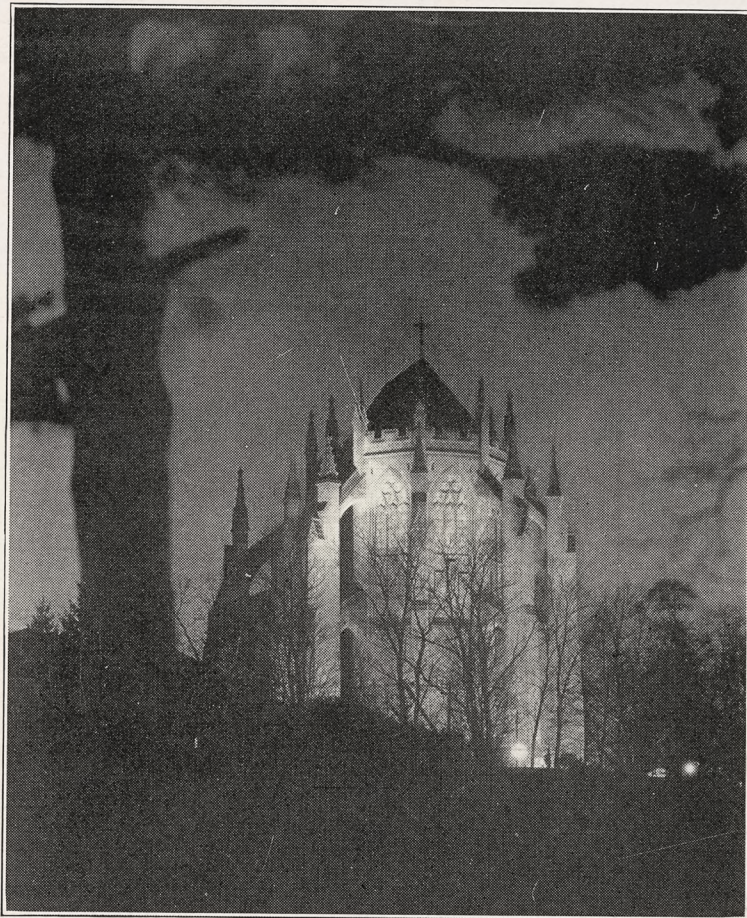


The **WITNESS**

CHICAGO, OCTOBER 11, 1928



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THE CONVENTION SERMON

Preached at Opening of 49th Triennial Convention

By

RT. REV. CHARLES P. ANDERSON

The Bishop of the Diocese of Chicago

THOUSANDS of Churchmen, including 140 Bishops of the Church and close to a thousand clerical and lay delegates and five hundred delegates to the triennial of the Auxiliary, attended the picturesque service which opened the 49th triennial General Convention of the Church, held in the great outdoor Amphitheater in the close of Washington Cathedral on the morning of October tenth. The sermon was preached by the Bishop of Chicago, the Rt. Rev. Charles P. Anderson, who first reminded his distinguished congregation that they were not only representatives of dioceses but representatives of the Church of God, and urged them to keep everything during the Convention in harmony with that high calling.

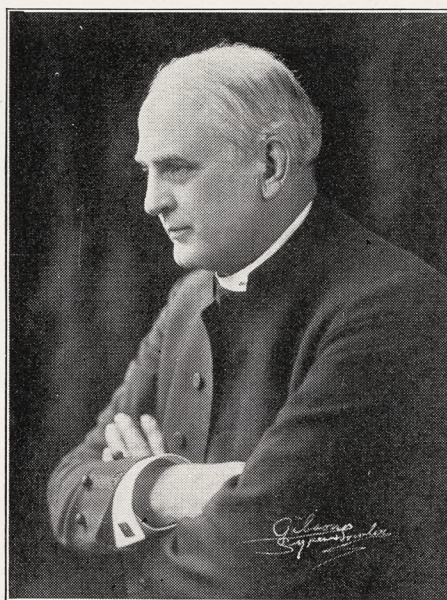
"The Christian religion starts out with God and proclaims that God and Man, heaven and earth, eternity and time are brought together in the person of Jesus Christ Who reveals the character of God and the purpose of human life. For this reason discipleship to Jesus Christ must always be the central feature of our religion". The preacher then went on to say that the Christian religion was no less social simply because it is an intensely personal thing.

"The followers of Christ have undertaken to try to bring it to pass that the sovereignty of Jesus Christ will be universally recognized—that governments will recognize that they are under His say—that industry will be operated in accordance with the moral law of the Kingdom of God—that commerce shall be con-

ducted on the basis of the golden rule—that society and civilization will become Christian in their structure and ideals. There is no sphere of human conduct, whether in society or business or politics, in which the follower of Christ can detach himself from his religion.

"You will not construe this as a plea for the intrusion of politics and economics in the pulpits and on the platforms of the Church. The Church has something more important to do. It is one thing, however, to bring party politics and economic theories into the range of Church activity. It is a vastly different thing to bring the force of religious conviction and experience into action in our social and political life. Party politics pollute religion, but religion purifies politics. Whenever the Church spends its energies on social and political reform, or undertakes to fight the world's political and social battles by using the world's weapons, or identifies itself with the world in the hope of producing a glorified human society by external pressure, the result will inevitably be a loss of morale-

Ecclesiastical politics are no better than any other kind of politics. The ambition to be a Boniface VIII may produce an Alexander VI. It is beginning at the wrong end. It is patching up the machinery of society which may work today and break down tomorrow, instead of reconstructing the motives of men. It is trying to compel unconverted men to enter the Kingdom of God which their eyes have not seen, before creating in



BISHOP ANDERSON

them a passion for the righteousness which is in Christ Jesus. The Church, as such, does not know political parties, nor economic theories. These are not the business of the Church. But it is distinctly the business of the Church to know religion, to know "faith and morals," to "know the love of Christ which passeth knowledge" and which cannot be excluded from anything affecting humanity, to generate the love of Christ and liberate it so that men will seek first the Kingdom of God and His righteousness. It is the business of the Church to promote the Kingdom of God which is righteousness and peace and joy; to be the leaven which leavens the whole lump, to penetrate and permeate the social, industrial and political order, without surrendering to them or occupying the same level with them; to insist that business and politics are not outside the realm of morality and religion; and to claim the supremacy of Jesus Christ over every department of human life. If for any reason the Church failed at this point, it would go into moral bankruptcy and cease to be the executive agency of the Kingdom of God."

CHURCH AND STATE

Bishop Anderson spoke most eloquently of the relationship of the Church to the Nation; the Capitol on one hill in Washington, a great Cathedral on another, each concerned with the welfare of the other. He reminded his hearers that five of the greatest names in American history—Washington, Jefferson, Hamilton, Madison and Marshall—were members of the Church. Yet in spite of the fact that we are a patriotic church we look to a higher source than any national government for our religious authority and sanction. "While recognizing the might of the State in the political realm, the Church can not admit the omnipotence of the State in the realm of conscience, nor its infallibility in the realm of doctrine, nor its impeccability in the realm of morals. . . . The State did not create the Church, nor society, nor the family, nor public worship, nor sacraments, nor religious orders, nor missionary societies, nor, until the Church led the way, hospitals and universities and institutions of benevolence. The Church has done pioneer work, against all sorts of odds, in the things that make for a better world and any attempt to coerce the Church into conformity with national ideals or standards would be an intolerable tyranny which in the long run would work more harm to the State than to the Church."

Bishop Anderson then went on to point out how hard it is for a free Church to function in a free State; that it was best done by each attending to their own particular job. "The Church must be free to teach the fatherhood of God and the brotherhood of man in all their far-reaching social implications. . . . Free to teach that the Christian doctrine of love involves bringing our social and international problems before the tribunal of reason, conscience and spiritual force, rather than physical force; free to preach Christian righteousness amongst nations, even when in conflict with government policies; free to preach peace, the peace that

rests on righteousness and love and a reverence for human personality, which are outraged by war and the hates and lies that war engenders; free to teach Christian morality even when it opposes or transcends conventional standards. And there may be times when there is no other choice for the disciple of Christ than to follow the example of Christ and the noble army of martyrs and be prepared to save his soul by losing his life for the Kingdom of God's sake."

CIVILIZATION

The preacher then told his congregation that the Church must not be the champion of any particular civilization; that there had been many through the ages, that there were many at present, and that the Church errs in identifying herself with any one. "Our Western Church must rise high above Western civilization or else keep out of the East. Our missionary enterprise may help or it may hinder the consolidation of the East against Western imperialism and commercialism. It depends on making it quite clear that the Gospel of Christ is not the same thing as Western culture at its best. Many voices are heard saying, 'Give us your Christ, but keep your culture. Give us your missionaries but keep your factories and your machine guns.'

"Much can be said about our modern Western civilization on both the credit and debit side of the account. It has been characterized by marvellous advance in science, by epoch-making discoveries and inventions, by the spread of knowledge amongst the masses, by systematized social service and by organized philanthropies and benevolences on a large scale. All this is to the good. Running parallel with all this there is a somewhat firm belief that a man's life consisteth in the abundance of the things that he possesseth, that progress is inevitable, and that the present order of things is the last chapter in social science. And woven into the social fabric there is a good deal of intellectual pride and cynical smartness. One does not have to accept the dictum of a conspicuous American that 'life is a combat between jackels and jackasses' or the solemn pronouncement of a prominent Englishman that there is nothing to life but a 'firm foundation of unyielding despair'. But one has to admit that our civilization 'has sacrificed much inner peace and social harmony' in the mad scramble for markets and money and has produced a state of mind in which multitudes have lost faith in God because they have lost faith in the moral integrity of a civilization where organization tends to crush individuality, where men are machines and labor a commodity, where money is the measure of success and might the criterion of right."

SCIENCE

Bishop Anderson pays tribute to the great advances that have been made in recent times by scientists—the glory of the twentieth century. The important thing to keep in mind is that progress is in persons not in things. "What shall it profit a man if he knows a million facts and acquires a million dollars and generates a million kilowatts of electric energy if he does

not know the meaning and purpose of facts and the responsibilities which power and possession entail?"

RELIGIOUS FREEDOM

The preacher pleaded for a freedom of the pulpit, for courageous men "who will not shun to declare the whole council of God nor cease to teach and preach Jesus Christ in those many spheres of life where He is still a stranger. Are ministers of the gospel to be put under pressure to idolize the present social order, which brought about the greatest catastrophe in history, as if the gospel of Christ had no further light to shed on human relationships? Are blacklists to be made of many of our pioneers because they are ahead of their times? God forbid!"

THE GREAT TASK

Bishop Anderson stated that the great task before the Convention was to awaken in the Church a fresh zeal for the conversion of souls. He deplored the wrangling over theological definitions when there are so many problems of vital importance that face the

Church. "Our duty is not to restrict people's devotion at the altar but to labor to bring it about that the Christ Who is worshipped at the altar is not crucified afresh in parlors and slums and conditions that permanently depreciate the human stock." The great problem, he went on to say, is that of secularization—a secularized home, a secularized business as though the chief end of man was to make money, a secularized politics, and a secularized Church, as though building churches and raising quotas and operating clubs completed the design of "the Church of God which He hath purchased with His own blood." "Our only hope", said Bishop Anderson in concluding a stirring sermon, "of winning the world to Christ is by renouncing the world for Christ. The Church is here to save people from the world, to keep God always in their minds, to show people how to love God and love each other. Unless the Church can win along these lines its capitulation to the world will be complete and men will no longer say 'O Galilean, Thus hast conquered' but 'O Galilean, Thou art conquered'."

THE QUESTIONNAIRE TO LAY DEPUTIES

What They Say About the General Convention

Edited by

WILLIAM B. SPOFFORD

THE Lay Deputies are to contribute more in the House of Deputies than the clergy if Henry Ford is right. You may recall that that gentleman stated not so long ago that the nearer a man is to sixty the wiser he is. The average age of the 129 lay deputies who stated their ages in our questionnaire is slightly over 58 years, whereas the average for the clergy is just under fifty.

To be over seventy years old is a mark of distinction for clerical deputies, yet there are many laymen who will sit in the House who are nearer eighty than seventy. The oldest is Mr. Z. D. Harrison of Atlanta who is 85 years old and has served in the last sixteen General Conventions as a deputy. Mr. Tracy B. Warren of Connecticut is eighty, while Mr. Rodney A. Mercur of Bethlehem and Mr. Benjamin F. Mackall of Duluth are 77; Judge H. W. Wells of Arkansas is 76, and Mr. George Zabriskie of New York is seventy-five. The youngest lay deputy from whom we heard is Mr. Oscar A. Rixford of Vermont who is 38; Judge Walter B. Jones of Alabama and Mr. Merton A. Albee of Los Angeles are forty.

OCCUPATIONS

If the laymen should be seated by occupations the lawyers could have a convention of their own. Forty-two of the 129 who answered the questionnaire are lawyers. Manufacturers come second with 22, insurance agents, including several officials of insurance companies have 15 out of the 129; bankers 15, physicians 6, professors 6, merchants 7, farmers 2, engi-

neers 2, property owners 2, accountant 1, army officer 1, dentist 1, real estate agents 2. There is no laboring man.

CHURCHMANSHIP

It is interesting to compare the churchmanship of the laymen with that of the clergy, submitted to you last week. Whereas those among the clergy who were glad to be known as High or Catholic churchmen were way in the lead there were but 14 of the laymen who put down either of those classifications, and several of these qualified it with such statements as "Catholic, but a liberal one" and "Catholic but without any of the lace." On the other hand there were 23 laymen who answered to the call for "Broad Churchmen" and 13 who call themselves "Low Churchmen". Four want to be known as "Evangelicals", three are "Modernists", while 31 wrote "Just plain Episcopalian". There are seven "Prayer Book Churchmen". A large number did not answer the question. There were several with classifications of their own, including "Sewanee", "Tolerant", "Loyal", "Honest", while one stated that he is a "Controversial Churchman", another a "Hybrid" while still another must be praised for his frankness since he wrote "A Poor Churchman".

NOTABLE SERVICE

We have already mentioned Mr. Z. D. Harrison, who has already served in 16 General Conventions. Mr. Rodney A. Mercur of Bethlehem has been in the House of Deputies in 12 previous Conventions; Mr. Arthur S. Browne of Washington, Mr. Burton Mans-

field of Connecticut and General C. M. Clement of Harrisburg have served in ten, and Mr. Herbert C. Theopold of Minnesota has attended nine.

FEDERAL COUNCIL

Forty-four laymen out of 129 say "yes" to the question as to whether or not the Episcopal Church shall become a member of the Federal Council of Churches; 50 voted "no" while 11 say they are in doubt. The rest either did not answer the question or expressed themselves as indifferent.

THE 18TH AMENDMENT

The laymen are even more determined on the matter of the Church passing a resolution in regard to prohibition and the Volstead act. But one out of the 129 wants the Church to go on record as opposing the present law; 12 would have the Convention pass a resolution supporting the present law, while 116 are sure that the Church should take no action whatever on the question. The statement which was received from Judge Walter B. Jones, a deputy from Alabama, states the position taken by a vast majority of both the clergy and the laity. Wrote Judge Jones; "Prohibition is not a moral issue and has never been. It is not a religious question at all. It is a political question pure and simple and the Church is not commissioned to intrude itself into this matter of Caesar's. Indirectly, if not directly, the Church by meddling in political matters is violating one of the fundamental principles of American government, a principle that should ever be our constant guide, the principle of absolute separation of Church and State."

THE CHURCH PRESS

There seem to be a great many of the lay leaders of the Church who never see a Church weekly. Thirty-one out of the 129 of those who answered the questionnaire stated that they are not subscribers to any Church weekly. One of them I should like to quote as follows; "I am much impressed with the lack of information on what we have to do in General Convention. I do not even know what is being revised in the Prayer Book. As a new deputy I am greatly handicapped, especially since I have not been wise enough to read a Church paper."

MOST IMPORTANT MATTER

Forty-eight state that the most important matter to come before Convention is the revision of the Prayer Book. Five wrote that the elimination of the 39 articles is the most important thing, while three say that the retention of the articles is very important, with seven saying that they can't see that it matters one way or another. One is so unkind as to suggest that in his opinion there are few laymen who have read the articles, much less understand them.

The Church Program is put down as the most important matter by but eight, with Church Unity getting the same number. Five put down the single word "Missions" while four wrote "China". Other matters mentioned by one or two included the marriage canon, the report of the commission on evaluation, world

peace, curbing of Romanism, increasing the power of provinces, social justice, selection, education and distribution of the clergy, the curbing of centralization, helping weak dioceses, consideration of the "Pay-as-you-Go Plan".

QUOTATIONS

Now for a few quotations and I shall end this and go to the Yankee Stadium to watch a real battle between the Cardinals and the Yankees. Mr. William L. Balthis of Western North Carolina says: "By taking a bold stand in favor of Church Unity through our Commission on Faith and Order and keeping down a display of temper and ill feeling as regards the 39 articles by declining to ratify any revisions made in the Prayer Book in New Orleans, and by avoiding even the semblance of partisan politics, we will serve the work of the Church and advance the Kingdom." Mr. Walter Hazard of South Carolina: "I think that the efforts of the self-styled Catholic party to introduce Romish practices and doctrines, especially the reservation of the Sacrament for purposes of Adoration, should be openly and vigorously resisted and if possible defeated."

Mr. A. R. Edmiston of Nebraska: "The budgets of some of the missionary districts should be curtailed and the small dioceses should receive more help from the general Church." Mr. W. W. Pettis of Lexington: "It would be for the good of all if the services were conducted in like manner everywhere, not left to the whims and caprices of the rectors." Mr. Charles L. Dibble of Western Michigan: "I regard the present state of Prayer Book Revision as unsatisfactory and favor further amendment at this session, even at the cost of postponing final ratification." Mr. Henry E. Mason of Chicago: "I want the rules of the House of Deputies revised so as to prevent a debate upon matters passed by one Convention and then coming up for ratification at following Conventions. Also the standing committees of the House of Deputies should be overhauled. No member should be on more than one committee and a more equitable distribution of the committees should be made." Another Chicagoan, Mr. Edward J. Rogerson, diocesan treasurer: "How nice it would be if all the parishes and missions would pay up so that we could all be 100 per cent at the time of the Convention". Another diocesan treasurer, Mr. Charles B. Clarke of Maine, says: "I think a meeting of diocesan treasurers, if any are sufficiently popular to be elected as deputies, might be profitable." Mr. William H. Crocker of California: "Above everything else let's not discuss political matters." Mr. George Zabriskie of New York: "281 Fourth Avenue is the most important matter to come before the Convention, and of course Prayer Book Revision and Unity."

Mr. Frank E. Feltus of Alabama, says: "Let us legalize reservation, then be done with Prayer Book revision, and devise ways and means by which men may enter the priesthood quicker and earlier in life." Mr. W. G. Elliott of Northern Indiana: "I believe that

the Church has before it today the greatest possibilities for extending its usefulness that it has had any time for a hundred years." And to end this article let me quote Mr. Hugh T. Nelson of the diocese of Washington who is in charge of the arrangements for the Convention: "I think that Churchmen need to wake up, taking on greater spiritual activity and letting controversial questions alone. We should be vastly more enterprising in the upbuilding of the Church."

Next week we will have a short article about the Bishops.

The Woman's Auxiliary

By

MRS. GEORGE BILLER

AMONG THE LEADERS AT WASHINGTON

MRS. SARAH COOPER HURD, Diocesan President Washington Branch of the Woman's Auxiliary and Hostess to the delegates of the Triennial is known and admired in the Church for her devotion to missionary work. She has a keen sense of personal responsibility for carrying out her ideals. The method she uses in the development of the Woman's Auxiliary in her own diocese is unique and effective. Some of the special emphases in the development of the Auxiliary in the Diocese of Washington are, a personal interest in missionaries, the importance of meeting the quota and the organizing of Branches of younger women. The delegates and visitors to the Triennial will owe much to Mrs. Hurd and her co-workers for the careful thought and consideration put into the preparation for their comfort and enjoyment. Mrs. Hurd has given unlimited time, strength and devotion to help build up the Woman's Auxiliary as a great missionary force.

Miss Bertha Condé, writer of note, is an outstanding leader in work among young people. For many years she has been a National Secretary of the Y. W. C. A. She is also an able author of books for young people — books which older people can also read with great profit. Among her best known and widest read books are "The Business of Being a Friend" and "A Way to Peace, Health and Power." We are privileged to have her as one of the teachers in the Training Institute at General Convention. Her classes are on vital subjects in which we are all interested,— "Studies in the Life of Our Lord" and "Mutual Problems of Experience and Youth."

Miss Elizabeth Matthews, Glendale, Ohio, Chairman for Triennial Meeting in Washington, volunteer Church worker of rare ability and leadership, is known and honored throughout the Church for the valuable and untiring service she is rendering through many channels. Some of her important activities are seen in her six years' membership on the National Executive Board, the years of service as Educational Secretary and Diocesan President of Southern Ohio. Since 1925

she has been engaged in promoting work among Oriental students at the National Center for Devotion and Conference at Taylor Hall, Racine, Wisconsin. Her breadth of vision is shown in her desire to have the Christian religion interpreted in the spirit of Christ to all races.

Miss Grace Lindley, Executive Secretary of the Women's Auxiliary, an outstanding and far seeing leader of her time, has had the responsibility of formulating plans for the Women's Auxiliary. In 1919 the Triennial in session at Detroit passed a resolution which brought into existence the National Executive Board. The prominent and able women elected to membership on this Board worked in close cooperation with Miss Lindley, and as a result, a policy was formulated which is great enough to challenge the interest of every serious minded woman in the Church. One or two illustrations may be given. When Miss Lindley assumed the responsibility of the Women's Auxiliary, the work in many instances in the Missionary District and weaker dioceses had scarcely been touched. Today it would be difficult to find a single field without effective organization for the promotion of missionary work. Another vital feature of the Women's Auxiliary policy has to do with the education and training of missionaries and church workers. No one has ever more fully realized the Church's great weakness in this respect than Miss Lindley. In order that the need might be met, Tuttle House at Raleigh, N. C. and Windham House at New York came into existence.

Much detailed information concerning the growth of the Auxiliary under Miss Lindley's leadership could be given, but it is not necessary to say more than that Miss Lindley has carried out in every respect the policy laid down by the National Council of the Church and it is not too much to say that the aim of Grace Lindley throughout her entire administration has been the welding of humanity into oneness with God.

The Rt. Rev. Paul Jones, Secretary of the Fellowship of Reconciliation, is to lead a Quiet Day for the Auxiliary.

On the Day of Intercession the outline of the plan, takes as its theme, "That in all human relations, our Lord's will may be understood and fulfilled." It is significant that Bishop Jones was chosen to give the "Meditation on Christ and Industrial and Economic Life."

If a careful analysis could be made of Paul Jones' life since he gave up his work as a Missionary Bishop of Utah, it would be difficult to find a person who has rendered greater service to humanity in the spirit of quietness and humility.

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THOUSANDS GATHER IN WASHINGTON

For Brotherhood and Daughters of King Meetings

Reported by

WILLIAM B. SPOFFORD

SEVERAL thousand Churchmen and women gathered in Washington on Oct. 5th for the Conventions of the Brotherhood of St. Andrew and the Daughters of the King. The Brotherhood meeting, according to custom, opened with a Churchmen's dinner at the Mayflower Hotel with over five hundred laymen attending, when Bishop Freeman welcomed the delegates to his diocese, and the Convention was greeted by the Presiding Bishop of the Church, the Rt. Rev. John G. Murray. The addresses were given by Bishop Bennett of Duluth who spoke on the Challenge to Laymen and by Professor Samuel L. Joshi of Dartmouth College who spoke on the challenge to the clergy.

While the Churchmen were in session at the Mayflower the Daughters of the King were opening their conferences with a meeting in the parish house of the Epiphany, where Bishop Murray also delivered an address.

On Saturday morning the Brotherhood convention was organized and the delegates were received by President Coolidge at the White House.

Each day through Tuesday, the 9th, conferences were held for both the adult and the junior members of the Brotherhood, with prominent leaders taking charge of the attentive groups. Each evening there was a mass meeting, attended by hundreds of delegates and visitors. On Sunday evening the Church of the Ascension was jammed to listen to addresses by Bishop Juhan of Florida and the Rev. Bernard Iddings Bell, president of St. Stephen's College, who spoke on the Witness of Youth. Dr. Bell delivered a most interesting and stimulating address, though it is likely that there will be those who will want to challenge statements that he made. After reminding his hearers that he has a great deal of experience to back up his knowledge of young men he stated that he knew less about young women. "They are a mysterious lot," said Dr. Bell. "I have a feeling that the present generation of them is more headstrong, less sane and more of a problem than their brothers are. I know that they are more boy-crazy than their brothers are girl-crazy." Which brought out a hearty laugh from the males, though one could notice several of the ladies nudging each other in a rather significant way.

Dr. Bell said that students often came to him to ask if he was not

ELECTION

Bishop Edward M. Cross of the missionary district of Spokane was elected Bishop Coadjutor of Pennsylvania at a special convention of the diocese held on October second. He was elected on the third ballot.

shocked by the wickedness of young people. "It gives me immense pleasure," he went on, "to puncture his pride by telling him, what is the exact truth, that there is no wickedness performed by him and his pals that I and my pals did not commit, and frequently with much more skill. His badness does not interest me much. It is the same old badness that I have known all my life." The speaker then went on to say that the frankness for which young people today are often praised is no virtue—that there are some things that a man had better keep to himself.

He went on to tell his audience that to be a witness to Christ a deep and unaffected humility is essential; secondly, that the only witness that matters is the witness of what you *are*; and thirdly, in witnessing, he advised his hearers never to intrude upon unwilling ears.

On Friday evening in St. Thomas' parish house Bishop Wise of Kansas addressed a large meeting made up of the Junior members of the Brotherhood. He spoke on the Heroes and Martyrs of the 20th Century and challenged his youthful listeners to follow in their footsteps. It was a thrilling address which we are very glad to be able to promise to publish in a forthcoming issue of THE WITNESS—just as soon as we can have a little more space. And it will be a treat, I can promise you that.

The conferences which were led by the Rev. Alfred Newbery, rector of the Atonement, Chicago, attracted a great deal of attention, due to the personality of the leader and to the masterful way he handled his subject. Let me attempt to paraphrase the three addresses which he delivered.

We assume by our conference there is something in religion of more than subordinate interest, that a great many have not realized that fact, and that we are in some manner con-

cerned with the relation between its importance and their failure to realize its importance.

Therefore, we must begin by trying to recapture something of the significance of religion, be ardent about it in our own hearts and compelled by the vision of all men having it, to feel the failure (that is widespread) to bring the many to it, and to face the task with fervor, consecration and intelligence.

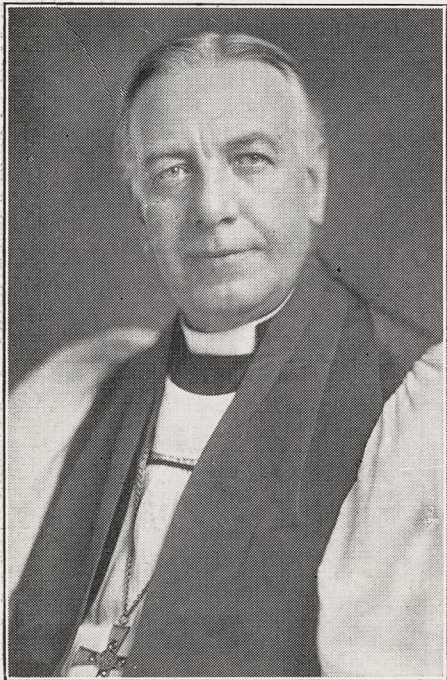
There are three factors in this task; the teller, the tale, and the hearer and the failure (and therefore the future program) can be, must be, stated in terms of these three factors.

It would seem apparent that we need (1) to revitalize our own religious experience in order that our enthusiasm may be active and pure, that our intention may be sound; (2) to examine ourselves as carriers, to know our own prejudices and weaknesses, so as to be good mediums; (3) to know the possible obstacles in the nature of the person hearing, his complexes, his rationalizations, his defences, his objections so that our application may be effective. We do this because we believe that the effective application through a good medium with sincere intent of true religious enlightenment can be reasonably expected to be successful.

The teller may be failing because of his ignorance of the essence of religion, or himself, or of the other fellow. It may be his indifference or laziness, or his own antagonism to some parts of his religion, or his failure to put first things first, or his own inhibitions which make him awkward, constrained, clumsy, easily put at a disadvantage, or his inability to recognize the other man's inhibitions, complexes, and rationalizations.

The hearer may not respond because of fear of the consequences, dislikes generated in his past history, pride—especially intellectual, never having seen the wood for the trees, shyness and inarticulateness, alleged impracticality or hypocrisy.

The tale may not elicit response because it is being unfairly put. Details may be magnified, principles may be minimized. At any rate, unless our belief about the universality of our religion is all wrong, we shall best get to the business of furthering



Among the Leaders in Washington



BISHOP FREEMAN (top-left)
The Host of the Convention

BISHOP SLATTERY (top-right)
Speaker at Brotherhood Meeting

BISHOP JONES (center-left)
To Lead Auxiliary Quiet Day

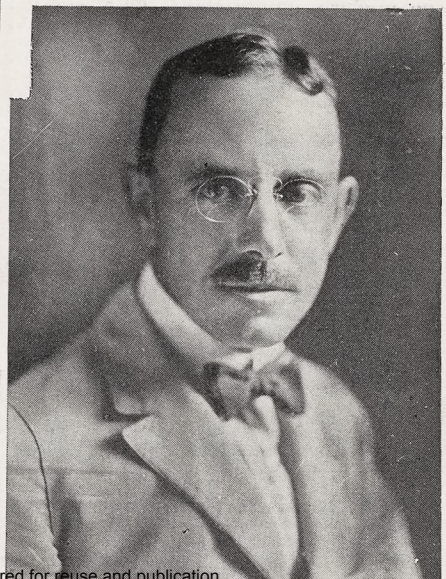
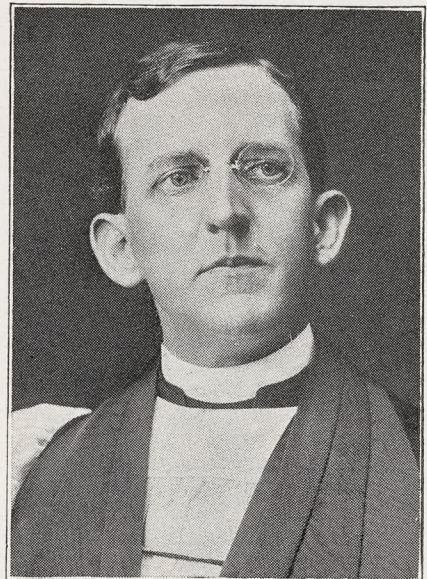
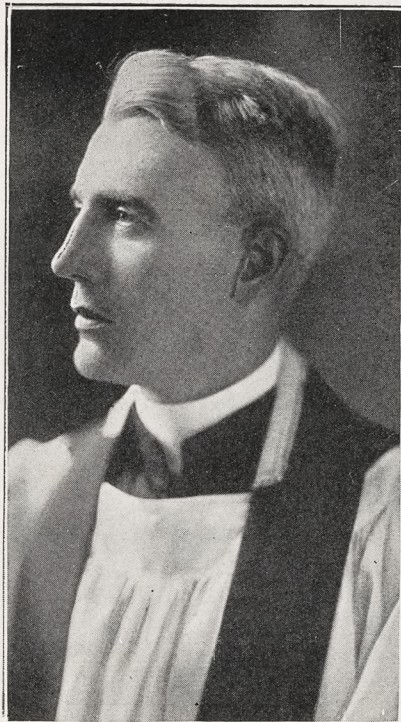
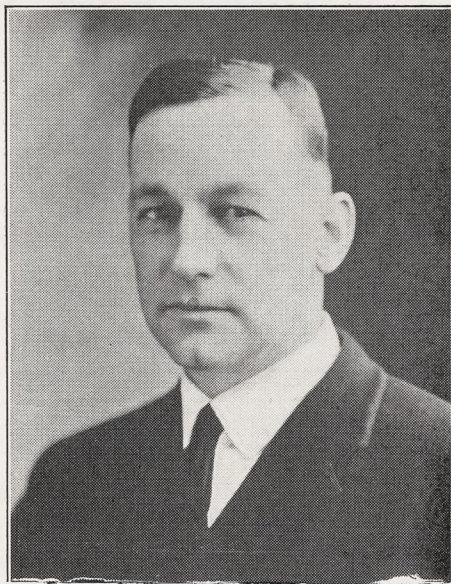
BISHOP JUHAN (center)
On the Brotherhood Program

BISHOP DARST (center-right)
A Leader for Evangelism

MR. HUGH T. NELSON (bottom-left)
In Charge of the Convention

REV. GORDON REESE (bottom-center)
Leads Conference of Young Men

MR. L. B. FRANKLIN (bottom-right)
A Speaker at Several Meetings



its development by building our program on a careful study of these three factors—the teller, the hearer and the tale, the great triangle of me, him and it.

* * *

It is obviously impossible for us to give detailed reports of all the meetings but a word certainly must be said about the mass meeting on Tuesday evening that closed this most stimulating conference. It was held in the Church of the Epiphany, which of course was crowded, and the addresses were delivered by the Rev. Joseph Fort Newton of Philadelphia and Bishop Darst, chairman of the commission on evangelism. He began his masterful address by telling of the call which Jesus received centuries ago . . . a world call. Upon His Church rests the responsibility of carrying the light forward. Are we big enough and fine enough for the task? Is the Church Christ-like enough to assume the responsibility? We must realize that a Church intent upon saving itself can never save the world.

"Today the Lord Jesus makes a survey of His world, He shows us the broken walls of our vaunted civilization—our lawlessness, our ignorance, our greed, our miserable divisions, our substitutes for truth. Are we big enough to face conditions today? The General Convention will assemble tomorrow. Are we willing to lay those conditions along side of Christ's blessed program and then strive with all the power that we possess to fill the awful gap between Christ's plan and our miserable failure to carry out that plan." Then Bishop Darst went on to say that many of the matters which seemed so important were really trivial. "The millions of people in America today are not especially concerned about the 39 articles, but they are wondering if we have any solution to the ugly problems that lawlessness and laxity and lust have forced upon our modern civilization. The great need of the Church today is not for a new Prayer Book but for a new and fresh realization of its mission to the world. Not for a change in

a prayer or a service, but a change in our own soul that will send us out with a pentecostal power to bring life to a dying world." He spoke of the great divisions between religious bodies, of the fact that the majority of the people in the country are outside the churches, of the rank materialism of American life, and he threw down a challenge that thrilled the mass of people who came to hear him.

* * *

There were many other important utterances given by men qualified to speak, for it can be said with safety that never before has the Brotherhood of St. Andrew presented such a program. And in spite of the space that I have consumed in re-


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porting it never a word have I written about the meetings of the Daughters of the King which were going on at the same time in other halls in the city. The Rev. G. W. Hobbs, editor of the *Spirit of Missions* spoke on The Evangel of Printer's Ink, reminding his audience of the power

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of the printed word; Bishop Roots of China gave a most powerful address at a great open air service at the Cathedral Close, and Bishop Juhan and Dr. Bell addressed a large meeting on Sunday evening at the Church of the Ascension. And there were the usual discussion conferences led by Miss Laura Boyer, Mrs. James Maxon, Mrs. Loring Clark, Mrs. John Wheeler, Mrs. John Glenn and other prominent women of the Church.

* * *

Jane Addams, head resident of Hull House, Chicago, is to address a mass meeting on World Peace, in

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auspices the meeting is to be held. Mr. William F. Cochran of Baltimore is to be the chairman.

The C. L. I. D. meetings, to which visitors to the general convention are invited, are to open on October 13th, with conferences in the Y. W. C. A. building. On the first two days conferences are to be held all day under the joint auspices of the industrial department of the Y. W. C. A., the Women's Trade Union League and the C. L. I. D. On the 14th and running through the 19th meetings are to be held each afternoon at 4 o'clock

on the Church and Industry. Among those who are to address these meetings are, Mr. John P. Frey, a vice president of the American Federation of Labor; Miss Mary Anderson, chief of the women's bureau of the Department of Labor; Mr. H. H. Hedges, editor of *The Electrical Worker*, a trade union publication; Bishop Paul Jones, and the Rev. John Nevin Sayre.

* * *

News from Washington will have the right of way in the next few issues of THE WITNESS; we are sure



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you will want as full reports of Convention meetings as possible. So please pardon us if News of the Church is very brief and very scarce.

The resolution passed at the spring meeting of the National Council dealing with the Church in China, about which there has been considerable discussion in the Church press, states that it is hoped that a more liberal policy may be adopted when there is a stable government in China. The newspapers of September 28th gave out the news that the United States government has accorded de jure recognition to the Nationalist Government of China, and intimated that a formal announcement of recognition would be made if the Nationalist Government expressed a desire for it.

Margaret Hall, diocesan schools for girls at Versailles, Kentucky, opened its 31st year on September 19th with a large enrollment, eight states being represented in the boarding department.

The diocese of Colorado is to invite the next General Convention, the fiftieth, which will meet in October, 1931, to come to Denver. The matter is to be presented before the Conven-

tion in Washington by a member of the lay delegation, Mr. Charles Alfred Johnson.

A dinner under the auspices of the synod of the Province of the Midwest is to be held at the City Club, Washington, on Monday, the fifteenth,

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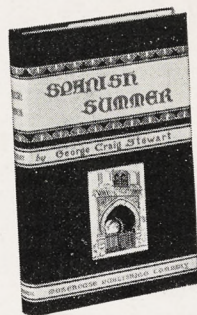
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This is the subject of *A Conference* to be held by The Society of the Nazarene at Trinity Diocesan Church, Third & C Streets, N. W., Washington, D. C. October 14-19 inclusive. Conference and School of Method daily at 10 a. m. and 8 p. m.

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* * *

Miss Sarah Morrison, daughter of the Bishop of Iowa, assumed her duties as editor of *The Record*, official publication of the Girls' Friendly Society, on September first. Miss Morrison graduated from Wellesley, took her M. A. at Columbia, and has been a teacher at St. Katharine's School, Davenport.

* * *

The Southern deanery of the diocese of Chicago is to meet at Grace Church, Pontiac, on October 22nd and 23rd, in celebration of the founding of the parish fifty years ago. The present rector is the Rev. G. A. MacWhorter, who also ministers to a group of boys in the State Reformatory. Six of these young men were recently confirmed by Bishop Griswold, the first time that the rite has been administered in the institution.

* * *

A conference on life work for young men, under the direction of Rev. Herbert L. Miller, Champaign, Illinois, is to be held at Taylor Hall, Racine, Wisconsin, November 30, December 1 and 2. The leaders are to be Bishop Gray of Northern Indiana, Rev. Charles Herbert Young of Howe School and Rev. Frederick C. Grant, dean of Western Theological Seminary. Details may be had from Mrs. George Biller, Taylor Hall, Racine, Wisconsin.

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The Church is the speaking lips; Christ is the voice. The Church is the ingathering arm; Christ is the strength. The Church must continue to speak and guide if this world is to hear and be guided into Christ's Way of Life.

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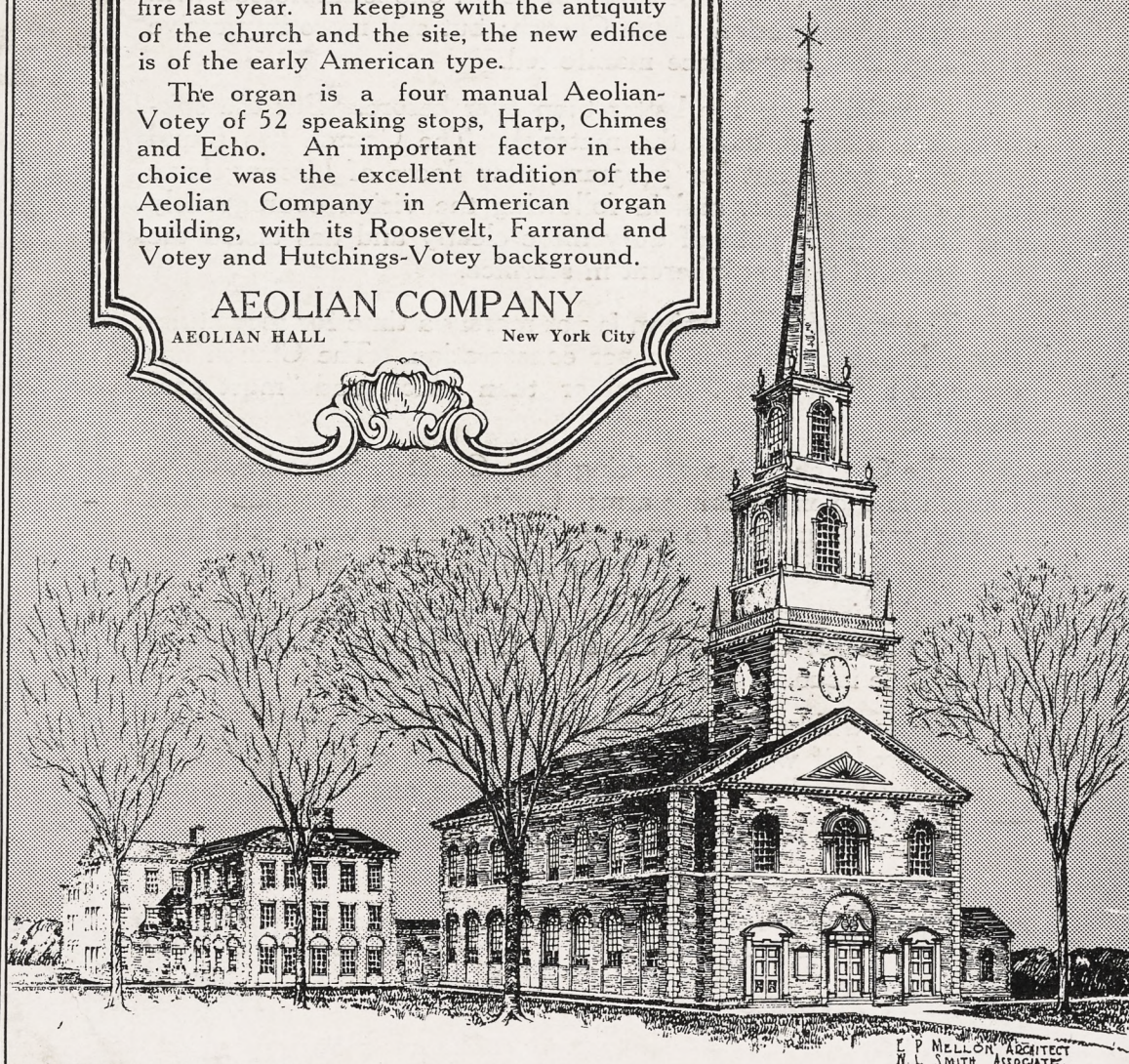
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