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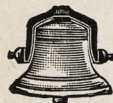
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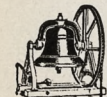
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THE WORLD FOR CHRIST

OPENING ADDRESS AT STOCKHOLM CONFERENCE

by

RT. REV. CHARLES H. BRENT, D.D.

WE are here in Christian fellowship to make an adventure in behalf of the commonwealth of mankind. Like the nations, the churches which we represent are without a common mind or common ethic. The Catholic Church is an ideal rather than a realized fact. Sectarianism, the cult of the incomplete, still holds sway in Christendom and there is war where most of all peace should reign. Valuing such Christian comity as prevails at its highest worth, the total product is a deluted and mediocre religion incapable of exercising moral and spiritual authority in national and world affairs. It is good enough, perhaps, for individual piety or other worldliness, but it is not potent enough to make disciples of all the nations according to Christ's explicit command, or to convert the kingdom of the world into the Kingdom of Our Lord and of His Christ. An effective unity is no longer a theological luxury; it is a practical necessity. The churches are only on the lower threshold of that unity without which the world cannot know Jesus Christ, and, gratifying as the growth of the cooperative spirit has been during the last decade, they are not yet within hailing distance of that stage of development where the nations can walk by the light of the City of God. It were sheer folly, not to say dishonesty, to deny this unpalatable truth. After the organized confusion of the great war the nations made a bold effort to rally around an ideal of peace. It was new in spirit and form from anything in the past and, whatever its defects, will stand in history as epochal. They did it without direct benefit of Church or churches. The churches stood by hesitant and critical. Seven years la-

ter the peace table of the churches shows fewer palpable results than the peace table of the nations. We are laggards instead of leaders.

NO HALF MEASURES

The encouraging thing is that we are now awake to the fact and are here to take the first step toward rectifying our unheroic course. But we must recognize that no half measures, no pious platitudes, no hesitating utterances will be tolerated. The world is looking at us with mingled expectancy and distrust—some men even with scorn and derision. They have no other belief than that the mountain will give birth to a mouse. The character of Christianity is at stake. When we rise from our deliberations we must have reached a concordat according to the mind of Christ on the subject matter before us, or it would have been better that this Conference should have never been born. We must run those risks which are inherent in the life of faith. We must justify our vaunted claim to the moral and spiritual leadership of mankind.

Were we here merely under the guidance of human reason and dependent solely upon the pooled wisdom of those present, I would despair, for prejudices are deepseated and sectarian selfwill is not yet dethroned. But we are not as a ship without a pilot. In our midst is a Great Presence—or shall I say we are in the midst of a Great Presence which envelopes us as the sunlight envelopes the landscape? Under His presidency we sit and deliberate and reach our findings. We are gathered under the same auspices and inspired by the same hope as the little fellowship of nineteen centuries ago who

waited for power from on high to make them a world force. Let us be sure that we do not plaster our own desires on the situation and deceive ourselves into thinking that they are the mind of God. In our dependence upon Him, who had no will of His own, we shall secure our freedom. We are here not to do our own will but the will of Him that sent us. The ultimate issue is clear for we are working, not on a whim or theory of our own, but in accord with God's unchangeable purpose. An Irish proverb says: "Whether the sun rise early or late it is God's will that the sun shall rise." It is for us at this Conference to do what in us lies to make an early dawn. I covet for the Church a stride forward rather than a laggard step. Quite rightly we talk of our task as being colossal. But it must not be used as an excuse for doing it with a doubtful mind. The Gospel mind is a mind to win.

JOB OF THE CHURCH

Our business is by cooperative methods to bring the Gospel to bear on economic and industrial matters, on moral and social problems, on education and on international affairs. This raises the vital question of the universal jurisdiction of the Gospel—its relation, through the Church, to the State, to departmental organization within the nation, and to the family of nations.

First let us consider the relation of the Church to all forms of organized activity. In its own realm the Church is supreme. Its field is the world. Its indubitable and inalienable duty is to determine moral and spiritual values, and apply them to every phase and form of human life.

Men challenge the Church's authority. They are not quite sure how

far they can trust the practicability in great matters, of the truth as revealed in the life and character of Jesus Christ. Christianity may be good enough for personal salvation and for other worldly purposes, but the query arises as to its workability when applied to group life, such as business or politics. A man of affairs shies at the suggestion that the next step for Christians to take is the bold application of the principles by which Jesus Christ lived in His workaday life to the industrial problems of our times. The idea evokes the exclamation: "That would be a declaration of war." Just so. Because the purpose and the way of Jesus Christ are hostile to much that is characteristic of the thought and activity of modern commerce.

IN POLITICS

The political world is in like case. It is afraid of what the way and the purpose of Jesus Christ would do with it. The astonishment caused by a politician injecting Christian principle into a national legislature a while ago was great enough to echo around the world and be registered in literature. When the British Undersecretary for the Air remarked that the Sermon on the Mount (that is, the truths and principles by which Jesus Christ lived, and then laid upon the conscience of all His followers) was the solution of armament problems, he drew forth the ejaculation: "Good God, sir, if we are to rely our air security on the Sermon on the Mount, all I can say is: 'God help us'."

The Beneficent claim of Christ is laid upon international affairs without abatement. Mankind is His. So it ought not to be a matter of amazement or dissent when the truths and principles by which He lived are used as the key to international problems. However remote general assent to this may be, the Church cannot debase the universal currency of the highest Christian ethic by filing away its sharp, exacting edge, or limiting its circulation.

CHURCH AND STATE

The relation of the Church to the State is a problem of immediate importance. Side by side the modern nations and the national churches have grown to be what they are. The Reformation trusted to the inherent oneness of Christianity to act as cement and hold the churches together, an assumption not justified by subsequent events. Patriotism became the supreme virtue overshadowing spiritual values, and the Machiavellian doctrine of subordinating every consideration of religion and morality to the seeming interests of the State,

Our Cover

Francesco G. Urbano, whose picture appears on the cover of this issue, is in charge of the new work being done by the Church among the Italians of New York City. Mr. Urbano, an Italian by birth, came to America when 21 years of age, studied for years in an American college and seminary, and since his ordination has devoted himself to work among his own people.

prevailed widely. It was but natural that churches should cease to have a supernatural mind and a common ethic in the riot of nationalism that ensued. More sad still was the subordination of the mind of the Church to the policy of the State until the churches became nationalized instead of the nations becoming Christianized.

God forbid that I should even seem to depreciate the importance of the State or the nation of which it is an organic expression. The nation has such honor that it can add to the glory of the City of God by bringing that honor into it. It is my benefactor and commands my loyalty as a Christian, though not a loyalty that is either final or supreme. The purpose and way of Christ are paramount, and the Christian Church can no more burn incense to a modern State than to an ancient Caesar. In other words, let the lost Christian ethic be found and it must rule the minds and lives of the entire Christian body in every relationship, individual and corporate. It is part of our business during these days of conference to search for this ethic and to apply it.

UNIVERSAL CONSCIOUSNESS

Little by little human life has expanded its horizon. From the local it has risen to the national and from the national it moves out into the international. Man is getting a universal consciousness out of which will be born a universal conscience. No longer can a nation live unto itself. It must take its place in the family of nations where the welfare of all is the welfare of each. The nations must learn to live by the law of forgiveness and considerateness and love or else they will perish. **The burning problem of the moment is not merely** the question of the elimination of war but of the establishment of a lasting and righteous peace. To our shame be it said that it is the civilized and Christian nations that have

developed war into the perfection of horror which it is, a fact that tends to paralyze our hands and warp our judgment in dealing with it as our enemy. The time has come for as clear a declaration on it by the united voices of the churches as on slavery or duelling. The world is awaiting it. It were better for this Conference to risk a mistake in the direction of the example of Him who practised and taught conquest by humility and meekness and forgiveness than to hesitate or equivocate. It is for the Church to determine in what circumstances, if any, killing and maiming, lying and guile, destruction and rapine—in short the declaration of a moratorium for the moral law, ceases to be an offense against God and man, and become a praiseworthy virtue and patriotic duty. Dare we do less than hold that war as an institution for the settlement of international disputes by brute force allied to skill and cunning and lying, is incompatible with the mind of Christ and therefore incompatible with the mind of His Church; that war is the abuse and not the use of force because it attributes to force authority and ability to determine moral values of which it is as incapable as trial by fire; that the aggressor is that nation which will not arbitrate or seek due processes of law and order, and should be treated as an outcast; that it is the duty of the churches to throw their united weight in support of the organized fellowship of the nations.

ISSUE IS CLEAR

The issue is clear and the Christian Church must face it or else imperil the charter given it by Christ. It is an equal duty of the church to aid the nations which have made a brave beginning without our organized and effective help, to establish and maintain tribunals and institutions upon the foundations of righteousness, justice and reason to occupy the most exalted throne in the gift of men now held by the usurper war. The League of Nations needs the sympathetic support of the churches to assist it to become in personnel and character, representative of all mankind. The League of Nations today, fault it as you will, is more effective for the end for which it was created than any fellowship of the Christian churches in existence for the manifestation of Catholic unity.

But when the last word has been said about League, Permanent Court, Protocol, or what not, we have been discussing instruments whose value rises and falls with their moral and spiritual contents. Without the Gospel they are science without a soul—machines which have no saving or re-

generating power for human beings. With living faith the Church must translate the Gospel of love into terms of international life and activity. There is no feature of the Gospel of love that does not find its supreme opportunity in the intercourse and fellowship of nations. Standing outside the door of international life, waiting for admission, is the most powerful force making for peace and goodwill ever committed by God to man. I mean forgiveness. God bought by an Incarnation and a Crucifixion, His own right to use it. It stands not as a counsel of perfection but the sole condition of becoming and remaining Christian. Forgiveness can be used only toward enemies. None else are eligible for it. Forgiveness is that aspect of love which enables us to take again into complete fellowship those who have wronged us. To what extent is the Church proclaiming this duty in concrete form to nations which have been wronged? However war guilt may be distributed, every belligerent has its opportunity to forgive, for all have sinned. The churches should become a clearing house for international forgiveness. The establishment in Geneva of a bureau of churches would be worthy of consideration, if we were sure we could confine its work to the moral and spiritual sphere, and sufficiently safeguard it against political meddlesomeness and intrigue from which all the churches are not yet emancipated. On the foundation of forgiveness the temple of goodwill can be erected. Only a supernatural Church is equipped for the task.

SOLE HOPE FOR PEACE

Unity of heart and hands among the churches is the sole hope for the Great Peace. As it is with the family of the nations, so must it be with the family of the churches. None can be omitted. There is one populous and venerable Church with a vacant seat at this Conference. Considered as a moral and spiritual force making for international peace and goodwill the Roman Catholic Church is as a giant half awake. As in the case of the Protestant churches, in time of war nationalism swallows up her adherents and sets them in deadly array against one another. Even though she may withhold her fellowship from us, the responsibility rests on her to throw her enormous influence into the scale against war and toward peace with the same definiteness with which she speaks and acts in matters theological and ecclesiastical. Whether apart from us or with us in such matters we count her our ally. Thus far she shares in the timidity and



Rev. J. A. Schaad
"Give Laymen More to Do."

ineffectiveness which characterizes the rest of Christendom. When all the churches together and separately deal unsparingly with the war and the war spirit, peace will be insured, at any rate among the nations where the Christian religion prevails. With proper tribunals erected for dealing with disputed questions, it will be the clear duty of the churches to proclaim war a sin and to instruct their adherents to refuse to resort to arms.

IN OUR POWER

The distinctive feature of the ideal of unity before the modern world is that its realization is in the hands not of a few but of the whole. No longer are the issues of peace and war to be determined by experts and diplomats and officials. There is no question more intimately domestic than war. It is the home which is first attacked by war when the bugle calls to arms, therefore it is the business of the members of the home to determine the course of international affairs. This is the day of the people. The best known citizen, as the "unknown soldier" of every country proclaims, is also the least known—he who is quietly pouring his vitality into the veins of his country and mankind. No longer can a man be a private citizen concerned only with his own affairs. We have always known that all the world is kin. Now all the world is one neighborhood.

Science has demonstrated that to be a fact which Christianity has ever taught. It is the superb duty and opportunity of the churches to shed their timidity, their self importance their localisms and put on the seamless garment of brotherhood and unity according to the mind of Christ. To this end Christ commissioned His Church. For the promotion of it we are gathered. So to God we pray: "Lord, lift us out of private mindedness and give us public souls to work for Thy Kingdom by daily creating that atmosphere of a happy temper and generous heart which alone can bring the Great Peace."

Let's Know

By Rev. Frank E. Wilson

SPIRITUAL HEALING

IS divine healing practiced in the American Church; if so, with what results? This question comes from a correspondent.

In General Convention of 1922 a report was presented in the House of Deputies on the subject of Spiritual Healing and received considerable discussion. Rather a lengthy resolution was adopted which was later concurred in by the House of Bishops. The opening paragraph reads as follows:

"The Convention reminds the Church that intimate communion with God has been the privilege and joy of the Saints in every age. This communion realized in union with Christ through the Holy Spirit influences the whole personality of man, physical and spiritual, enabling him to share his Lord's triumph over sin, disease and death."

There are two unofficial societies in the Church devoted to spreading the Gospel of spiritual healing. The older of the two is called the Society of the Nazarene of which the Rev. A. J. G. Banks D. D., is the president and which has a growing membership. Dr. Banks holds many healing missions every year in parishes throughout the country organizing prayer circles and stimulating the use of spiritual means as an aid to health. The second society is the Guild of Health, of which the Rev. Franklin C. Sherman is director, its work being patterned after the English society of a similar name. This second organization is only a couple of years old in this country but Mr. Sherman has also been holding many healing missions and conducting classes for the study of the whole subject.

Many parishes have prayer circles and special services of intercession

every week when prayers are offered particularly for those who are sick in the parish. A number of the clergy peculiarly qualified for such work, make a regular practice of prayer with the laying on of hands upon diseased persons. The scriptural anointing with oil as a sacramental benefit is the custom with many of the clergy in case of sickness—the oil having been previously consecrated by the bishop. This custom rests upon the injunction of St. James—"Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

It must be some twenty years ago that the Emmanuel Movement was instituted at Emmanuel Church, Boston, under the Rev. Dr. Worcester. This work has always been frankly psychological, operating through mental suggestion. Dr. Worcester has always worked in close harmony

with the medical profession and indeed none of this spiritual healing is in any conflict with the practice of medicine. It acts upon the assumption that man has spiritual as well as physical capacities and that both have a part to play in the conservation of health.

As to the results attained, I am not sure that anyone is competent to make any sweeping statements. The English Mr. Hickson who gave the greatest impetus to spiritual healing in this country, refuses to tabulate his results or go in for the compiling of statistics. The one thing sure is that faith is a great healing agency and that spiritual strength has a beneficial reaction upon one's physical condition. Some notable cures have certainly been accomplished. Our Lord's own example shows that religion is not merely a matter of the soul, and nobody has a right to place arbitrary limits on the effectiveness of prayer. Christian common sense plus Christian faith equals better men and women in every respect.

NEW ITALIAN WORK IN NEW YORK AT CHURCH OF THE HOLY COMMUNION

By MARY VAN KLEECK

EVIDENCE of a new attitude on the part of the Church in New York toward the foreign-born of southern Europe is given in the plans of the Church of the Holy Communion for an Italian congregation. For the first time in New York, if not in the country, a metropolitan church has invited Italians,—under the leadership of a vicar of their own nationality, Reverend Francesco G. Urbano,—to share the life of the parish, with freedom to develop activities most suited to their needs. Though indicative of a new attitude, the work does not have to begin at the beginning. Years of experience in several parishes in New York are behind the program. In inaugurating it, the Church of the Holy Communion seeks to carry forward to larger development the work of these years, building it squarely upon past experience.

VISION OF DR. HUNTINGTON

In the history of the ministry among Italians in this diocese, the wisdom and the vision of Dr. William Reed Huntington, rector of Grace Church from 1883 to 1909, is the starting point. San Salvatore Chapel, now administered by the City Mission, in Broome Street, in the midst of an Italian neighborhood, was originally a part of Grace Parish. In

its work Dr. Huntington came to realize the appeal of the Episcopal Church to the Italians, and its opportunity to meet their needs. Many of them were without church affiliations. He saw that the church most congenial to their temperaments would be one which, like our own, shows high and reverent regard for beauty in worship and in physical surroundings. The holiness of beauty is as vital to the religious life of a Latin people as is the beauty of holiness.

But more is needed, as Dr. Huntington foresaw. The Italian people, coming to New York to work and to live, have many problems of adjustment to meet. The Italian needs to be helped not by elaborate programs and schemes of organization, but by the hand of a person who understands him. The social service of the Church for Italians must be essentially a personal ministry. For that task clergymen of their own blood must be trained and given opportunity in the Church to serve their fellow-countrymen. A parish thus prepared to understand its foreign-born members and neighbors will settle wisely all details of procedure, such as the use of English or Italian, and the desirability of uniting with other nationalities in parish organizations.

Dr. Huntington was called upon to make practical application of his ideas in the work of Grace Chapel, which is located on the lower East Side of New York. When the present chapel was built on East 14th Street, in 1896, the neighbors were of German origin. By 1905, it was clear that Italians were coming in increasing numbers. Reflecting on their needs as revealed in the experience of San Salvatore Chapel, Dr. Huntington took counsel with leaders in the Italian population of New York and worked out plans for the ministry of Grace Parish to their people. Services were held in Italian every Sunday. The chapel was made an experiment station where clergy and parish workers came for temporary periods of residence to prepare themselves for the work of the Church among Italians in this diocese and elsewhere. Grace Neighborhood House, built through the generosity of Mr. and Mrs. George S. Bowdoin, on Fourth Avenue and Eleventh Street, adjoining the main church, was the parish house for all the social activities of the Italian congregation, including a day nursery, classes in English, and various clubs and parish organizations. Here the group gathered for a social hour after the Sunday afternoon service in the chapel. Later the activities were transferred to the parish house of the chapel, which thereafter was used jointly by the original German congregation and the more recent Italian members.

AN ITALIAN LEADER

Buildings, however, were less important than Italian leaders for the personal service needed in an Italian congregation. Dr. Huntington chose as a future clergyman for the chapel Francesco G. Urbano, of Italian birth. He had been baptized in Italy in the Anglican Church, in which his father, a teacher in Palermo, was interested, and he found his natural affiliation in the Episcopal Church when he reached New York at the age of twenty-one. After training at Phillips Academy, Andover, Rutgers College, and General Theological Seminary, Mr. Urbano was made priest by Bishop Greer in 1913. He has participated in the work of Grace Parish for twenty years as lay reader, deacon, and priest.

DEACONESS GARDNER

During that period the devoted service of many others has been given to the work. One of these, who would not permit her name to be mentioned if she knew, had the rare privilege of participating in the development of plans while Dr. Huntington was working them out; and

in more than thirty years of service in Grace Parish, Deaconess Jessie L. Gardner, has had the mind to understand and the patient persistence in daily tasks, which have added untold strength to the ministry for Italians. She is an essential part of the history of these twenty years of experience out of which new plans are growing.

These two decades before 1920, were a time of increasing immigration from Italy. Before 1900, the number arriving in any one year had never greatly exceeded 50,000. After 1900, they came in larger and larger numbers. In 1907, as many as 285,734 Italians entered the United States, and in 1914 the number of arrivals was 296,414. The Great War caused a decline, and later the immigration law greatly restricted the numbers. Since 1924, the quota for Italy has been somewhat less than 4,000 a year. But meanwhile, the great majority of those who came have stayed and made America their home. New York is a larger Italian city than Rome, or any other city of Italy. In 1920 Greater New York had in its population 390,832 persons who were born in Italy, and 412,114 of Italian parentage—a total of about 800,000 of Italian origin. Many of them seek religious affiliations different from either Roman Catholicism at one extreme, or at the other, the Evangelical Protestantism of the north. How, then, can our Church serve those among them who are attracted to affiliation with us, and how can we give them opportunity to participate in the religious life of the diocese?

DR. HENRY MOTTET

It is significant that plans for a new Italian ministry, carrying forward to larger growth the work which was inspired by Dr. Huntington, should be initiated by another of the elder statesmen of the diocese, one of Dr. Huntington's contemporaries who happily is, also, one of ours, Henry Mottet, for fifty years rector of the Church of the Holy Communion. The name, "Holy Communion," has meant from the beginning "Holy Fellowship,"—an inspiring word for the Church's ministry to the foreign-born. In that spirit, the church invites Italians in New York to share the life of the parish. They will be welcome at all services, but will preserve identity as an independent congregation, for services in Italian and for other activities, led by an Italian clergyman appointed on the staff of the parish with the title of Vicar for the Italian Congregation.

It is to that office that the Church has called the Reverend Mr. Urbano, who in his ministry of twenty years

in Grace Church has won the confidence of his fellow-countrymen and aided them individually in countless problems of adjustment in their daily lives. He has interpreted American institutions and laws to them and won on their behalf the confidence of departments of the government, particularly encouraging them to become American citizens and aiding them to take the steps necessary for naturalization. He has taught them the doctrine and practice of the Church and the use of its sacraments and ministrations in baptisms, marriages and funerals, and has led them in singularly beautiful services enriched with music by a volunteer Italian choir. No one who has watched the procession of the whole congregation on Palm Sunday, descendants of the ancient Romans who, doubtless, witnessed that first journey to Jerusalem, can ever forget its dramatic significance.

PERSONAL LETTERS

A young Italian, who grew up in the parish, wrote recently in a personal letter, "Our Sunday afternoon services became part of our very existence, where we had learned to gather as brothers and sisters in Christ Jesus, to offer our praises and prayers to Him before whom we are all equal, irrespective of race, color, or creed." The personal quality of a successful ministry among Italians is attested in these comments on Mr. Urbano's leadership by the same young Italian parishioner: "It was he, who, knowing the virtues and the vices of his countrymen, with a clear understanding of the spiritual needs of his race, succeeded in bringing to them the message of love that Christ left for all mankind, but which had been denied to them in their native country. These things were made possible by the Reverend Mr. Urbano's untiring devotion to his people, making himself a living example of Christ-like humility and patience." And again, "He is not only our spiritual counsellor, but our family friend; not only our minister, but also our brother."

Though youthful enthusiasm may seem to color these tributes, their meaning is not unlike the more mature and detached estimate of an Italian professor in the United States, who wrote from Rome last spring, referring to Mr. Urbano as "a personal friend of hundreds of people on the East Side, who have learned to trust him and be guided by his word. I should have no hesitation in saying that there is no man in any Evangelical Church among the Italians of America who has a greater influence for good among his own people." That these

personal qualities were more than personal in their influence, that they were reflected in the attitude of these Italian parishioners as citizens in the community, was summed up by this professor in a phrase describing Mr. Urbano as "a great moral asset as well as one of the most potent Americanizing influences in the Italian colony." These statements are quoted not as a personal tribute to an individual but as evidence of the fact that the character of the leader and the confidence which he inspires are more important in the work of the Church among Italians, than any machinery or scheme of organization.

THE HOLY COMMUNION

The Church of the Holy Communion is centrally located so that Italians from all parts of the city may conveniently come for worship, and the native-born, too, may have an opportunity to worship with them in one of the most beautiful of languages, thereby broadening their own spiritual horizon. Moreover, at all services in English the Italians will be welcome to worship, and the ministrations of the Church will always be open to them. "Holy fellowship" may prove to be the most vital contribution which the Church can make to Americanization.

Though the work will not be limited to the neighborhood, the Church of the Holy Communion has a considerable number of Italian neighbors. Many work in nearby factories. Those who live there have been increasing in numbers. The New York City Census Committee reports an increase of 38 per cent between 1910 and 1920 in the number of the Italian-born in four "sanitary districts" in the neighborhood of Sixth Avenue and 20th Street, where the church is located, and in one of these districts the increase was as much as 109 per cent. In the lower West Side, a few blocks further south, the Italian colony is large.

THE SERVICES

Services in Italian are to be held every Sunday afternoon, Sunday school classes at the same time will be offered for the children, while those who wish may be enrolled in the morning Sunday School of the parish. It is hoped that the parish will become an experiment station in methods, making experience available for other parishes. Opportunities will be offered to clergy and Church workers to study the work. The proximity of the General Theological Seminary may put this opportunity within the reach of students there. Whether or not their future ministry may bring them into touch with Italians, their contacts as students with another nationality than their own cannot fail to enrich

their preparation. It is hoped that Italians of culture and leadership will find here scope for rendering service to the Church. Leaders of this type have not had such an opportunity in chapels or missions where the control has rested with persons of another race who have not fully understood the needs of the Italians. To win their co-operation, Mr. Urbano is equipped by birth and education, and by wide acquaintance among them. It is not irrelevant to mention here another of his assets for the ministry in the character, charm, and helpfulness of his wife, Pauline DeWitt Urbano, descendant of early Dutch settlers of New York.

A NEW DAY

Participation in the life of our church was first offered to Italians either in chapels or missions. These chapels and missions have been useful and have rendered an inestimable service to individuals. They have been training schools for Italian clergymen. They have yielded experience, which should enable the Church now to serve, and be served by, Italians much more effectively. The danger is that the Church shall fail to grasp the significance of this experience, particularly when the

community at large is carrying to an extreme the idea of Americanization, interpreting it not in its highest sense, but as a forced assimilation to American customs and ways of thought. The difficulties for the immigrant in adjusting himself to a different racial psychology, a new language, and new customs, have not been sufficiently understood by native-born Americans. We have not realized that the surest method of helping him to become an American may be the apparently slow process of winning him to an understanding of our institutions by first making an effort ourselves to understand his customs, his language, and his historical background, and especially by respecting his leaders, and giving them the power to carry forward a process of Americanization which shall be real.

The Church of the Holy Communion is vitally interested in Americanization. It would begin by recognizing the contribution which the Italian people have to make to the life of our Church. Only self-determination and leadership from within can be consistent with such recognition. When that leadership has been given scope for service in one parish, its influence should enhance the value of work for Italians in every parish.

THE QUESTION OF THE BUDGET

GOOD FELLOWS OR UNPROFITABLE SERVANTS

BY VERY REV. ROBERT S. CHALMERS

THESE are our Lord's words: "So likewise ye, when you shall have done all those things which are commanded you, say, We are unprofitable servants: We have done that which was our duty to do." It is very significant that they were not addressed to the multitude but to the apostles. Moreover, they were addressed to the apostles in response to the only request which they made to our Lord for an increase of faith. "And the apostles said unto the Lord, 'Increase our faith.'" (St. Luke 17:5.) So it would appear that when the faith of the Church is increased it will do a great many things easily as a matter of common duty, which now seem to be heroic achievements. From our headquarters has come the following statement recently, in a paper put out for the guidance of those who are trying to remedy the present unfortunate situation in the Church's financial affairs — "Experience has shown that we cannot count on any material amount of undesignated payments in excess of the budget quota, and the question arises as to the source from which can be drawn an amount of money sufficient

to make up any deficits in payments in certain dioceses." From which it would appear that if a diocese or a parish pays its quota, it is fairly entitled to be counted a "good fellow" and to "toot its horn" quite a little. It is a disastrous thing that there are so many dioceses which have not met their budget quotas. It is a desperate thing for the Episcopal Church if the payment of an annual quota should ever become fixed in our minds as the equivalent of our duty to the Kingdom of God.

LACK OF ESSENTIAL QUALITIES

It has been seriously suggested that in parts of the Church there is a definite lack of certain essential qualities, namely, faith, leadership, organization, loyalty, information, prayer, work and enthusiasm. Where these qualities are present, it is said, there is no question of retrenchment in the Church's necessary work. It is further suggested to us that wherever a diocese or a parish or even an individual is indifferent to the Church's Program, it is because they do not understand it.

One of the most searching books

published in the last year is Dr. George Albert Coe's "What Ails Our Youth?" It is well worth careful study. I wish to quote from chapter four of this most interesting book. Dr. Coe says "our industrial civilization is ailing and it communicates its ailment to the young people." Substitute "Church people" for "young people" and you have the message. First, says Dr. Coe, "industry approaches nature not as raw material that invites us to production, craftsmanship, creativity, but as an invitation to secure income. The end—result aimed at—is not a piece of goods ready for consumption, but a bit of money in one's hand or in the bank. . . . Hence the predominance among us, or at least the leadership among us, of men who exhibit economic drive and capacity, coupled with a partly naive and partly conventionalized approach to the extra financial values." If Dr. Coe, in diagnosing the ailments of youth, had started out to diagnose the present ailment of the Episcopal Church, one wonders if he could possibly have been more completely successful. The predominance among us of the Church, or at least the leadership among us, of men who exhibit economic drive and capacity, coupled with a partly naive and partly conventionalized approach to the extra financial values, is too evident to be altogether comfortable. One reads Dr. Coe's diagnosis with a strong mixture of feelings—fear of the probing but hope for ultimate recovery.

MECHANIZATION

The second symptom is the mechanization of men. This mechanization spreads apace from the unskilled occupations into the cultural and managerial functions. It seems to me that I must quote the remainder of this paragraph exactly, so full of illumination are his words:

"The trend of organization is toward the elimination of thought and discretion from the duties of the largest possible proportion of the personnel. Thus the situation becomes unfavorable to the exercise of the powers that are most instinctively human — analysis, appreciation, choice, reflective co-operation. Undoubtedly even the masters of the system find themselves more and more servants of the system, and less and less able to exercise these human traits with unrestrained freedom."

It seems as if Dr. Coe were describing in concise language the effect of the whole of our present system in the Church—financial, educational, missionary and social. It is not merely an accurate description

(Continued on page 14)

Annual Convention Of the Brotherhood

Bishops Are the Star Performers at
the Convention Held in
Pittsburgh

LARGE ATTENDANCE

By John W. Irwin

The Carnegie Institute of Technology acted as host to the 40th Annual Convention of the Brotherhood of St. Andrew, held in Pittsburgh from Sept. 2nd to 6th. This year's convention was built around the theme of Evangelism in the Church, and partook largely of the nature of an institute, group discussions being held on numerous topics concerning the service of the individual layman of the Church in spreading the Gospel of the Kingdom.

The convention opened with a mass meeting in Trinity Church, Pittsburgh, addresses of welcome being delivered by Bishop Mann of the Diocese of Pittsburgh, Mr. J. D. Irons, representing the mayor, and the Rev. D. L. Marsh, representing the denominational churches of the city.

Canon Shatford of Montreal, and the Rev. J. A. Schaad of Augusta, Georgia, spoke on the subject, "Evangelism in the Church."

Daily group discussion conferences were led by Mr. Schaad, Mr. Leon Palmer, Roger H. Motten, William H. Pelham, John H. Frizzell, and others, while Canon Shatford delivered three morning addresses on "The Religion of the Busy Man."

Thursday morning the convention was addressed by Dr. Thomas S. Baker, President of the Carnegie Institute of Technology, who believes there is no quarrel between religion and science, particularly the science of biology. "Religion will persist as long as man feels the inadequacy of what he is, in comparison with what he would like to be," said Dr. Baker, and stated that the Church need not be alarmed at any form of inquiry carried on in the spirit of honest search for truth.

Nearly 800 men and older boys were in attendance, the juniors holding a separate convention in the Arts building of the institute, with Bishop Wise of Kansas as chaplain, and the Rev. H. H. Lumpkin, and Brotherhood Junior Secretaries as managing staff.

Evening mass meetings were held in various Pittsburgh churches, the speakers being Bishop Wise, Canon Shatford, Bishop Ferris, Coadjutor of Western New York, and Leon C. Palmer, Field Secretary of the Brotherhood.

In his Wednesday evening address, Mr. Schaad emphasized the plain duty of the laity of the Church. "Christian Churches of America are in danger of failing in their object, unless the laymen will assume their share of the work of Christianization," he said. "We have missed the point about the layman's part in the Church, assigning him only the administrative and financial branches. Laymen must convert others to Christianity and then financial and administrative problems will be easy."

The Thursday evening meeting subject was "What Is Troubling Youth?" speakers being Bishop Wise of Kansas, and Leon C. Palmer, Brotherhood Secretary. Bishop Wise asserted that the things troubling youth are the same things that are troubling adults. They come from the faults of mankind, including clergy and bishops, who are failing to grasp the correct perspective of life. He urged that the convention get down to a consideration of the eternal foundation upon which life is built. Mr. Palmer scored youth of today as pleasure seekers, missing the higher and finer things of life.

The speaker at Friday's mass meeting, in Calvary Church, was Bishop Ferris, his subject being "The Christian Home." "The unity of society is the home, not the individual," he said, "No greater menace confronts America today than the growing number of broken homes. With possibly one exception this country leads the world in the number of broken homes. In the first twenty years of this century over six million persons, men and women and children under sixteen years of age, were ground through the divorce mills, and the number steadily increases. The stability of any nation is threatened when individual homes are broken, and men and women disregard the sanctity of the marital relation."

"The safeguard of the home is the Christian religion. No man and wife can go down on their knees together, shoulder to shoulder, and commend themselves and their loved ones into God's keeping, with a sense of the significance of their prayers, and the desire to assist God in answering them, and then go out into the world and deliberately do that which shatters the marriage relationship."

"It is perhaps no exaggeration to say there was an absence of the open Bible and the family altar in every instance where infidelity has broken up the home."

Edward H. Bonsall, Philadelphia, was re-elected President on September fifth. Other officers elected were Courtney Barber, Chicago; Walter Kidde, Montclair, N. J.; and B. F. Finney, Sewanee, Tennessee.

Labor Celebrates In New York Cathedral

Chiefs of the American Federation
of Labor Worship in the Cathed-
ral in New York

BISHOP MANNING SPEAKS

The Cathedral of St. John the Divine, New York, was given over to organized labor on Sunday, September 6th, Labor Sunday. Every seat was taken an hour before service, and by the time the procession came down the aisle, the great cathedral was jammed with laboring men and their families.

The opening address was delivered by Bishop Manning. After thanking the organized labor movement for their generous support to the work of the Church, he said:

"It is not the function of the Church to speak as an expert upon intricate industrial and economic problems. It is the function of the Church to bring the Spirit of Christ, the Spirit not of warfare but of fellowship and cooperation, into the problems which Capital and Labor have to solve. In such an unfortunate situation as the present coal strike the Church cannot justly speak without full knowledge of the facts on both sides. But wherever there is clearly proved wrong and injustice it is not only the right but the duty of the Church to speak. The work of the Church is not to devise detailed programmes of reform but to impart the life giving spirit to them."

The Bishop then expounded three guiding principles: First, that the true purpose of labor is to produce those things which are necessary for the sustenance, the happiness and the development of mankind. Second, "that our industrial system should be so ordered as to give to each one as nearly as possible that equality of opportunity which the Constitution of the country intends him to have," and third, "that as Christians a way must be found to bring the spirit and law of Christ into the whole of life, national and international, industrial and economic as well as personal and social."

Bishop Manning was followed by Mr. William Green, the president of the American Federation of Labor. Mr. Green in a masterful way pleaded the cause of labor, told of their strivings, and asked for the cooperation of all Christian people to help the masses gain that abundant life of which the Master speaks.

The Rev. Charles K. Gilbert, secretary of the social service commission of the diocese concluded.

Vacations at an End, Churches Get to Work

Vacations End and Churches Open
For Another Year of
Hard Work

CONVENTION AHEAD

By H. P. Almon Abbott

The parsons are coming! On their way back from mountain and seashore, and some of them from Europe, from Palestine, and afar. On their way back to the old parish, the old problems, and in many instances, the old unpleasantness. Many have already returned, and, heralded or unheralded, held forth in the same old pulpits on the first or second Sunday in September! And, the congregations are gradually regathering; from vacations short or prolonged, and spent in the home country or abroad. The ships unload, the trains arrive, and the hearts of parochial treasures rejoice! The Church General, and the Churches Particular have rediscovered themselves and a new season's work lies ahead. May there be, on all sides and among all concerned, a fresh consecration to the Cause of Christ, a rekindled sense of the awfulness of the task in which we are engaged, and a new outpouring of the love that hopeth, beareth and believeth all things. Pre-eminent-ly, a recreated and ever-resplended sanctification of the recognition of the place of Godly humor in the hand to hand affairs of the promotion of the Kingdom of God. For, without the last, priests and people will be unable to perceive the forest for the trees, and lose themselves in the pettinesses of organized religion to the exclusion of the experience of the blessedness of "the Peace that passeth all understanding."

* * *

Here is a rector who says that it takes five years' residence in a parish before a clergyman's work begins to tell. His statement is interesting when related to the career of this particular rector himself! For five years this priest has spent much of his time in estranging his parishoners, and in creating general havoc within the congregation. He was impressed with the conviction that his vestrymen were endeavoring to "run" the church, and he was ardent in his belief that nobody save himself should manage the temporalities as well as the spiritualities of the parish. The consequence has been that the major number of the members of the Vestry have resigned, and that their places have been taken by nominees of the rector! He was sure

that the officers of several of the organizations within the parish were taking too much upon themselves and that they were paying too little heed to his godly admonitions and counsel. The result has been that the officers of said organizations have given place to men and women more in sympathy with the policies of the rector! All this, and much more, has taken some five years to accomplish. The rector now holds the parish in the hollow of his priestly hand, and the sheep that still remain know their shepherd's voice and follow him withersoever he calleth!

Is it any wonder that this rector feels that "it takes five years' residence in a parish before a clergyman's work begins to tell!" The fact is, however, that vestrymen have some rights, that a parish has usually been in existence for some time before the advent of any rector, that the officers of parish societies are generally carrying on at some expense of time and inclination to themselves, and that an ounce of tact is worth a ton of law! Christ, we remember, came not to destroy, but to fulfill, and we seriously question whether He who spent only three and a half years in carrying on His Ministry would commend the active, positive loss of five years of untold possibilities! Moreover, this rector is a celebrate priest, and he does not appreciate from experience the happiness of ad-

mitting oneself to be "a man under authority!"

* * *

The parsons are going! Yes, those of us who are delegated to attend the General Convention in New Orleans—we are going. From our parishes where the machinery is on the wind up after the summer vacation, with projects in the air and undertakings hovering between the abstract and the concrete, we are bound for the Southland for another three and a half weeks' absence from home! And, the laity are going too! The laity who have been selected to represent their dioceses in the great triennial foregathering of the Church. For many of them the time and season will be just as inconvenient as for us. Despite their professional and business obligations, they are about to leave familiar and pressing haunts that they may do their part in promoting the interests of Christ's Church. Home again, Home again, Jigidy Jig, and almost immediately afterwards Away again, Away again, Hopidy Hop! Surely, it is all unnecessarily wrong. Let something be done at this General Convention that the customary holding of the General Convention may be scheduled for November instead of October in future. Then, clerical and lay deputies, and, perchance, the Bishops themselves, could leave with conscience set free from carking care!

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News Paragraphs Of The American Church

General Convention With Its Many Problems, Next Big Church Event

BUDGET BIG PROBLEM

By William B. Spofford

Are you getting ready for the General Convention? You don't have to be going there in order to get the thrill from it. Read about it. Take a church paper. There are four of them. Surely there should be one in every Church home.

There are many matters coming before the convention of interest to everyone. For instance, there is the elections . . . the one time that the Church papers can run a box score, similar to the sporting page of a newspaper. For it is true that every one is interested in the election of the Presiding Bishop and the elections to the various vacancies in missionary districts.

Then there is the question as to whether or not we should join the Federal Council of Churches. There is apt to be fireworks over that.

And the matter of Provinces. Are we to give them power? Are we to give them a part of our money? Or are we to let them die?

Of course the Program for the next triennium, 1926-28, consisting of the Budget and the Advance Work, is the big thing. The Budget, calling for \$4,500,000 each year, pays for the work now committed to the National Council. The Advance Work covers permanent investments in land, buildings, etc. This calls for another million and a half dollars each year. The plan here is for each diocese to select specific items in the Advance Work and endeavor to win the support of its people for these designated projects, particularly the support of those people who want to see their money spent on

some definite piece of work, rather than dumped into a "community chest" to be spent at the discretion of the officers of the Church.

Well, that Budget business will come in for a lot of discussion. It is hard to interest the average layman or lay woman in matters pertaining to a budget, unless the dollars are translated into human lives. Perhaps one of our reporters at New Orleans will be clever enough to do just that, and make the whole matter interesting.

The proposal will be made at New Orleans to have the Budget reduced. There will be strong support for this motion. It means cutting into the work being done by the Church, but it also means, supposedly, less cash out of everyone's pocket. And there are many Episcopalians whose one aim in life is to see that no more of that stuff gets away from them than they can help.

To meet this demand for a reduced budget the National Council is to present a detailed report showing how a reduction can be made. It will mean a reduction of salaries all along the line; elimination of work among students in colleges; also cutting out of the work planned among young people: in the department of Social Service, social and industrial studies and research will be eliminated, and the social service conferences will be cut

out: in the Publicity Department, mat service to diocesan paper, the *Church at Work*, and the field bureau will come to an end: in the field department the five new field secretaries will hunt for parishes, and the commission on evangelism will be no more. The fellows at "281" in preparing this minimum budget have done their job well. They have hit at the pet project of about everyone, which means, I prophecy, that the advocates of a Minimum Budget get a trimming.

Bishop Bratton, diocesan of Mississippi, is seriously ill. He is at present confined to the Presbyterian Hospital in New Orleans following a very serious operation and it is exceedingly doubtful if he will be able to attend any function during General Convention. He surely will not be able to preach the Convention sermon. The officers of the diocese ask for the prayers of people throughout the country for his restoration to health.

The Rev. Robert Frazier has moved to Cheyenne Agency in South Dakota. Funny what happens to fellows. "Bob" Frazier, in seminary days, was considered the sort of fel-

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low who would spend his early life as the curate in a fashionable parish in the east. Instead of that he packed his bag upon graduation, married his girl, and off they started for the wilds of South Dakota. His friends said: "Love of adventure. He'll be back in a year." But they have stuck for seven years, and today "Bob" is the assistant to Dr.

NEW ORLEANS

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SUNDAY

Holy Communion, 7:30 a. m.; Morning Prayer (Choral), 11 a. m.; Holy Eucharist (Sung), 9 a. m.; Evening Prayer (Choral), 5.

Ashley, in charge of Indian work. Christianity can do funny things.

* * *

Labor Sunday wasn't neglected in Boston. The Federation of Churches, of which the Rev. George T. Paine, our clergy, is the head, held a service on the Common, with addresses on the "Cooperative Spirit in Industry." Robert Fechner, an officer of the Machinists Union was the principle speaker.

* * *

The Rev. W. T. Hooper, rector of St. John's, Hartford, Connecticut, and Mrs. Hooper have returned from a two months' trip in Europe.

* * *

The Chinese situation was the subject of many of the sermons preached

in Boston churches last Sunday morning. An effort is being made by the Federated Churches to inform people on the deplorable situation in that country.

* * *

The issue of THE WITNESS for next week is to be one of thirty-two pages and is to contain articles supplied to us by the Church League for Industrial Democracy, an organization of Church people who desire to see the principles of religion applied to the field of industry. The issue will contain noteworthy articles.

* * *

Rev. D. T. Eaton, All Saint's, Worcester, Mass., has gone to Emmanuel Church, Cleveland, where he is to serve as curate.

* * *

My! my! how the mistakes do creep in. Last week, or some time or other, I said that the Rev. H. F. Schroeter had accepted a call to Christ Church, Mobile. Ought to have known better, of course, for the rector of that historic church is the Rev. R. A. Kirchhoffer, who, if I remember correctly, was the first clergyman ever to take a bundle of copies of The Witness each week, and therefore deserves better treatment from us. Mr. Schroeter is to be the rector of Trinity Church, Mobile.

* * *

Little short of news this week. Suppose all of the papas are busy getting the kids off to school. But then it is alright. Little short of space too. Funny how these things work out.

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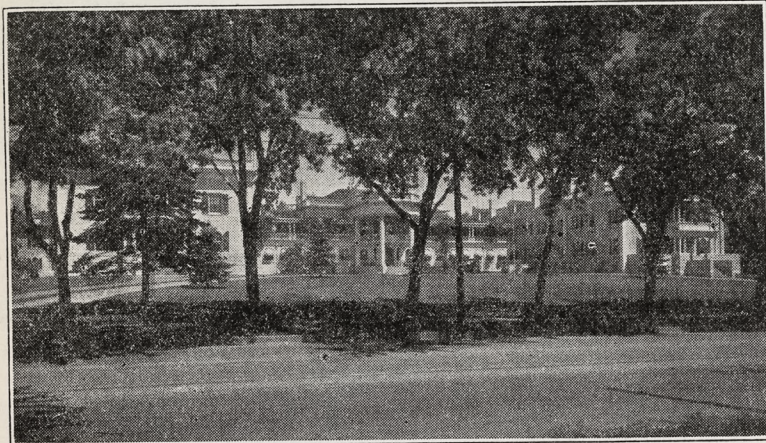
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Copley Square

Rev. Henry K. Sherrill, Rector.

Sundays: 8, Holy Communion; 9:30, Church School; 11, Morning Prayer and Sermon (first Sunday of month, Holy Communion and Sermon); 4, Service and Address; 5:30, Young Peoples Fellowship; 7:30, Service and Address.

Wednesdays and Holy Days: 12:10, Holy Communion.

ATLANTIC CITY

The Ascension

Pacific and Kentucky Avenues

Rev. H. Eugene Allston Durell, M. A.

Sundays: 7:30, Eucharist; 10:30, Matins; 12:00, Eucharist; 8:00, Evensong.

Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursday and Holy Days.

NEW YORK

Cathedral of St. John the Divine

Sunday Services: 8, 10:15 and 11 a. m.; 4 p. m.

Week-day Services: 7:30 and 10 a. m.; 5 p. m. (Choral except Mondays and Saturdays).

The Incarnation

Madison Avenue at 35th Street

Rev. H. Percy Silver, S.T.D., Rector.

Sundays: 8, 10 and 11 a. m.

Trinity

Broadway and Wall Street

Rev. Caleb R. Stetson, S.T.D., Rector

Sundays: 7:30, 9:00, 11:30 and 3:30.

Daily: 7:15, 12:00 and 4:45.

Church of the Heavenly Rest and Chapel Beloved Disciple

Rev. Henry Darlington, D. D., Rector.

Sundays: 8, 10, 11 A. M. and 4:30 P. M.
Saints' Days: Holy Communion, 11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.

Sundays: 8 and 11 A. M., 4 P. M.

Week Days: 8 A. M., Noonday.

Holy Days and Thursdays: 11 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum

Very Rev. Edgar Jones, Ph.D., Dean

Sundays: 7:30, 11 A. M. and 7:45 P. M.

Week Days: 7:30 A. M.

Holy Days and Wednesdays, 10 A. M.

Christ Church

Rev. Frank H. Nelson and Rev. C. Russell Moodey, Clergy.

Sundays: 8:45 and 11 A. M. and 7:45 P. M.

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean.

Rev. B. L. Smith, Associate Priest.

Sundays: 8 and 10:45 A. M. and 7:45 P. M.

Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. Jame's Church

22nd and Walnut Streets

Rev. John Mockridge, Rector.

Sundays: 8 and 11 A. M., 8 P. M.

Week days: 7:30 and 9 A. M., 6 P. M.

Thursdays and Holy Days: 10 A. M.

ST. PAUL

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Portland Ave. and Kent Street

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SUNDAY SERVICES

8:00 A. M. Holy Communion.

11:00 A. M. Morning Prayer and Sermon. (First Sunday in each month Holy Communion).

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ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver, B. D., Dean.

Sundays: 7:30, 9:45, 11:00 and 4 P. M.

Week Days: 7:30, 9:00 and 5:30. Evensong, Wednesdays and Fridays, the Litany, 9:30; Thursdays and Holy Days, Eucharist, 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.

Very Rev. B. D. Dagwell, Dean.

Rev. Jonathan Watson, D. D., Assistant.

Sunday Services: 7:30, 11:00 A. M., 7:30 P. M.; Church School, 9:30 A. M.;

Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

Cor. Juneau Ave. and Marshall St.

Very Rev. C. S. Hutchinson, D. D., Dean.

Sundays: 7:30, 11:00, 7:30.

Week Days: 7:00 and 5:00.

Holy Days: 9:30.

St. Paul's

Cor. Marshall and Knapp Streets

Rev. Holmes Whitmore, Rector

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Saints' Days and Tuesdays, 9:30 a. m.

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DEAN CHALMER'S ARTICLE

(Continued from page 8)

of the organization spirit which dominates one department; it is true of all the great departments of the Church's activity.

INVESTMENT PSYCHOLOGY

It seems to me also that Dr. Coe gives us the underlying philosophy of the Program of the Church. He says that after all we shall have to conclude that our young people are not so bad. They live up to the rules of the game. They mean no particular harm to anybody. They are willing to exert themselves when they see enough in it for themselves (the very standard of business). As a matter of fact, the whole appeal of the Program of the Church, the publication entitled the "Story of the Program," and the effort to convince the Church which has followed it, is simply an endeavor to make it plain to the lay people of the Church that this is a worth while enterprise for the investment of a certain part of their time and of their money. I am aware that we have been doing better than this type of presentation latterly, and that fault may therefore be found with this description. On the whole, however, it is the basis of our appeal.

St. Paul did not get the Program of Macedonia before he went over to help them, neither did St. Barnabas have a "Story of the Program" before he sold his lands and laid the money at the apostles' feet. Livingston started for Africa without any such equipment, and to come down to more recent times, practically all great missionary successes have been ventures of faith; the support of a program is not a venture of faith in the same sense. All our activities need support. Our work must be maintained. The serious questions are, first, is the appeal of the program the right appeal to make to a Christian congregation which is a part of the One, Holy, Catholic and Apostolic Church? Second, ought we to be placing such an emphasis upon the organization and the mechanics of the work as has undoubtedly been placed upon it recently? Third, with full appreciation of the great value of the services rendered by those whose gifts are along the line of "economic drive and capacity," does not the whole history of the Church warn us that what we need is the supreme leadership of men who have seen the great vision and heard the call, "Come over and help us"?

NEED OF VISION

So long as capable business men are focussing our attention on the

deficit we shall either fail to raise the money or else, if we raise it, we shall soon accumulate another deficit. So long as we identify "the Church's task" with the Program of the Church, we shall fail to arouse enthusiasm sufficient to put the program over. If, however, we can once catch a glimpse of the vision of the apostles, the saints and the martyrs, it will become an intolerable thing to the Church that deficits should stand in the way of its realization. It will become, not a demand which the leaders make upon the Church, but an imperative necessity which the whole Church will recognize that the budget simply must be met, not in order that we may glory in meeting the budget, but in order that no such obvious, elementary, comparatively easy duty should stand in the way of the whole Church pressing forward to the fulfillment of the commands of the Master. The Church will not likely be awakened to any such vision by "leaders whose predominant characteristic is economic drive and capacity, coupled with a partly naive and partly conventionalized approach to the spiritual values." It will need men who can utter as their own conviction the amazing words of St. Paul: "I am debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise."

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

*The Council's Work**By Mr. Alfred Newbery*

PROPER OR IMPROPER?

ONE of the things which we promised to mention in this column is the idea to which voice is given from time to time that a good deal that "emanates" from "281 Fourth Avenue" is propaganda.

Of course, in a sense, everything from the Church Missions House should be propaganda. The point is in what sense? If you will stand for a little levity, we shall try to clarify the situation by saying that propaganda is of two kinds, properganda and improperganda. We should say that when a shoe company promotes a movement to make people walk more that they are engaged in improperganda, but that the medical association can do the same thing and it will be merely properganda.

So that the question is whether the

National Council's staff is engaged in promoting something because it is good in itself, or because that something is necessary to the continued existence of the National Council's staff.

General Convention created the National Council and told it to do certain things—among them to unify, develop and prosecute "the Missionary, Educational and Social Work of the Church." General Convention also authorized the existing plan of doing that. It would seem as illogical to complain about the Council for doing that as it would be to complain about the ringing of an alarm clock at the hour for which we set it to ring. No one ever faults his rector for preaching nothing but the Christian religion. That's why he is the rector. He is to be faulted if he does not preach the Christian religion.

If the plan be wrong the Church will change it, and either the National Council will be given something else to do or it will be dissolved. But as long as the Church officially approves the plan and creates a body to carry it out, it is the plain duty of that body to get busy and to continue busy pushing that plan. The more they push the more are they to be commended, whether we approve of what they are pushing or not.

We are not in this particular issue debating the merits and achievements of the plan. That will come later. We are trying here merely to sift the murmur that prosecution of the plan by the National Council is improperganda.

Of course, it is possible to believe that these men are so enthusiastic about what they are doing because they must be. It is possible to believe that they keep the subject alive because that is the only way to keep their jobs alive. For some of the staff, the answer to that is simple. The president of the Council is the bishop of a diocese and he relucted from a re-election. He stated his desire to be released. The vice-president suffers financially by not having gone back to the lucrative career from which he offered himself first to the government in the Liberty Loan organization and then to the Church, in the Nation-Wide Campaign. But in the case of the others (of whom the writer is one) the answer is not so simple. If they have been offered attractive positions, if they have suffered financially, the facts are not available. Their case must rest on general credibility. The people of the Church must decide whether these men are persons who could not get a decent position anywhere else or not.

where else or not.

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