

# *The* **WITNESS**

CHICAGO, MAY 7, 1925



BISHOP GRAY



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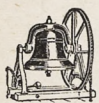
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# THE WITNESS

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## OUR ECCLESIASTICAL ORGANIZATION

### AN EDITORIAL

By

BISHOP JOHNSON

WHEN the several colonies were merged into the United States of America, there were two interests which continually clashed—the self-interest of each colony and the larger interest of the Federal government.

Out of this friction the Constitution was formed, but the vital question of States' rights was not settled for nearly a hundred years and then only by a civil war.

We have the same problem in the Church today.

For more than a hundred years the Diocese has been an autonomous unit, very loosely federated in a General Convention, which has legislated on such matters as ordination, the trial of a bishop and the Book of Common Prayer, but has never, until recently attempted to create an executive department of the General Church.

The Protestant Episcopal Church is truly unique among the ecclesiastical organizations of the world.

Because of its Protestant affiliations it refused to accept the traditional organization of the historic church.

It would have no archbishops, provinces or episcopal authority.

Bishops are necessary to the ethos of the Church, but they were admitted to the United States under great suspicion and have been regarded with so much suspicion ever since that they are frequently accused of exercising powers that are largely mythical.

The Church is composed of a succession of independent units which are on diplomatic relations to one another rather than in any organic dependence.

The first unit is the parish over which the Rector and Vestry preside and in which the Bishop has purely visitatorial rights plus any personal influence which he may be able to exercise.

The second unit is the Diocese in which the Bishop is the executive officer, but to which the parishes have surrendered very little authority, so that a Diocese is a collection of Boards and Missions maintained and supported by such parishes as are kindly disposed toward the administration.

A parish may entirely withdraw its support and still function as an Episcopal Church.

Now we have created a third compartment called the National Council, but the relation that the individual parish or diocese bears to the National Council is one of voluntary support—I mean, of course legally speaking, for there is a moral responsibility which requires considerable sophistry to evade.

Now there is no such ecclesiastical organization as this in the United States:

In the Roman Church each bishop is a suffragan to the Pope who may direct and be obeyed.

In the Methodist Church, the whole system is so centralized that the individual congregation is a direct part of the whole organization.

The same centralization is evident in every ecclesiastical organization excepting those that are confessedly congregational or individualistic.

Now the attempt to compare the Church to a business corporation breaks down, for in what business corporation in the world is the Board of Directors dependent upon the good-will of its branch houses for its support.

It is for this reason that purely business principles which will work elsewhere, fail to work in an organization which defies the very nature of a business organization.

I am not maintaining that this condition is undesirable; but I do maintain that it has to be considered as a

vital factor in the problem which the Church is trying to solve.

The smooth mechanical system which works, both in the Roman and Methodist bodies, is too destructive of personal liberty for the ethos of the Episcopal Church.

I do not believe that we can afford to sacrifice personal liberty to efficiency; but to attain efficiency in our system we must take these conditions into consideration, which means that we are committed by the limitations of our organization to some other system than a purely business one.

Personally I believe that a failure to take this into account is responsible for the seeming failure of the past few years.

We thought that we could run this Church on lines that are successful in a perfectly articulated business system, but we do not have an articulated business system, and the Church therefore does not respond to it as thoroughly as the business-like methods of its individual members would seem to warrant.

The human element is very large in an organization such as ours, and we cannot treat this human element as though it were an abstraction.

The Episcopal Church is the richest mine for giving in the United States and I believe gives per capita for religion and charities a far larger sum than any other religious body in America; but its lack of centralization results in the greater part of this, going to local, parochial and diocesan purposes.

The problem is to arouse the conscience of the individual Churchman to the fact that the whole is greater than its parts.

What are the factors in this campaign?

They are first of all more adequate line of communication.

The National Council relays to the



Bishop and Council of each Diocese, and the Bishop relays to the Rector and the Vestry of each parish; and the Rector relays to the individual parishioner.

If in this line there is a cold or indifferent person, who is expected to relay and doesn't, there is no way of follow-up except through the same lines which have already broken down.

It is not possible for a National Council, however able, to follow up this unless they delegated to the Field Department of the National Council the means to correct the break in the lines.

In other words to remedy a situation such as this, we need more field men even if we have to reduce other departments to secure it.

We understand that some such plan has been inaugurated, and if so we believe that the necessity for such a force will more than justify the expense of administering it. It is a move in the right direction.

## Cheerful Confidences

By George Parkin Atwater

### CHANCE

THROUGHOUT my life I have been impressed with the large part played by chance in the affairs of men. At least it seems to be chance when viewed with human eyes.

And by chance I do not mean that type of chance which we call gambling. But I mean those occasions, or contacts or incidents which drift across the page of life in the most casual way, and which nevertheless are productive of sometimes remarkable results.

It was by the barest chance that I came to Akron many years ago. One of the professors at Bexley Hall had been asked to hold the services here on a certain Sunday. He could not go and by the barest chance he asked me to go in his place. I came here on that Sunday in November, 1897. I was only a lay reader. But the vestry asked me to come for the following Sunday. They then asked me to continue with them until they could get a rector. They called two men, both of whom declined. This place was too insignificant, so I kept on. The vestry early in 1898 asked me to remain permanently and with the consent of Bishop Leonard, I did so. I am still here. But it was apparently chance that determined that I should be at Akron, instead of some other work.

One day many years ago, I was in New York City. It was a hot summer day, and I was tired of the city and was planning to go home. In a window I noticed a placard saying



Bishop Lawrence  
Gives Up His Jurisdiction

that Glenn Curtis was about to demonstrate an airplane at Atlantic City. I had never seen Atlantic City or an airplane. That flight was one of the very first to be seen by any considerable number of people. So I made up my mind to go to Atlantic City for a day. I went. The ocean looked inviting and I went in bathing. On the beach I met a man from Akron whom I had known, but not intimately. It was a chance encounter. He invited me to take dinner with him. I did so and we spent the evening together, and most of the next day. During our talk I was able to present the problems of our Church, and to gain his interest and attention. On our return to Akron he began to come to the services. Within a year or two he was confirmed, was elected on the Vestry, and became our most devoted, loyal and helpful layman, and a warm personal friend. That chance encounter opened the way to intimacy that might never have come otherwise.

Last Monday I went to Pittsburgh to present the Cumulative Endowment Method to the clergy of that City. While waiting for a street car on the way to the station in Akron, a man came along in his car and offered me a ride. Of course I accepted. I had known him for many years, but our contacts had always been casual. He said almost at once, "I wish you would appoint a committee to come and drag me to Church. All I need is a good push. I want to go—but I seem to be waiting for a shove." I agreed to appoint such a committee, and I

appointed myself and on Saturday night I went to his home, with the result that he and his wife were in Church on Sunday morning. I believe that they will be regular attendants.

These are but a few out of almost countless instances of the values lurking in chance contacts and incidents.

Of course we cannot depend on such a program for steady consistent results. But we should be alert to the opportunities that knock at our doors. The next week may suddenly develop something of great importance to you and your work.

## Let's Know

By Rev. Frank E. Wilson

### AGAIN—SUNDAY

IN this world we are trustees.

Life and all that goes with it is temporarily entrusted to our use and we are held accountable for the final product. Compare our Lord's parables of the Talents, the Pounds, the Stewards.

In recognition of this the Hebrews offered their first-fruits and tithes to God as a sign that everything the world produced really belonged to Him. I think this is also the general principle which lies back of the Fourth Commandment. We are responsible to God for our time. Therefore we are called upon to dedicate a portion of our time exclusively to Him partly because He has it coming to Him and partly because we need to make such an offering. Such dedication of time involves naturally two things—first, the withdrawal of that time from the purposes for which it would otherwise be used; second, the use of it for the worship of God.

That's why the worship of God and the ceasing from work went together. It was not that there was anything intrinsically wrong about labor on the Sabbath. It was simply that one could not make an offering of time to God and keep it for oneself too. There are people in the United States today who "toil not neither do they spin." How can they keep any Sabbath when they have no work to cease from? If Moses were framing the Fourth Commandment now, he would doubtless add a postscript to the effect that professional pleasure-seekers should cease playing bridge and golf on the Sabbath and give God the same chance as the man who closes his office. In the old days people neglected God mostly by working on the Lord's Day. Now they do it mostly by turning His Holy Day into a holiday. In either case the sin lies in the discourtesy to God whether



through selfish work or selfish pleasure.

So when our correspondent asks whether "it is a sin to do ordinary labor on Sunday," the answer needs some explanation. It is a sin to neglect God. But the ordinary labor of a priest in the Church, for instance, is to lead public worship. His only proper observance of the Lord's Day is by not ceasing from his usual work. An emergency call may demand that a physician practice his profession on a Sunday. It is more Christian to save a life than to be over-rigid about such Sunday duties. Christ said so Himself. I can think of many such emergencies where the best service to God would be to ask His pardon and do something else. The Jews had to learn that too much particularity defeated the very end of the Law.

This same letter contains a lot of other questions.

"Does the Fourth Commandment now apply to Sunday?" Yes.

"Is it but part of the Jewish Law and not of perpetual obligation?" It is of perpetual obligation.

"When God gave one of His commandments stating that on the Sabbath day 'thou shalt do no manner of work,' would you call that a 'Sabbath of repression—a Puritanical innovation'?" No.

"Are the good people of this country who strive for 'Sunday observance' 'wild visionaries and mentally misled'?" Some of them are.

I have a letter from another correspondent enclosing a very good tract "Must Christians Keep the Jewish Sabbath." He also enclosed another tract, not so good, by a Seventh Day Adventist called "The Real 1924."

And then there is still another letter calling attention to the fact that the Apostolic Council (Acts 15) mentioned four points of the Jewish Law which Christians should observe, among which is not mentioned the Seventh-day Sabbath. The apostles themselves were keeping the first day as the Lord's Day.

Evidently "Sunday" is a very interesting topic to our readers.

## Young People's Societies Asked to Report

ALL ready now for those prizes. It

will be remembered that THE WITNESS announced in September that commencing in October there would be printed a program for a meeting of a Young People's Society. Each one of these programs, that has not carried a name, was written by some young person, without the help of any older person. We now ask Young people's societies throughout the country to cast their vote for the

## Our Cover

Campbell Gray, consecrated Bishop of Northern Indiana on Friday last, was born in Tennessee in 1879. He graduated from the University of the South in 1901, taking a post-graduate work in the theological department for a year before going to the General Seminary, from which he graduated in 1904. Until 1914 he was a missionary in Florida. From 1914 to 1922 he was vicar at Rhinelander, Wisconsin, leaving there to become the rector of St. Paul's, Peoria, Illinois. He is particularly active in the young people's work and in social service.

program which they consider the best. That is vote as organizations, not individuals. Thus if you are a member of a Young People's Society in St. John's, Blank, New York, arrange to have a meeting of the society given over to a consideration of these programs. Then vote. It will be lots of fun and will make a worth while evening. Send your vote in to THE WITNESS, before June 15th. Vote, of course, by dates. Thus: issue of October 9th—6, December 25th—5, etc. The authors of the two programs receiving the largest number of vote is to be given a free scholarship to the Young People's Conference at Sewanee, Tennessee, this coming summer.

And that's not all . . . that's not all. Your Young People's Society, I dare say, figures that it is pretty good. Alright, appoint a committee, or an individual, to submit a report on your activities and accomplishments from November first to May fifteenth. It can't be over five hundred words . . . the judges will have a lot of them to read. Of course they will take into consideration, in picking the winners, the fact that a society in a large parish has greater opportunities than one in a small mission. So send in your report. What are you proud of? What have you accomplished? Give an evening to the discussion of it, then get up the report, which must in THE WITNESS office by June 15th. The three winning Societies, to be announced as soon as possible after the middle of June, may select, by vote, by a local contest, or in any way they see fit, a member to represent them at Sewanee. The representative of the Prize Winner will have all expenses paid to Sewanee, including transportation up to \$25. The second and third prizes will be scholarships at this same conference, exclusive of transportation.

Of course we are going to print

the reports of the winners, and perhaps others as well. And then if we can get ahold of the right sort of a photographer . . . one that can remove all the wrinkles, and freckles, . . . we want to print the pictures of the winners on the cover of THE WITNESS.

Bishop Quin and Miss Dorothy Fischer have been asked to be the judges, calling in a third person agreeable to them, if it is necessary. They haven't had time to accept before going to press with this. But I think they will. The winners will meet them at Sewanee, as both are on the faculty, Bishop Quin being in charge of the conference.

## Preacher, Pulpit and Pew

By E. P. Jots

A well known bishop was very fond of children and set out one night to attend a party given "by children for children."

"Don't announce me," he said to the servant.

Leaving his coat and hat downstairs he quietly opened the drawing-room door, where the buzz of voices announced the presence of company. Dropping on his hands and knees he entered, making strange noises distinctly resembling the neighing of a horse. Aware of a dead silence, he looked up, and found the guests assembled for an eight o'clock dinner regarding him with disgust, not unmixed with alarm.

The children's party was next door.

\* \* \*

One of the prominent deacons in an Ohio church was seriously ill. As he was very popular among the congregation, a bulletin board was posted in front of the church to inform his friends of his condition. It read:

"One o'clock. Deacon Jones very ill."

"Two o'clock. Deacon Jones is worse and sinking rapidly."

"Three o'clock. Deacon Jones dead."

A traveling man passing by that evening read the bulletin and, seeing no one in sight, added at the bottom:

"Seven o'clock. Great excitement in Heaven. Deacon Jones has not yet arrived. The worst is feared."

\* \* \*

Miss Wiggs—"Yes, sir, I always goes to church when you preaches."

Vicar (flattered)—"I am glad to hear that, but why when I preach?—why not every Sunday?"

Miss Wiggs—"I'm always sure of getting a good seat when you preaches, sir!"



# THE KINGDOM AND REPENTANCE

## *The Kingdom First, Repentance Follows*

by

REV. EDWARD G. MAXTED

I HAVE recently been driven to think once again the way in which repentance is spoken of by our Lord Himself. His thought must surely be fundamental; He goes so wonderfully straight to the heart, and right to the bottom of things; His moral theology is unerring.

We find the Apostles constantly putting repentance into direct relation with sin. But we find our Lord on the contrary not doing this at all, but going much deeper, and putting repentance into direct relation with the coming of the Kingdom of God.

Of course the Apostles were not wrong; not at all. They were dealing with very immediate matters, with sinners troubled about their sins. In the very first place the sinners were pricked in their hearts because the sin of crucifying our Lord had been brought home to them by Peter, and so he tells them to repent and to be baptized unto the remission of their sins; and St. Luke, who has this sort of thing in his mind, says that repentance and remission of sins shall be preached in the name of Christ unto all nations beginning at Jerusalem.

In the very forefront of their preaching there would come naturally the work of redemption wrought by Christ. All that the old order could not do, Christ had done in and for them. There was a fundamental change in their outlook, the old drag of sin had gone, Christ had made them all new; and thus they could do no other than urge all to repent of their sins, and get the load and drag washed away, so that they might become fit instruments to be used by the Lord in preaching His Kingdom.

All that is plain and arose from their experience. Remember the first feeling of Peter, "Depart from me, for I am a sinful man, O Lord." Such a man would be compelled to relate repentance directly to sin and sinfulness.

### CHRIST'S METHOD

But with our Lord's preaching it was different. He said very little about sin directly. True, He spoke of it on occasion, but He said very little about it in proportion to what He said about other things. He made men feel that they were sinful. He made sinful women weep. But not by reason of denunciation or reproach. He and His Gospel attracted them and made them feel the burden of their sins. He called on them to repent, but He did not

give their sins as the reason. Our Lord's methods went right down to the roots of their sympathies, right down to the bottom of their hearts. He had a greater secret than that of selfishness.

Men will ask the question, "what is the most important thing in life?" Many will answer, "the salvation of one's own soul." But not so Christ. He says, "he that seeketh to save his soul shall lose it," and "seek ye first the Kingdom of God." He knew the secret of bringing men to repentance. The Gospel He came to preach was not a gospel of private individual salvation. Individual salvation would result, as would all other good things, from the acceptance of the Gospel, but the Gospel was the Good News of the coming Kingdom of God.

### THE KINGDOM IDEA

All those who would accept the idea of this Kingdom, and would give themselves to it, forgetting their own salvation in their love of the Kingdom would find their soul's salvation. This was the idea and method of Christ.

So far as I can see, our salvation, as we use the phrase now, is not the subject at all. The subject is the Kingdom of God. The saving of souls is not the primary idea, but the Kingdom of God. And our salvation depends upon the Kingdom of God, and not the Kingdom of God upon our salvation. The two ideas are related one to the other, but our Lord gets them right and we so often do not. When we get the order straight we get on with Christ's work, and begin to accomplish His idea for the world. When we get the order wrong we neglect His work and think only of our soul's salvation.

### THE JEWS UNDERSTOOD

Now, when our Lord came preaching the Gospel of the Kingdom of God every Jew to whom He preached understood Him to mean by the Kingdom a perfect human society on this earth. They understood Him to mean the restoration in perfection of the Jewish Theocracy which they imagined had existed some centuries before. They thought He meant God was going to bring this back again, and bring it back not as it had been, but in perfection. They thought He meant God was somehow going to bring into this world a system of human society perfect in His sight and in exact accordance with His will. Every man should sit under his own vine and under his own fig

tree, and none should make them afraid, and the earth should be full of the knowledge of the Lord as the waters cover the sea.

Do we ever think of those old people, Anna and Simeon? Their minds went back to the old independent Jewish kingdom before its subjection to the Roman power. They could look back to the days of their youth, strenuous and independent days, in which they could see clearly the cause for which to live, and in living for which they found inspiration. And in the dark days of Roman domination in which we find them, they are seeking the redemption of Jerusalem, waiting for the consolation of Israel, looking for the coming of the Kingdom of God; as were so many, Elizabeth, and Zacharias, and St. Mary herself. Read those Gospel songs, preserved by St. Luke, and which we so often fail to understand. Longfellow's king, awakened suddenly out of sleep, understood readily enough. Those songs are full of the coming Kingdom, and make it plain that the Kingdom was a real one, to be on this solid earth, and was in a word God's plan or God's pattern for the world.

### KINGDOM AT HAND

So, Christ called on all to repent because the Kingdom was at hand. That phrase "at hand" will worry us till we understand it, and must be explained before we can get to repentance.

The late Bishop of Chelmsford brought the meaning vividly before my mind by a gesture. "The Kingdom is at hand, near," he said, and waved his hand in the air as if reaching up. And that is the idea exactly. There it is, just a little above the earth, coming down, as St. John saw it, out of heaven from God, to be on the earth, ever coming, ever near, but never getting here. Something hinders. What is it? Man's sin, man's indifference, man's apathy, man's ignorance. But there the Kingdom is, not far away, almost within our reach, so that we might if we only would, reach up, and by violence drag it down to us.

All this is figure, but the meaning is plain. Our Lord was continually striving to make it clear that the Kingdom, God's pattern for the world, eternal in the Heavens, was not a dream beyond belief, not only an unrealizable ideal, but something which they might have if they only wished. But it must be done by



them, by us. Not by any supernatural act of Divine Power will the Kingdom come, but by human effort, inspired by Divine Will seeking the co-operation of human wills, and hearts, and brains. It will not be brought about by each simply doing his best in his own way, or by each being kind to the other, but it will demand the very best energies of brain and soul and spirit. God's pattern is plain enough, but in order to read it men will have to remove great scales from their eyes, and a mass of preconceived notions from their minds, their hearts will have to be changed entirely and altogether.

#### BE BORN AGAIN

Therefore, before they can band themselves together for the achievement of God's purposes they must repent.

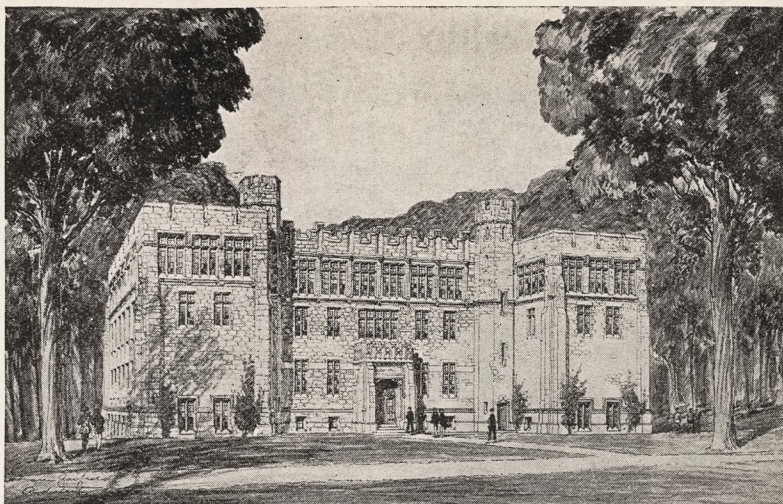
Now, when our Lord spoke of repentance did He mean anything less than a complete change of heart and outlook? Here is the Kingdom. There can be no question that once a person with an honest and good heart sees the vision of the Kingdom he will respond to it. His heart will be enlisted. His whole outlook will be changed. It will be life from the dead. He will give himself to it wholly. He will count his life as nothing that he may help to achieve the Kingdom, the great redemption for humanity, the bringing in of a perfect social order, in which all will be children of God, in which all will have life in abundance, in which all good things shall be added unto us.

So the whole of life is changed and transfigured, by this vision of the Kingdom. Men came to Christ burdened with heavy toil, those who laboured and were heavy laden. He knew all about it, He had carried planks. To them He pictured the Kingdom in terms of high romance. "Why, it is like finding a fortune, a goodly pearl." Persecution they might meet, but it will be all worth while, life now has some hope, there is now a cause worth living and dying for.

#### THE COMING KINGDOM

And in their visual realization of the coming Kingdom they saw their sins in all their reality. "Depart from me for I am a sinful man, O Lord." "These sins unfit me for the Master's use, how can I preach the Kingdom with my evil past." So they repented, so they changed their minds, their hearts and their general outlook, and they repented of their sins, because of the vision of the Kingdom.

The preaching of the Kingdom by our Lord changed them. He made no direct attack on their sins, but He wanted them to come and help, He called them and they came, and



The Samuel Mather Science Hall

in their zeal for Him and His Gospel their sins rolled away.

That, I think, is the idea. The Kingdom is God's plan for the world, an ideal and perfect system of human society on this earth. If we ever want to go to heaven when we die we must work for God's Kingdom to be realized on this earth. And as and when we see a real vision of the Kingdom our sins are conquered. The vision of the Kingdom brings repentance and faith in Christ and love to Him.

God fulfills himself in many ways, and the Christian faith has been understood and believed to the saving of souls in so many fashions. People have got to heaven who have never understood Christ's Kingdom. He can save them for His Kingdom in heaven in spite of their failure to understand and work for His Kingdom on earth. Perhaps they will be able to make up for it somehow.

But at any rate we in these days should if possible grasp the New Testament idea, and struggle to discover how to build God's Kingdom in our own world and time. So shall we find the salvation of our souls.

### Program for Meeting of Young People

#### TRINITY

MOTTO—"In unity there is strength.  
Are we strong?"

1. Opening hymn: Old Hymnal, No. 389, "Three in One and One in Three."
2. The Y. P. S. L. Prayer.  
The Collect for Trinity Sunday.
3. Scripture Reading: St. John 16—1:12.
4. Business Meeting.
5. Short talks by League members on the following:

#### I. God, the Father:

- (1) God is loving and kind; a father who is sympathetic to His children.
- (2) Compare as far as possible with an earthly father.

#### II. God, the Son.

- (1) Christ made mortal lived a life that mortals may also live.
  1. Serving
  2. Loving
  3. Giving

#### III. God, the Holy Ghost.

- (1) The Comforter who is always with the Father, the Son and with each mortal who desires the aid.

#### IV. The Strength of the Godhead.

1. The unity intensifies the power.
2. Are we unified?
6. An original prayer for the presence of the Three in our daily lives.
7. Closing Hymn: "Holy, Holy, Holy, Lord God Almighty."

Suggestion for poster:

A clover with a question mark on each leaf. Underneath, the caption: "Come Sunday evening and learn the names of the leaves."

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## Canon Adderley Wants To Save the Wealthy

Canon Donaldson Wraps at Formal Christianity in Lectures At Westminster Abbey

### CHURCH MUSIC

By A. Manby Lloyd

"Modern Christians are hypocrites," said Canon Donaldson at Westminster Abbey, in his final lecture on social problems. We regarded our unemployment tragedy as a tiresome economic difficulty, rather than as an outrage on the Kingdom of God, and war as inevitable, instead of as a denial of God and as practical atheism. Our creeds were magnificent, yet we were wrapped up in formalisms, in church-going, pieties, devotions and services. Modern Christians were hypocrites, because they did not express all those good things in terms of life. We believed in the Church as a highly organized institution; yet we accepted a higgledy-piggledy social system of competitive chaos, and when men proposed to alter it, we dubbed them, in terms of reproach, "foolish Socialists."

\* \* \*

Canon Adderley enters the lists against Lord Hugh Cecil who (he says) still seems to labor under the delusion that "Christian Social Reformers" say what they say and do what they do in order to show "kindness to the poor." Father Jim retorts that they are much more concerned about the soul of Dives than the sores of Lazarus. It is religion we are after, he says, and not party politics and if Lord Hugh would only believe this, he would have more sympathy. "He ought to be our ally, for there never was a politician more imbued with religion than he."

\* \* \*

I have been honored with a visit from the Rev. Jack Bucknall of the *Catholic Crusade*, who is out of a job. There is nothing "pink" about Jack and he expounded the Gospel of the Carpenter to my little Church full of children in a way calculated to make Dean Inge's hair stand upright. "If you had to make a world," he asked them, "how would you make it? Would you make a few rich people and a lot of poor people?"

"No!" yelled my kiddies.

"Then," asked the speaker, "how does it come about that we see things like they are? Before the war there were forty millionaires in England; now there are two hundred."

No doubt he is a disciple of Conrad Noel, who, he tells me, has got rid of a serious complaint (diabetes) only to contract an old one, rheumatism. That accounts for Noel's

silence. Father Jack is out of a job, and if he does not rapidly secure employment, announces his intention of placing wife and child in the care of the Poplar Board of Guardians. Such are the straits to which a modern Socialist parson is reduced, and though his philosophy is not altogether mine, it makes one's blood boil to think that such a splendid man, known and loved by thousands of working men, is scouted by the bulk of bishops and clergy.

\* \* \*

It was Father Jack who took me to see Charles Rann Kennedy's play "The Servant in the House." It was magnificent realism, and my only objection was to the portraiture of the Lord Bishop of Lancashire, a gross caricature of the modern bishop. Our most reactionary bishop would not object to eat with a working man, though he might naturally resent being told to "go to 'ell."

Father Jack says that soldiers in the Red Army of Jesus should not sing the mawkish, sentimental slush that pietists wallow in. He would dispense with all the Stainer-Dykes school as regards music, and all modern hymn books as regards words, and select about one hundred hymns from the "English Hymnal" and other less known books. He abominates "Hold the Fort" and "Sons of Labor Dear to Jesus." "Let us have," he said, "some really good revolutionary poetry and splendid music, such as 'City of God' (English Hymnal 375), 'Thy Kingdom Come' (504), and Chesterton's 'O God of Earth and Altar.'"

He advocates the use of "Songs of Zion" and the Metrical Psalms, if retranslated. With their Catholic bias towards the poor, the just and the meek, and against the rich, the wicked and the proud, they are (he said) a perpetual witness against the heresy of so many later hymns. Sung to the tunes of Bourgeois (1551) and Orlando Gibbons, Webbe, etc., we should get a great enrichment of our hymnry.

I have turned up an old article of his in the *Crusader* in which he says we sing far too many hymns. He recommends one verse in unison, one in harmony, another with descant, etc., with or without accompaniment of organ, violin or harp, but to a harmonium—never! Use more folk-song, more plain-song. A simple melody such as English Hymnal 160 is an ever-increasing joy. ("Maker of All Things," by Lowenstern.) "But we need the revolutionary outlook together with the Catholic grace and abandon with the background of a Mediaeval Church and a riot of daring color to appreciate fully the plain-song melodies."

## A Leader in England Arrives to Lecture

Noted English Woman Has Arrived to Deliver Lectures in this Country

### A BRILLIANT SPEAKER

Miss Ethelfloed Knight-Bduce arrived in America early in May as a delegate to the Sixth Quinquennial Convention of the International Council of Women to be held from May 4th to 16th in Washington, D. C. From the middle of May until the middle of June she is to lecture under the joint auspices of the Berkeley Divinity School and the Church League for Industrial Democracy. Later she will be special lecturer on the Relation of the Church to Industrial Problems at the School of Inquiry to be held at the Berkeley Divinity School, Middletown, Connecticut, from June 15th to July 4th. Miss Knight-Bruce is a daughter of Bishop Knight-Bruce. She started social work as a young woman by going down to the London docks during the big strike, where she had a room for the men to use during the day and where she addressed meetings of the strikers every evening, urging for the application of the spirit of Christ among employers and men alike. After the strike ended she started clubs for the men, boys and girls of the neighborhood.

During the war Miss Knight-Bruce ran canteens and lectured at most of the big camps in England. In December, 1918, she went to France to work with the U. S. A. troops along the same lines. From 1919 to 1921 Miss Knight-Bruce attended Bedford College for Women where she took the Social Science Course. Since 1921 she has been speaking all over England and Ireland on the Social application of the Gospel and also on technical aspects of the industrial problem. She has addressed as many as ninety meetings in two months. Miss Knight-Bruce's present work is as National Messenger of the Industrial Christian Fellowship, an English organization similar to the C. L. I. D. of the American Church. She has been associated with Mr. Studdert-Kennedy in this work. Of her powers as a speaker English correspondents are enthusiastic, such phrases as "one of the finest speakers in the country," "the most brilliant speaker we have on such subjects as poverty, industry, etc.," "endowed with wit and a brilliant technique," abound in the newspaper reports of her work.



## Pension Fund Extends Benefits Materially

Surplus Income to Be Used to Extend the Benefits of the Church Pension System

### A SECOND ADVANCE

The trustees of the Church Pension Fund, at a special meeting held in New York on April 16th, passed resolutions extending the benefits of the Church Pension Fund. It was made possible by the possession of a considerable surplus beyond what is necessary to carry the liabilities of the Fund. It will be remembered that when the trustees were faced with the same situation in 1921 they extended the original provisions so as to authorize the immediate payment of \$1000 to widows of clergymen dying in the active service of the church. These payments are to be continued, and in addition the system is to be extended in a manner which may be summarized as follows:

1. The desire is to accelerate the time when the Church Pension Fund will be on the full basis. In other words, to equalize the position of those clergymen ordained before March 1, 1917 and those ordained after March 1, 1917.

2. For this purpose, the clergy who were in service on March 1, 1917 who are still alive, or who left widows who are beneficiaries of the Fund, are to be placed in groups of 100, the first group to contain the names of those clergymen who were ordained at the earliest dates. The second group of 100 will contain the names of clergymen who were ordained at the next earliest date, and so forth.

3. The Fund will pay to itself out of the surplus income sufficient pension assessments so as to bring the age allowances of the first group up to \$750 a year from the former minimum of \$600 a year, and so as to bring the widows' allowances up to \$400 a year from the former minimum of \$300 a year.

4. The next step, as surplus income becomes available, will be to raise the first group to \$900 for the clergymen and \$450 for the widow.

5. The next step will be to raise the first group to \$1000 for the clergyman and \$500 for the widow.

6. The next step will be to raise the first group to \$1200 for the clergyman and \$600 for the widow, and so on.

7. These steps, however, will be so taken that after the first group has been raised once so that clergymen are receiving \$750 and widows \$400, then the second group will be raised once so that the clergymen of the

second group will be receiving \$750 and the widows \$400.

8. It is provided that the groups shall be raised in order so that there will always be one more group in each stage than in the stage immediately above it.

9. There are certain restrictions included in these resolutions placed there in order to protect the pension system, and such advanced steps as the Trustees are able to make.

Both the \$1000 grants referred to above and this latest advance taken by the Trustees are made possible because of the surplus income as shown by the valuations of the Fund, and can continue in force only so long as that surplus income exists. It is hoped and expected that this will be a permanent condition.

### CATHEDRAL WORK BEGINS THIS WEEK

The sustained campaign to complete the Cathedral of St. John the Divine in New York showed definite results on Wednesday of this week, when excavation for the foundation of the west facade began. Bishop Manning announced at a dinner at the Hotel Astor last week that the fund had now reached over ten million dollars, over two-thirds of the total amount necessary to complete the Cathedral. About a thousand people attended the dinner.

The dual announcement by Bishop Manning of the status of the drive and the decision to go ahead with the west front was received with great enthusiasm by those who have campaigned since January 18, with a slight respite during Lent.

"I am happy to tell you that there now is assured the splendid sum of \$10,125,581.95," said the Bishop. "This result has been accomplished in a little more than a year. It leaves us with still much to do, but with this sum assured we have every reason to believe that the work will never stop, but that we shall go forward until the great cathedral is completed. The results, both spiritual and practical, have been far greater than any of us would have dared a year ago to predict or hope."

The Bishop pointed out that while the greater part of the money naturally had come from the people of the Episcopal Church, members of other denominations and non-churchgoers had given to the project most "liberally and generously."

Of the total announced by the Bishop, \$8,280,782.44 is assured in cash and pledges and the remaining \$1,844,799.51 represents obligations definitely assumed for the construction of portions of the building by "responsible groups, which strikingly illustrate the interest of the whole city in the undertaking."

## Convention Articles To Start Next Week

Series of Articles On Convention To Be Opened by Bishop Johnson

### CORRESPONDENCE COLUMN

The series of articles on topics to come before the General Convention commence next week. Bishop Johnson will lead off... that is we hope so. Depends, I suppose, a little bit on the weather in Denver and the condition of the golf course. But he has not failed our readers in nine years, so I am safe in making the announcement.

\* \* \*

So get your specks sitting pretty, for these are articles to read. And remember, too, that you have the privilege of expressing your opinion on these various topics in the correspondence column which will start with the issue of May 21st. It isn't that we propose to open up a happy hunting ground for ecclesiastical debaters. Our policy has always been "no controversy" and we believe it has such merit that we mean to stick to it. However since we are to print but one article on each subject it seems but fair to give the readers a chance to come back if they care to do so. Only keep your tempers, and don't be put out if we paraphrase your letter. It will probably be necessary, for our space is limited, but we will promise not to "kill" your point. Now let 'em come.

\* \* \*

Young people of Vermont had a diocesan convention at St. Paul's, Burlington, last week. Speakers: Dr. Richardson, the rector of St. Paul's; Rev. Malcolm Taylor, executive secretary of the province; Ray Markham, president of the provincial young people's society; Miss Elizabeth Taylor of Hartford, Connecticut; and the Rev. W. J. Brown of Manchester. Banquet on Saturday evening, followed by talks by professors from the University of Vermont.

\* \* \*

Sewanee Conference, August 12th to 26th. Here is the teaching crowd: Dr. Boynton of the General Seminary; Miss Mabel Lee Cooper of the Department of Religious Education; Bishop Seaman of North Texas; Rev. Louis Tucker, who now belongs to Mississippi; Rev. Gardiner L. Tucker of Louisiana; Mrs. F. G. Frye of New Orleans. The social service leaders will be the Rev. Mr. Goodwin of the national department; Rev. G. C. Williams, who is a professor at the University of South Carolina; Rev. L. M. Taylor, provincial secre-



tary; and the Rev. H. W. Starr. Three leaders from "281" are to be there to talk on missions, Mr. Louis B. Franklin, Dr. John W. Wood and Miss Laura Boyer. Mrs. Loring Clark is to lead a series of afternoon meetings on "Leadership." Sewanee is a great conference, with the "eats" one of the main features, though I suppose those in charge would consider that a poor reason for coming. But I'll say it is a poor place for Andy Gump and the rest of his crowd who are trying to take off twenty pounds. If I was to run a picture in connection with this news item I would want a picture of the cook.

St. Luke's, Evanston, Illinois, has a social service league with a hundred members. They had a meal together the other evening and listened to speeches by Miss Mildred Carpenter of the Church Mission of Help; Mr. C. Schlotfeldt, the director of the department of naturalization in Chicago, and Rev. David Gibson of the Cathedral Shelter. Mrs. T. W. Robinson, the retiring president, was presented with two gifts by the rector, Dr. G. C. Stewart. One was ten memberships in the C. M. H., in which Mrs. Robinson is particularly interested, and the other was a set of books for herself.

Rev. G. R. Bishop, who has been the rector of St. Luke's, Altoona, Pa., since 1908, has resigned. He is to spend the summer in New Jersey before taking up new work.

Redecorations in St. John's, Marietta, Pa. Nave done over, also the chancel, with several new furnishings, including a brass ewer, made by R. Geissler and Co. of New York.

Ordinations at General Seminary on April 21st: Messrs. Crawford and Vannix who are going to work in South Dakota; Mr. Helm, who has been appointed a fellow of the Seminary; Mr. Purdue, who is to be on the staff of City Missions in Chicago; Mr. Rayson, who will be Sub-Warden of St. Chad's College, in Saskatchewan; and Mr. Jones and Mr. Barry

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who are to take up work in Long Island. Dean Fosbrooke preached.

Our correspondent in Cincinnati says that things are looking up in fine style down that way. Lenten services crowded, churches jammed on Easter. There are big confirmation classes too. St. Luke's had a fiftieth anniversary the other day, with the Rev. Lewis Brown of Indianapolis, a former rector, as the guest of honor and principle speaker.

Christ Church, Glendale, is killing competition for the Lenten offering banner by winning it every year in the diocese of Southern Ohio. This school put on a pageant when the offering was presented last Sunday in Christ Church, Cincinnati.

Clergy conference at Attica, New York, on May 5th. Leaders: Bishop Brent on "Christian Citizenship"; Rev. J. W. D. Cooper on Porto Rico; Mrs. J. W. D. Cooper on "Working Together in a Parish" (an interesting subject); Rev. Squire Schoeld on "Working Together in the Community" (also); and Rev. S. W. Hale on "Working Together in the County."

The chaplains met in Washington from April 21-25. Speech by Acting Secretary of War, Col. Dwight Davis, who told the parsons that "the nature of the work in which a soldier engages offers one of the finest examples of the principles of religion," that will make a good line for our enemies to quote in the next war. The man in charge of the publicity sent us seven typed pages of copy about the conference, but why print more.

Young people's conference at Sewanee from July 28th to August 11th. Leaders: Bishop Quin, Bishop Seaman, Bishop McDowell, Rev. Gordon Reese, Mrs. Quin, Rev. J. S. Ditchburn, and Miss Dorothy Fischer. The prize winners of THE WITNESS Young



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People's Contest, soon to be announced, will be there also.

Diocese of Easton has suffered a great loss in the death of the Rev. Edmund Burk, rector of St. Paul's-by-the-Sea, Ocean City, Maryland. Dr. Burk was particularly active in diocesan affairs.

The new church of All Saints parish, Lakeland, Florida, was filled on Easter. The Rev. George Hiller is rector.

A quiet day for the women of the diocese was recently conducted by Bishop Johnson at St. Barnabas', Denver.

Miss Ella Charls, in charge of the work of the Church Mission of Help in Cincinnati, has been lecturing on social service in the parishes of the city.

We seem to get a record every week. Mr. G. F. Stibgen of St. John's, Marietta, Pa., has been a teacher in the Church School for fifty-three. Who can beat it?

Ten great wrought iron lanterns, all of them memorials, are to be made this summer for St. Luke's, Evanston.

Meeting of the southern deanery, Colorado, last month, at LaJunta. Rev. J. A. Stansfield presided at all

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the meetings. Most of the clergy of the deanery were present. Bishop Ingley also there.

Rev. Russell Bowie, rector of Grace Church, New York, is to preach the baccalaureate sermon at Carnegie Institute in Pittsburgh on June 7th.

It is a joy to pick up a parish paper that is written for the community, and not merely for the parish. St. Mark's, Grand Rapids, Michigan, is a down town church, which has been made into a genuine community church by the Dean, the Very Rev. Charles Jackson.

Hillsdale Conference, Hillsdale, Michigan, June 28th to July 8th. Chaplain, Bishop Page. Among the leaders: Mr. Lewis B. Franklin, Rev. Lindel Tsen of China, and Mrs. Annie H. Brown of Massachusetts. Lots of others but they didn't tell me who they were.

Campaign for a Community House for the Epiphany, Detroit. They went after \$76,000 in eight days. They got \$92,000. Which proves that people are buying automobiles.

First diocesan conference of rural pastors of Alabama, will be held at Carlowville, Camden and Berlin, May 12-14. It would take a column to print a list of the speakers, with their subjects. It is a good bunch, and the topics are lively, so go if you happen to live within a couple of hundred miles.

Judge Bartelme of the Chicago

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Juvenile Court and Miss Claudia Wannamaker, director of recreation of the institute for juvenile research were the speakers at a dinner meeting of the Chicago Guild of Social Workers Tuesday evening.

Five beautiful new stained glass windows in Trinity Church Fredonia, New York, the work of the Von Gerichten Studios. They are patterned after windows in Lambeth Palace, England.

By the will of the late Miss Minnie Taylor, St. Paul's, Waco, Texas, has received a bequest of \$10,000. The rector, Rev. W. P. Witsell is planning to use the funds for some sort of advanced work.

Lewis Spencer Morris was elected a trustee of the Cathedral of St. John the Divine at the meeting held last week. He was also appointed treasurer, to succeed the late August Belmont.

Annual Church School rally at Grace Church, Grand Rapids, for the schools of the diocese of Western Michigan. Seven hundred present, the offering large, with Grace Church leading with \$1665. Bishop McCormick spoke.

Bishop Talbot, presiding Bishop, de-

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livered a commemorative address on the life and work of the late Russian patriarch, Tikhon, in Trinity Church, New York last Thursday.

Class of seventy confirmed at St. Paul's, Waco, Texas, last Sunday.

Rev. Spence Burton, superior of the Society of St. John the Evangelist, conducted a mission at St. Thomas', Washington, last week, under the auspices of the Anglo-Catholic Club.

The cornerstone laying for the new Samuel Mather Science Hall at Kenyon College is planned for early June. The building illustrated elsewhere in this issue, is the gift of Mr. H. G.

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Dalton in honor of Mr. Samuel Mather.

What caused racial antagonism? At a conference of whites and blacks, held recently in Cincinnati, they decided that one of the chief causes is economic . . . the competition between workers of different color for the same job.

Bishop Lawrence of Massachusetts announced his intention of giving up his jurisdiction of the diocese in his annual address before the diocesan convention, held last week. Bishop Lawrence is seventy-five years old. Bishop Slattery is the bishop coadjutor, and Bishop Babcock the suffragan.

There is a notable change listed in the notices on page 13 of this issue. Instead of "Church of the Heavenly Rest" the notice now reads "Church of the Heavenly Rest" and "Chapel of the Beloved Disciple." The last service was held at the church on Fifth Avenue near 45th Street last Sunday. The services of the two congregations are to be held at the Beloved Disciple, on 89th Street, until the new church for the two parishes, now amalgamated, is completed on Fifth Avenue.

Rev. W. L. Essex has accepted a call to be the rector of St. Paul's, Peoria, Illinois. He will succeed Bishop Campbell Gray, who was consecrated Bishop of Northern Indiana in Trinity Church, Fort Wayne, last Friday.

A series of social service meetings were held in parishes in Northern Indiana last week . . . Marion, Peru, Elkhart, South Bend, Gary, Delphi, and Hammond. The meetings were

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addressed by the Ven. H. R. White, and by an officer of the Church League for Industrial Democracy.

Trinity Church, Bridgeport, Connecticut, was consecrated last Sunday by Bishop Brewster. It is an imposing building, situated on the highest piece of ground in the city.

The \$200,000 parish house of Trinity Church, New Haven, Rev. C. O. Scoville, rector, was dedicated on Thursday of last week.

Prof. Kent of Yale, whose books are widely read, has announced the establishment of national fellowships

for religious education by Yale University. For the present year \$20,000 will be available. The object is primarily to train a carefully selected group of graduates of colleges to teach religion.

### CONNEAUT LAKE CONFERENCE

This conference offers special opportunities for combining recreation, Church instruction, and the development of the spiritual life. The presence of the Cleveland Symphony Orchestra and the rendition of our oratorios offers unusual musical attractions. The dates are from July 6 to 17. For full particulars address Miss Charlotte E. Forsyth, 325 Oliver Avenue, Pittsburgh, Pa.

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**STUDDERT KENNEDY TAKES  
RAP AT DEAN INGE**

Dean Inge, now visiting in the United States, is one of those who does not believe that the Church has anything whatever to say about social and political questions. His idea on the subject was well represented by the article by him in this paper for last week called "Citizenship in the Kingdom." Two English clergymen have recently spoken out on this attitude of the "Gloomy Dean's." The Rev. R. F. Horton, referring to unemployment, lack of dwellings, and other hardships endured by the workers, says:

"I would ask the dean to read again the parable of the Good Samaritan and say if that does not bear upon this question. Also, did not Christ sum up the whole of religion in love to God and love to your neighbor? How can His followers therefore look on without an effort to help when their neighbors are living in these conditions of life, where decency is impossible, where religion is meaningless, and where the word home becomes the subject of derision?"

The Rev. Studdert Kennedy, a visitor in America last year, protests that it is "untrue, careless, and reprehensible" to say, as Dr. Inge does, that the Gospel is good news and not good advice. "Our Lord's teaching," he retorts, "teems with good advice, and so does that of every New Testament writer. The Gospel is good advice based upon good news." He contends that the idea that politics, in the true sense—the art of managing human relationships on the large scale—if a separate department of life, distinct from morals and religion, is ultimately irrational and absurd; and that the idea of an isolated individual holding communion with God apart from relations to his fellow men is a practical impossibility. Mr. Kennedy says that public teach-

ers like Dean Inge, Bishop Henson, and himself, who are paid to preach the Gospel and add nothing to the material wealth of the community, ought to be scrupulously careful in their criticisms.

**BISHOP REESE WANTS OBEDIENCE TO CHURCH LAWS**

Obedience to the laws of the Church in her liturgical services on the part of the clergy, and the responsibility of membership and the importance of transfers, were the high spots in the address of Bishop F. F. Reese, before the convention of the Diocese of Georgia, held in St. Paul's Church, Albany, April 22. In referring to transfers the Bishop said: "A large number of our people in this migratory age have so little appreciation of the privilege and responsibility of their Church membership that they do not hesitate to disregard them when they change their residence. They silently steal away as so many people do when they wish to escape their debts." Bishop Reese then pointed out that the authority to change the Prayer Book services does not reside in the priesthood, but in the Bishops, and that it was therefore the duty of the clergy to comply with the rubrics and canons, except under such circumstances as may be permitted and authorized by the Bishops.

The following men were elected delegates to the General Convention:

Clergy: J. B. Lawrence, J. A. Schaad, D. C. Wright and J. M. Walker. Laity: J. R. Anderson, W. K. Miller, J. A. Davis and G. W. Urquhart.

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