. These men went forth with a high message of the Unseen and were adventures in the finest sense. The appeal of adventure should make churchgoing attractive to two-fisted, red-blooded men.

There is the appeal of a difficult job. Real men are not interested in any easy task nor thankful for the same. We know men who through difficulty, discouragement and ridicule keep at the task they have envisaged and then produce something for the benefit of mankind which brings them fame and fortune. The Church has always had the most difficult task to do. She deals with the unseen and eternal, with truth, righteousness and virtue. The normal tendency of the world is to cling to the seen and take the line of least resistance. There was a man fifty years ago who worked for the Church seven years alone in a foreign land before he reached the heart and mind of one person. The final results of his work are immense, but his task was enormously difficult. The difficulties of business and industry are as nothing compared to the difficulties of the task of the Church as she tries to make true the motives and the hearts of mankind. That is why in the language of the Church the words, march, fight, sol-

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diers and armour are so commonly used. The appeal of a difficult task should make churchgoing attractive to a virile man.

There is the appeal of supreme value. No community can afford to be without a Church. Russia had the misfortune to have a Church which was corrupt. Even so there must have been many sweet spots of real worth. She has abolished the Church, perhaps, but the last state is worse than the first. There is a movement on foot there to create something which will correspond to the old Church. Man is spiritual. The one organization which is completely spiritual in its final aims is the Church. For this reason the Church cannot be abolished with safety to the community and nation. She is of supreme value for she stands for the supreme values of life. At her best she stands for peace, friendship, justice, liberty, charity, love of God, love of neighbor, hope for life beyond life, and the oath to do no harm to anybody, the golden rule. When men support her, they definitely support these values, and it is the only way they can support these values in a large and effective way. The appeal of supreme value ought to make churchgoing attractive to thoughtful men who love their nation.

There is the appeal of example. Men frequently say that they want their boys to go to Church though they themselves do not go. The boy is disposed to imitate the example of his father. He likes to do what his father does rather than what he says. That is to be expected and commended.

There is no man whom a son should imitate more than his father. Fathers and older men can do no finer service than to make themselves fit examples for their sons and other boys to follow. Speaking of a certain reform school recently a wise young man said the parents rather than the boys should be there. A living example of character would have kept most of those boys in the paths of decency. Judges sometimes sentence delinquents to go to church, a real commentary on the power of the Church. How much better it would be for boys to get that habit not by the sentence of the judge but by the example of fathers and older men. It would make for the voice of joy and health characteristic of the righteousness which exalteth a nation. The appeal of example should make churchgoing attractive to men who are lovers of boys.

Churchgoing needs defining in a broad sense. When men are informed of its big virile character, the appeals I have outlined and many others will give a convincing answer to the question: why should men go to Church?

Let's Know

By
BISHOP WILSON

WILDERNESS

IT IS not always easy to translate a Hebrew word into English and convey the exact meaning of the original. Take for example, the word which we find in the Bible as "desert" or "wilderness". To us of the western world this immediately suggests a flat, barren, sandy waste where nothing grows and water is a minus quantity. The Hebrew word, however, carries with it the suggestion of pasture. Yet, if it were translated "pasture", it would tell a still more inaccurate story to us of green fields and fertile valleys.

St. John Baptist is the outstanding figure of the Advent season. We are told how he lived in the wilderness up to the time of his preaching in preparation for the ministry of our Lord. This wilderness is a stretch of country south-east of Jerusalem, struggling down from the hills of Judae to the shore of the Dead Sea. It covers some thirty-five miles by fifteen. There is nothing sandy about it. Rough, jagged hills, cut up by ravines and ridges, with bare rock absorbing the hot rays of the sun and giving back the heat in blistering waves of reflection—all this is characteristic of the Judaean wilderness. Short bushes, thorns, and occasional creepers are found growing in the clefts of the rock, and herdsmen move their sheep from place to place in search of this scanty pasture. Here and there are water-holes—depressions which gather and store up the rain water. In a civilized sense it is uninhabited, yet there are people there—Bedawins skirting the edges of civilization with their hardy flocks.

After the winter rains, the gullies are filled with torrents of raging water, rushing off into the Dead Sea and the rocky hillsides blaze with an abundance of showy foliage—"the desert shall rejoice and blossom as the rose." All of this is only some fifteen miles away from Jerusalem and can be seen on any clear day from the Holy City. Doubtless it gave to the people of Judae "the sense of living next door to doom; the sense of how narrow is the border between life and death; the awe of the power of God."

In this wilderness St. John Baptist had his hardy preparation, living away from the crowd and subsisting on the simplest of desert food—locusts and wild honey. He had seen fires flare up in the thorny underbrush, heating the rocks so that the vipers and scorpions were driven from their holes and sent scurrying off to points of temporary safety. When he preaches his bold, blunt gospel to the people, he reminds them that until they repent they deserve punishment rather than salvation—"O generation of vipers, who hath warned you to flee from the wrath to come?" Isaiah also had looked out over that rugged wilderness and St. John finds the words of the prophet well suited to his own purpose as he points to the redeeming work of the Messiah—"Every valley shall be filled and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth". The desert landscape represented what ought not to be; the correction of the wilderness was symbolic of the spiritual redemption of God's people.

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Endowments

By

GEORGE PARKIN ATWATER

THE UNDERLYING PRINCIPLES

FOR several weeks I have been presenting to you the details of the A-A method for the Endowment of Churches. I wish in the next two articles to present its spirit, and the philosophy of Church loyalty which it sets forth.

For many generations the earnest and devoted people of the Church have been engaged in a zealous and laborious effort to upbuild the Kingdom of God.

But the Church must provide that such labors rest on a secure foundation.

The Church must have a broad and deep policy of conquest for the Kingdom of God, a policy that appraises the future, and extends the purpose of the Church beyond the next annual report. The parish that will go farthest, is the one that prepares today for a long program of work and a steady accession of strength, and makes wise provision for tomorrow's task. The cry goes up that we need all of today's strength for today's urgent need; that we can use every particle of available resources to meet today's opportunity. That is probably true. But the farmer who consumes his seed corn, faces a failure. And the Church that fails to make some provision for the larger needs of the future, will find its very achievement in danger of disintegration.

But if we could find new resources, resources not now available for our present needs, however urgent, resources whose very abundance lies in our conserving them so that they may grow, resources that no amount of pleading, urging or preaching can make available for today, resources whose careful nurturing interferes in no way with the strength available for today, are we justified in ignoring them because they cannot be turned to immediate advantage?

It may be claimed with great confidence that the Church has untouched resources. To garner them will establish such general confidence in the Church's policy that money and power for present needs will be increased, not diminished. Men will respond more quickly to appeals to upbuild in the present if the wisdom of the Church makes provision that such upbuilding will not be jeopardized in the future. Each process, the process of present upbuilding, and the method of future security, will strengthen the other, as together they go forward to the conquest of the Kingdom.

Such is the fundamental principle of the A-A method of creating a foundation endowment for every parish by a multitude of individual endowment efforts.

Without abating one particle of our zeal for present enterprizes, we shall disclose, by the method, other rich resources now untouched, which, as time passes, by a slow and steady process of accumulation will establish security in the future for all our efforts.

The method has no limits to its extension in time. Each year the Church adds to its reserve strength. Thousands of tiny rills of power make a vast river of energy, growing steadily and without abatement. In a single generation the Church will have a foundation of consecrated wealth that will be the rock upon which our ever growing work will be established. The crumbling and disintegrating processes will be arrested. And as the Church grows stronger its reserves will grow greater. The A-A method is self-perpetuating, and its growth no one can foretell.

The method has no limits to its extension in space. Every person, young and old, member or friend, may be enlisted in its onward sweep. There is no severing of the bond, once it is created. Time cannot annul the usefulness of an endowment once founded. It stands as an eloquent witness of a relation once established, and is an ever persuasive voice recalling each founder to his allegiance.

The method creates a love and loyalty which no one can understand who does not share the experience. It follows the people who have been a part of the fellowship of the parish, to the ends of the earth, and throughout life. It makes its appeal to uphold the institution in which the founder once shared a common task with his fellows.

Even as a college asks its alumni, as they prosper, to create endowments and to make gifts, that the college may grow in usefulness and strength, so the Church, by this method, appeals to its members, even though they leave, to remember their blessings in the parish, and to increase its power. The college places its vast resources at the disposal of the student, and his tuition fee repays but a small portion of that which actually is expended for his benefit. The college properly appeals to him, later, to restore if possible that which for him was so generously expended. So the Church appeals to the children who have had years of the Church's abounding love and care, and who leave its sacred walls at maturity, to honor the efforts of the Church, by restoring some portion of the resources outpoured for them. And the method provides the means by which they will gladly and generously establish a productive fund, which will both upbuild the work, and be a living symbol of their own earlier relation to it.

Because the Endowment Foundation is ever in the process of growing, it will constantly involve the interest and service of the hundreds by whose gifts it grows. It is not like an enormous gift that gratifies one person, but tends to relax the efforts of the congregation. The Endowment Foundation is constantly the creation of all the people. As in medieval times whole communities worked upon the growing structure of a great cathedral, each contributing as he might of his skill and labor, so today whole communities will unite in the growing structure of the endowment that will enable the Church to do its task. But it will never be complete. The men and women whose high purpose is fortified by its security, will the more adequately meet the present opportunity of service, and at the same time increase the security of their forward efforts. The pride of the people in the structure of their own creating will

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quicken their responsibility in using it for the service of men, in the name of Him to whom it is forever consecrated.

(To be continued).

The Message to Youth

By

BISHOP JOHN DALLAS

THE Christian message always appeals to youth. Teachers and leaders in every generation have known that a call to heroism and sacrifice is the way to arouse young people to action. Christianity—The Church—began as a youth movement. The Founder of this movement had lived a Life, had died a death, had become a Presence, all before he was thirty-five years old. To have gathered up so much in so short a career makes even modern youth gasp in admiration and adoration.

The work and the opportunity of the Church is to present the picture of the Life of this Person. Do this and youth will be won. It can be done in words. It could better be done in deeds. But, it may be brought about by a group which will share in an attempt to live The Life. The preacher will put the story before us with every gift of speech he possesses. A St. Francis will dramatize the experience and make many eager to share in it. A band of brothers will help each other to achieve the Life and to make the adventure real.

The third, or last, of these methods is the one which seems to bring the Christian message to modern youth with the greatest reality. To put it into words, on the part of the preacher, is necessary and attracts men and women to the idea. There seems to be no St. Francis today who might compel us by his unselfishness and sacrifice to dare with him to follow the way of The Cross. But in several areas of the Church there may be observed groups of young people one way or another busy in an experiment with the Fatherhood of God and the Brotherhood of Man.

So it would seem that modern youth is no different from the adventurous youth of any generation because a review of the revivals of the Christian Church in past centuries often reveals that such a resurrection of The Life of the Founder has been brought about by a group or fellowship of young people.

St. Francis of Assisi won such adherence—St. Teresa of Spain did the same. John Fox in England was a lad when he began his work. Ignatius Loyola gathered a small and hard won fellowship. Henry Drummond charmed the youth in schools and colleges of his generation.

The beginnings of the Wesleyan revival were in a group at the University. The English Church more than once grew strong under the leadership of a little fellowship of scholars thrown together in school. Out of Williams College and out of Princeton and other American Universities have come brotherhoods which have developed into movements of power in the Church.

It all harks back to twelve men and to a Leader, to such a Leader as youth appreciates because youth knows no restraints which would save one's life but rather youth has a spirit which would spend and be spent in high adventure.

It is the sort of a feeling which an English poet described when the war was on—

"They gave their merry youth away
For country and for God."

The Witness Fund

WE AGAIN ask our readers, as we enter the Christmas Season, to kindly keep in mind the many who receive the paper each week because of your donation to this special fund. Several hundred copies go each week to institutions of the Church, to the isolated, to homes that would otherwise be without it as a result of the small gifts of many of you. A typcial letter is presented to you; this from a clergyman in a far off mission field, a man who subscribed himself for one year. This letter came to us when he received his request for renewal. We are of course continuing his paper, having written him that others have paid for his subscription for another year. "I have been trying to see if I could possibly send you a check for the amount due for my subscription. I fear I shall not be able to send it today but I will do so soon I hope. I am having a hard time financially just now as much of my salary is still due. I hope you will forgive my seeming indifference. And may I beg that you continue to send the paper as it is a Godsend to me in this lonely spot of the Master's vineyard."

You are helping many like him in giving to THE WITNESS FUND.



Preacher, Pulpit and Pew

By

E. P. JOTS

Several women were being sent from the Home for the Aged to Yosemite for a vacation treat. One who had no godmother to pay her way sent the following note to her undertaker:

"Dear Sir: Some time ago I deposited with you a sum of money for the cremation of my body when I die. Please return it to me so I can go to Yosemite this summer. I believe it will do me more good."

* * *

"Why is Mable so angry? The papers gave a full account of her wedding."

"Yes, but they put in that Miss Blackfield was married to the well-known collector of antiques."

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

NO DOUBT you have read in your newspaper about the latest ruffle on the surface of affairs in the diocese of New York. The Churchmen's Association, which is composed of practically all the clergy in the diocese, through their speakers committee of which the Rev. Elliott White of Grace Church is chairman, invited the famous Judge Ben Lindsey to speak at their meeting on December first. His subject. "The Institution of Marriage, Its Success and Permanence." Well, sir, it seems that Bishop Manning, an honorary member of the Association, does not care particularly for the Judge's ideas. So when Bishop Manning received the card announcing the meeting he communicated with Mr. White and demanded that Judge Lindsey be not allowed to speak. Mr. White, apparently not willing to act on his own, took the matter up with Bishop Gilbert, who is the president of the Association. Bishop Gilbert, in a tough spot I should say, decided that the matter should be put to a vote of the assembled brethren. So with Judge Lindsey waiting in an anti-room the boys debated the matter for some minutes. Nobody had a great deal to say on the subject of Judge Lindsey's ideas on marriage but they were eloquent on the subject of free speech and their right to listen to speeches by whomever they wished. After more oratory than such a simple matter seemed to require there were crys of "Question." Result: by an overwhelming vote the speakers committee was sustained and the Judge was ushered in upon the arm of Mr. White amid sustained applause. As the Judge came in several of the clergy went out, notably Dean Gates of the Cathedral and Dr. Gilbert, recently consecrated Suffragan Bishop. To make everything quite clear to the newspaper boys, present in abundance, the association appointed a committee to draw up a statement for the press. On this committee sat Pastor-Poet Norwood of St. Bartholomew's, the Rev. E. Clowes Chorley of Garrison and the Rev. Thomas P. McComas of St. Paul's Chapel, Trinity parish. They made it clear that the action taken by the Association was in no sense an endorsement of Judge Lindsey's ideas on the subject of marriage; rather, "the resolve to hear the speaker was governed by the conviction of the members of the association that it is both the right and the duty of the clergy to hear speakers on matters vitally affecting the welfare of the people to whom they are called upon to minister."



BISHOP CREIGHTON
Takes Up New York Work

A number of the brethren were apparently eager to tell the reporters what they thought of their bishop's action. One of them said: "The issue is freedom of speech in the diocese of New York. The question is whether adult, educated men shall be put in a mental straight jacket and have plugs placed in their ears to be pulled out only when the bishop wills." But he asked that his name be withheld as did most of the others present.

Taking it all in all it was a nice party, with over a hundred of the clergy present at the luncheon whereas most meetings are crowded if they have twenty-five. What's more the metropolitan rectors, usually conspicuous by their absence, were there in force. So it all turned out to be good publicity for the Judge from Denver if for nobody else. Also, in case you have been taking your newspaper too seriously, it should be said that the incident had nothing whatever to do with High Church, Low Church, Broad Church. The clergy are self-respecting free men, that is all. So Merry Christmas; Peace on Earth Good Will to men.

* * *

And here is a letter from one of our bishops who feels that I was a bit severe with his order in the remarks I made a couple of weeks ago. Says he: "What is it all about? Has some bishop been high-hatting you? I appreciate the suggestion that I may have been a good guy once. Am I already showing sings of deterioration? For heaven's sake, don't join the howling company which has developed a complex on bishops. I would like to counter with the question: What happens to perfectly good priests after they become editors?"

Which doesn't leave much to be said except that one need have few worries over a bishop who can write a letter like that.

* * *

In a letter written from Shanghai, on November 1st, the Rev. Dr. Francis L. H. Pott, speaking of the recent baptism of President Chiang Kai-Shek of China, says: "I heard the other day three reasons given for his taking this step: the influence of the Christian family which he entered by marriage; the result of prayer in the healing of Dr. H. H. Kung's child; the fact that he found the members of the staff who were Christians more dependable than others. I do not know how much truth there is in this."

* * *

The diocese of Olympia has received $4,500 under the will of the late Walter E. Turrell of Tacoma.

* * *

A fine new brick parish house was recently dedicated at Grace Church, Rice Lake, Wisconsin, the gift of Mr. J. E. Horsman, parishioner. Mr. Horsman also presented the parish with $5,000, the income to be used for the upkeep of the building. The Rev. L. M. Morse is the rector of this active parish.

* * *

The funeral of Bishop Griswold of Chicago was held at St. James Cathedral, Chicago, on Tuesday, December 2nd, Bishop Stewart officiating. All the clergy of the diocese were present, with many from elsewhere. In the death of Bishop Griswold the Church has lost one of her most beloved Bishops.

* * *

A memorial to Bishop Murray was unveiled last Sunday at the Good Shepherd, Ruxton, Maryland, by the rector, the Rev. W. O. Smith, Jr.

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The great preaching mission in the diocese of Washington came to a close on November 23rd, a success in every way. It set a standard for its comprehensiveness. It had been planned for the past eighteen months; missions were held in 35 parishes; there were broadcasting services; the attendance at all the services exceeded

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expectations. The commission on evangelism is now preparing "findings" based on the conference of the missioners and on the questionaire sent to rectors of the parishes where missions were held. So soon we should know more definitely of the results of this fine effort.

* * *

Dr. John W. Wood, executive secretary of the department of missions and church extension, made an address on Sunday morning, November 30th, in the Church of St. Luke and The Ephiphany, Philadelphia, of which the Rev. Dr. David M. Steele is rector. Dr. Wood made a special plea for the whole-hearted continuance of missionary support by the churches, and outlined the wide range and influence of the missionary movement.

* * *

Bishop Garland and Bishop Taitt, the Rev. Allen Pearson Shatford of Montreal, and Hon. Roland S. Morris, former Ambassador to Japan, were the guests of honor at the Annual Church Club Dinner in Philadelphia on December 3rd.

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The Rev. E. C. Gear, Minneapolis, conducted a fine mission recently at Calvary, Waseca, Minnesota. Dr. Larkin Glazebrook, lay evangelist, concluded the mission with an address on personal evangelism.

* * *

At St. Xavier's, Bar Harbor, Maine, where the Rev. William E. Patterson is rector, they are carrying on week day religious education in a fashion that is, to say the least, vigorous. Each day at 11 o'clock the children from the grammar school come to the parish house for instruction, different grades coming on different days. In all 160 children come to the classes. This has been going on for the past nine years. This year a class was also started on Biblical literature for high school freshmen, with 35 out of a class of 50 taking the course. It is a four year course for which credit is given by the high school.

* * *

Bishop Creighton of Mexico has returned to New York where he is to remain for some time on his new job as secretary of domestic missions.

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A new Austin organ is to be installed in St. John's, Boulder, Colorado. Boulder is the seat of the state university where over 300 members of the student body have registered their preference for the Episcopal Church.

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Bishop Perry is to be the guest of the diocese of Long Island at a dinner next Tuesday evening. Bishop Stires and Bishop Perry are to be the speakers.



CHARLES EWELL CRAIK, JR.
On Cathedral Staff, Lexington

The Rev. Alfred W. Price, East Orange, N. J., has become the rector of St. Philip's, Brooklyn, succeeding the Rev. John Henri Sattig, retired. The Rev. Gordon D. Pierce, Beverly, N. J., is to become the rector of St. John's, Brooklyn, in January.

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The Redeemer, Brooklyn, the Rev. Thomas J. Lacey, rector, is issuing tickets to the unemployed. These they can present at nearby restaurants for meals. The plan is made possible by the men's association of the parish and by private contributions. The parish is also raising money to carry on this fine work.

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Rev. James Bowman May, retired priest of the diocese of Bethlehem, died on November 24. He came into the Episcopal Church from the Reformed Church and served several parishes in the diocese.

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Thirty-nine parishes and eight missions were represented at the annual meeting of the Woman's Auxiliary, held at Christ Church, Cincinnati, recently. Dr. John W. Wood spoke at a mass meeting on the work of the Church in foreign fields.

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The Rev. and Mrs. B. H. Bell recently held a health and healing mission at the Pro-Cathedral in Bethlehem, Pa.

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The National Council of the Church is in session this week at the Church Missions House, New York. Here is a prayer that you might use, written by Bishop Perry: "Almighty God whose wisdom has enlightened and whose will has ruled Thy Church, grant to the National Council the guidance of Thy Holy Spirit that in all things it may seek the welfare of Thy Kingdom and the glory of Thy name, through Jesus Christ our Lord. Amen."

* * *

In his Thanksgiving sermon, preached at All Saints Cathedral, Albany, Bishop Oldham had things to say about the movies. He said: "When one realizes that multitudes of school-boys are being trained to look upon criminals as heroes and instructed that success in life consists in 'getting away with it' at any cost, and when the constituted authorities of the law are successfully flouted at every turn, the danger to the institutions of this republic in the hands of the generation so reared is very manifest. When one stops to consider the total effect of the daily infiltration into millions of plastic minds of the filth and rottenness thus set forth, one is simply appalled."

* * *

Dr. L. W. Glazebrook, evangelist, spent two weeks last month in the diocese of Minnesota, giving addresses in fourteen parishes, before the students at Shattuck, the University of Minnesota, the diocesan Woman's Auxiliary and the Church Club of the diocese.

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Miss Caroline Averill, field secretary of the Girls' Friendly, spent November in the diocese of Minnesota, visiting city and rural parishes.

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The Rev. Frederick Bartlett, general secretary of the field department for the Pacific Coast has been visiting in the diocese of Olympia, rendering valuable service in connection with the Every Member Canvass.

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Rev. Oliver Dow Smith, Saginaw, Michigan, formerly city missioner of Detroit, has accepted the rectorship of the Epiphany, Chehalis, diocese of Olympia.

* * *

A service for the Ivanhoe Commandery was held at Emmanuel, Petoskey, Michigan, when the rector, the Rev. Edward S. Doan, preached a sermon which prompted serious thought in these times of breadlines. He enumerated various present day evils and then asked that they be considered, and solved, in the light of New Testament standards.

"Like the Hospitallers of old, let us seek out those who are in need and relieve their wants regardless of race or creed. Wherever there is suffering there the Christ is, waiting to be released that He may bless the one who gives and the one who receives. Nor should we stop our charity at this stage of the problem. Love for God and love for man de-

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mands that we should try to help men solve their problems and not make the burden heavier to bear. In a crisis like the one we face today, dividends and profits have no place in the heart of a man who professes to believe in charity. Corporations may be heartless and soulless, but certainly in every corporation there should be some big men who have the heart of Jesus and who can with a little courage and outspokenness mold the minds of their associates. It may cost something in dollars and cents, but what are such as compared with human lives?"

* * *

The social service department of the diocese of Florida has tackled the unemployment problem through the chairman of the committee, the Rev. Randolph F. Blackford of Leedburg. In his own town, with the cooperation of the city manager, Mr. Blackford installed a plan which gives work to everyone that really wants it, including the transients. True, it is not sitting behind a polished desk and the pay won't enable a person to buy bonds, but nevertheless there are jobs that keep a person supplied with food. And to see that it is food and nothing else the workers are paid in groceries which they secure on an order to the grocery stores of the city. Pensacola, Winter Haven and St. Petersburg have similar plans. Other cities, including Daytona and Miami, have plans which provide for natives but transients out of work are told to keep moving.

* * *

A memorial is to be erected in St. Paul's Cathedral, London, to Canon Newbolt, who for forty years was closely associated with the life of St. Paul's.

* * *

Imagine this: at Weston Zoyland, England, there is a church which stands near the place where the Battle of Sedgmoor was fought. During this battle some of the men rebelled and went over to the side of the Duke of Monmouth. Five hundred of these rebellious gentlemen were herded into the church following the battle. Some of them were hung in the belfry. The rest of them were marched in chains to the nearest port and there sold into slavery. Some were shipped to Boston, others to Virginia and Pennsylvania. Now the vicar of the parish is seeking to locate the descendants of these slaves, hoping that in a spirit of forgiveness they will chip in to help restore the church which is badly in need of repair.

* * *

Rev. Truman P. Riddle navy chaplain, preached last Sunday at St. Paul's Cathedral, Boston. He has just returned from a three years' cruise with the Asiatic fleet.

* * *

Four thousand delegates attended the Home Missions Congress which met last week in Washington. The congress divided into small discussion groups for the consideration of a hundred or more subjects dealing with missions.

* * *

The Rev. A. T. Gesner, All Souls, Waterbury, Connecticut, has resigned and is to go to Oshkosh, Wisconsin, to assist his son in law, the Rev. Joseph N. Barnett, who is to be away from his parish a great deal during this year due to his recent election as national chaplain of the American Legion.

* * *

Here are some Advent (New Year) resolutions suggested by the rector of Calvary, New York, the Rev. Samuel M. Shoemaker, Jr.:

1. Let us resolve here and now that we will clear up any wrong relationships we may have, and go into the New Year free from old grudges and misunderstandings.
2. Let us decide to become easier persons to live with and thus rid the world of some of the misery which we can prevent.
3. Let us lead a more consecrated and ample devotional life looking to Jesus Christ to guide us in all things.
4. Let us live above trouble and worry because real faith in the power of Jesus Christ eliminated all need for worry or "anxious thought."
5. Let us adopt a victorious attitude toward our common duties so that we live on top of our life and not under it.
6. Let us combine a wider sympathy with people of all sorts and kinds with a conviction which does not taper off into easy tolerance.
7. Let us hold our worldly possessions in trust for the Kingdom of God rather than for self-gratification, and let us make them sacramental gifts of God to use for others.

* * *

Rev. H. Murray Elliott, Palmer, Mass., has accepted a call to Trinity, Milford, Massachusetts.

* * *

St. John's, Waterbury, Connecticut, is to receive $25,000 by the will of the late Edith Kingsbury, parishioner.

* * *

The new Saint Augustine's, Norristown, Pa., was consecrated on November 23rd by Bishop Taitt. It is a beautiful church and parish house, in charge of the Rev. James M. Niblo, who is responsible for the building. Mr. Niblo is the rector of St. John's, Norristown.

* * *

"For some of us The Challenge will always mean first of all a newspaper," said the Archbishop of York on the occasion of the opening of the new Challenge Picture and Book Shop close to the British Museum, London. He proceeded to recall the days when in a small room in Arundel street he used to edit The Challenge, and how, surrounded by a group of friends discussing notes of the week, he wrote the notes, and something was produced by their combined efforts for which it was hard to allot the responsibility. The Challenge in course of time came to an end, writes our London correspondent, but its sub-editor, Miss Ethel Barton, carried forward the name and in some ways the fellowship of those days into the Challenge Picture Shop, which has done very great work in providing really beautiful and worthy pictures both for homes and schools. It was when a small company of friends met to celebrate the opening of new and larger premises that the Archbishop spoke and recalled the old round table, at which not only the Archbishop but some now on the Bench of Bishops, met with others, scholars and physicians and musicians, and though the paper was Anglican, at least two Free Churchmen were in that circle.

* * *

Charles Hedgman Turner, of the Society of St. John the Evangelist, an English priest whose chief work has been with boys who were in special need of help, met his death not long ago in a way that summarized and symbolized his whole

CLERICAL SKETCHES

Charles E. Craik, Jr.

CHARLES EWELL CRAIK, Jr. is one of the Craiks of Kentucky, sir, one of the pioneer families of the state. His father, the Very Rev. C. E. Craik Sr., was the dean of the cathedral at Louisville for many years. Chuck, as he was affectionately called in college was graduated from Trinity in 1914 and was known for his quiet ways and his unusually fine singing voice. He then attended the General Seminary from which he graduated in 1917. He went into war work, after which he was on the staff of Gethsemane, Minneapolis. He was on the staff of Grace Church, East Orange, later being in charge of the east side chapel of the Church of the Incarnation, New York. He returned to his native Kentucky a few years ago and for the past year has been in charge of the cathedral at Lexington.

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life. At the seashore, he went to the rescue of a boy who had been "caught by a strong current and swept out of his depth." Father Turner reached him, carried him on his back through the rough sea, and set him up on a rock from which he could swim to the shore, and gave him a little push off in that direction. The strain was too much on the rescuer's heart and his own life flashed out.

* * *

Prefacing his sermon with the statement that there are 125 needy families in the vicinity of St. George's Church, New York, the Rev. Dr. Karl Reiland, pastor, appealed for donations to the relief fund of the church.

He read a report concerning two families, declaring that in each instance the head of the family had been unemployed for many months, and said that the cases were representative of the remaining 123. Organized charities, he declared, cannot completely solve the problem because they prohibit a person from receiving help from more than one organization.

"If I were a poor man," he said, "I would take all that I could lay my hands on from as many charities as I could in an effort to assure future security."

Taking up his sermon, Dr. Reiland said that Jesus favored the life of renunciation or the esthetic life in interpreting Christianity. He believed that Jesus favored an almost convivial and athletic manner of living, and asserted that he would like to think of Jesus as a man who enjoyed a hearty meal and the company of his fellow men.

"If God has a purpose running through the ages, the purpose must continue, by successive stages, to a satisfactory end. We cannot hasten that end. Consecration rather than renunciation is the teaching of Christ.

* * *

The Church at Baker, Oregon, is named for St. Stephen. Mr. Stephen Baker is a distinguished churchman. We wonder how he feels if he reads about "the Church of St. Stephen, Baker."

* * *

Miss K. M. Shepherd, an English missionary in the diocese of South Tokyo, writes:

"I returned from furlugh delightfully uncertain as to where I should live or what I should do. The Bishop generously provided me with four churches, nine small towns, and the province of Yamanashi Ken in which to wander, and suggested that I could consider means of approach to nurses, bus conductors and factory girls in my free time, besides the problems of newspaper evangelism. . . . Bits of this program have still been postponed! I am more than ever convinced of the truth of two things we all try to say when at home, namely, that Japan needs more missionaries, and that results are dependent on the prayers of the Church."

* * *

Tortella Hall, the dormitory at St. Mark's Mission, Nenana, Alaska, which burned down last January (1930), is now rebuilt, better than ever.

* * *

"China at the present time may well be likened to the Yangtee River in a great storm. On the surface, all is confusion and destruction, but underneath, the strong current of the great river moves on undisturbed. All during the excitements of the summer, the building of the modern wide asphalted roads went on in the Hankow native city. . . .

"The excesses of the Communists have made the people see clearly the choice which lies before them between a Christian and a materialistic world. Under the present circumstances we are faced with a peculiar difficulty in that the more well-to-do classes naturally drift toward our schools; and with our small size, it is difficult for us to provide for the large number of poor who wish to enter. The feeling that we favor the rich can hardly be avoided in spite of the fact that we still use the fees of the rich to assist us in reducing fees for the poor."—Bishop Gilman.

* * *

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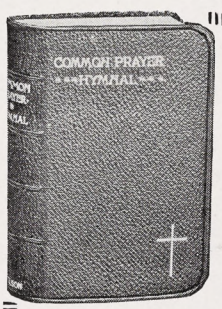

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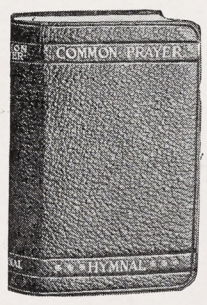

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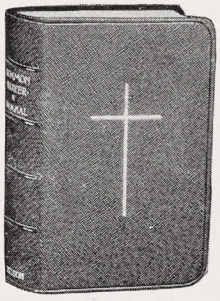

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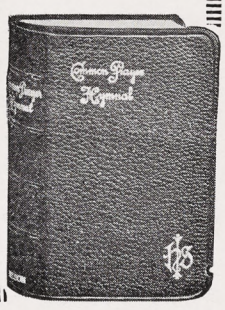

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when it was smashing around in Trinity Church, Changsha last summer, hung three red and gold tablets. They are still there. Translated, they read: "All Things Have a True Source." "The Word Was Made Flesh." "A Light to Lighten All Nations."

* * *

All the living graduates of Boone Library School, Wuchang, are holding positions in Chinese libraries, and five more could be placed were they available.

* * *

The Bishop of London had fifty-five men to ordain last autumn. This helps, but is not adequate for the shortage of clergy in that great diocese.

* * *

We should have thought this too frivolous to print here, ourself, but a distinguished Doctor of Divinity, interested in the "foreignborn," says to use it, and certainly it contains a moral. Its title is, Any Smart Hotel, and it is by Byrne Marconnier, in The New Yorker:

The Viking doorman scorns fatigue,
Humming a marriage march by Grieg.

The Italian bookblack's brushes fly
To an aria from "Butterfly."

The German florist sprays the palms,
Crooning a lullaby from Brahms.

The French chef seasons a rich filet
To a broken phrase of Charpentier.

The Russian liftman signals off,
Whispering Rimski-Korsakoff.

The American guest, in his guilded suite,
Sings, "She's my baby; ain't she sweet?"

* * *

A layman down at Trinity Church, New York, loaned a strange man two dollars to buy a box of "unemployed apples" and did not expect to see the money again. This was at the time of the Red Cross roll call. The following day the man appeared and returned the two dollars, and the day after that he came to church again and gave one dollar to a Red Cross collector. The other Red Cross collectors in the vicinity heard of it and were so touched that they went and bought all the man's apples. Then all the other apple sellers in the neighborhood got wind of this and came and contributed to the Red Cross.

* * *

Hooker School, Mexico City, has a graduate Carmen Villegas, at St. Margaret's House, Berkeley, California, the provincial school for Christian service. She has taught at Hooker, and is now preparing herself for further service there. Other students in training at St. Margaret's are from the dioceses of California, Texas and Los Angeles.

* * *

An acute problem in pedagogy arose the other day in a Church school in downtown New York. The teacher started to tell a Bible story about sheep, and it developed that none of the class had ever seen any sheep.

* * *

The Episcopal Church students of Swarthmore College are entertained once a month by the Rev. J. Jarden Guenther, rector at Swarthmore. Mr. Guenther reports that there are 125 Episcopal students under his care; 80 at Swarthmore and 45 at nearby preparatory schools.

* * *

The motto of the John C. Campbell Folk School, at Brasstown, N. C., is taken from a Danish song: "I sing behind the plow."

* * *

Denver is headquarters for the Rev. Homer E. Grace, a deaf priest who has charge of the Church's work for the deaf, not merely in Colorado,

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which is a large field in itself, but also in Nebraska, Iowa, South Dakota and Minnesota, and he ministers regularly to his scattered flock.

* * *

Damnation was the subject of a recent discussion meeting of the Y. P. F. of St. James' Church, South Pasadena, California.

What action they decided to take in the matter is not recorded.

* * *

Among those who are studying India this year is a class of Chinese nurses in the Church General Hospital, Wuchang, China.

* * *

The Rev. J. A. McNulty is conducting a Saturday Sunday School in his church at Winner, South Dakota. Mr. McNulty says, "It is almost impossible for farm people to come to church on Sunday; they either have the chores to do, their relatives come to visit them, they are too tired, or perhaps they don't realize how much God would love to have them in church; anyway, many of them are not there. But they do come to town on Saturday." The whole family comes; mother, father, the young folks, even the hired man, if he isn't a tractor."

Why not keep open house in the parish rooms on Saturday afternoon, supply a place for the men to smoke, the women to visit, and someone to take care of the children while the parents do their marketing. When he talked the plan over with some farm friends, they said, "Sure, go to it!" And he did; he sent out mimeographed announcements saying, "Don't dress up, come as you are, and make Trinity Parish House your home on Saturday afternoons. We will make our parish house a veritable "house of friendship."

The response has been splendid; farm people come from all over. They park their children with the people in charge, do their Saturday buying, and then come back for services and Sunday school in the church at four o'clock.

* * *

Bishop Stires of Long Island, in a recent sermon, had something to say about the way most of us sing hymns.

"I feel it my duty to call attention to the way we are singing our hymns. No people on earth sing as beautifully about Christ as we do, but we take it all out in singing. We are not taking our hymns seriously, like the beautiful prayer that they are. Our matter-of-fact singing of them is a particular example of the fact that not many of us have reached the point of putting Christ above ourselves."

* * *

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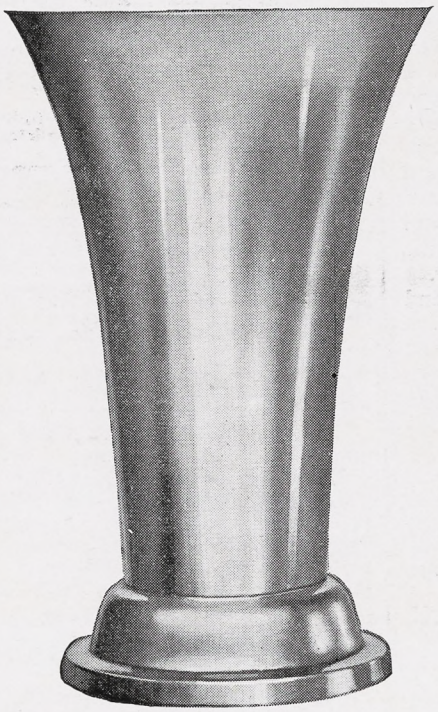

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President Murray Bartlett and Dean M. H. Turk of Hobart attribute their college's high position to the number of clergy and teachers included among its graduates. There are, for example twelve Hobart Bishops, and Trinity has done equally well.

The survey indicates that not alone the Church colleges, but all small colleges, have made a greater contribution to the country than the large universities, in the number of intellectual leaders they have sent out.

* * *

Western New York has received a bequest of $5000 from the estate of the late Mrs. Ella Dering of Utica.

* * *

Bishop Sherrill is to visit Grace Church, Everett, Mass., on December 14 for confirmation. During the rectorship of the Rev. William H. Pettus, which only began in June, 1928, over a hundred and fifty have been confirmed at this parish.

* * *

At a luncheon given to the Gentlemen of the Press after the recent Church Congress in England, the Bishop of Monmouth in pointing out the debt public speakers often owed to reporters for polishing up their speeches, said that sometimes they suffered at the hands of newspaper men. On a certain occasion a speaker declared: "I must stay where I am; I have burned my boats and lost my bridges." This was rendered next day in the paper as: "I have burned my boots and lost my breeches"! The Bishop also vouched for the truth of the following. An Archdeacon in Convocation eloquently pleaded: "Never speak to the helmsman when he is shooting the rapids." In the official report this was rendered: "Never speak to the huntsman when he is shooting his rabbits"!

* * *

The setback received by the United States from the Preparatory Disarmament Commission of the League of Nations indicates that the disarmament conference has failed, that the gains of the London conference will be wiped out and that civilization will be left in a perilous

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state, the Rev. Reinbold Niebuhr said in a sermon in the chapel of Union Theological Seminary.

The contemporary world gave little basis for hope or optimism and the existing European political situation was more threatening than before the war, Dr. Niebuhr declared. Only a miracle could prevent another great conflict, he asserted, declaring that the nations of Europe were nations of "blood-stained men, men from whom that last blood has not yet dried, men do not fight today only because they still are lame from the last conflict."

Turning to American cities, one found the same discouraging symptoms of a decaying civilization, he continued. In New York City, "vice kings are significant forces in politics," he declared, "and the responsibility lies in the lethargy of citizens.

"The imposing appearance of the great buildings of this city encourage a false feeling of complacence and obscures the lack of social and moral ideals," he said. "In fact, the source of most of the ills of the world lie in the glib optimism which prevails.

"Man is much more predatory than is usually believed. True, he can behave decently when in a small group, but when he deals with the larger units of human society his basically predatory nature is manifest. The modern Church has been too anxious to accept evolution unreservedly. Whereas the more orthodox churches confined evolution to nature, where its influence is obvious, the modern Church has adapted the conception of evolution to man, where its influence is, to say the least, dubious.

"There has been some progress, of course. We are better than the brutes who preceded us eons ago. But every new instrument that civilization has devised — property, currency, credit, the machine—has widened the breach between individuals and heaped up the qualities and misery. Perhaps it has been progress, but we have lost much in that progress."

Dr. Niebuhr deplored the sentimentality of religion which refused to acknowledge the disagreeable realities confronting it. True religion he declared, must be built upon a basis of both optimism and pessimism and never had blinked at facts, never had forgotten its root of despair.

"We may not like the religion of the Russian people," Dr. Niebuhr said, "but we must admit that it is a success. The Russians believe at once that disaster will sweep over our present civilization and that a new order will replace it. To thus combine hope and despair is to create a powerful social force, a spring of moral energy.

"The reason that all true religion begins with pessimism is that the view of life from any high moral perspective must inevitably be disappointing. If religion is to fulfill its function of giving us a picture of the whole, it must recognize that disappointment. It is this irrational core of religion, the mixture of hope and despair, that makes it the heart of life. Because of its paradoxical root, religion is the vital source of energy."

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$1,014,344

This is the sum which must be collected in December by the Dioceses for the work of the General Church in order to balance the 1930 budget

For the maintenance of the work of the General Church in 1930 General Convention approved a budget of		$4,224,670
General Convention instructed the National Council to adjust appropriations to meet expected income. In February 1930, the National Council reduced appropriations approved by General Convention under this "Pay-as-You-Go" Plan by the sum of		61,130
Total appropriations now in effect		$4,163,540
The National Council estimates that it will be able to save during the year on these appropriations because of vacancies in the missionary staff and other savings, the sum of	$ 250,000	
The National Council estimates further savings incident to changes in personnel and organization amounting to	14,000	264,000
This leaves estimated expenses of the National Council for the year 1930 at		$3,899,540
Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at	721,370	
The Council appropriated to meet the 1930 expenses the surplus of 1929 estimated at	168,000*	
The Council expects from gifts not applicable to the quota and from other miscellaneous sources the sum of	100,000	989,370
		$2,910,170
In balancing the budget in February, 1930, the reductions in appropriations exceeded the estimated shortage in income by		314
The Council therefore needs from the dioceses for the year to meet its estimated expenditures		$2,910,484

NOTE: THIS IS THE EXACT AMOUNT WHICH THE DIOCESES TOLD THE COUNCIL IT MIGHT EXPECT TO RECEIVE DURING THE YEAR, PLUS $44,000 ESTIMATED AS THE RESULT OF SUPPLEMENTARY EFFORTS IN A NUMBER OF DIOCESES.

Of the supplementary amount there has been paid to Dec. 1st	$ 5,394	
The Dioceses have paid to December 1st	1,890,746	
Total receipts to December 1st		1,896,140

To balance the budget there must be paid in December $1,014,344

THE NATIONAL COUNCIL

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*The final surplus of 1929 was $183,284.30 as against $168,000 used in this estimate.

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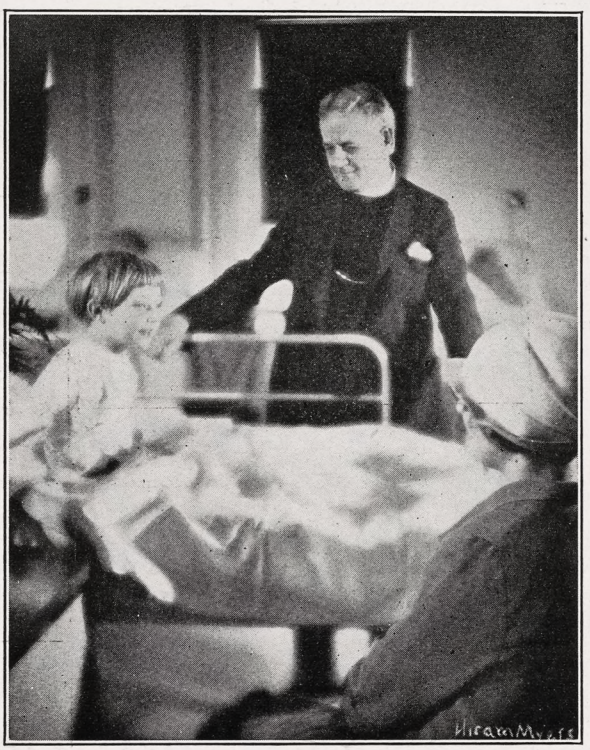
STRIFE IN NEW YORK by Bishop Johnson

The WITNESS

CHICAGO, ILL., DECEMBER 18, 1930



ONE OF TWENTY-TWO CHAPLAINS
Of the New York City Mission Society

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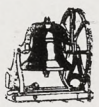

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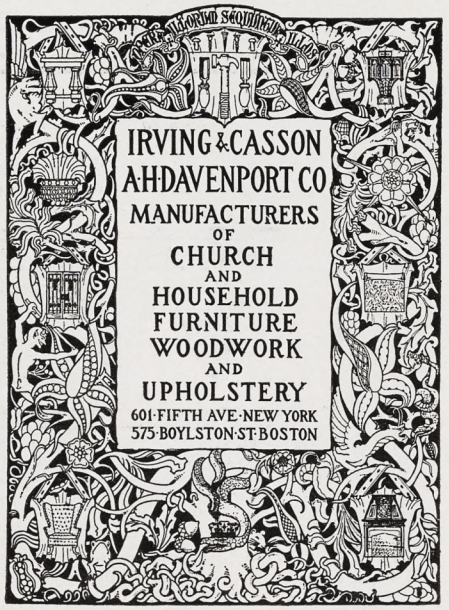



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THE WITNESS

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THE FUTURE OF CHRISTIANITY

A Conference with
JOHN R. MOTT

WHAT is the future of the Christian enterprise in view of the existing world situation? Such was the question raised by Dr. John R. Mott, former student leader and now the executive secretary of the International Missionary Council, at an all-day conference of religious leaders, held at the Yale Club in New York. Many editors of the religious press were among those invited to the conference. The gathering was in the nature of a miniature Jerusalem conference, consideration being given to the social, political and economic phases of the present day world that bear upon the problem of missions and the evangelization of the world for Christ.

Seated at the head of the conference table and in an entirely informal manner Dr. Mott gave his hearers the results of his observations during his most recent travels around the world. Directing attention to the situation in the Orient, Dr. Mott said: "The peoples of Eastern nations are bearing an impossible economic load. This is true in Japan no less than in India and China. The question is: Has the Christian gospel an adequate message to meet such a condition? The answer is a positive affirmative. But more than ever before we must train missionaries to enter more sympathetically than heretofore into the economic and depressed social life of these many peoples. We must provide, too, for a more independent leadership among the native populations to which our missionaries go. Our co-operation is still needed, but it must be a co-operation premised upon the autonomy of native leadership."

"The standing of Western nations has fallen to very low levels in the corporate thinking of Eastern nations. Our Christian enterprise is included in this general condemnation of the West by the East. Many Oriental leaders believe that there has been a very close connection between the Church and the conditions which make life almost intolerable for millions of subject peoples on the other side of the world. By an heroic effort we must divorce the Church of Jesus Christ from those traffics that prey upon human life, traffics such as war and forced labor.

"The Christian leadership of the West also must take into account the rising tide of national consciousness among Eastern peoples. The nationalist movement is gaining momentum daily. This is particularly true in India, in China and elsewhere throughout Asia. Along the fringes of Africa the natives are rising to the challenge of an independent political, social and economic life. The Christian Church cannot be cajoled into the position of making the consummation of these nationalistic hopes more difficult of attainment. We must show an awareness of the reality of this situation. We must be willing to take a few risks for the coronation in all parts of the world of the ideals of peace and brotherhood as preached and practiced by Jesus Christ."

IN ANSWER to several inquiries regarding the situation on the Continent with respect to peace and war, Dr. Mott said: "The international situation is encouraging despite many evidences to the contrary. An appalling amount of misunderstanding and ill will still exists between nations and governments. There is a widespread and ever growing dissatisfaction with existing treaties. Military competition continues to threaten the peace of nations. Thirty million of men are under arms today, not including reserves, or ten million more than were under arms when the war to end war started. No one can look upon this condition of affairs without a measure of misgiving regarding the future. How can one be hopeful in the face of such circumstances?

"For one thing, twenty voices are being raised today in behalf of international good will to one such voice twenty years ago. This fact indicates a rising of the curve of popular interest in the pursuit for peace. Men of political responsibility are being made to feel that their respective peoples expect that a solution to inter-

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national problems can be found without resort to war. This emergence of an intelligent popular will to peace is proving to be an effective restraint to the drawing of the sword. There are many institutes, such as the Institute of Pacific Relations, in which the pitiless eye of publicity is turned upon various areas of misunderstanding and the greater and more persistent the light, the less likelihood there is of war.

"Moreover, a new generation is springing into places of responsibility, a generation of youth that is determined to look toward the future rather than the past. These young men and women, many of them students in European colleges and universities, are demonstrating by the brotherliness of their own lives the possibility of a pacific universe. These young people are not worshippers of things as they are. They are pioneers and they are fashioning for the future a civilization built upon the principles of co-operation as against the principle of competition practiced by their fathers."

CONSIDERATION was then given to the handicaps under which the missionary enterprise is laboring at present. It seemed to be the consensus of opinion that the greatest handicap is found in the continued divisiveness of the church at the home base. "These divisions," said Dr. Mott, "are less excusable now than they ever have been. We must be appreciative of origins and thankful for the heritage passed on to us by our spiritual forebears. We must not, however, insist upon transplanting these differences of theological and organizational opinion upon the peoples to whom our missionaries go. Our sectarianism is not germane to the non-Christian world and should not be engrafted into the Christian structure or other structures of other lands."

"Despite all of the obstacles confronting the onward sweep of Christianity," said Dr. Mott in conclusion, "the future is full of promise. More people are inquiring about Jesus Christ today than at any other period in the world's history. There is a more profound searching after Christian principles than ever before. Today ten million pairs of eyes in Asia alone are looking to Christ for direction and leadership. These people may not have gone the whole way with their wills but they are consciously discussing the implications of the Christian position. Years ago, when I first made my pilgrimage to India and other distant places, one could hear frequent hisses whenever the name of Christ was mentioned. That doesn't happen any more. The conscience of Asia is shaking today as never before. This is due chiefly to the influence of Christ. It is also due to the fact that Christianity itself is developing a social conscience."

"It is not to be inferred that the non-Christian movements have lost their force. It does mean that Christianity, apart from its institutionalism, is exerting a spiritual energy in the lives of millions of people in the so-called nonChristian lands that augurs well for the future of the Kingdom of God upon earth."

Strife in New York

An Editorial by

BISHOP JOHNSON

THERE is a great deal of earthquake, fire and wind just now in the diocese of New York. The static is such that the still small voice cannot be heard and in the meantime the heathen rejoice and the enemies of peace make much ado.

One wonders when and where it will all end.

The case is being tried in the daily press and the jury consists of the dear people, but it is difficult to get a verdict because the case drags on interminably.

There seems to be a determination on the part of some prominent clergy to heckle the Bishop of New York and there also seems to be a disposition on the part of the Bishop to strike back. Out of it all comes our dear fellow townsman, Judge Lindsey, with renewed vigor and a great deal of inexpensive publicity which will be as financially profitable to him as it may be personally humiliating.

This latest upheaval begins with a consecration sermon in which the Bishop explains, in a perfectly orthodox way, the doctrine of apostolic succession. This would have been perfectly proper if it were not for the fact that there were a number of non-episcopally ordained clergymen in the congregation who had been invited to attend.

One may question the taste of inviting people to a feast in order to lecture them on their limitations, but good manners also prompt one to hesitate about calling public attention to the delinquencies of one's own family. It may have been bad taste to preach the sermon in just these circumstances; it was equally bad taste to proclaim the family skeleton in the public press.

Then comes Judge Lindsey on the scene.

He had been invited by the New York Churchmen's Association to address them. Probably if he had been let alone there would have been a small group of clergy present, who, I rather imagine, would have been bored with the judge's obsession, which we who live in Denver have never yet been able to analyze. Nobody knows just what Judge Lindsey would do if he were czar in defining his companionate marriage, which he says is really not companionate marriage at all.

At any rate the Bishop of New York protests; the Churchmen's Association protests, and Judge Lindsey addresses a very large group of clergymen.

Then the Bishop of New York announces that he will deal with refactory clergy and the eccentric Judge alike in a sermon at the Cathedral of St. John the Divine.

The Cathedral is jammed. Judge Lindsey is there. The Bishop fulminates. Judge Lindsey jumps upon a table and waves his arms. The police grab the Judge. The congregation applauds the Bishop. They all sing "Fight the Good Fight." And Judge Lindsey walks off with a million dollars worth of publicity and is once more in the limelight.

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The wise thing for all of us perhaps is to say little until we get far enough away from these New York events to regain our perspective. Next week is Christmas. Perhaps the spirit of the season will help us all. In any case nothing about this controversy will appear in this paper in our Christmas number of next week. But if the situation seems to warrant further remarks they will appear the week following.

Endowments

By

GEORGE PARKIN ATWATER

THE PRACTICAL WORKING OF THE METHOD

MY OWN personal experience with the working of the A-A Endowment method has been most encouraging. I am venturing in this article to leave the realm of description of the method and to relate actual results.

I was rector of the Church of Our Saviour, Akron, Ohio, and when the idea of enrolling every member of the parish as a founder of an endowment came to my mind in 1924, I had been disturbed by the removals from my parish, with subsequent loss of support. The idea enthralled me, and I at once began a round of pastoral visits to present the idea. I made no public or general announcement. It was a pleasure to go to the families with a new idea. It gave a new objective to parish calling. They were interested also. I began to enroll the people I called upon. Their questions and their suggestions contributed to the development of the method. I enrolled seven hundred individuals by personal approach. It took me ten months. During this time I accumulated many ideas about the working details of the method. Then I made public announcement of the method at a public service, and five laymen addressed the congregation on its various features. Before I left the parish in 1926, one thousand persons were enrolled, and in those two years the gifts of the founders had reached the total of ten thousand dollars, most of it in very modest gifts of a few dollars.

Many of the people made known to me the reasons which prompted the gifts. I shall give a few instances.

One member recovered from an illness and made a gift as a thankoffering. One man on his fiftieth birthday gave $500 to his endowment. A young mother made a gift as a thankoffering for the birth of a daughter. A man rushed into my study one day, called for pen and ink, and made out a check for $50. He said that only a few minutes before he had barely escaped serious damage to himself and his automobile. He was grateful and he expressed it in this way.

A former member of the parish who had been enrolled, but who had not been a resident of the city for fifteen years, made a gift of $200, and he gave three reasons why he wished to participate. (1) Because his name was restored to the records of the parish in which he had spent his boyhood. (2) Because he was able now to give to the parish what in his boyhood he had not been able to do, and the parish had done enough for him to make him grateful. (3) Because he would be helping the parish not for one year, but for all time. This man subsequently gave $500 to his endowment when his wife recovered from a serious operation. The total financial result of this man's support is almost equivalent to his sitting in the pew each Sunday forever, and placing a dollar in the plate.

When I wrote a book on the method in 1925, I gave a copy to a wealthy and generous man. The book appeals to men to make large gifts in their life time so that they may see the good results of their generosity. This man was prompted to act. He created a trust fund in securities which today have a value of nearly $150,000. The income is in control of the rector and vestry.

The spiritual value of making thankofferings is very great. And every person with a spark of imagination can realize the satisfaction of making a gift that will assist the Church for all time.

Those of my readers who are laymen should consider carefully your rights in this matter. You are being urged to support an institution which is custodian of much perishable property. You have a right to ask that some provision be made that you may likewise support a permanent fund, the income of which will safeguard the property, and so promote the work for which the property was assembled. Would you buy a share in a building, unless the building was insured against fire? You would not!

The A-A method provides a simple, satisfying and productive way for the people to remove the menace that hangs over every parish in which the people are investing money, labor and affection.

(*To be continued*)

Let's Know

By

BISHOP WILSON

MISCELLANY

WE ARE all very grateful for religious toleration. We are all very sorrowful that it has been made to express itself in a multitude of petty religious eccentricities. Someday, perhaps, people will restrain an inclination to conform God to their own ideas and, with a little more humility, will endeavor to conform themselves to Him and live in harmony with their brethren. Meanwhile, did you ever hear of these?

The Temple Society, or Friends of the Temple, has two congregations in this country—one in New York and one in Kansas. It is an importation from Germany where it was started in 1853 by the Rev. Christopher Hoffman. Its purpose is the establishment of Christian colonies in the Holy Land. Its membership in the United States numbers 164.

The Schwenkfelders take their name from Kasper von Schwenkfeld, who was a contemporary of Luther but disagreed with him. Schwenkfeld had a peculiar

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doctrine of his own regarding the Holy Eucharist. He declared that he had received a special revelation telling him that the Evangelists and St. Paul were wrong in their accounts of the institution of the Lord's Supper—so he coolly changed the Bible. A group of them came to America in 1734 and settled in Pennsylvania. They have a following of 1,596.

The Pillar of Fire Church dates from such a recent birthday as 1902. The wife of a Methodist preacher, Mrs. Alma White, first organized it under the title of the Pentecostal Union, as a result of revival campaigns. Its headquarters are in Zarephath, New Jersey, and it has 2,242 members.

The "Burning Bush" is also sometimes known as the Metropolitan Church Association. It was also sometimes known as the Metropolitan Methodist Church in Chicago, in 1894. It now has its headquarters in Waukesha, Wis. No one in connection with this movement receives any salary. Everybody sells his property and turns the proceeds into the common treasury. It has established itself in certain other countries but in the United States it has a membership of 1,113.

The "Liberal Church of America" is very young. It began in Denver in 1922, incorporated itself, and began to ordain ministers and consecrate bishops. Its articles of religion are as follows: "to do good; to learn how to live; to seek the truth; to practice the Golden Rule; to act according to common sense; to strive to be thrifty, industrious, saving, and constructively employed; to rationally and intelligently attempt to be healthy, happy, and successful, and to assist others to be the same." It has branches in San Diego and Seattle, with a total membership of 358.

The "Church of Daniel's Band" came into existence at Marine City, Michigan, in 1893. It purposes to be evangelistic and stresses fellowship, abstinence from all excess, and liberty in the exercise of faith. It has four churches with a membership of 129.

We are certainly a queer race of people — more especially when it comes to religion.

What's the Use

A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

The Chasuble

THE chasuble is like a poncho, a garment with a hole in the middle for the head, so that the cloak falls all around. It was the ordinary travellers cloak of Biblical times, and as such was used by Christ and the apostles on their journeys. The seamless robe of Jesus, for which the Roman soldiers threw dice at the foot of the cross, was of this nature, as will be seen from the description St. John gives of it:

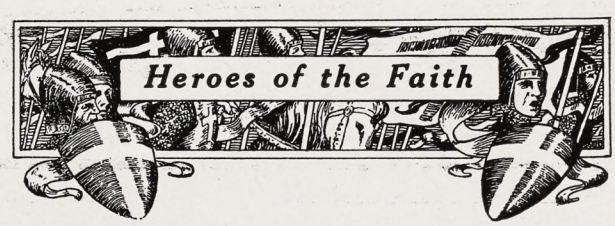
"Now the robe was without seam, woven from the top throughout." The only way in which this could be done was to begin at the neckband and weave out toward the hem, the woof running round and round. This was the vesture of which he was stripped to be crucified.

It is worn at the Holy Communion to indicate that the priest at the altar assumes the character of Christ, or rather, lends himself to Christ to be used by Him, as one lends a pen to the President to sign an important law. Christ uses the body of the celebrant, who repeats his acts and words at the institution of the sacrament.

Excessive decoration of the chasuble detracts from its solemn significance. Where a vestment is gorgeous with jewels, embroidery, gold braid and paint, the attention is distracted from the sacrifice, so that the garment becomes a stumbling block. Neither at Bethlehem nor at Calvary did Christ find fine clothes necessary.

Significance and dignity of the chasuble is largely destroyed by the modern Roman style of a little apron with wide suspenders in front and a rounded oblong in the back.

Valid celebration of the rite is dependent upon authority, intention and form. The "form" is the outward and visible indication of authority and intent. Its minimum is given in the rubric for the communion of the sick, where vestments are not mentioned.



THE BISHOP OF SASKATCHEWAN

By

Rev. T. T. Marshall

THE Rt. Rev. George Exton Lloyd is the Bishop of Saskatchewan, and it can safely be said that the position of the Church of England on the prairies of Western Canada is due to his persistence and organizing ability, from the early days when he first went to the west as chaplain of the Barr Colony, which settled in Alberta. He became the leader of the colony and the town, ultimately, was named Lloydminster after him. His counsel and leadership was the salvation of the settlers in their struggles with strange conditions. On becoming bishop about eight years ago, at Prince Albert the see city he found a comfortable house which had been built for the bishop during a previous episcopate. He declared that he would not live in such comfortable quarters when so many of his clergy were in small shacks. So he took a small house for himself and turned over the bishop's house to be used as a boadding school for boys. He also founded the boys' school at Rothesay, New Brunswick. Previous to that he had been a volunteer in the expedition which brought to an end the Indian rebellion of 1888 and was wounded in the battle of Poundmaker's Reserve, which is in the territory over which he later became bishop.

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Hearing the Old, Old Story of Christmas at a City Mission Center

MINISTERING TO THE UNFORTUNATE

The Work of New York City Mission Society

By

ELIZABETH CANADAY

BECAUSE of its many contacts with those "who are at this time destitute, homeless, or forgotten of their fellowmen," the New York Protestant Episcopal City Mission Society is trying to carry a full share of the unemployment problem just now converging in this metropolitan area.

The Social Service Department of this Society is only one of the various branches of its work, yet by dint of stretching every effort, it is furnishing at present work to over three hundred men and women a week. From November 5 to December 13, it gave 2,973 days' work to 750 destitute persons. Many destitute families have been referred through the parishes of the city and have been helped with work and funds to tide them over their emergency. Incidentally, the City Mission workers report that a large percentage of those applying are people never before applicants for aid. Indeed, it is upon this group that the Society is concentrating its efforts.

The bed capacity of the Society's convalescent home, one of the most completely equipped in the country, has been increased. Its temporary shelter, St. Barnabas' House, where women and children left suddenly homeless may find safe haven, is larger by a good many beds these days, and every night each bed is filled. At two of the Society's chapels noon-day lunches are being served for women and children.

To understand why this organization is able to minister effectively in the social emergency confronting such a city as New York at a time like this, one must remember that, for nearly one hundred years, this Society has been sending its chaplains and workers to the sick and neglected in hospitals and other institutions of the city and has furnished clergy for correctional institutions, has sent workers into the family courts, and participated in official and unofficial probate parole activity. It has sought to relate the Church intimately to the problems of the type of people who claimed Christ's compassionate sympathy and much of His time when he was on earth.

Begun in 1831, just ninety-nine years ago, it was organized to "provide free sittings in mission churches" for poorer families; and to aid strangers and migrants.

Today it has two chapels for colored people and one for Italians, offering not only places of worship, but recreational and social welfare activities. It maintains chaplains in twenty-eight Manhattan hospitals, in seven asylums and homes, eleven prisons and reformatories, reaching daily a total of more than ten thousand people, with spiritual influence and the tangible resources for relieving social need.

Religious Divisions

One must recall also something of the City Mission's status in the city, and the facilities upon which it can draw.

The work of the New York chaplains is probably unique throughout the cities of the world, in that these clergy bear the official obligation of representing all Non-Roman, Non-Jewish faiths in the institutions where they are stationed. In 1864 the City of New York gave official recognition to three religious divisions in public institutions, Roman Catholic, Jewish and Protestant.

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Following this action the several Protestant Mission Societies met in formal assembly and delegated to the New York Protestant Episcopal City Mission Society the responsibility of ministering to all Protestants in the city's hospitals, almshouses and prisons, and recorded their desire "to put an end to the disadvantages of a divided Protestantism in chaplaincy work," by electing one Society to assume that phase of the work. This task the City Mission Society has been discharging for sixty-six years.

St. Barnabas' House

At about the time the city government was recognizing the importance of chaplains, the City Mission Society was setting up its temporary shelter for homeless women and children, known as St. Barnabas' House, 304 Mulberry Street. It is now over sixty-five years—sixty-seven, to be exact—since this shelter first opened its doors under the sponsoring wing of the Mission body. Since that time it has never refused admittance to destitute women and children, regardless of faith or nationality. Last year more than 1,500 desperately impoverished women and children were sheltered there. In this current season, figures are mounting rapidly: the old house, with an average daily census of over one hundred homeless women and children, is taxed in its every corner these days.

Employment for Handicapped

As its tool of helpfulness for many handicapped people who come in search of work, the New York City Mission Society is fortunate in having under its direction a branch of the Goodwill Industries, where aged or physically handicapped men and women and those just released from hospitals and prisons may earn a living wage at productive labor. For those capable of physical improvement, the industries give employment only until the worker is able to secure a better job. By a regular and efficient system of collecting used clothes, shoes, furniture and household effects from thousands of homes in New York, materials are gathered for repair. This repair creates labor for the handicapped workers, whose wage is derived from the sale of the restored articles in the Goodwill stores, where they are sold to people of limited means. This Goodwill plan, evolved in the panic of 1907 by Dr. E. J. Helms of Boston, to meet the unemployment situation of that difficult winter, is one of the important contributions made to social work in the last three decades. These New York shops, however, are the smallest of all the Goodwill branches located in more than twenty-eight cities throughout the country. If the City Mission Society could find the funds to increase the facilities of its Goodwill shops, it could finance the purchase of more trucks to increase its collection system, and thus could provide more work to people desperately in need, not only of the wage, but of the assurance of a living earned.



Rev. L. E. Sunderland
Head of the City Mission

Functions of a Chaplain

All of these facilities maintained by the New York City Mission Society have developed as a natural corollary to the religious offices of the chaplain. In the early days it was necessary for him, of course, to arrange for such alleviation of physical suffering as might, with limited personal means, be undertaken. Today the Society, as a whole, recognizes the importance of ministering, not only to the individual, but to the family of which he is a unit.

To the City Mission chaplains come countless problems from the penniless men and women who must enter hospitals and prisons and leave their families behind them without means of support. By reason of these and other conditions, it has become imperative that the chaplain be in a position to supplement his spiritual ministration inside an institution with social assistance for the families outside. It is possible for the New York chaplains, sent out from 38 Bleecker Street, historic headquarters of the City Mission Society, to command the facilities of the Social Service Department, the temporary shelter, two convalescent homes, Goodwill Industries, the Ellis Island representative, one community center and three chapels, to say nothing of countless contacts available through these centers with outside agencies.

Just now, the chaplains who try to provide not only spiritual but physical assistance, are seeking at this holiday season to remember the families of those who have been under their care. A simple gift, like a basket of fruit, or needed clothing —something to convey a sense of friendliness—these distributed by the chaplains as ambassadors for the Church, bring comfort and are tangible evidence of a Christian neighborliness which still survives in the world's largest city.



How Christmas Comes to St. Barnabas' House

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NEWS OF THE EPISCOPAL CHURCH

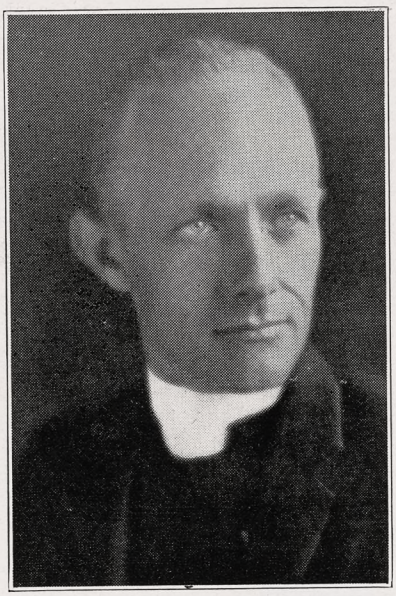
Edited by
WILLIAM B. SPOFFORD

AFTER all the diocese of New York is but a small part of this Episcopal Church, so let's see if we can't find something else to talk about. Take that textile strike down in Danville, Virginia, for instance. It is really an important affair over which all of us should be concerned. If you had gone there early last summer you would have found about four thousand men, women and children working in a large cotton mill. It would have been the same old story of long hours, low wages (the lowest $6.70 a week, with a few at the top getting $23 a week), and the usual dreary homes, all tiny affairs mounted on brick pillars, all exactly alike; all without sinks, inside toilets or water connections.

During the summer the workers invited the United Textile Workers, a union affliated with the American Federation of Labor, to send representatives to Danville to organize them. It was a job easily and promptly done. But as fast as the company discovered that a worker had joined the union the worker was fired. As a result there were hundreds thrown out of their jobs. The other workers insisted upon a strike as a protest. The leaders, knowing that times were exceedingly bad, held off the strike as long as they could, but were eventually forced to call one. Either that or give up their union, which they believe they have a right to have.

So since September 29 there has been a strike in Danville. Repeated efforts have been made to settle it. The representatives of the Federal Council of Churches, the Rev. Worth M. Tippy and the Rev. James Myers, made several efforts to see the management, but without success. A representative of the federal government failed in the same attempt. The management also refused to consider the suggestions of the United States Secretary of Labor, Mr. Davis.

The strike is unique in several ways. In the first place the strikers are all "church folks," open their meetings always with prayer, and are conducting their strike without any evidence of violence. Most of us are thrilled by Gandhi's policies of non-resistance and non-cooperation. This strike in Danville, involving four thousand rather simple minded church people, is running along the same lines. There are pickets. But the pickets merely bow their heads when a worker goes into the mill, as much as to say, "We are very sorry that you are willing to go in there to take our jobs."



REV. HEBER C. BENJAMIN
Rector at Pueblo, Colorado

How long this policy can be continued of course nobody can predict. As the investigator for the Federal Council of Churches reported: "With increasing tension, growing pressure of hunger and despair, due to sickness in families and suffering of children, it is difficult to predict what may occur at any time. Private labor spies are said to be present, seeking to stir up trouble for their own advantage, although it is understood that the company has refused to employ them."

Just yesterday I was told by the international head of the union that the company was beginning to evict families from their little company houses. People will stand just so much. But it is the policy of the union to continue pacifist tactics.

What has all this to do with the Church? Simply this. At various General Conventions the Church had gone on record, officially, as being in favor of collective bargaining. The resolution states that we are for "the right of labor, equally with capital to effective organization and the corresponding responsibility on both sides of the exercise of the power so attained, in strict accordance with the moral law as serving this common good. Negotiation through collective bargaining must take the place of the ruinous strife of strikes."

The issue in Danville is solely the right of the workers to bargain collectively. So some of us, feeling that such resolutions of the Church are worse than meaningless if we fail to back them up, have organized a committee to bring some relief to these workers. The committee is called the Church Emergency Committee. It is an interdenominational committee with Professor Alva Taylor of Vanderbilt University as chairman. The Episcopalians on the committee are Bishop Reese of Georgia, Bishop Gilbert of New York, Rev. Robert B. Nelson of Winchester, Virginia, Rev. John Moore Walker of Charlotte, N. C., Rev. Russell Bowie of New York. Funds are sought and no donation is too small. As the money comes in it is turned over to the union which has set up in Danville a capable organization to care for relief. The head of the Danville relief organization, and one of the leaders of the strike, is Miss Tillie Lindsey (not related to the Judge), who is a communicant of our Church. If you care, this Christmas time, to do a bit to help these people who are literally starving, send your donations to the Church Emergency Committee in care of the New York office of THE WITNESS, 931 Tribune Building, and I shall see that it reaches the proper hands promptly.

Just one other thing—sorry to be so long with this—but the people there are badly in need of warm clothing, shoes, etc. These things should *not* be sent to New York, but should be sent parcel post directly to Miss Tillie Lindsey, Hotel Burton, Danville, Virginia. Maybe the Auxiliary or Girls' Friendly of your parish would like to collect clothing to send.

* * *

The National Council, holding its regular meeting on December 10 and 11, welcomed a new member in the person of Bishop Sherrill of Massachusetts, elected by the synod for the first province to fill the unexpired term of Bishop Perry. Bishop Sherrill was also appointed to membership on the department of religious education and the field department. Dr. Franklin's absence from this meeting, due to illness, was his first absence in eleven years.

* * *

The Rev. Arthur M. Sherman was appointed secretary for missionary education, in the department of religious education. Dr. Sherman has been a missionary in China since 1899 in the district of Hankow, as principal of Boone College, for a time dean of St. Paul's Divinity School,

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and on the staff of the Church of the Holy Nativity, all in Wuchang. In recent months he has been assisting Bishop Littell in the district of Honolulu. It is not known whether he will accept the new appointment. Dr. Sherman is a graduate of Princeton and of the General Theological Seminary, receiving his doctor's degree also from that Seminary.

* * *

Folks had expected that a new secretary for the Field Department would be appointed at this meeting of the Council. There has been no boss there since Mr. Snowden left the first of November. But no action was taken.

* * *

Bishop Perry, commenting on the financial outlook, said he was not at all discouraged, although there is the usual accumulation of unmet payments, the dioceses in many cases waiting until nearly the close of the year. But the work will not be completed in full, he said, without a great real of effort on the part of the officers of the Council, and a full sense of responsibility on the part of all the members of the Council, individually and collectively, and their effort to bring that sense of responsibility to bishops and rectors throughout the Church. Speaking of various appointments he had met since the last meeting of the Council, Bishop Perry said he was greatly encouraged by what he had seen of the whole attitude of the Church.

* * *

The new headquarters of the national center of conference and devotion, at 5540 Woodlawn Avenue, Chicago, is to be known as Brent House, especially recalling Bishop Brent's interest in work among the Oriental students. (There is also a Brent House operated by the Church Mission of Help in Buffalo.) Mrs. Biller reports that the newly acquired house in Chicago will be a splendid piece of equipment and will probably cost less than Taylor Hall for running expenses. The Rev. D. A. McGregor of the Western Theological Seminary was added to the permanent committee on Brent House.

* * *

The finance department reported a communication from the treasurer of the diocese of Chicago saying that the diocese had borrowed $50,000 in order to bring its payments up to date, and furthermore that the treasurer had been instructed, for the coming year, to pay each month one-twelfth the amount due for the year, borrowing if necessary. Accompanying his letter was a check which included the $50,000, together with something over $6,000 in collections, and a contribution of nearly $900 from the Woman's Auxiliary. There's Bishop Stewart for you—say what you like he is a live wire and on the job every minute.

CLERICAL SKETCHES

Heber C. Benjamin

HEBER C. BENJAMIN, rector of the Ascension, Pueblo, Colorado, was born in Michigan in 1891. He graduated from Hope College and then entered business as a window trimmer and an ad writer, an experience which has stood him in good stead as he has rare gifts in the field of Church publicity. He became interested in the Church while working at Greeley, Colorado, and under the direction of Dean Bonell he began studying for orders. Married and with two children he nevertheless gave up his business, entered St. John's College and Colorado Teachers' College and completed his course and took his degree in 1919; four years of study and earning his living for his family along with it. He has been in charge of churches at Fort Lupton, Colorado, Grand Haven, Michigan, Atchison, Kansas, and now at Pueblo. He plays a large part in the affairs of the diocese of Colorado.

* * *

Mrs. D. D. Taber, field worker appointed by the National Council, has finished three months' duty in the missions of Western Colorado, under the auspices of the Auxiliary and the Bishop Coadjutor. It has been exceedingly effective work.

* * *

Florida recently had a fine Layman's conference, held at Holy Trinity, Gainesville, with over a hundred men present. The Hon. Benjamin A. Meginniss of Tallahassee was the chairman of the sessions and there were addresses by many laymen on such subjects as "Jobs for Men," "Some Things Being Done by the Church," "Presenting the Fall Program," "Is the Program Adequate," "The Need for Layreaders." Bishop Juhan spoke on the subject, "What the Bishop and Clergy expect of the Men of the Church."

* * *

The parish of the Incarnation on December 7th celebrated the 26th anniversary of the consecration of the Chapel of the Incarnation, located on East 31st Street, New York. This chapel, where the parish of the Incarnation carries on a vigorous east side work, is one of the most beautiful churches in the country. One of the most interesting bits of work done here is the Baby Clinic, the largest in the city. There is also a children's luncheon each day when about 200 tots are fed scientifically. The vicar of the chapel is the Rev. N. M. Feringa; the rector is the Rev. H. Percy Silver.

* * *

The National Church Club for Women, New York, had the Rev. J. Wilson Sutton for their guest at a meeting on December 3rd. He spoke on the retreat movement in the church. Miss Fanny Phillips spoke at the same meeting on religious education.

* * *

An event of special interest at St. Margaret's Berkeley, during the month of November was a gathering of Episcopal social workers from Berkeley and Oakland, California, who were invited at the suggestion of Dr. Hodgkin, rector of St. Mark's, Berkeley. An animated discussion took place about the possibility of closer co-operation between the various social relief agencies of the area and our Church, in the case of needy individuals or families who have a claim upon us. The possibility of introducing volunteer helpers, who could make a definite Church contribution to the regular visiting was discussed and brought forth an interesting diversity of opinions. Dr. Hodgkin gave a short introductory talk in which he emphasized the need of a vital religious outlook for social workers. It is hoped that some definite helpful plan of co-operation will result from this meeting; it would be of great value as an opportunity for training it may afford students of St. Margaret's School for Christian Service who wish to take up social work in the Church.

* * *

We hope that many of you will send THE WITNESS to friends as a Christmas gift. It will be an acceptable gift, especially so this coming General Convention year. And it is a convenient gift to make. We have beautiful Christmas Cards which are sent to the recipient telling them that THE WITNESS is to come to them each week during the coming year as a Christmas gift from you. And if your list is sent to us at once their subscriptions will start with the Christmas number. These gift subscriptions we are accepting at the reduced rate of $1.50. Your list, with names and addresses, your name at the bottom, and $1.50 for each subscription, and we will do the rest promptly.

* * *

An unusual service was held at St. Thomas's, Mamoroneck, New York, under the direction of the rector, the Rev. Frank Dean Gifford.

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Instead of the usual sermon there were four addresses by laymen on the general theme, "What My Christian Faith Means to Me." The first speaker was a real estate man and a Presbyterian elder; the second was a lawyer of distinction; the third was by a man who for 25 years had been outside the Church; and the last was by a business man who told of the influence of the Christian religion in the business world.

* * *

Rev. Charles F. Brooks, Wilmington, Delaware, is to join the staff of All Saints Cathedral, Albany, on January first.

* * *

Ground has been broken for the first unit of a complete parish structure of church, parish house and rectory for St. Thomas,', New Haven, Connecticut. The total cost of the buildings will be over $400,000.

* * *

Rev. Floyd Applegate, Anderson, Indiana, has accepted a call to St. Paul's, Woodbury, Connecticut. The Glebe House, national Church shrine, is located in Woodbury.

* * *

Rev. Thomas C. Cline of the faculty of the Berkeley Divinity School has resigned to become the rector of Christ Church, Watertown, Connecticut.

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A beautiful memorial window, the work of James Powell and Sons, London, was recently unveiled at Trinity Church, South Norwalk, Connecticut.

* * *

St. John's, Savannah, Ga., has a woman as an assistant to the rector. Miss Ruth Foster was formerly the parish secretary. Now she is the rector's assistant and is to have charge of the social service work of the parish. She is also to assist with confirmation classes.

* * *

Bishop Davis of Western New York was the preacher at a service held recently at St. Paul's, Darien Center, N. Y., to celebrate the 25th anniversary of the mission. A new altar was blessed.

* * *

The Utah Service Association, operating a community center and hotel at Helper, Utah, reports that the return of division headquarters of a railroad has created a housing problem. The U. S. A. which is sponsored by Bishop Moulton and a group of laymen, took over the Railroad Y. M. C. A. building and refurnished it from basement to attic. Attractive rooms are at the service of the railroad men and club rooms for the whole community. A well appointed Chapel cares for the religious side of the venture and houses St. Barnabas' Mission. Two members of the Church Army labor in this and neighboring towns.

* * *

Bishop Ingley of Colorado and

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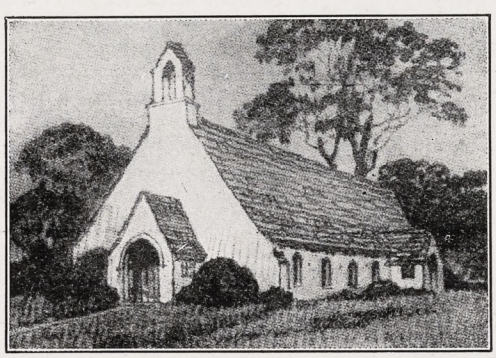

P. S. We continue our appeal for the Boys' Chapel at St. Edmund's

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For fuller information and catalogue, address The Rector, Rev. Walter Williams, 84 Benefit Street, Providence, R. I.

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Bishop McElwain of Minnesota are to make visitations for confirmation in Western Nebraska during January.

* * *

The Province of the Northwest is to make a survey of the Negro work in the province, under the direction of the department of Church extension. The social service department is to compile a directory of all social service institutions in the province. Bishop Robert of South Dakota is chairman of the former department, Dean H. S. Brewster of the latter.

* * *

Bishop Abbott of Lexington confirmed a large class on the first Sunday in Advent at Christ Church Cathedral, Lexington, the third class to be presented this year by acting-dean Charles E. Craik, Jr.

* * *

The Federal Council of Churches met in annual session December 1-5 in Washington. Much time was devoted to a discussion of unemployment, social justice and world peace, the addresses on the first topic dealing not merely with relief but with the necessity of bringing our economic life into conformity with fundamental Christian principles. On the subject of world peace there was complete unanimity on the matter of the United States adherence to the World Court; on the question as to whether or not people who refuse to support wars should be allowed to become citizens they decided that "our country is benefited by having as citizens those who unswervingly follow the dictates of their consciences and who put allegiance to God above other considerations." They also said that it was the obligation of the churches to give support to these people.

* * *

Dr. Franklin, treasurer of the National Council, informs us all that the sum of $1,014,344 is to be collected during the month of December if we are to raise the $2,866,484 that was promised at the beginning of the year. Says he: "Last December we collected $895,263, with a surplus over. We can do it again. Under present business conditions it will require sacrifice. 'Seek ye *first* the Kingdom of God'."

* * *

Rev. G. H. Caution has resigned as rector of St. Mark's, Wilmington, N. C.

* * *

President Murray Bartlett of Hobart College has been elected the president of the Association of Colleges and Secondary Schools of the Middle States, the agency recognized by the United States bureau of education as setting the standards of preparation and college entrance and

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education in several eastern states. The association has a membership of 111 colleges and 471 secondary schools.

* * *

Schuyler is located in the diocese of Southwestern Virginia, just across the line from the diocese of Virginia. There being no church there it attracted the attention of Archdeacon Neve and Archdeacon Mason. Though of the Virginia diocese, they have been ministering to a group of church people there and recently presented to Bishop Jett a class of eighteen for confirmation. This is a fine case of inter-diocesan cooperation.

* * *

St. Margaret's House, Berkeley, California, is to hold its annual institute on work with young people from January 6th through the 9th. Outstanding leaders of education have been secured as lecturers. In addition a number of Church leaders are to be present to serve as the coordinating group, meeting daily in conference. Close association with these leaders is one of the chief values of the institute. Among those who are to serve in this capacity are Rev. Kenneth Viall, Rev. F. D. Graves, Miss Gay Lawson, Mrs. W. Bertrand Stevens, Miss Avis Harvey, Miss Leila Anderson, Rev. Penrose Hirst and Rev. John C. Leffler.

* * *

George H. Randall, for many years the editor of *St. Andrew's Cross*, organ of the Brotherhood of St. Andrew, has resigned. Under his leadership the paper has been a publication of high excellence and wide influence, and his retirement will leave a vacancy hard to fill.

* * *

The Rev. Granville M. Williams, rector of St. Mary the Virgin's, New York, was the speaker at the recent meeting of the Brooklyn Clerical League. He spoke on present trends in the Anglo-Catholic movement. He

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admitted a Rome-ward tendency on the part of a few who seek a supreme external authority, but he thought that much the larger number of Anglo-Catholics looked upon such external authority as both unnecessary and undesirable.

* * *

Four ordinations in one week in Maryland, all deacons advanced to the priesthood. Rev. Francis C. Leeming was ordained by Bishop Lloyd of New York, acting for Bishop Helfenstein of Maryland, at Ossining, N. Y., where he is the assistant at Trinity Church. Rev. Robert Lee Bull, Jr., was ordained in Christ Church, Calvert County, Maryland, where he is in charge. Dean Green of the Virginia Seminary preached. Rev. L. O. Heck, student at Virginia, was ordained in Baltimore at St. Matthias on Thanksgiving Day; the Rev. F. D. Daley was ordained the same day at Epiphany, Govans, Maryland. He is the rector of the Epiphany.

* * *

St. Andrew's, Minneapolis, has just ended a month's celebration. The occasion was the 60th anniversary of the consecration of the first chapel and the 10th anniversary of the rectorship of the Rev. George Buzzelle. There have been a number of special events, including a parish dinner with guest speakers and also a fine confirmation class was presented to Bishop McElwain. But the really unique part of the celebration was an organized drive for new members.

* * *

The Rev. James P. DeWolfe, rector of St. Andrew's, Kansas City, Mo., recently conducted a fine mission at St. John's, Springfield, Mo. On the following Sunday the rector, the Rev. L. R. Anschutz, presented Bishop Spencer a class of 22 for confirmation. Bishop Spencer was the rector of the parish formerly and his visit was made the occasion for a banquet, attended by over 200 men.

* * *

St. John's, Troy, N. Y., celebrated its 100th anniversary recently. The address was delivered by the Rev. H. R. Freeman, rector emeritus; the Rev. Nelson M. Burroughs was instituted as the new rector and Bishop Oldham preached.

* * *

The cornerstone of St. Andrew's Albany, N. Y., was laid on the afternoon of St. Andrew's Day by Bishop Oldham, with many present at the service.

* * *

Eleven members of the Mann family were present at a service held at St. James', Watkins Glen, N. Y., when an altar in memory of Rev. and Mrs. Duncan Cameron Mann was dedicated by Bishop Mann of Florida.

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This parish has given three bishops to the Church, Bishop Mann of Pittsburgh, Bishop Mann of Florida and the present bishop coadjutor of Western New York, Cameron Davis.

* * *

The young people of the diocese of Pittsburgh are sponsoring two objects this year: work among the Indians in the Dakotas and assistance for a student at DuBose Training School ot Monteagle, Tennessee.

* * *

A new $150,000 parish house is to be built at once at Grace Church, Brooklyn, New York, where the Rev. George Parkin Atwater is rector. The new building will adjoin the church and in beauty of design and in completeness of equipment will be a worthy adjunct to the church.

* * *

Rev. Guy H. Madara, New Bern, N. C., has accepted a call to be the city missionary in Rochester, N. Y.

* * *

The New York members of the Church League for Industrial Democracy held a luncheon meeting at Greenwich House on December 4th. The address, which was a very stirring one, was delivered by Mr. Oscar Ameringer, officer of the reorganized United Mine Workers. Following the meeting there was a session of the executive committee of the League when plans were discussed for work for the coming year. It was decided to hold the annual Washington Birthday meeting in New York. It is hoped that this will be preceded by a conference for seminary students. There are now about forty members of the organization at the General Theological Seminary and with their cooperation it was felt that a very successful student conference might be arranged.

* * *

That the rising tide of lynching and mob violence this year brings every believer in human brotherhood face to face with his share of responsibility for the critical race problem in this country is the claim put forth by the Race Relations Sunday Message issued by the Federal Council of Churches, in its call for the observance of Race Relations Sunday, February 8 next year. The statement points out that there have been twenty-one victims of mobs, mostly Negroes, the first ten months of this year, a larger number than in any year save one since 1924.

"Of what were these victims guilty?" asks the message. "Some of them were not even accused of any crime; some had not had a trial to determine the truth or falsity of the accusation against them; a few were awaiting the execution of orderly court action. The law has been trampled under foot in their murderous execution."

* * *

Rev. Howard N. Farnsworth assistant at St. Paul's, Albany, N. Y., has accepted a call to be the rector at Ticonderoga, N. Y.



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The WITNESS

CHICAGO, ILL., DECEMBER 25, 1930



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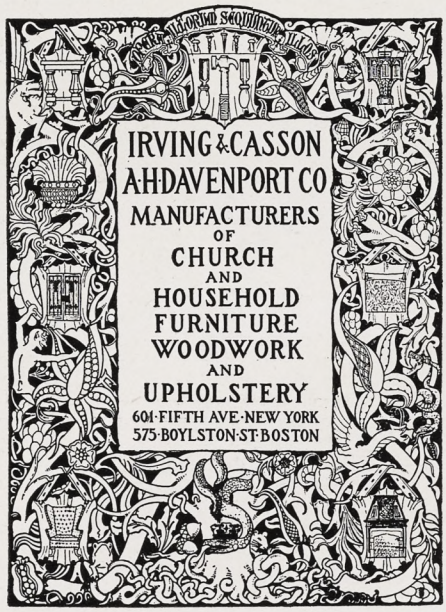



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THE WITNESS

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Christmas

An Editorial by
BISHOP JOHNSON

THE Gospels record the life of Christ. The Creed epitomizes His life. The Christian year commemorates the specific events. Why? Because the Church believes that Christ is the way, the truth and the life. In this particular the Christian faith differs from all other religions and philosophies. It is founded upon the belief that God entered into personal relations with us when "the word became flesh and dwelt among us."

Christian teaching is saturated with the idea that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" for "in Him was life."

It is this fundamental idea that has made the Gospel so dear to children and to humble folk and so difficult for those who would substitute a realm of ideas for one of relationships. We are to love God because Christ is the revelation of God to man. "He that hath seen me hath seen the Father." Thus it becomes possible to love God as well as to believe in Him. It is the Christ that has made God loveable.

To the intelligentsia God is merely a force, a thing to be demonstrated. To the humble and meek He is a person to be loved. And so love and not analysis is the fulfilling of the law. It is not difficult for the child to put love first, but it is the tendency of scholars to substitute rationalizing for love.

"I thank thee O Father," said the Master, "because thou hast hid these things from the wise and prudent and hast revealed them unto babes." Which is another way of saying that if you are to find God you must put first things first and so put love before reasoning.



Since our religion is primarily the love of a person the Church has set forth one day in the year to commemorate Christ's birth, and that day has inevitably become a children's day and also a day in which adults become as little children. One wishes that it might be kept as a day for bringing joy to children, and that it had not been secularized and commercialized. The world is prone to take whatever Christ gave and to snub the giver. Witness the secular Christmas cards in which the Christ is carefully left out. Note the Christmas festivities in which there is no place for Christ in the inn. Observe the lavish gifts which prosperous adults bestow upon prosperous adults. All of this is quite foreign to the spirit of Christ.

The world keeps Christmas by leaving Christ out, and consequently the world misses the joy that it is always seeking and never finds. Surely the Christian will select this day on which to do that which the Lord has commanded him to do. It surely is not Christmas without Christ's Mass, for it is that which gives its name to the day.

Surely the Christian will be eager to do something for the poor on that day for the Master said that if "we do it unto the least of these we do it unto Him."

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Surely the Christian will see to it that he takes his part in making children happy on that day, for in their glee "their angels do behold the face of their Father which is in heaven."

Now this all means very little to the rationalist to whom Christ is merely Santa Claus; His birth is a myth and angels are the fictions of superstitious people. Yet the imagination is as legitimate a part of man's personality as the intellect and far more interesting. A man without imagination is less than human.

It is perfectly true that Christ was handicapped in teaching the things pertaining to the Kingdom of Heaven by the limited vocabulary of His immediate hearers. It may be therefore that He taught them as children are taught, through the imagination. What can be more unattractive than a child lacking in imagination?

The whole realm of art and poetry and music is a development of the imagination and far more attractive than a world of microbes, electrons and syllogisms. It may be that much of Holy Scripture is the use of oriental imagery, but if so the symbols represent realities beyond the letter, whereas the literalist is debarred from any vision beyond the facts that are already observed, and therefore incapable of progress.

It is true that the date of the Nativity was probably selected about the beginning of the 3rd Century and Christ may have been born on some other day than December 25th. But the joyous reality is that Christ was born and that His Nativity brought joy and love into a drab and dreary world.

We are to judge causes by their fruits. That is tenable which produces the desired results and so we keep Christmas Day as the feast on which we show our gratitude to our Heavenly Father for the gift of Jesus Christ to a self-centered world.

It is better for us to observe the day regardless of its literal accuracy than for the selfish world to let the year go round without praising God for the birth of Him who brought peace on earth to men of goodwill.

The Foundations of Christmas

By
W. G. PECK,
of Manchester, England

THE mists of late November are lurking in these Manchester streets, and the nights grow cold. No more am I disturbed by the riot of the children's evening games outside my windows. But I know that very soon the boys and girls will be here again to inform me that Christmas is coming. They will arrive night after night in small groups, singing the same carols with unvarying technique. They will commence slowly and with emphasis, "While shepherds watched," but soon they will be racing at break-neck speed, their voices cracking and wavering upon the high notes. So it has been for years in my experience of northern towns and cities; and so, I suppose, it will be this year.

It is probable that the interest of these children is not chiefly either religious or musical, but pecuniary. It is certain that the average householder regards them with hostility—specially if they have awakened his baby. When he expostulates, upon his door step, he will discover, not angels, but cheeky young imps who will laugh at his protests and clatter off to the next house. And yet, in a fashion, these girls and boys are as symbolic of Christmas, are as genuine a proof and witness of Christmas, as the very angels who sang the Gloria in Excelsis. They stand for the undying tradition and testimony that Christmas is somehow associated with music and mirth and generosity; and they are thus buoyed with the belief that at this season it is faintly possible to obtain pennies for making a noise.

THERE are some cynics who say that Christmas was invented by Charles Dickens. That, of course, is nonsense. Dickens did something in England to rescue the festival from the flood of modern rationalism and utilitarianism. But if one seeks for the public history of all this feasting and gaiety, he has only to look at the two words joined in one, Christ Mass. One glance is enough to remind us of a tradition of joy and brotherhood coming down long centuries.

Nearly two thousand years ago, something happened. Some very modern gentlemen who cannot see the wood for the trees, have examined the origins of the Christian faith, and have demonstrated to their own satisfaction that nothing happened. The Faith, they say, is a synthetic complex of ideas which were bound to assimilate, in the unifying culture of the Graeco-Roman world; and by some accident this synthesis of thought and superstition became attached to the obscure tradition of a Jewish teacher named Jesus.

I sometimes wonder what these people do on Christmas Day. Do they refuse all Christmas gifts, and dine on cold mutton? Or do they go about wishing their friends "A Merry Saturnalia"? And if their wives insist upon a turkey and a party, do they explain the proceedings as a totem feast? But I do not know that the ordinary, non-religious thousands of modern England are in much better logical case, at Christmastide. They certainly make a feast. They fill their children's stockings and pull crackers. And

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they positively have no intelligent reason for doing so. They indulge in this annual outbreak without rational cause: with less real purpose than they go to Brighton or Blackpool in August. But the memory of the race is stronger than their flippant worldliness. They keep a birthday party and forget whose it is. Yet, if they have forgotten Christ, they have remembered jollity and kindness. Their mirth is still the echo of the angel's song; and the flutter of their million letters and Christmas cards is the echo of the rustle of wonderful wings.

THERE is only one satisfactory reason for keeping Christmas, and that is a highly dogmatic one. It is the dogma that an amazing piece of good fortune has happened to the human race. That is not the language of conciliar definition, but it will be understood. On the 24th of December I shall probably say to a tram conductor or to a policeman whom I have never seen before in my life: "A Merry Christmas," and he will say: "The same to you, sir"—adding the "sir" as a token of respect for my dog-collar and black coat. And the only earthly reason for that exchange of greetings must be a heavenly one. We two strange men, looking into each other's eyes and saying: "A Merry Christmas," are congratulating our common manhood. We are acknowledging that our humanity has received a strange blessing, a cosmic dignity. This sudden practice of goodwill to all mankind must mean that all mankind has received some token of a good will prior to itself. Before man could be loved by men, he must have been loved by God. Before all men could have felt friendly toward each man, God must have befriended all men. The humanity of Christmas rests ultimately upon faith in the cosmic value of a man.

NOW, there are two explanations offered for such faith in the meaning of human existence. One is that humanity in itself is somehow ultimate. It is God. But if that is the true explanation, then it is all up with Christmas; for we have no great cause for cheerfulness. That this blundering human race, its hands red with blood, its eyes hard with selfishness, its history crowded with failure, is the veritable mode of the Absolute: is the supremely wise and worshipful, is a sorry speculation. If we could believe it, we should be at once paralyzed. The other explanation is that we are made in the image of God, to be workers together with God; and that the divine love which created us has not forsaken us in the disaster of our disloyalty, but that the Eternal God has entered our race, our history, our society, to provide a new centre of cohesion, a new basis of brotherhood, a new consolidation of the human endeavour.

The single truth of the Incarnation has a thousand facets; but one principle of tremendous significance needs our emphasis at this time. The Incarnation of the Eternal Son of God involves as its pre-supposition the organic unity of the human race. If by being born a babe, in a corner of the Roman world, at a certain moment of time, God could do something for all men in all times and places, then it follows that the deep divisions and fierce oppositions between men are fundamentally false and dangerous, for the underlying truth must be that mankind is one organic structure. Our wars and hatreds and rivalries are not normal to our humanity. We are suffering, as one body, from locomotor ataxia.

But if this is the presupposition of the Incarnation, its intended effect must be the restoration of a working unity. And God proposes that, in order to restore us one to another, He shall restore us first to Himself. The City of Man must be the City of God, and the foundation of our human peace must be the Peace of God which passeth all understanding. His divine humiliation, His sacrificial poverty, the lowliness of the manger and the shamefulness of the Cross, are our way back to honour and decency in politics and economics. The Gospel is the only beginning of a true world order. We who proclaim these things are sometimes accused of confusing the laws of different spheres; but we reply that upon a secular social foundation it is impossible to build anything that will endure. There is no sanction for fellowship in the "economic interpretation of history," and a secular communism is a contradiction in terms which needs only time to display its impossibility.

IF WE are going to believe in the dignity of humanity, we must believe that it is divinely bestowed. And that faith will be found to involve the restoration of a City of Man which is also one Holy Catholic Church of God. That is what God meant, when Jesus lay on Mary's breast. Our manhood is worth having, because God has placed an amazing valuation upon it. He intends to bring us into deathless co-operation with the eternal love of the Blessed Trinity. To this end, He shared our nature, joined our history to His own creative activity and stood in earthly time and space: the Word was made flesh. And as one grows older, it seems ever more certain that apart from this holy Faith, there is little cause for gaiety, little reason for hope. Either the Christmas joy, or little joy for any of us! Either we shall discover the glory of our manhood in the Holy Babe, in love and service, in consecrated and constructive purpose toward the common good, or we shall find the glory of our manhood in the selfish exercise of power, the selfish enjoyment of pleasure. That way lies anarchy, at last, and the end of the human story. But as long as men want to be merry on Christmas Day, there is hope. If a man merely wants to get drunk on Christmas Day, it is a sign, for those who know how to read. Or is a sign that somehow the darkened mind of man remembers that his happiness is with God: that God is the Giver of all jolly good gifts: that the way home for all of us lies through the stable where the Child in the manger is God, come to bring us that lost thing which we could never find—Peace on earth, Goodwill to men.

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We Have Seen His Star

By

HOPE HENRY LUMPKIN

IT WAS upon a world hopeless in many ways that that Star first dawned.

Roman power of government and organization had built great roads, fostered great enterprises, created a mobile army and navy, capable of forcing their rule upon the world. But Roman power had become rapacious, and Roman organization had degenerated into dominance, and pride of Roman name and birth could be bought for a price.

Greek philosophy and cultural creativeness had enlightened men. Centuries before, Greek learning had spread its beneficent influence into the farther provinces. Tarsus, Alexandria, Antioch, held the torch aloft. But philosophy had degenerated, and instead of Socratic wisdom, and Aristotelian insight, and Platonic perception, had come vain quibbling over words, and refining of phrases, and the quintessential search for new and newer ways. Superficiality had displaced the profoundness of elemental truth.

Hebraic concepts of God had enriched the world. Fostered by prophetic insight, and poetic longing, a God of justice, mercy and pity had dawned upon the hearts of men. Davidic hopes had struck a harp of many tones, and the glad notes resounded in rejoicing acclaim, "Lift up your heads O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in." Prophets and sages had caught the vision of Jehovah's presence, and in a clear consciousness of His majestic meaning for man, had added their voices to swell the music of the age, "What doth the Lord require of thee O man, but to do justly and to love mercy, and to walk humbly with thy God."

And then Hebraic concepts had lost their pristine purity and power, and the while, in the Temple courts, the Altar flames roared round about the daily sacrifice, and the priestly chorus intoned the prayers, as upkilted, the ministrants paddled with bare feet in the blood which flowed down from the daily hecatomb, learned doctors of the law disputed minor points and haggled over Sabbath laws and minatory ablutions.

ON SUCH a world, thoughtless, forgetful, seeking mainly pleasure, power or pelf, regardless of human hopes and human values, there dawned a Star.

It was no great thing, that Star. It did not sweep the sky with flashing beams. It did not cast its light on golden thrones, or costly vestments, or robes of state, splendidly caparisoned and bedight.

But it came and stood over a humble place where lay a little child.

And somehow, from those Baby fingers, there went out a blessing to the world. From the shadowy depths of the rock-hewn stable, there came, growing in power and intensity, glowing in ever greatening beauty, the thing that would answer the world's despairing cry, and fill its hungering, empty soul.

Today, the world looks back to that momentous hour. Imagination, fervent belief perhaps, pictures anew that Star, and re-creates in hopeful longing the glory of that hour.

"We have seen His Star!" His Star! The Star that brought hope to the empty heart of the world near two thousand years ago. The only thing that can bring hope to the empty heart of the world today.

Power! Pleasure! Pelf! How the old pagan dominances throng in upon our life today! How we ring the changes on the same old insistent desires which have ever allured and charmed and deceived and broken life!

ONCE again, organization rules the world. Once again, learning, thinking, has degenerated into vain quibbling, rehearsing and refining of the real thinking of the past. Once again pleasure raises its piping voice and cries "on with the dance!" And its vain votaries flit incessantly through the fleeting hours.

And once again, eyes, weary eyes, look up, and searching through the skies, seek to know if past the world's vain foibles and vainer promises, the Star still shines.

It does shine! There are hopeful hearts who have sensed its beams afar. There is a living faith which can say, "We have come to worship."

It does shine! Even though men are yet willing to use the lives of others solely for their gain, and to prostitute the high purposes of life to their own malign desires.

It does shine! Even though the subtle sorceries of wealth yet work their weird alchemies, changing hearts to ice and souls to stone.

It does shine! Out of our weariness and woe; out of the vain dance of pleasure which promises so much and fulfils so little; out of our foibles and failures, the Star still shines. Still it beckons and leads. Still it governs and guides.

It guides to Him who can promise and fulfill. Whose Baby fingers so long ago beckoned a waiting world to His side. Whose presence, all-loving and all-powerful, dominates the ages, and bends in benediction and in healing over our weary, wasted world today.

"We have seen His Star!"

"We have come to Worship!"

Christmas Customs

By

SARAH CADOO LEIDT

THERE are various customs associated with Christmas which may be adapted to individual circumstances in order that the main feature of the season may be the joyful remembrance of the birth of our Lord Jesus Christ. Children are most keenly interested in those things in the preparation of which they share. Therefore let us provide ways in which the children can help. With this in mind a re-thinking of traditional events will suggest many customs which,

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with little change, will contribute to the desired result. For instance, children who help to trim their own Christmas tree will have the same breathless thrill at its sight, and also the pleasure of doing something vital in the Christmas plans. Even little children can plan and make simple trimmings and help to put them in place.

Children should have the pleasures of knowing at least some of the stories connected with the Christmas tree in its beginnings. The story of St. Winfield (often called Boniface) who hewed down a giant oak sacred to the god Thor, and urged the people to remember instead the evergreen fir tree as a symbol of the living Christ, is told in full in Henry Van Dyke's *The First Christmas Tree*. An interesting tale of much later date is told of Martin Luther. He is reported to have been attempting to explain to his wife and children the beauty of a snow-covered forest under the glittering stars. Being unable to describe what he meant he rushed out into the garden and cut off a little fir tree which he brought into the house and covered with lighted candles. This happened on Christmas Eve, and ever since has been remembered in Germany.

The same principle is true of decorations in the home: wreaths for doors or windows, and holly and mistletoe. These ornaments are more meaningful if the significance of the materials used is known. The earliest decoration associated with this winter festival was mistletoe, used by the pagan Druids. They regarded it as the gift of the gods to ward off evil. So people cut the mistletoe and hung it over the entrances to their homes. In Christian times its use was continued as a beautiful and ancient ornament. Christians also adopted the use of laurel, which to the ancient Romans meant peace, joy, and victory. In early Christian usage the laurel was placed in windows to indicate that Christ had entered there. Holly also has been used as a Christmas decoration because it has a number of interesting features: the holly blossom is a white flower, representing the purity of Jesus; the holly berry is red like drops of blood; the prickle of the holly is sharp as a thorn; the bark of the holly is bitter like gall. The holly wreath is thought to represent the crown of thorns which Christ wore on the Cross, and the red berries symbolize the drops of blood.

The many lights used at Christmas also have their ancient significance, and the open fire with its Yule-log may have its place in this day as of old. The lights represent primarily the joy and gladness of the occasion. Innumerable candles have been used in every possible place as an expression of the happiness of the day. Possibly the origin of this custom is found in the fact that Christmas is celebrated approximately at the winter solstice, when the sun turns northward again. This date was always celebrated in pagan times as the birthday of the sun, and lights were then used as the symbol of the day. This may have been carried over to the Christian celebration when Christ's birthday superseded that of the sun.

For many days before Christmas these preparations will be going on. For little children plenty of time may be used to carry out various simple plans. Children who have seen a creche in the Church are quite likely to want one at home. Perhaps the family may desire to have it as one of the tangible evidences of the meaning of Christmas. Figures of Mary and Joseph, the shepherds, wisemen, and angels, as well as of the animals, may be bought or made and set up in a stablelike background. Children may easily learn to care for it and to treat it with interest and reverence.

Christmas carols will be part of the preparation for the celebration. Children who are older will hear them many times on the radio, but there is great advantage in singing them for oneself. Informal practice-sings may be held so that at Church and at home each member of the family may join heartily in the music. For very small children the simple carols should be sung, and they may learn them even more quickly than we think. *Silent night* (Hymn No. 546) and *Away in a manger* are good ones to begin with.

In the development of children's ideas about Christmas, Santa Claus may be either an asset or a liability. There is little question that the myth now popular in the United States found its origin in the old observances, in northern Europe, of St. Nicholas's Day, which comes on December 6. The legend of St. Nicholas, or San Nicholaas, seems to have been brought to America by the Dutch settlers in New York. Quite likely the corruption of the name to Santa Claus was made either here or in England in those early days. This saint, who was Bishop of Myra and died in the year 343, was famed for his kindness and his love of children and his desire to make them happy. In some places gifts were given to children in his memory on his day. Santa Claus would be more worthwhile today if some of these old stories of St. Nicholas were told to our children. They would understand why many people represent in this personal form the spirit of kindliness and good cheer. They would like to play St. Nicholas themselves and bring joy and happiness to others somewhat in the way they see grown-ups doing in toy-shops and on street corners. Parents then would not be inclined to use Santa Claus as a moral power, threatening his failure to appear where children misbehave. Let Santa Claus, then, be no mystery, but a legend of joy and good-will which children and grown-ups alike may help to make true.

The custom connected with our modern Christmas observance which often occupies the most attention, time, and energy is that of giving Christmas gifts. Much formality and many beautiful and interesting practices have been connected with gift-giving, but more questionable elements also have found their way in. It is well to consider this custom and to find a wise and thoroughly Christian basis for a practice which may contain so much beauty or so much unhappiness and strain. Often we think of our gifts as imitations of the great gift God gave in His Son. If they are, then they must always be given in a spirit of love and out of a desire to share the joy we have. Little chil-

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dren rarely need to be taught to give to those they love; it is a spontaneous impulse and needs only guidance. Let the adult tendency to gifts of convenience, or so-called obligation, be cleansed of its un-Christian flavor and subordinated to the children's test of love and need. Let us plan gifts carefully and well in advance, so that the children may share in the preparation, and have them ready with time to spare at the end for other things which also will help make the Christmas spirit vivid.

From "Findings in Religious Education" and reprinted by the kind permission of the editors.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

YOU have many uses, no doubt, for your spare cash. Yet you will forgive me I am sure for calling attention on this Christmas Day to a few places that can make your Christmas a more joyful one since it is more blessed to give than to receive. Last week this paper told you of the relief work being carried on this winter by the City Mission Society of New York. It was, it seems to me, a thrilling Christian story. The authorities of the society told you definitely just what a few of your dollars would do. A square meal is literally a life and death matter with many of the people to whom they are ministering. Turn back to last week's paper and read again their announcement. Then help if you can.

An equally strong appeal was that of St. Edmund's Home for Boys in Glendale, Ohio. The head of that institution last week invited you to become an "aunt" or an "uncle" to one of the many boys being cared for there. It means writing him occasionally; sending him a good book; sending him a box on his birthday, or at Thanksgiving or Christmas. Your life will be fuller if you act upon this suggestion.

Then there are a number of appeals that appear in this issue on page ten. All of these are Church institutions that are worthy of your generous support. Aiding them will surely bring Gods blessing to you.

* * *

There are other National Council matters which were not reported to you last week; Dr. John W. Wood, secretary of foreign missions, was voted a salary of $7,500 "in recognition of the invaluable service so faithfully and devotedly rendered for more than thirty years."

* * *

General Convention has a joint commission on adapting the office of deaconess to the present tasks of the Church. That commission, at the last meeting of General Convention, asked the Council, through the department of religious education, "to take whatever steps seem advisable looking toward a nation-wide study of opportunities for women's work in the Church." The Council, at this December meeting, asked the Presiding Bishop to appoint a special committee to make this study, the membership to be drawn from the department of religious education and the Woman's Auxiliary. The Committee, whose membership is not yet announced, is to report to the joint commission.



REV. GEORGE W. DOW
Head of City Missions, Washington

* * *

Word was received from Bishop Thomas in southern Brazil that the Church's missions had not suffered in recent revolutionary troubles in that land and that he believes the country will go forward in better condition under the new regime.

* * *

Dr. Rudolf B. Teusler, head of St. Luke's Hospital, Tokyo, made a detailed report on the present progress of the hospital building. Funds in hand are sufficient to go ahead with certain units and Dr. Teusler was authorized to proceed with them. For other units, money is still to be secured. Dr. Teusler is now in the United States endeavoring to secure it, but no further general appeal is to be made.

* * *

Various leaders in the South have been urging a special effort to renew and extend the honorable work which many southern dioceses have done in carrying forward the Church's mission. In this connection, it was reported to the Council that the synod of the fourth province authorized an extensive teaching mission, to be held within the next eighteen months. Plans are under way. The Church's mission is to be the main theme of this educational enterprise.

* * *

The Rev. Carroll M. Davis was present for the last time in the official capacity as secretary for domestic missions, as he retires at the end of the year. After Dr. Davis reported on some needs among the domestic missions, Bishop Burleson, commenting on the report, said that it was marked with the same deep devotion which had characterized all Dr. Davis's many years of service.

* * *

The Nanking government of China assumed certain responsibility for losses occasioned in 1927 effecting the American Church Mission and the Central Theological School, both in Nanking. Assuming a total of $6,810 gold, the government has so far made payments of $8,973 Mexican, and the probability is that more will follow.

* * *

A committee on advance work for 1932, '33 and '34 was appointed, consisting of Bishop Tucker of Virginia, the Rev. Dr. Knickerbocker of Minneapolis, and Mr. Wm. G. Peterkin of West Virginia.

In regard to the current advance work program, it was reported to the field department that seventy-eight dioceses, two parishes, and six diocesan Woman's Auxiliaries had definitely accepted projects. These include sixty-three projects in domes-

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ALTAR AND REREDOS

In the Chapel of the Beloved Disciple, Church of the Heavenly Rest, New York. Decorative Panels executed by James Powell & Sons of London from designs of James H. Hogan. Mayers, Murray & Phillip, Architects.

tic fields, sixty-one in foreign or extra-continental fields, and twelve projects of the American Church Institute for Negroes.

* * *

The department of missions appointed six missionaries under the United Thank Offering, for domestic districts: one each for Arizona, Eastern Oregon, Nebraska, Nevada, North Carolina and Wyoming. Also, four missionaries for foreign districts, Kyoto, Shanghai, and Liberia; one for Alaska, and four Sisters of the Transfiguration for work in Honolulu. Miss Emily deWitt Seaman retires at the end of 1930 after twenty years' service in Liberia.

* * *

Pictured here is the beautiful reredos of the Chapel of the Beloved Disciple, parish of the Heavenly Rest, New York, showing the enamelled stained glass panels. They were designed by Mr. James H. Hogan of James Powell and Sons, London, in rich color, giving the effect of the glowing mediaeval enamels. This is the first time the material has been used in this country and the work deserves a visit from all who are interested in art and attracted by color, for the gorgeous tones and scintillating effects of the material are unsurpassed.

The subject of the three main panels is the Incarnation. In the centre is a figure of the Madonna robed in a cloak of rich blue embroidered with silver. The Holy Child stands on Her knee, looking down upon the Beloved Disciple, who kneels in the foreground, holding an open book on which are the words from his Gospel: "In the beginning was the Word and the Word was with God and the Word was God." Groups of Angels kneel in adoration in the side panels. At the top is a figure of Our Lord as He appeared to St. John in the Apocalyptic vision, robed in a cloak of gold and crowned King of Glory. On either side are Seraphim holding shields containing the Alpha and the Omega. The six small panels immediately above the Altar contain shields bearing symbols and monograms.

* * *

Downtown churches which occupy valuable sites and have scattered memberships, are facing the problem of moving or making plans for per-

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manence through endowment. Many congregations feel that their church should not surrender to encroaching business interests but by the fact of their location, beauty of architecture and services, continue to witness for the cause of Christ.

Faced with this problem the Church of the Holy Trinity, Brooklyn, the Rev. J. Howard Melish, rector, engaged the Church Life Insurance Corporation to manage a campaign for them. It has now been completed and the sum of a half million, the objective set, has been raised.

The plan which incorporates some features of group insurance, was first tried last fall in Saratoga Springs, N. Y., where an endowment fund of $105,000 was raised by Bethesda Episcopal Church, Governor Roosevelt being associated with the movement. St. Thomas Church, New York, is planning to raise $3,000,000, and other important parishes have arranged to use the facilities of the corporation to secure endowment funds.

One feature of this plan is that it is carried out by a church group, under trained specialists co-operating with a board of prominent financiers instead of by professional money-raisers. The Church Life Insurance Corporation, operating under the laws of the State of New York, is owned and controlled entirely by the Church Pension Fund. It conducts free of charge scientifically organized campaigns. The corporation shares the facilities of the Church Pension Fund and has practically no administrative expense, enabling it to give professional service without the charges of a regular fund-raising firm.

* * *

Dr. Larkin W. Glazebrook, lay evangelist, has just finished a number of missions in Southern Virginia, covering a period of two weeks.

* * *

The work among the Indians in North Dakota, on the four reservations, Standing Rock, Fort Totten, Fort Berthold and Turtle Mountains, is developing very rapidly. The Indian clergy include the Rev. H. H. Welsh, who has been in the District twelve years, and who had his training under the late Bishop Hare of South Dakota; and the Rev. Wm. S. Cross, who was a lay reader for eighteen years, and was prepared for Holy Orders locally. Their work is supplemented by that of five lay readers and two helpers. Then there are two women workers, Miss A. M. Bennett and Mrs. Sarah Webster. The Rev. Robert E. McAnern, deacon, is also working among the Indians as general missionary. The three last named are white.

Particular mention must be made of the far-reaching and effective work done at the Indian Home for Girls on the Standing Rock reservation, under the direction of Miss A. M. Bennett, assisted by Mrs. Sarah Webster. Indians of all faiths, and no faith, are ministered to; physically, mentally, morally and spiritually. In a recent month no less than seventy-five Indians visited the Home for first-aid treatment, and Miss Bennett spends much time in visiting the Indians in their homes. The institution fills a great need in the life of the reservation, and affords the Church an exampled opportunity of raising the standards of living among these Indians.

* * *

"It was a good day for the Church when the Church Army set foot on these shores." Thus spoke the Presiding Bishop at that Society's Annual Meeting held recently in New York. Bishop Gilbert said C. A. go to people the Church has forgotten; and Reverend F. S. Fleming had a good word to say concerning the discipline and joyfulness and essential goodness of C. A. Evangelists. A

Remember the words of our Lord Jesus when He said "It is more blessed to give than to receive".

The following Church institutions and organizations, dependent upon the donations of Church people in order to carry on their work, solicit your help at this Christmas Season. Gifts large and small will be gratefully received.

St. Augustine's College
Raleigh, N. C.
Which Includes
St. Agnes Hospital Training School for Nurses
and also
Bishop Tuttle Training School
for Church and Welfare Workers
REV. EDGAR H. GOOLD, President

Church Emergency Committee
Funds needed to aid the strikers at Danville, Virginia. These workers are striking against intolerable conditions. Funds are needed for the minimum necessities of life.
287 Fourth Avenue
New York City

St. Andrews Convalescent Hospital
237 East 17th Street
NEW YORK CITY
Sisters of St. John Baptist
A homelike place for women and girls recovering from acute illness or for rest. Free to all in the wards who are unable to pay. Private rooms $10 and $15. Age limit 60.
Your help is solicited.

The Voorhees Normal and Industrial School
Denmark, S. C.
Founded in 1897; present enrollment 597, with 34 teachers. Elementary, high school and junior college work. Students from 9 states and Porto Rico. Faith, Christian character and private subscriptions are combined to run the work. Contributions of books, money and old clothing and shoes (the latter for needy people around the school) are earnestly requested. No state funds are available for this work.
RT. REV. K. G. FINLAY,
Chairman of Trustees
American Church Institute for Negroes, Governing Body
J. E. BLANTON, Principal
M. A. MANAFEE, Treasurer

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large gathering was presided over by Mr. Samuel Thorne in the Guild Hall of St. Thomas Church and some fine reports were received from the Workers in the field. The annual sermon was preached on December fourteenth in St. Thomas Church, by Field Secretary Captain Mountford, who is calling for fifty recruits for the advance programme of Church Army in 1931-32.

* * *

In Newark, Ohio, Trinity parish is feeding undernourished children each noon. An investigation was made some months ago and it was found that some children went to school without breakfast. So the parish threw open the parish house and each school day they provide children with a nourishing luncheon. One of the most interesting things about it is the way the plan is being financed. Church people and business men are asked to join the children at lunch. One adult sits with seven children, passes out the soup and sees that the children say "please" and "thank you". For the honor of serving the children the adult pays fifty cents which covers the cost of the luncheons consumed at his table. Writes our correspondent:

"This has been the biggest thing the church here has done in a long time. The comment on the street has been so profuse and commendatory that all the church people are getting swell headed about it. Since we have taken it up other churches have fallen in line. It is a thrilling thing to see all those kids putting away two or three bowls of soup, three or more glasses of milk and great quantities of bread and butter."

* * *

Perhaps our seminaries can get an idea from the plan that has been put into operation at Union Seminary in New York. Some of the students thought that the seminary should be doing something for the unemployed, so they proposed renting an old store and ministering to the men there. But when Dr. Coffin, president, heard of it he said: "These buildings are exempt from taxation. Certainly we owe the community something because of that if for no better reason. Let's see if we cannot fix the men up in the gymnasium." So now a number of unemployed men are being cared for at Union, with their sleeping quarters in the gymnasium. A committee of students is looking after the men, helping them to find jobs whenever possible. And for those who cannot find jobs they have worked out a program of vocational guidance so that the men will be better equipped to take their places in the world later. Of course they couldn't take all the unemployed men that applied for help. So they had a committee of students pass on those applying. I believe they are caring for twenty-five or thirty. Surely it is a useful service and one from which the students are going to learn a great deal that they will never get out of books .....or professors.

* * *

Religious education in the Diocese of Louisiana has so far progressed under the able tutelage of Rev. Gardiner L. Tucker, provincial director of religious education, as to require and make possible the employment of a diocesan director. The diocese has been fortunate in securing Miss Alma Hammond for this office. Miss Hammond has long been active in church school and young people's service league work.

* * *

A fine new organ was recently dedicated at St. Peter's, Morristown, New Jersey. The donor, Mrs. Robert H. McCurdy has also provided for a number of recitals.

* * *

Rev. Donald MacAdie, social serv-

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MR. DOW is the superintendent of city missions in Washington, a position which he has filled for the past eight years. Born in Brooklyn, N. Y., he studied to be an engineer at Rensselaer and practiced that profession for twenty years before going to the Northwest to do Church work as a layman. After two years of duty on the fringe of the Indian country he entered Seabury to prepare for ordination, travelling 1200 miles each week-end in order to minister to his four missions in South Dakota. He was ordained deacon in 1915 and was advanced to the priesthood the following year.

ice secretary of Newark, has accepted the rectorship of St. John's, Passaic, New Jersey.

* * *

An important step in young people's work in Louisiana will be taken by the holding of a week-end retreat-conference, January 2nd, to January 4th, at Camp Onward, Bay St. Louis on the Gulf Coast. Its purpose will be to deepen the spiritual life and to attempt some serious conference on the "older young people's problems." It will be attended by 26 selected young men and women and will be under the direction of the Rev. J. S. Ditchburn, chaplain of the student center of Louisiana State University.

* * *

Lay readers of the diocese of Newark gathered recently for their annual meeting at Trinity House, Newark. Bishop Stearly presiding at the business session, and three lay readers taking the service which preceded it. The Rev. Joseph R. Lynes, rector of St. Paul's Church, Englewood, made the address. Provisions for examining lay readers who expect to work in the diocese at large were considered.

* * *

Miss Elizabeth Baker, representative of the Woman's Auxiliary, recently concluded two months' work in the diocese of Southwestern Virginia, where she did much to stimulate the women's work of the Church.

* * *

Dr. Glazebrook, lay missioner, is to be in the diocese of Southwestern Virginia this coming month, visiting parishes and missions throughout the diocese.

* * *

There is an inter-racial committee in Paterson, New Jersey. At a meet-

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ing held the other night at the Presbyterian Church the speakers were the Rev. L. H. Berry, rector of St. Philip's, Newark, a congregation of Negroes; Rabbi Max Raisin of Paterson, and the Rev. G. R. Brabham, Presbyterian and host of the party. Our Rev. Charles J. Child, chairman of the committee, was the toastmaster.

* * *

The budget for St. Paul's, Chattanooga, Tennessee, amounting to over $37,000 was oversubscribed as a result of the every member canvass held on December 7th. One day of work, starting with the Holy Communion service at nine and ending with a service at 7:30 and that rather big and important job was done. Which ought to at least help answer the oft-asked question: "Is the Every Member Canvass a good plan?"

* * *

Imagine this: the Rev. William C. Knowles, Ponsett, Connecticut, who is known in his own neighborhood as "The Apostle of Ponsett", celebrated his 69th ordination anniversary last Sunday evening. Just sixty-nine years ago Mr. Knowles held his first service in Ponsett in his own home. He is still on the job. If that isn't a record then I never have seen one —69 years in the ministry and all of them in the same town. Archdeacan Sidney Wallace told of Mr. Knowles' great work, after which the venerable gentleman, now 91 years of age, gave a few of the highlights in his long ministry.

* * *

The Rev. George Davidson, Los Angeles, led a conference for the clergy of the diocese of Sacramento, held at Trinity, Sacramento, on December 4th. To attend one man had a round trip of close to 900 miles, while several travelled six or seven hundred. In addition to the conference there was a good fellowship dinner the evening before.

* * *

This unemployment situation may contribute something to Church Unity before we are through. In Middletown, Connecticut, for instance, the committee to deal with the situation consists of President McConaughy of Wesleyan University, Rev. Frank German, rector of Holy Trinity, Rev. H. D. Rollason, Congregationalist, Rev. Dennis Baker, Roman Catholic. Let them do a good job feeding the needy and they will bother little about their differences. At the suggestion of a group of workingmen in one of the Middletown factories the necessary funds to carry on the relief is being raised by every one voluntarily giving one per cent of his wages.

* * *

Two little girls were discovered the other day apparently conducting some sort of ritual. They stood facing each other, asking and answering questions. "We're playing wedding," one explained. "I'm the minister and she's the bride." "But where is the groom?" "There isn't any groom," they said. "This is just a quiet wedding."

* * *

The Rev. Frank Garrett Scott died at his home in Petersburg, Va., on December 5. For a good many years he was prominent in the affairs of his diocese.

* * *

A series of conferences in behalf of the 1931 Program of the diocese of Southern Virginia have been held recently. Bishop Jett spoke at a meeting at Danville, Bishop Penick at Petersburg and Bishop Goodwin at Norfolk.

* * *

The Rev. Robert W. Patton, director of the American Church Institute for Negroes, recently conducted a series of inter-parochial conferences in Albany, N. Y. At the final meet-



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ing, held at St. Paul's, Dr. Lewis B. Franklin, treasurer of the council also spoke. The meetings were in the interest of the Church Program.

* * *

Trinity, Lancaster, diocese of Western New York, has just celebrated its 50th anniversary with fitting services and functions.

* * *

The new parish house at Trinity, Geneva, N. Y., which has been under construction for some months, is soon to be dedicated. It is a thoroughly modern building. One of the fine features of the new construction, the new chapel of the Nativity which is the gift of the Rector and Mrs. Edsel in memory of their son John, has been constructed on the ground floor at the South end of the old parish building. Its rough beams and masonry will suggest the actual birth of our Lord. Its windows look out on the beautiful box garden in the rectory yard where the little boy loved to play. The Chapel will seat thirty-six people and it is planned to use it for weekly services or for the quiet and intimate spiritual needs which are in constant demand.

* * *

Sister Esther Carlotta, who is in charge of the Southern House of the Society of the Nazarene at St. Augustine, Florida, recently addressed groups at St. John's, Savannah, and at St. Michael and All Angels. She spoke of the work of the Society of the Nazarene and its work of spiritual healing.

* * *

The Rev. Charles Ricker, professor of pastoral theology at the General Seminary, was the speaker at a dinner given by the rector of the Church of the Heavenly Rest, New York, for the 44 officers and teachers of the Church School.

* * *

Bishop Gravatt was entertained recently by the clergy of his diocese commemorating the 31st anniversary of his consecration. They presented him with a parchment signed by all the clergy which expressed their love and loyalty to him.

* * *

Rev. D. R. Bailey, Fall River, Mass., conducted a preaching mission last week at Mechanticut Park, Rhode Island, the first mission ever held at St. David's parish.

* * *

Establishment of employment committees in each church, unemployment sermons in the churches, appointment of a committee on research, and presentation by the Protestant churches of an affair for the benefit of welfare work, are recommendations for relief made in Fall River by the unemployment re-

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lief committee of the City's Ministerial Association. Rev. Burdette Landsdowne, rector of St. James' Church, is chairman of the committee.

* * *

The Rev. Arthur Rogers, formerly rector of St. Mark's, Evanston, Illinois, was the preacher last Sunday at the Epiphany, Dorchester, Massachusetts.

* * *

Practically the entire parish of St. George's, Bridgeport, Conn., were at the Holy Communion service last Sunday, the first service to be held in the new church which is to be dedicated in February.

* * *

St. Barnabas Church, Springfield, Mass., is to build a new church at once.

* * *

Bishop Fiske recently dedicated the renovated interior of Grace Church, Utica, N. Y. This work was carried out this past summer at a cost of about $80,000.

* * *

The organ of Emmanuel Church, Norwich, New York, was completely wrecked recently by some person who tore loose a large connecting rod and then smashed the entire action of the organ. As a result a new organ is to be purchased.

* * *

Percy N. Cox, assistant organist at Washington Cathedral has been appointed organist and choir master of Trinity Church, Watertown, N. Y.

* * *

"Gone is the glory of war. Gone its appeal to self-sacrifice. The nations exploit the idealism of youth, and there is no deviltry worse than that," declared Canon Donaldson of Westminster Abbey, speaking at the business men's luncheon, organized by the London Missionary Society, in Memorial Hall, London.

"War is irreconcilable with the Christian religion. It is atheism. In the last war ten millions of the manhood of the nations were slaughtered—that is, the population of forty towns of 250,000 inhabitants. Besides all the wounded, the widowed, the orphaned, 2,000,000 Greeks, Armenians and Jews were massacred in cold blood. The cost was sixty to seventy thousand millions of pounds.

"And yet we wonder at the world's poverty, due not only to the destruction of wealth but to the breaking of confidence upon which all trade depends.

"Each nation declares it entered the war under necessity. The necessity grew out of the ranging of man against man, of group against group, syndicate against syndicate, a competition which, carried beyond frontiers, inevitably means war. The only cure is the organization of modern civilization on a co-operative basis.

"You cannot say, 'Let there be peace' and go about your business. Today there are ten million more men under arms than in 1913. Peace is your business. This is the business of the Christian faith, and its business is not to defend but to attack. Christ has got to be explained in political terms. The League of Na-

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Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
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St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

St. Luke's, Atlanta, Ga.
Peachtree Street
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Rev. Ernest Risley
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Daily at 5 P. M.
Wednesdays and Fridays 10 A. M.

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

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Weekdays:—8:00 A. M.

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tions is the last hope. It is a kind of ensign of Christ, a rallying point. But it has no magic about it. Its efficacy depends on its being a League of the Holy Spirit. Through it, mankind must build up a world patriotism which will make an end of war."

* * *

The budget of St. James' Cathedral, Chicago, calls for close to $65,000. In the budget is an item for a social worker "to reach out into the neighborhood and minister to the increasing number of women and girls, students and business people, who live in clubs and rooming houses."

* * *

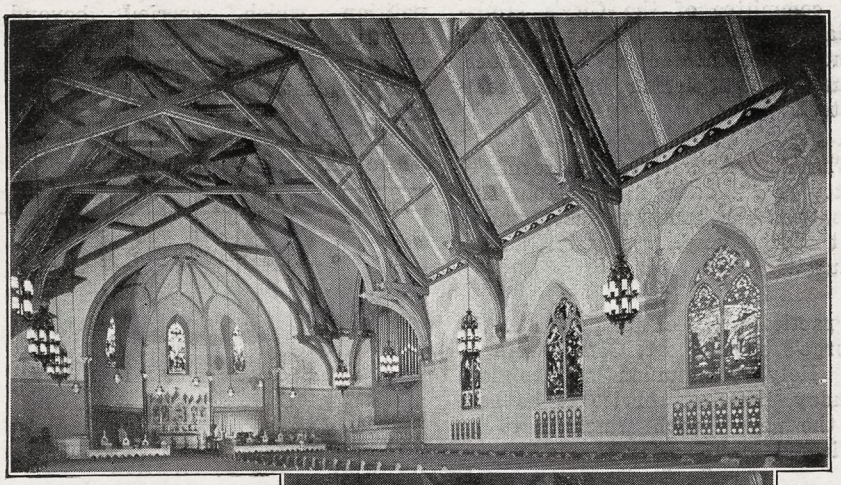
President Bartlett of Hobart College reports that nearly every student there will engage in some form of athetics this year as a result of a supervised intramural program. Good idea.

* * *

The Rev. W. B. Norton, religious editor of the Chicago Tribune, in his new book, *The Church and Newspaper*, pays a glowing tribute to the publicity department of our National Council. He says that the Episcopal Church unquestionably gets more publicity than other churches because it is well organized to do the job. He mentions the publicity department as an example of an ideal setup for a publicity department. He also praises the publicity department of the diocese of Chicago, and the diocesan paper they publish.

* * *

Over in Brooklyn, New York, at Holy Trinity, there is a clinic that meets every Friday afternoon; a physician, psychiatrist and six attending clergymen backed by a board of seven leading doctors of the city. They recognize "the profound influence of healthful thinking upon mental and physical conditions" and "have joined efforts to bring to bear the resources of both professions on such patients as shall seem likely to be benefitted by such co-operation." They suggest for treatment patients suffering from "functional nervous disorders, border-line mental cases, also those whose habits or abnormal actions may be corrected by religious influence. Patients are acceptable to the Clinic only when referred by or with the consent of their family or attending physician." The patients so far have been rather difficult types, including many who failed of obtaining the desired help elsewhere, or who persistently refuse plainly indicated surgical assistance. Most of them have been referred by their pastors, some by social agencies. Some have been helped, some have baffled the experts.



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