

The **WITNESS**

CHICAGO, MARCH 10, 1927



REV. HENRY BALDWIN TODD

Henry Wynd Young

314 East 34th St. New York



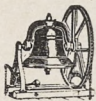
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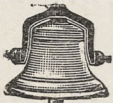


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THE BIG STORY

The Gospel According to a Newspaper Man

BY. REV. IRWIN ST. JOHN TUCKER

WHEN anything happens, a newspaper man's first inquiry is "Is it news?" which simply means, will it interest my readers to know about it, so that they will buy the paper to find out? That depends on how many people it affects, and how deeply. Specialized news—such as real estate or sports or fashions, opening of a new store, burning of a home, a church supper—interests only a few people. But human interest stories and big news have a universal appeal.

HUMAN INTEREST

"Human interest" news means that an obscure person has done or undergone, something unusual that illustrates common human nature. "Big" news may be the determination of a point in national policy, a great disaster, or some achievement; like the withdrawal from the world court, the Miami hurricane, or the swimming of the English channel.

Is the Bible news? Once I was in a print shop ordering a circular. Machinery was thumping and whirring, with ink and industry everywhere. The man to whom I was talking referred to religion as "all that bunk." I replied I did not think it was all bunk. He said, "I thought you were an educated man. Do you believe in an old fellow with whiskers who sits up on the clouds?"

Before that discussion had gone five minutes, the printers had stopped their work and were crowding around, listening. As I was leaving, one of them said, "Don't forget all this is just as important to us as it is to you."

THE BIG STORY

—"Just as important to us as it is to you!" This story of religion is of universal interest, beyond any other. It has the supreme appeal. Neither death nor disaster, nor prosperity nor tribulation, nor war, pestilence or famine can compare with it

for all-pervading and continuously sustained interest.

Stories of real, basic, breathless importance are those which affect the life and death of those we know, and who are dear to us. During the Florida hurricane every newspaper office in the land was besieged with telephone calls and personal visits from relatives and friends of those in the path of the storm.

Nothing is more fatal to a newspaper's reputation—and circulation—than the reputation of spreading disaster stories which are not true. On this count the checking up of the Bible is of supreme importance. For its story affects the life and death, not only of all the living, but also of all the dead.

PROPERTY INTEREST

Next to the life and death interest comes the property interest. In this also, the news value of the Biblical story is far in excess of any other. In every city the church holds property of high value in its own name, and the collective property of all its members reaches an astounding figure. Church buildings, parish houses, rectories, church-owned hospitals, orphanages, convents, church schools, rescue institutions and asylums of all sorts, are valued in the billions. Added to them is the intangible value, the very real increase in security of property and life where the Church gains strength.

Huge sums of money are involved. Money raised and spent for all purposes, domestic and foreign, by the combined churches of the United States, is a current expense account of staggering totals.

HISTORIC INTEREST

In addition to this is the historic interest; the vital part taken by the Christian Church in ages past in coloring and shaping the trend of history. For twenty centuries the human interest of the Church has never

faltered, but has grown deeper and wider. It is interwoven with personal as well as public life. It is the dominant interest in the lives of professional clerics and devout believers. It is a subordinate interest in the lives of 30,000,000 communicant members. It is a dormant interest in the lives of 113,000,000 Americans—as of all other nations. All of us at some time or another have been to church, or have come in contact with it through Christmas or Easter celebrations, or weddings, or funerals. Even those who hate it cannot ignore it.

All of this huge property value, immense current finance value and all pervading personal interest are based upon the belief that the story is true.

There is one quality about big news which distinguishes it from a feature story. That is, that action of some sort follows its publication. A story is not a really big story unless it "stirs up a follow;" unless people get together and pass resolutions, or reorganize the police force, or enlist in the army, or raise money for relief.

ACTIVITY

Well, all this activity in connection with the gospel story is not only public, but individual. It exerts a very definite force toward changing lives in private as well as altering public activity. In fact, it has exerted more force in both these directions than any other one story.

By all the tests, therefore, it is the supreme news story. This makes it all the more important that it should be checked to its sources, and its reliability, in so far as we are able to test it, either proved or disproved.

CHECKING UP

Sent out on an assignment of any kind, a reporter first checks on the source of his information. Given a notice of an important wedding, or death, or mass meeting, or wreck, or

killing, he asks first: "Where did you get this tip? Who sent it in? Is he trustworthy?" Anonymous communications are discarded, unless there is very strong outside evidence that the statement is true.

Now here we are given an account of happenings of profound interest, affecting the whole human race, on the basis of which millions of dollars are spent yearly, millions of lives regulated, and the course of history has been altered. Any well-trained reporter will immediately ask: "Where did you get this?"

Eyewitnesses there are none. The last event set down occurred in the year 64 A. D., and consists merely of the visit of a number of Jewish gentlemen to Saul Benjaminson, usually known by his nickname of "Paul," which means "Little One." The visitors left in a wrangle, after which Mr. Benjaminson remained in Rome, where he was on a legal matter, for upward of two years. He was then prosecuting an appeal to the supreme court of the Roman Empire, and there are certain letters bound in the volume which indicate he was unsuccessful. There are reports that he was executed; but there is nothing in the book to prove this.

Between 64 A. D., and 1926 A. D., stretches a lapse of nearly nineteen hundred years. Nobody now living saw, or heard, any of the events narrated. On what basis can we accept them as true? Where did the story come from?

TRACING THE SOURCES

In the book which I used as a starter, I found the imprint of a publishing firm in New York City. There is no date given, although the book was purchased new in 1902. There is, however, a preface addressed "To the most high and mighty prince JAMES, by the Grace of God King of Great Britain, France and Ireland, Defender of the Faith, etc.; the Translators of the Bible wish Grace, Mercy and Peace, through Jesus Christ our Lord." One gathers from a reading of this preface that the James addressed succeeded Elizabeth on the throne of England. The address is full of obscure references to the Man of Sin, Popish Persons, the Church of England, Self-Conceited Brethren, and the like, all referring to some controversy which was felt to be of great moment at the time, but throwing no light on the origin of the Book, and certainly far from direct evidence of the truth of its statements.

Any history of England informs us that this King James came to the throne in 1606, and that the translators of the Bible completed their work in 1611. But this very date is perplexing: it means one thousand, six hundred and eleven years AFTER

Our Cover

HENRY BALDWIN TODD is the rector of Trinity Church, Waterbury, Connecticut, and the archdeacon of New Haven County. Mr. Todd was born in New York City and was educated in eastern schools. Ordained in 1910 he was placed in charge of St. Peter's, Clifton, New Jersey, and St. Stephen's, Delawanna. In 1914 he was called to Trinity Church, Paterson, New Jersey, where he remained until called to his present parish several years ago. Mr. Todd has done much to build up the work at Trinity Church, and in addition has taken an active part in the affairs of the diocese.

the principal events narrated in the book under discussion.

We are not, then, much better off. As between two witnesses, neither of whom saw the murder, the difference between 1611 miles and 1926 miles of distance from the scene amounts to nothing. Both are equally unreliable.

The controversy centering around the King James Version seems to bear on the advisability of making this translation. Its title page reads: "The Holy Bible, containing the Old and New Testaments: translated out of the Original Sacred Tongues, and with the former translations diligently compared and revised, by his Majesty's special command."

Former translations there were, then (as there have been many since) and the "original tongues" were Greek and Hebrew. These translations vary in phrasing, as any two reporters will give slightly different versions of the same event, although the main facts are identical.

MANUSCRIPTS

But are there, in these two Original Sacred Tongues, any existing authentic manuscripts written by any man or men who saw the events narrated? We are met by a flat and sweeping denial. The oldest "dated" manuscript is in Hebrew, and claims to have been written in the year 916 A. D.

There are a number of manuscripts in Syriac, Egyptian, Slavonic, and Latin, translations of the originals, scattered over a very wide area, dating back to all sorts of different times, and giving the same stories, told in the same way. Here is evidence of value. These were translated and copied, one at a time, from an original which has been lost, but the fact that they all say the same thing establishes fairly well what the originals said.

But who wrote the originals? And

who copied them? Did the copiers do so in good faith, believing the words they wrote to be true? Or did they do it as the Arabian Nights were copied in Arabic, as fairy stories, without the slightest idea in anybody's mind that the things so described actually happened?

We speak of inspiration of the Scriptures. But the Bible I now have was put into type by printers, members of the Typographical Union of New York City. I know a great many printers, and I am willing to testify under oath that not one of them believes himself inspired. They smoke, chew tobacco and swear, even while setting up the pages of the Holy Bible.

Was it so with the men who copied these pages by hand? And where did they get the pages they copied?

(Third Installment Next Week)

Cheerful Confidences

SAVE THE OLD TUNES

By Rev. George Parkin Atwater

I MUST confess to a sense of disappointment whenever I hear an old hymn sung to a strange tune.

From childhood we have been accustomed to a familiar tune. We piped up in Sunday School, and we feebly warbled in church, and the old tune sank into our hearts and we liked it.

Now come the musicians and say we were all wrong about that old stuff. It was florid, or sentimental, or trashy, or meretricious (which is the high-brow word for trashy). We have spent years in training our ears for music, developing our taste for music, and refining our musical judgment. That old tune has a distinct strain of the commonplace in it. It jars on our delicate sensibilities, say the musicians. The very fact that most people like to sing it is condemnation enough. It has a certain swinging, joyous melodiousness that brings it at once under suspicion. You must scrap it, and put a tune having musical merit in its place.

"But," answers a boy, "we like that old tune. Even Dad tried to sing that in church, and Dad generally can't sing enough to sit in at a college dinner."

"Tush, boy," answered the musicians, "we must not have tunes that will suit your father (same as Dad). Tunes are for the edification of the choir, not for the 'hoi polloi' in the pews. It's rather bad taste to sing in church. You might annoy your neighbor."

"But," answers the boy, "we like to sing. And if you take away these old familiar tunes, we have to keep

quiet. Moreover, you pitch them so high that we have to sing falsetto when we, in the pews, try to give the trained choir a slight lift."

"The very idea," answer the musicians. "The deplorable taste of the people. Here we offer them the delicacies of music, the caviare, the *pate de fois gras*, the very *pialam-ode* of music, the enrapturing and entrancing *des colettes de veau*, and the indiscriminating plain people prefer

beefsteak and hash browns. It's too distressing. Why will people go to ball games when we can let them have the thrill, the excitement, the rapture of a chess tournament. Why will they read the *Saturday Evening Post*, or *THE WITNESS* when we offer them the *Apex*, and the *Hibrough*. Why will they like Doug and Mary when our little theatre presents the *drahma* of the top notchers in modulated English?"

But they do. And we would like some of our old tunes back in the Church Hymnal. We would like to sing, even if we ran the risk of being arrested. And we would like to be able to reach the high notes without standing up on the pews.

I might add that it would be only fair to do your best with the new ones. You will probably like them in time. But rise up and ask for the old ones.

RELIGIOUS PRACTICES

The Ideal of the Church

BY BISHOP JOHNSON

RELIGION is the most serious business in life. If it is worthless, man is justified in ignoring or opposing it. If it is capable of real value, it must be pursued as one follows a vocation.

As St. Paul says, it is "the vocation to which we are called."

Whichever view we may take of it, we have no business to take it casually.

It is either the chief end of man or else his greatest folly. One has no right to treat it lightly and then to pass judgment on it.

It is only as we do God's will, that we can hope to appreciate His purposes.

Behind every real business in life there must be a certain training which fits man for that particular business.

DISCIPLINE

It is difficult for the raw recruit, who wishes to become a soldier, to understand why he must undergo a rigid discipline in a training camp. It is only after the battle has been won or lost that he begins to comprehend the value of training.

In the process of learning the value of discipline, one grows weary of the manual of arms and the tedious marches and countermarches. It is not easy to see why he must learn to shoulder arms and to go through the mazes of drill, until he visualizes in battle the difference between trained soldiers and an undisciplined mob.

Mr. Bryan erroneously supposed that we could martial an army overnight because America had such good material, but experience has taught us that good material is merely cannon fodder unless it be carefully trained.

A sentimental mob led by a cheer leader is a poor army to throw against disciplined troops.

This explains why millions of Christians in this republic are so ineffective in their efforts to defeat the

forces of evil. It also demonstrates the weakness of successive attempts to overthrow the power of the Roman Church, for whatever you may think of that institution you cannot ignore the fact that it understands the value of training.

You cannot dislodge veteran troops with an undisciplined mob of individualists.

Personally, I believe that the Prussian army was over-disciplined, so that it was effective only in mass movements and woefully deficient in individual initiative.

DISCIPLINE AND FREEDOM

So I believe that discipline is necessary, but that it must not be carried to the point, where personal freedom is submerged in hierarchial direction.

In the discipline of the Church, we are dealing with those to whom Christ has promised liberty, but only as we learn the value of freedom in cooperation and fellowship.

Discipline is valuable, but it can be overstressed.

Individual initiative is valuable, but it can be overemphasized.

In the Church we are a group of free men who are anxious to accept discipline in order that we may be effective as against the enemy, but not that we may be suppressed in our personal lives.

It is possible to carry discipline to the point where the man loses his identity in the mass formation.

It is possible to carry individual initiative to the point where there is little or no corporate power.

It is just this balance which is the ideal of this Church, and because this balance is most difficult to maintain, we are constantly being urged to one of the other extremes, which are exemplified in Rome on the one side and Protestantism on the other.

There are minds which are so constituted that they cannot preserve this balance of constitutional freedom and insist that we must belong

to one or the other of these antagonistic camps.

They cannot see how one can be both Protestant and Catholic; Protestant in our opposition to hierarchial domination and Catholic in our insistence upon constitutional order.

The one compartment mind must be one or the other; the judicial mind sees good and evil in both camps, and refuses to be stampeded into either.

THE IDEAL

We prefer to strive for a difficult ideal, rather than to accept the dictates of mere numbers and unjustifiable assurance. Yet we are by virtue of our historical alliances more disposed toward independent individualism than we are toward disciplined cooperation.

To those whose prejudices are paramount we seem to belong to one camp or the other when as a matter of fact we belong to neither. It is impossible to say which is the more insistent in its declaration; whether it be the Romanizers who declare that we are nothing but Protestants or the Protestants who declare that we are merely an imitation of Rome.

This counter charge is the best evidence that we are really what we are—a body which has retained Catholic traditions without accepting papal domination.

This is possible only where Anglo-Saxons have kept their minds and have not sacrificed realities in order to gratify their prejudices. The real crux of our status lies in the relative emphasis assigned to discipline in the proportion of doctrine, discipline and worship.

Rome has exalted discipline until doctrine and worship are made subsidiary to it; whereas Protestantism has relegated discipline to the point where everyone does that which is expedient in his own eyes.

The Church has not scrapped the discipline of the primitive Church; neither has it yielded to the assump-

tion of discipline by an Italian hierarchy.

Of course it is the most difficult course and therefore the most liable to failure; also the most effective when attained.

We are called to a discipline based upon the foundation of the Church before it was regimented to papal domination or rent asunder by Protestant resentment.

The real difference between the Anglican Church and Rome is not a matter of ritual or pious practices, but one of personal liberty.

The real difference between the Anglican Church and the reforming denominations is largely a matter of ritual and practices and not a matter of personal liberty.

APPEARANCES

But because candles and vestments are external and personal liberty is internal, we look more like Rome and act more like Protestants. Obviously we are more readily condemned by our looks and clothes than we are by our ideals and actions.

As a matter of fact, we have a more glorious ritual than Rome and far greater personal liberty than that enjoyed by the various sects, some of whom are as dictatorial as Rome and equally ambitious for political power.

In the perspective of appearances, we are condemned by one side for our clothes and by the other for our refusal to be regimentated.

In the midst of this controversy we are liable to lose our heads and to spend our time arguing with one another.

THE DANGER

The greatest danger that confronts us is a divided camp in which we accuse one another of dreadful things that are not so. And they are not so, because after all we stick to our ideals and our loyalty.

This really determines our allegiance and no one has the right to question it.

We must, however, make up our minds to certain things.

First—That what we do in secret is the real test of our sincerity and devotion. Our religious life is spoiled by advertisement. The arrogant assumption that we are virtuous is quite different from the insistence that our ideals are those of the Master.

Religious bodies are to be suspected just in proportion as they claim to have apprehended virtue and to be respected just in proportion as they adhere to high and difficult ideals.

"Verily thou art a God that hidest thyself" and only that which we do in secret is approved of God.

Second—That our ideals are difficult and not easy, for they require that we do voluntarily that which others do under the duress of legal requirement.



MARY VAN KLEECK
Is Chairman of Conference

Liberty of personal action is a very different test of loyalty than that which is demanded under both Roman and Puritan domination.

MUTUAL RESPECT

Third—That our mutual consideration for one another must be very great for we necessarily differ so radically as we lean toward one or the other of the great camps which adjoin us.

It is far easier to bear the accusations of those without our camp than it is to endure the suspicions of those within.

It is a reflection upon my motives, my intelligence and my morals to accuse me of being a Romanizer because I love a gorgeous ritual; or to accuse me of being merely a Protestant because I enjoy the greatest simplicity.

The real test of my allegiance is to be found in my response to that which the Church requires of me in prayer and giving and personal service.

The test of my loyalty to the ideals of the Church is measured by her requirements and not by the demands of any group within her borders; and the proof of my loyalty is to be found in the fact that I neither go over to Rome nor exchange my orders for those of human origin.

It is futile to answer the vague accusations of partisan prejudice, because it is never fair and always distorts the facts.

The vital thing in all of our contentions is to be found in the devotion with which you and I serve a constituted authority which purposely allows a great latitude of practice rather than in our deference to the self-constituted authority of private prejudice, which often assumes an air of papal infallibility.

Preacher, Pulpit and Pew

An Oklahoma mother has been trying Coueism on her children. Finding some difficulty in getting her young son to take a spoonful of castor oil, she reminded him, "Now, Wilbur, you know all you have to do is to keep on saying to yourself, 'It tastes good! It takes good!' and it won't be hard to take at all."

Suddenly Wilbur had an inspiration. "Mother," he cried, "I know a better thing to say. I will say, 'I've already taken it! I've already taken it!' and then I shan't have to take it at all."

* * *

A little girl was impressed by the minister saying grace at a dinner party to which she was admitted.

A few days later her mother gave a lunch to a group of friends and the little one said, "Mother, is the minister coming again to pray before we eat?"

"No," answered her mother, "this is just an informal lunch."

The child paralyzed the guests when they were all seated, by saying, "Mama says this is such an infernal lunch that we will not have a prayer before eating it."

* * *

Harold had returned from his first Sunday School lesson, and his mother asked what the lesson was about.

"It was about two people who lived in a garden called Paradise, and they were happy until the servant came."

* * *

An old preacher told the boys of the Bible class what lesson he was going to read the following Sunday. The boys, finding the place, glued together the connecting pages. The next Sunday the preacher read on the bottom of one page: "When Noah was 120 years old he took unto himself a wife, who was (then turning the page) 140 cubits long, forty cubits wide, built of gopher-wood, and covered with pitch inside and out." He was puzzled. He read again, verified the statement, and then said: "My friends, this is the first time I ever met this in the Bible, but I accept it as evidence of the assertion that we are fearfully and wonderfully made."

Books for Lent

By the Rev. Irvine Goddard

In Time of Sorrow, a Book of consolation, by Bishop Slattery. Macmillan. \$1.50

Bishop Slattery has the triune qualifications essential to a successful pastor. He is highly cultured, deeply spiritual, and always courteous. In other words he is a scholar, priest, and gentleman. One can imagine that in his ministrations as a parish priest, especially in hours of discouragement and bereavement, his very presence would be an unfailing comfort and an inspiring assurance of the Eternal Verities. Into the pages of this little book of consolation which he calls *In Time of Sorrow*, has crept much of the helpful wisdom and tenderness of spirit which has characterized his ministry. His words will give sanity and peace not only to those in the first frenzies of their grief but also to those to whom a great sorrow has brought dark questionings about the reality of God's love.

* * *

The Touch of God, by E. Herman. Doran. \$2.00.

There are many genuinely Christian people, whose eyes ever seek the ground and who spend their days in running the small dust of life through their fingers. Such people regard the mystic with suspicion. They thing him a dreamer—impractical, fanciful, vague and obscure. If there are any such who read this review, clerical or lay, please secure a copy of *The Touch of God*, for your Lenten devotional reading. It will not only enlighten your mistaken attitude towards the worth of real mysticism, but will bring you into touch with one of the most intelligible exponents of mysticism the church has produced. There is not a single essay in the volume that is casual; each one is the rare distillation of a great and devout mind.

* * *

Acts of Devotion. MacMillan, 1926. 60 cents.

Prayer is the soul's sincere desire to form contact with the source of its inmost being and the principle of its deepest life. *Acts of Devotion* is a very handy little volume of carefully selected prayers articulating in the choicest diction every phase of man's inner needs. It is well worth possessing.

* * *

Jesus and the Problems of Life, Sidney A. Weston. The Pilgrim Press.

Jesus and the Problems of Life is a problem discussion course of study. Discussion is often provocative of more heat than light unless there is an adequate background of material worth discussing. Leaders of dis-

Rectors

FREQUENTLY letters are received at the office of THE WITNESS asking for information in regard to commissions for subscriptions. We are very glad to allow a commission to any representative who works with the consent of the rector of the parish, of 50c on each yearly subscription. In many parishes during Lent subscriptions are taken by the children, the commissions going into their mite boxes. May we suggest that a representative, or a number of them, be appointed in your parish to take subscriptions during Lent. It serves a double purpose; it enables the young people to earn money for their mite boxes; it means the weekly visitation of a Church weekly to the homes of your parish throughout the year. Simply write the names and addresses carefully on one side of the paper, and send them to us with \$1.50 for each yearly subscription.

cussion groups will find admirable material within the covers of this book. It has the merit of having been already tried out among such groups successfully.

* * *

The Words from His Throne, a Study of the Cross, by Bishop Slattery. Longmans Green & Co., \$1.00.

The Three Hours Service is more of a Roman invention than Anglican and like much that is Roman is even in danger of becoming tawdry and second-rate. Whether we preserve the balance of sanity and reality will depend largely on the meditations that are given or read at this service. There are stacks of books on the Seven Last Words, few that are good and many that are largely pious drivel. The clergy will be grateful to Bishop Slattery for *The Words from His Throne*. They will find in it wise and helpful suggestions for their own meditations—or a book to read at the Three Hours Service that will enrich and deepen its spiritual tone, and preserve the note of reality throughout.

* * *

All books reviewed in this department may be secured from WITNESS BOOKS, 6140 Cottage Grove Avenue, Chicago. Add 10 per cent to the list price for postage.

Mid-Day Lenten preachers in St. Paul's, Buffalo: Dean White of Cleveland, Rev. Luke White of Montclair, New Jersey, Rev. Norman Hutton of Chicago, Rev. Wyatt Brown of Baltimore, Rev. Alfred Newbery of Chicago.

Questions?

The following questions are based upon the article by Bishop Johnson, *Religious Practices*, which is in this number, and *The Big Story*, the Gospel According to a Newspaper Man, also in this number. The questions are intended for those who are using the articles as a basis for a Lenten Study class, but if you are in no class see if you can answer the questions after reading the articles.

RELIGIOUS PRACTICES

1. Why is religion a serious business?
2. Is there a conflict between discipline and freedom?
3. What do you mean by the words "Protestant" and "Catholic?"
4. What is the position taken by the Episcopal Church?
5. Comment on this statement: "As a matter of fact we have a more glorious ritual than Rome and a far greater personal liberty than that enjoyed by the various sects."
6. Discuss the three points made by Bishop Johnson at the end of his article.

THE BIG STORY

1. What constitutes "news?" Is the Bible news, and if so, why?
2. Name those things in which people are chiefly interested.
3. What is the first thing a newspaper does when it gets a "tip" on a story?
4. Have the rector tell you how we came to have our present Bible, tracing its development.

Clerical Changes

ALLEN, Rev. James S., instituted rector of Christ Church, Houston, Texas, by Bishop Quin.

COOKE, Rev. Allan W., has accepted a call to be the rector of St. Luke's, Cincinnati, Ohio.

HALEY, Rev. Leon F., resigned as rector of St. Luke's, Cleveland, to take up rural missionary work in the diocese of Western New York.

HYDE, Rev. A. P. S., formerly the rector at Peekskill, N. Y., is to be in charge of Holy Rood Church, New York City.

MCCOMB, Rev. Samuel, former professor at the Cambridge Theological Seminary, has taken charge of the American Church at Dresden, Germany.

NITCHIE, Rev. Francis R., for six years senior curate at St. Luke's, Evanston, has accepted a call to be the rector of Christ Church, Chicago.

PLENCKER, Rev. Paul O., resigns as rector of William and Mary Parish, Newburg, Md., to accept the rectorship of St. Luke's, Phillipsburg, N. J.

PHILLIPS, Rev. A. E., former rector of St. Luke's, Paterson, N. J., has accepted a call to be the rector of the Mediator, Edgewater, N. J.

STEINMETZ, Rev. Francis C., has resigned as rector of Christ Church, Norfolk, Va.

WOOD, Rev. Hubert S., from St. Paul's, Watertown, N. Y., to be rector of Trinity, Syracuse, N. Y.

Notable Address By A Baltimore Pastor

Baltimore Pastor Tells Laymen What
the Modern Trends of
Religion Are

KEEN ANALYSIS

By Rev. James A. Mitchell

An address of great significance, reflecting the intelligent opinion of modern Protestant leadership, was delivered in Baltimore recently before a great mass meeting of laymen from all the evangelical bodies of the city. The speaker, the Rev. Harris E. Kirk, D.D., occupies an unique position in the city by the influence of his pulpit over young people and professional men.

The announced subject of the address was "The Situation of Protestant Christianity in Baltimore," but the speaker dealt in the main with the larger issue of modern Protestantism and its problems. His conclusions will be of particular interest to Episcopalians. A digest of this portion of his address follows:

A. An analysis of the environment in which the church works: In the Middle Ages life was God-centered. Religion was the mother of the arts. The age was not moral but was more conscious of God. During the Renaissance interest drifted away to man and his growing material activities. Today, in consequence, our view is circumscribed and partial; we are interested in particulars and not in the whole. We are over-impressed by bigness and mass. This has led to several results.

(1) The humility of the Middle Ages has been displaced by self-assertiveness. Hence there is a loss of dependence on God.

(2) There is a non-religious motive for living. Culture, art and science have taken the place of religion as "ends."

(3) The church is no longer of one mind but is a church of adaptation and compromise. Hence there is a loss of responsibility over souls.

(4) Fear of God has been displaced by fear of the mechanistic life;—no longer do we feel the immediacy of the eternal. Thus the soul, and the beauty and glory of living early depart.

(5) There is a new asceticism. Formerly asceticism was a sacrifice of the world; now it is a sacrifice of cultural possibilities, of the church, of the nation and of God, to be successful in business.

(6) A revolt of the spirit against the tyranny of things is inevitable. This is difficult to discern but is there at the very center. Science

having built up the modern world now turns and says it leads nowhere. The lowest form of such thinking is behaviourism.

Amid these discouraging symptoms there are others which may eventually lead us out.

(1) There is a break-down in non-religious motives for living. "Frog" philosophy, which sees the lily pods and mud but cannot view the whole as does the bird, and "cafeteria" thought, are dying out in our colleges.

(2) The infallibilities of science are waning. In many respects science has been a fine ethical teacher and has not always been appreciated by the church. It has a real love of truth. But its search for truth obliges it to follow the results of its own investigation. Hence if God exists and the spiritual world is real, science will ultimately reach this conclusion.

(3) The searching mind is making new demands upon the church. The church has been too much concerned with comfort and external conduct. It has been tied to the Anglo-Saxon idea of keeping things as they are, and to an emphasis on mere ephemeral morals of an age. Our time is weary unto death of this sort of religion.

B. What kind of religion is most likely to solve these problems?

Protestantism must learn that religion has two aspects: to behold the beauty of the Lord and then to inquire in His Temple; it must include both worship and teaching. The non-liturgical churches have so exaggerated the sermon and the personality of the minister that God is not felt in Church unless the preacher is in the pulpit and the crowd in the pews. There is too much secularity in modern Protestantism. The church is not the place for paid agitators; for prohibition propaganda; for condemnations of certain newspapers,—but for salvation of souls. The laymen cannot expect to have a prophet in the pulpit if they demand a "getter" all week.

Dr. George Craig Stewart has just been appointed as one of the seven representatives of the Episcopal Church in America to the World Conference on Faith and Order which meets in Lausanne, Switzerland, August 2 to August 21. Several weeks ago, when alternates were chosen, Dr. Stewart was the only priest alternate elected; Dean Fosbroke, of the General Theological School of New York, having declined his election, Bishop Manning of New York, the chairman of the commission of the Episcopal Church, has appointed Dr. Stewart to the vacancy created.

Young People Come In For More Talk

Bishop of Lichfield Says That We
Must Get Families Out
of Hovels

SUNDAY SCHOOLS

By Rev. A. Manby Lloyd

The principal matter of discussion at the spring session of the Church assembly which met last week at Westminster, under the presidency of the Archbishop of Canterbury, arose out of a report of the Social and Industrial commission. The Bishop of Lichfield, introducing the report, suggested that in every diocese there should be formed a council of youth.

"There is," said his lordship, "a freer relationship between the sexes to-day. The chaperon is almost a thing of the past. 'Charley's Aunt' has been almost entirely disestablished. (Laughter.) With regard to young people of the wage-earning class there is certainly a greater freedom of intercourse. There are dangers in it but it is by no means all to the bad, because if young people of both sexes can join together in ordinary comradeship in the common interests of life, apart from merely sex questions, it tends to healthier relationship and the removal of a great many difficulties of which we are only too conscious."

There was another special difficulty—the Sunday question. Young people went out on motor-bicycles or on push-bicycles on Sunday afternoons in the summer. "We cannot say it is wrong for them to do that," said the Bishop. "It is no use pretending that it is wrong, but it does make our Sunday afternoon classes a matter of great difficulty. It seems to me that the only thing we have got to do is—I won't say to make the worship of God more attractive—to make our arrangements for worship such that they really meet the needs of our young people, as well as the old." Nothing they did for their young people would ever succeed unless it was remembered that most of their time was spent in their homes, and that the home influence was paramount. "How can there be adequate home influence in the miserable hovels in which so many of our people still have to live?" he asked. "And yet the home influence in some of these overcrowded houses is better than the home influence of some of the well-to-do."

"Then," the Bishop went on, "there is the sex question, which must not be an obsession with us.

C. L. I. D. Holds Fine New York Conference

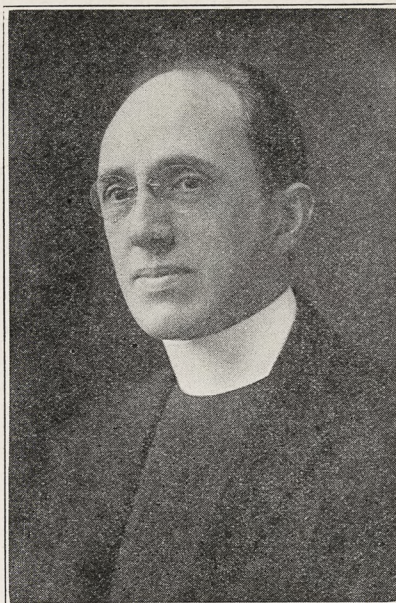
Two Hundred Churchmen Meet for a Discussion of the Church and Industry

NOTABLE GROUP

By Mary C. Crawford

Surely it was appropriate that at the luncheon conference of the Church League for Industrial Democracy held in New York on Washington's birthday the blessing should have been invoked by Bishop John Poyntz Tyler, grand-nephew of the tenth president of the United States, and that the Rev. John Nevin Sayre, closely related to the family of the late President Wilson should have been one of the principle speakers. Moreover it was interesting to have brought out by Mr. Sayre that there was an instinctive feeling on the part of our first president that an army in peace time should be an incidental rather than an intrinsic part of the Federal Government. Washington, it appears, recorded in his diary that he regarded it as an impropriety, when making a merely friendly visit to Boston, to review the Massachusetts militia.

The chairman of the conference was Miss Mary Van Kleeck, director of industrial studies of the Russell Sage Foundation and a vice-president of the Church League for Industrial Democracy. The first speaker was the Rev. Norman Thomas of New York who spoke on "American Industry and Our Foreign Policies." In a vigorous and eloquent manner he developed the idea that the question of American industry and the relation of our country with others involves deeply the relation of man to his God. "We in the United States still have a certain belief in what we call 'political democracy' although we also cherish devotion to industrial autocracy as it exists. But our country can no more continue industrially autocratic and politically democratic than it could continue half slave and half free. We who possess for the first time in history the possibility of banishing poverty are not doing it. The crime wave about which we hear so much is closely related to wretched housing. We desperately need groups who can be intelligent crusaders for a better social order. This group here today which cares about better conditions must see to it that the crusading spirit, which, most regrettably since the war, has passed largely into the hands of those secular Jesuits, the Commun-



REV. P. S. GILMAN
New Dean at Orlando

ists, does not remain in their hands. And just as we must protest against existing economic conditions so we must protest against our present foreign policy, born of a marriage between Jingoistic militarism and American economics."

Speaking on American Militarism Mr. Sayre gave a careful analysis of the present situation in America, with the expenditure in 1926 of the largest sum ever spent by the government for military preparation. "There is a nip and tuck race between the military people and the peace people and it is for us as Christians to decide at once where our influence is to count."

The next speaker was the Rev. Worth M. Tippy, secretary of social service of the Federal Council of Churches, who declared that the goal of the Christian religion has, from the beginning, been the welfare of the whole people with emphasis on the welfare of the unprivileged. Yet over against this the acquisitive motive has become increasingly powerful in the lives of men. It is the task of the Church today, he went on, to give men a Christian motive for their work. Dr. Tippy said that he was hopeful that the clergy of the future will better understand the workers and the problems of industry. A more difficult problem, he declared, will be that of inspiring the workers of the country so that leadership will come from them.

Following these three addresses there were five minute addresses by these prominent leaders, all pointed (Continued on page 15)

News Paragraphs Of The Episcopal Church

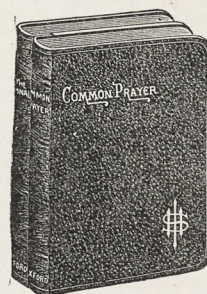
A Congressman from California Thinks That the Federal Council Has Too Much Money

INVESTIGATION

By Rev. William B. Spofford

I am curious to find out if this Congressman from California, Arthur M. Free, who introduced a resolution in the house calling upon Congress to investigate the Federal Council of Churches, is really a friend of that organization. I know that for a long time the Federal Council has been having a hard time making ends meet. And now along comes Congressman Free and suggests that they are so wealthy that they are able to maintain the most extensive lobby in Washington, and that upon the pressing of a button they can set into motion a machine that sweeps all before it. He credits them with blocking a war with Mexico, with making it difficult for the military minded to get billions from Congress for battleships, and with various other things that point clearly to Moscow. So he wants it looked into by a committee of Con-

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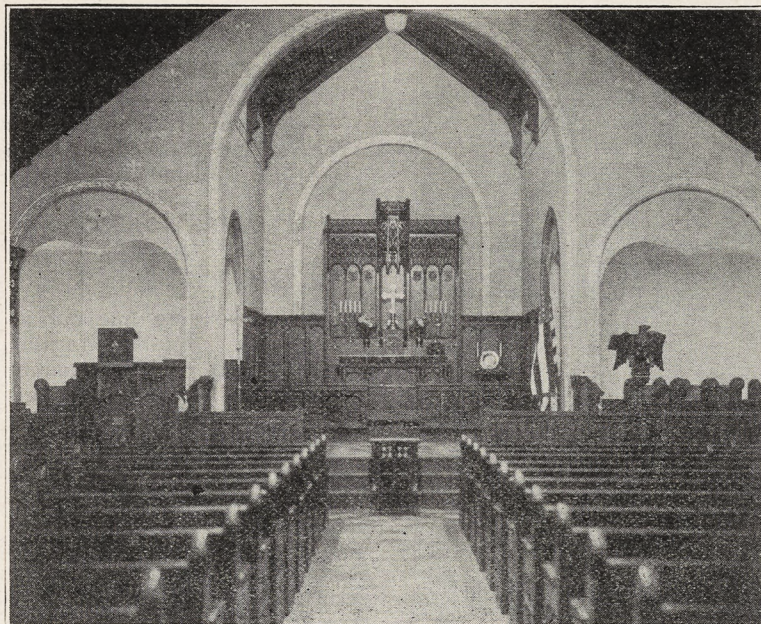


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gressmen. I hope he gets his committee. Then the real story will be told of dingy offices and secretaries doing the work of two or three men because there isn't enough money to carry on the work as it should be done. I wonder if that is really his idea.

* * *

Picture in the paper this week of Old Trinity, Tiffin, Ohio, just to show you that all of the fine churches are not just off Fifth Avenue. This church, of which the Rev. Herman S. Sidener is the rector, has been completely made over, and a number of beautiful memorials have been presented. Among them is a candelabra, the gift of Mrs. Elizabeth Reifsnider in memory of her husband who was a vestryman for ten years, and an alm basin as a thank-offering for her son, Bishop Reifsnider of Japan. Bishops Chair, Litany desk, pulpit, altar, reredos. . . all memorials. . . and all the work of the American Seating Company. The interior decorating was

done very beautifully by the Howard R. T. Radcliffe Company of Toledo, while the metal work is from the studios of R. Geissler of New York.

* * *

Rev. W. E. Mann, rector of St. Paul's, Council Bluffs, Iowa, recently celebrated his tenth anniversary as rector. Both Bishop Morrison and Bishop Longley were present, as were also President Clayton and Dean Weeks of Tabor College.

* * *

As a result of the Crusade in St. Luke's, Evanston, each organization of the parish has been assigned a quota of persons to bring for baptism, confirmation and life service.

* * *

Lenten preachers at Christ Church,

Going to keep right at this Crusade business they say, after the splendid start given them by Bishop Woodcock of Kentucky and the others who were there for a week last month.

* * *

The annual conference of the Department of Christian Social Service of the National Council is to be held in Des Moines, Iowa, May 11-15.

* * *

The National Council at its last meeting passed a resolution commending the Order of Sir Galahad for the work it is doing in strengthening the religious life of the boys and young men of the Church. The Rev. Ernest J. Dennen is the head of the order.

* * *

Four hundred and sixty-nine men and boys of the diocese of Long Island made their communions at the annual corporate communion of the Brotherhood of St. Andrew in St. Thomas's, Brooklyn, on Washington's Birthday. Bishop Stires was celebrant.

* * *

Col. James A. Moss, director-general of the United States Flag Association was the speaker at a patriotic rally held in Calvary Church, Fletcher, North Carolina, on Washington's Birthday. His subject was "The Religion of the United States Flag." A living flag, composed of the children of the Sunday school was formed as a part of the service, and flags of the United States and Great Britain and North Carolina decorated the church. The Rev. Clarence Stuart McClellan, Jr., is the rector of the parish.

* * *

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Binghamton, New York; Bishop Fiske, Rev. Cranville Taylor of Philadelphia, Rev. Dr. Walkley of East Orange, N. J., Bishop Owen of Niagara, Dean Blodgett of Erie, Bishop Murray, the Presiding Bishop, Rev. E. H. Shuluter of St. Luke's Chapel, New York.

* * *

Dr. Kirby Page, religious leader and educator, was prevented from speaking on the subject of Peace in St. Louis on Washington's Birthday.

* * *

Sherwood Eddy, religious educator and economist, told 2,000 Chicago Forum hearers that Russia, conducting the world's greatest governmental experiment, will succeed within a short time in restoring that country among the leading nations.

Mr. Eddy recently returned from Russia. He told his audience in the Erlanger theater that Russia, by three changes it can easily make, should be recognized by the United States. These three changes, outlined by President Coolidge are compensation of despoiled American citizens, payment of debts to this country contracted by the previous regime, and discontinuance of propaganda in this country.

"When Russia makes these three changes, especially the last, this country ought to recognize that nation," Mr. Eddy said. "All other civilized nations have done so, and we cannot hold back, merely because we do not agree with Russia's form of government.

"We did not agree with the czarist form, but we recognized it. It is better to bind Russia with trade and peace agreements than to anger her by outlawing her."

Mr. Eddy deplored the attitude of communists in Russia toward the former aristocracy, but he praised the ideals of the great mass of Russian people. He also decried the growth of atheism.

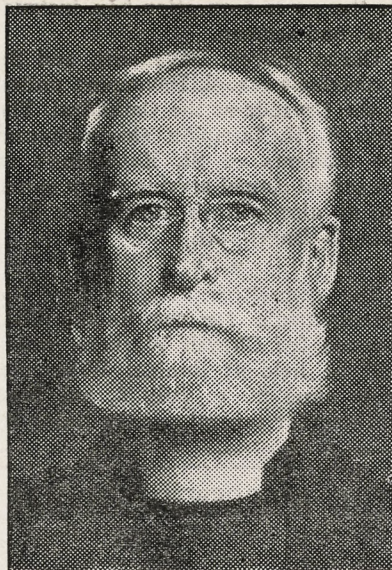
"There is no reason why America should fear the propaganda of the handful of radicals in this country who are powerless against the education, wealth and civilization of America," he said.

* * *

Falling through the ice, with your horse and sleigh, with the temperature at 35 degrees below zero. No not in Alaska, but in Northern Michigan. That was the experience of the Rev. H. R. Hole when he went on his visit to the mission on Mackinac Island.

* * *

Mid-Day Lenten services in the Auditorium, New Orleans, during Lent: Rev. Oliver Hart of Chattanooga, Rev. Prentice A. Pugh of Nashville, Rev. Charles N. Tyndell



BISHOP BURTON
To Have a Coadjutor

of Memphis, Bishop Juhan of Florida.

* * *

Canon Lubeck of the Washington Cathedral, due to illness, has been compelled to cancel all engagements for the next few months.

* * *

A new \$100,000 church is to be built for All Saints', Trenton, New Jersey. The Rev. Ralph E. Urban is rector.

* * *

New \$22,000 Skinner organ was dedicated recently at St. James',

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Painesville, Ohio; the Rev. David T. Eaton, rector.

* * *

Ought to read two or three good books during Lent. There is an announcement of several fine books on the last page.

* * *

Six thousand persons crowded into Symphony hall, Boston, one evening during the Crusade to hear the Rt. Rev. John Dallas, bishop of New Hampshire.

* * *

Bishop Davies of western Massachusetts told an interesting story during the Crusade. The rector of a certain parish was ill. That meant, so the bishop supposed, no confirmation class that year, but he figured he should make his visitation just the same. When he arrived he found a class of twelve ready for confirmation. Here is how; each vestryman had sought out one candidate and had personally prepared him for confirmation. *Good idea*—and you

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can do it vestrymen without getting your rector sick first. Do it and maybe you will prevent him from being sick. *Good idea, good idea.*

* * *

The Bishop's Crusade was held at Trinity Cathedral, Davenport, Iowa, the Very Rev. Marmaduke Hare, dean, in the form of a mission conducted by the Rev. H. H. Lumpkin, rector of Grace church, Madison, Wisconsin, from Sunday, February 20, through St. Matthias Day, Thursday, February 24. There were two or three celebrations of the Holy communion each morning, with a class in Personal Religion in the afternoon, and an evangelistic service each evening. In addition there was a children's service and a supper for young people. There was an after meeting for prayer after the evening services which proved of great value. At each evening serv-

ice there was a question box, instruction, and sermon.

Christ church, Davenport, and St. Katherine's school, Davenport united in the Crusade at the Cathedral. The Rev. H. H. Lumpkin also addresses the students of St. Katherine's at the school chapel service every morning at nine o'clock during the Crusade in Davenport.

* * *

The committee in charge of the arrangements for the Racine Conference for Church Workers, which will be held at Racine, Wisconsin, from June 27 to July 8, has been working for several months lining up

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a program, which from all present indications promises to be one that will hold many interests for those in Church work. Special attention has been given to the courses in religious education, as the committee feels that with the development and emphasis that is being placed upon this

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subject by the denominational churches our Church ought to keep pace in having well fitted and trained men and women to teach in the Church School. The members of the Faculty this year are an unusually fine group and include such men as the Rev. George Craig Stewart, who will be chaplain of the conference and speaker at the sunset services; Dean Peter C. Lutkin of Northwestern University School of Music, the Rev. Lyford P. Edwards, Ph. D., and the Rev. Irwin St. John Tucker, whose articles are now appearing in this paper.

* * *

Bishop Burton, in his address before the diocesan convention of Lexington, asked for a Bishop Coadjutor. He pointed out that he had served the diocese as bishop for 31 years, that he has been in the ministry for 50 years and that he will be 75 years old in November. Said he felt the need of help, particularly since there was much to be done in the rapidly growing eastern part of

the state. He wanted to turn over three-fourths of his salary to the newly elected Bishop, but the committee refused to consider that proposition. They did, however, recommend that a Coadjutor be elected and a special convention is to be called for that purpose.

* * *

Dean Massie, in reviewing the Bishops' Crusade before the convention of the diocese of Lexington, stated that the results in Kentucky had been most gratifying, due, he thought, to careful preparation and to the splendid Crusaders who were sent into the diocese.

* * *

Every once in a while we are

called upon by folks to state the policy of this paper. Heard a bit on that subject lately from several folks who want to know whether THE WITNESS is high Church or low Church. It is always an uncomfortable question to be asked, for I suppose we should stand somewhere or other. Maybe I haven't been on this job long enough—anyhow, I am

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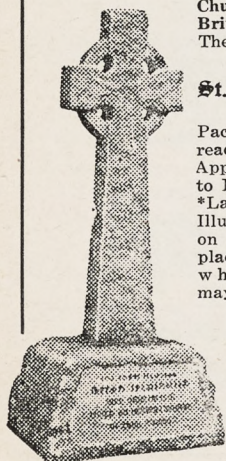
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Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.

Rev. Frederic C. Fleming
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. M.

St. Luke's, Evanston.

Rev. George C. Stewart, D.D.
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Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

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Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.

Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
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Church School, 9:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

sure I cannot give a satisfactory answer to the question. But here is a letter that just came in from a clergyman who has been reading the paper for a long time. He seems to have some idea on the matter, so I will let him speak. It is from the Rev. I. Harding Hughes of Greensboro, North Carolina: "You do not realize what a joy THE WITNESS is to me. It goes straight forward, giving readable news, speaks straight from the shoulder, seeks to inculcate the true spirit of the Christ through its editorials, and puts in the discard the continual slapping back and forth concerning the minor details. In other words, it seems to me to try to represent the Church and not a party therein. So on with your splendid work, and may God bless you in your labours; and may you continue to make the Church the attractive place that it should be for all who want to fight for Christ's eternal principles, at whatever cost, letting the anise and the cummin take care of themselves."

* * *

Trinity church, New Orleans, has received \$5,000 from the will of Mr. W. Ratcliffe Irby which is to be invested in bonds as a start for an endowment.

* * *

Preliminary steps have been taken for the incorporation of St. Andrew's, a new parish at Astoria, New York, in the diocese of Long Island.

* * *

A week's mission, very successful, has just closed at St. Thomas', Mamaroneck, New York. The Rev. W. E. Bentley was the conductor.

* * *

Here's a letter from Mississippi: "I think that "Son-and-Daughter-of-Clergymen"—game a good one and I'm sending you several names which you may do as you please with. However, please do not print my name as sender. Not that I am ashamed of it—or that my information is not correct! But I'm modest!

Rt. Rev. William Mercer Green, Bishop Coadjutor of Mississippi is the son of Rev. Duncan Green and the grand son of Rt. Rev. William Mercer Green the first bishop of Mississippi.

Rt. Rev. Henry St. George Tucker, coadjutor Va. is the son of the Rt. Rev. B. D. Tucker of Southern Virginia. I think this same Bishop B. D. Tucker has three others sons in the ministry.

Rev. William DuBose Bratton is the son of Rt. Rev. Theodore DuBose Bratton, D. D. of the diocese of Mississippi.

I know lots of others but I'll wait to see if this won't start people playing the game."

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Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
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Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

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Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York.

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
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Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.

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All Saints' Cathedral, Milwaukee.

Dean Hutchinson
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Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

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C. L. I. D. Conference

(Continued from page 9)

and pithy comments; Bishop Paul Jones; Rev. Norman Nash of the Cambridge Theological seminary, who said that the Church could say little about wages as long as it sweated its own clergy; Dr. Harry Laidler, who stated that we needed the enthusiasm of the British Labor Party; Professor A. D. Sheffield, who said that a contact with everyday life was necessary for religious experience; Rev. Charles K. Gilbert, who spoke optimistically of the present situation; Rev. James Myers, who spoke of a recent strike experience; Mrs. Mary Simkovitch, who called for a resolution on the Nicaragua situation, which was passed unanimously, copies being sent to the President, the Secretary of State, and the chairman of Foreign Affairs; Professor John A. Fitch, who stated that students were thinking about social problems and that we should be encouraged; Miss Rose Schneiderman, secretary of the Woman's Trade Union League, who, speaking for Labor, said that what they expected of the Church was sympathetic understanding; and Mr. John Coughlin, secretary of the New York Central Trades and Labor Council, who paid a great tribute to the Church and the part the Church has played in industrial matters.

Following the addresses the summing up was done by Professor Vida Scudder in a masterful way, in which she expressed her deep satisfaction that so much stress had been placed by all of the speakers on the high value of effecting a union between the mystical and the social impulse.

Before the adjourning of the conference, which was attended by about two hundred persons, a resolution, offered by the Rev. Smith Owen Dexter, registering the appreciation of the League for the great services which were rendered the cause of industrial democracy by the Rev. Percy Stickney Grant was passed. It was also voted by those present that the Washington's Birthday Conference of the Church League for Industrial Democracy, so successful this year, be an annual event.

Wednesday morning a corporate communion for members of the League was celebrated at the Church of the Transfiguration, the Rev. Harrison Rockwell, a League member, officiating.

Land has been given for a new church at Ocean Side, Long Island.

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