

The **WITNESS**

CHICAGO, NOVEMBER 29, 1928



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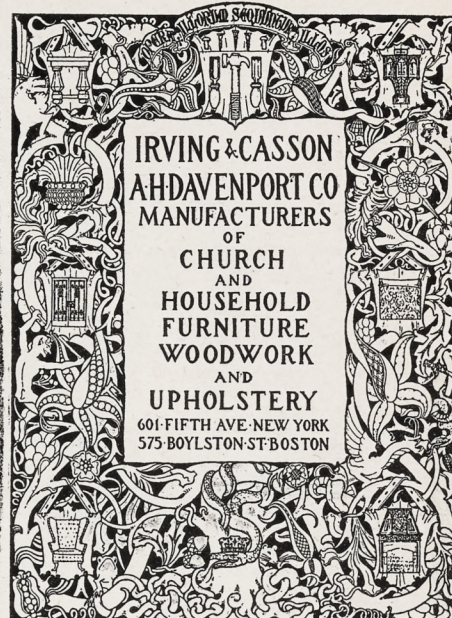
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THE NEW EVANGELISM

Its Strength and Its Weakness

By

BISHOP JOHNSON

IN CONTRAST with the tendency among other religious bodies to participate in politics and to use the Church as an instrument for tidying up a secular world, there was a feeling pervading the General Convention that the Church must leave to the state the solution of its problems, and confine itself to the problem of bringing men to Christ and so leaven the world with Christian influence. Just as a university is not an institution which is to run the health department of a city, but rather to produce the kind of people who could run that department.

The Convention refused to discuss the Thirty Nine Articles because it involved academic questions which were not related to human need, and pursued enthusiastically any lead which would open the door of opportunity for educating the young, reaching those without or giving some idea of service to those within.

Even those who were discussing faith and order in the effort to heal the divisions of Christendom seemed to fail in their appeal compared with the eagerness of the delegates to find a way by which the treasures in the Church could be appreciated and appropriated by a hungry world. The vital question seemed to be "How to make the Church effective without dissipating its capital in a desire for quick returns?"

MR. SHOEMAKER'S ADDRESS

One of the most intense appeals to the Convention was made in a joint session, part of which was devoted to Evangelism. At this meeting a new note was struck by the rector of Calvary Church, New York, the Rev. Samuel Shoemaker, which was interesting, if not altogether convincing. It was interesting in the values that it uncovered; it was not entirely convincing because of the implications that were involved. The emphasis on personal religion was fine and one that is needed sorely in our Church. It is the same note that the Church Army is striking so effectively in our

midst. The two notes seemed on the surface to be the same and yet one was impressed with a difference.

The hour that I spent at this meeting carried me back in my history to the days of Wesley and to the dangers as well as the values of the enthusiasm then engendered. In each movement there is the similarity of a new religious contact based upon a real enthusiasm. No one could hear Mr. Shoemaker without being impressed with his sincerity, his zeal and his tremendous force. In the case of John Wesley there was the same note of enthusiasm, excepting in his case it was based upon emotional reactions between the members of his class meetings. In this new movement one notes the substitution of a modern scientific spirit for the sentimental appeal of a bygone revivalism. In this new cult souls analyze souls as chemists analyze compounds.

THE ONLY VALUES

The feeling of doubt arises not so much from the values discovered as from a feeling that these values are the only values and must supplant instead of supplement the methods of the Church's laboratory. Just as in the case of Wesley, if his enthusiasm could have been added to the great treasures of the ages it would have enriched the Church and the world, but he affected the world zealously yet not well, because he failed to keep the unity of the spirit in the bond of peace.

If you were to ask me if this searching analysis of soul by soul and this revelation of soul to soul were good, I should say yes; but if you were to tell me that all religion must respond to this treatment or be condemned as ineffective, I should say no. If we are to wreck the laboratory because we have discovered helium, I should say that hydrogen and oxygen were still vital elements, even if they failed to produce the thrill that the new discovery created. It is so hard to find something that is new without seeming to discredit all that is old. Do not misunderstand me. I am not

belittling a discovery. I am merely speculating as to the effect of the discovery.

In a court of law there would be nothing to justify the caution. It was intuitive rather than logical and it effected others in the same way. Just a trace of impatience with other forms of religious expression which are not so stimulating. Just a suspicion of undervaluing the corporate body in order to enhance the value of the new experience. Just a tendency to substitute one variety of religious experience for all varieties.

It is the privilege of prophets that they should see visions. That is why they are called seers. And it has always been the tendency of seers to be so enwraped by their own vision that they are indifferent to the horizon around them. It is a thing in which I hope that my intuitions are mistaken for I believe that for this age of intellectual curiosity these new prophets have a valuable prescription. But they hardly have a panacea. May God bless them in their manifestation of life and force. The Church needs it. May He also guide them to be patient with those who personally could not use that method for their spiritual profit.

THE COMMISSION

The Commission on Evangelism with the experience of the Bishops' Crusade behind them and the fine talent that it uncovered secured the endorsement of the

Convention for the selection and the commissioning of seventy ministers. These men, if they accept their appointments, are to be known as Associate Missioners, and are to pledge themselves to extend their ministry beyond their parochial and diocesan limits in the holding of Preaching Missions. Through the kindness of Bishop Freeman, who has offered them hospitality, at the new college of preachers, it is proposed to hold a conference of these missioners next September, looking forward to methods of evangelism. It will be an extension of the Bishops' Crusade in a concrete effort to enlist the diocesan and parochial clergy so selected in a more effective attack upon the apathy and indifference of the world to the invitation of the Son of Righteousness to follow Him.

In addition to this the commission has directed its secretary, Dr. Milton, to increase the number of Schools of the Prophets in which the clergy may have greater opportunity to increase the effectiveness of their preaching by an intensive study of the subject.

It is intensely interesting to compare the attitude of the General Convention of 1910 to that of 1928 in the feeling that it is the business of the Convention to promote Evangelism. It has been a rising tide, especially among the lay delegates, that this is the real task of the Church for which the Convention foregathers.

NO MORE FOREIGNERS

How The Church is Meeting the Problem

By

REV. THOMAS BURGESS

Secretary, Foreign-Born American Division

BY THE GUIDANCE of the Holy Spirit a wonderful thing has happened in the Church. The people of forty-four different races other than old American stock, red, black and white, are being ministered to by our Church in a normal, ordinary way. If the law of averages holds good, from about 2,000 reports I estimate nearly one-half of our parishes throughout the country are doing this.

The policy of the National Council, adopted nine years ago, has through the Foreign-Born American Division been spread quietly and persistently. That policy is simply this—"No More Foreigners." I am quoting these words "No More Foreigners," but I am not quoting them from a restrictionist Congressional speech, nor yet from a pronouncement of the Ku Klux Klan. No, they come from a purely Christian source, which has nothing to do with keeping immigrants out or foreigners down. St. Paul wrote them: "Ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God." Our Church has solved the immigrant problem by abolishing it. The problem was not these newer Americans—the problem was ourselves. Our

own Church people are fast being converted to the practice of Christian love toward their neighbors of all nationalities, on the level.

EXAMPLES

"We try to treat them exactly as those of American birth," writes the rector of St. Paul's, Burlington, Vermont. "They are simply members of the congregation like anybody else," reports Christ Church, Nashville, Tennessee. And the Vicar of St. Luke's Chapel, New York City, says: "Everything is done to forget that anybody is anything but just a child of God." He is writing of an ordinary city parish made up largely of Germans, Irish, British, Swedish, Jews, Italians, Japanese, Alsations, French, Austrians, Spanish and Russians.

In the past few months we have received reports, half of which are like these, from about two thousand parishes. I am going to quote a few typical examples of what the ordinary parish is doing in the ordinary way. Please get that word "ordinary" fixed in your mind. It is a slogan.

Before I detail, however, some of these typical "ordinaries," let me list a few important "extraordinaries."

aries" of which there is no time to tell: the new lease of life of the Scandinavian work, especially in Marquette, Duluth and Chicago; the appointment of Archdeacon Junker, formerly Presbyterian Moderator over one hundred and forty-nine churches in South Dakota, to reach the unchurched Germans and others; the remarkable growth of the Japanese missions in Olympia, Los Angeles and Western Nebraska; the start of work for Mexicans on the border with a beautiful and complete new building in El Paso; the help given to the persecuted Russian Church in America, especially the making over for them a new Cathedral by Trinity Parish, New York, at a cost of \$30,000; the welcome and help to the Russian exiles of the upper classes in New York and Los Angeles; the follow up system for new Anglican immigrants from the British Isles; the far-reaching work of the Committee on Ecclesiastical Relations; the new type of missions across the Atlantic, which was the result of winning the confidence of Eastern churchmen here, viz: the Educational Chaplaincies in Jerusalem and on the banks of the Tigris, supported far too meagerly by the Good Friday Offering; the bi-lingual "Daily Prayers and Prayers for the Sick," in twelve different languages, the familiar prayers of each race with the English translation used by our clergy in various parts of the country, including the New York institutions and hospitals, the Mayo brothers' Clinic in Minnesota, and San Quentin Prison in California.

Now for the main point—the ordinary work and ordinary ministrations in ordinary parishes among the ordinary neighbors of forty-four different racial stocks. I will select and give from the latest parish reports a number of examples typical of hundreds of others, and I will purposely jump all over the country.

THE BIG CITIES

First, in the great cities. From Chicago, Church of the Redeemer, comes this: "We have in our communicant membership Swiss, Irish, German, Chinese, Japanese, several Swedish, Belgian, Austrian." St. Chrysostom's writes: "We have a great many foreign born, Greek, Italian and Rumanian, reached by the Church, Church school, and community center." Similar reports from All Saints, Advent, Ascension and Epiphany.

Now New York: Old Trinity at the head of Wall Street, New York, has only six children with what we usually term American names in its Sunday school. It also has a Mothers' Club of over one hundred, all foreign born, the scrub women of the sky scrapers. St. Michael's reports: "All nations, languages, colors and races are represented, including even a goodly number of native American stock." St. Mary's, Manhattanville, writes: "Irish, German, Swedish, Russian, Greek, Armenian, Italian, Scotch, English, Persian, Japanese, and some from the West Indies. We do not treat foreign born any different from anybody else, any more than we would red-haired or blue-eyed." And so I might go on to tell of All Saints' in the heart

of the East Side, Grace and Incarnation Chapels, and others.

There is not space to detail other great cities. I will mention just two. A like report comes from the Advent, Boston. From the Advent, San Francisco, "I would say that almost all of the principal European nations are represented on our parish roll."

SMALLER CITIES

Next let us take a few examples from smaller places: Trinity, Pawtucket, Rhode Island, has English, Scotch, Welch, Irish, German, Swedish, Italian, French, French Canadian, Spanish and Portuguese. In Trinity, Portland, Connecticut, Swedish, Italian, German and Polish are part of the congregation. "Both young and old are welcomed into all organizations and no distinction is made. The old welcome the new heartily." In both Palmerton and Farrell, Pennsylvania, the Slovak National Church congregations sold their church and became an ordinary part of our regular parishes. In St. John's, Cambridge, Southern Ohio, "six families of Syrians, two Greeks, two Rumanians and one Slav. They come to the services. The men are members of the Men's Club and they like it. The women are members of the Guild. They are treated the same as the American stock; canvassed and contribute and pay what they subscribe." Christ Church, Lead, South Dakota, reaches 17 nationalities. The Mission in Hartville, Wyoming, is made up largely of people of Greek and Italian parentage and some Mexicans. Calvary, Roslyn, Spokane, has 24 nationalities. And little St. Simon's, San Fernando, near Los Angeles, 15 nationalities. So it goes in all parts of the United States.

There are also several reports which tell of rural sections where our priests have group services in farm houses for lonely foreign-born of different races.

We all know of the large number of Scandinavians in our parish. You did not realize nor did I the number of Italians. The reports show Italians ministered to in several hundred ordinary parishes. Also it is encouraging to find a number of parishes reporting Chinese and Japanese.

COOPERATION

Especially striking in the reports is the fact of our cooperation with our ministry to the people of the Eastern Orthodox and Apostolic Churches, Greek, Syrian, Russian, Ukrainian, Rumanian, Serb, Armenian, Bulgarian and Albanian. There are, as you know, over two million of these people in this country, more than ourselves, but they have only about six hundred churches. For example, famous old St. Paul's, Richmond, Virginia, has a Greek curate, educated at the Alexandria Seminary. There is a Greek Church, St. Constantine, in Richmond, and association between our parish and that is very close and our curate is a great help to the Greek rector. The Greek priest himself has his office in our parish house. Also visiting Armenian clergy hold services at St. Paul's itself. When the Greek Cathedral in Chicago burned

a couple of years ago St. Paul's Church was given over to the Greek Bishop for his Holy Week and Easter services. The Greek Bishop, by the way, studied at Nashotah. At Fresno, California, the Armenian Church School pays an annual visit to our Cathedral School, and there are regular conferences with the Armenian Church in regard to the religious education of their youth.

In a number of instances our parishes are loaning their churches, chapels or parish houses regularly to such congregations. The Cathedral in Phoenix, Arizona, houses a parish of Syrians. At St. John's, Detroit, the chapel is used regularly by congregations of Armenians, Assyrians and Bulgarians. In fact it is the new headquarters of the Bulgarian Church in America. Old St. John the Evangelist's in Philadelphia is given over to the Rumanians, and a deaconess supplied to help them. The Ascension, Atlantic City, N. J., houses regular congregations of Greeks, Albanians, Syrians and Armenians.

There are a number of instances where we have thus housed a congregation for a while until they were strong enough to buy a church of their own. Some of these are St. Mark's, San Antonio; St. Luke's Cathedral, Portland, Maine; Shreveport, Louisiana, where now the new Greek parish is said to be the most flourishing of any denomination; Epiphany, Chicago; St. Andrew's, New York; Trinity, Syracuse, New York; South Bend, Indiana; St. Luke's, Racine; and the Ascension, Washington. This last lent their parish house or church to Syrians, Greeks and Rumanians, all of whom now have churches of their own.

Nevertheless in the far greater number of our parishes, I reckon about one thousand, the Greek and Syrian, and less commonly other Othodox, come to our church like anybody else because they have none of their own. In most instances, however, an Orthodox priest visits once or oftener a year, and asks our priests to care for his people the rest of the time. This is especially so throughout the South. For example, our Church at High Point, North Carolina, has about sixty Greeks; Alexandria, Virginia, a dozen Greek children; Pascagoula, Mississippi, six Greeks and seventeen Syrians. In Wichita, Kansas, the Syrians, largely men, averaged twenty-five in attendance at our services last Lent. And so I could go on into nearly every diocese. There is a Syrian assistant Sunday school superintendent in Texas, a Girls' Friendly parish branch president in Missouri, a Slovak diocesan president of the Young People's Fellowship in Erie, two Greek vestrymen in South Florida, two in Kentucky, an Armenian vestryman in Western Michigan, and a Syrian warden in South Dakota.

I have given you some typical examples. I think there are enough to show how our Church has abolished the immigrant problem, exploding the Nordic myth, made friends instead of foreigners, learned to practice Christian love. Our Church has been thus successful simply because this ordinary way is Christ's way.

Let's Know

By Rev. Frank E. Wilson

THE TINKER

ENGLISH-speaking people who never heard of John Bunyan are likely to talk about the Giant of Despair or the Slough of Despond in ordinary conversation without realizing that they owe some of these most graphic figures of speech to the author of "Pilgrim's Progress."

This month marks the three hundredth anniversary of the birth of John Bunyan. Apparently there is a bit of uncertainty about the exact date when he was born but at any rate he was baptized on St. Andrew's day in that year. He died in London sixty years later, having lived through the troubled period of the Commonwealth and the Restoration in England. His father was a tinker, mending kitchen utensils and the like, and young John followed in his father's trade. A perusal of his own writings would lead one to think that he was a wild blade in his youth, but there is nothing else to bear it out and the probability is that a carefully nurtured Puritan conscience in later years led him to paint himself considerably darker than he actually was. His mature Puritanism looked back with intense loathing on his earlier habits of dancing and bell-ringing. Just why bell-ringing should have been considered such a grievous sin is difficult to understand unless the bells were rung at such ghastly hours as to disturb the sleep of the neighborhood. One is reminded of a question put to Henry Ward Beecher as to whether a certain gentleman were in danger of going to hell for practicing on his cornet on Sundays; to which Beecher is said to have replied—"No, I don't think he is, but his exasperated neighbors might be in danger."

Bunyan served for a time in the Civil War between the King and Parliament, doubtless on the Parliamentary side. Then Puritanism got into the saddle. Bunyan married and was greatly influenced by the extreme piety of his wife. She lived only a few years after their marriage but left his life entirely transformed. He joined the Baptists and moved to the town of Bedford where he began to preach. His fame spread quickly and widely but those were not the days of religious tolerance and the Puritans, who had presumably gone to war for religious freedom, soon popped him into jail. After the Restoration he fell afoul of the Church of England and was again imprisoned. For twelve years he was technically a prisoner in the Bedford County Jail, though he was allowed considerable freedom and was able to support his wife and family (for he had married a second time after the decease of his first wife). It was during his imprisonment that he wrote "Pilgrim's Progress," which has been one of the most widely circulated books ever written. It has been translated into dozens of languages and in some missionary fields ranks second only to the Bible.

Bunyan wrote several other books and a quantity of sermons but none of them took the popular fancy like "Pilgrim's Progress." One book was entitled "Grace

Abounding," which was the story of his own spiritual experiences. His education was not much but he had the gift of personal appeal to his congregations. The human side of him was not warped by his Puritanism as was the case with many another Calvinistic preacher of his day and, except for one or two flairs of mild controversy, he avoided the bitter partisanship of the times. He deserves to be remembered as one who has left his spiritual mark on the world which three centuries of years have not been able to efface.

Hearts and Spades

By Captain B. F. Mountford

IN CHOOSING this title I was not thinking anything about a hand at cards. What's in a name? "Hearts and Spades" is just a peg to hang something on occasionally. We might have called this column Devotion and Service, only our friend Spofford abhors the goody-goody! He takes a risk of decreased circulation anyhow when he pulls this layman on to his staff. I'm not a journalist; I'm constantly guilty of using the split infinitive.

Along with others of the big bunch of readers of THE WITNESS, I'm just a plain fellow, in love with Jesus, and trying to serve him in and through his Church, and encouraging others in the great game of Catch-as-catch-can.

So here goes—*Hearts and Spades*; and the primary need as I see it just now is attention to the heart rather than to the spade.

We live in a hustling day. Spades of all kinds are kept active. There's too much activity and too little quiet. Speed, noise, movement are omnipresent. Blatant brass and stuff, symphonic but not harmonic, have taken the rest out of restaurants, and put din into dinners. In many cases houses are no longer homes, but just points of departure. We hustle in—we hustle out. We are urged to have "pep;" to "step on it;" to "make it snappy;" and we find within ourselves not *pep*, but weariness and shallowness.

Ramsay MacDonald, former Labour Premier of Britain, recently said: "*A tired generation is a generation that loses its beliefs. A tired generation is a generation that plays golf instead of going to Church on Sunday, that goes to night clubs instead of going to bed. Nobody but a tired man goes out for a feast after midnight.*"

Seldom in a day's contacts do we find a man with a heart at leisure from itself to sooth and sympathize. His fellows might call him a *Sissie* or a *Softie*.

The supreme need for Church folk, as I sense it, is the wisdom to take time to be quiet and speak oft with the Lord; otherwise our Spades are going to become ineffective and our Hearts atrophied.

Said the Robin to the Sparrow, "I should really like to know why these anxious human beings rush about and worry so." Said the Sparrow to the Robin, "Friend, I think that it must be that they have no heavenly Father such as cares for you and me."

Pen Portrait

CAPTAIN MOUNTFORD

B. F. MOUNTFORD, pictured on the cover, is the head of Church Army in the United States, and, we are happy to announce, is now associated with us in producing THE WITNESS, his first column making its appearance this week. Captain Mountford was born and brought up in South Yorkshire, England, where he says "he did little else but drive horses and in-between-whiles try to tell the old, old story of Jesus and His love." Twenty-six years ago he joined Church Army, serving on caravans and in settled parochial work. For fifteen years before coming to this country Captain Mountford was assistant secretary for missions to prisons. Says he: "I spent more time behind the big wall than elsewhere, which may account for a burglar-friend of mine saying, 'You seem so much like one of ourselves'." Captain Mountford served three years with the Royal Garrison Artillery in France, was given a commission on the field, was twice mentioned by Sir Douglas Haig in dispatches and was recommended for decoration with the military cross. He came to the United States in March of 1925, heading a group of Evangelists who demonstrated Wayside Evangelism. This experiment was repeated the following summer and then he was asked by Bishops Perry and Darst to come over to help with the Bishops' Crusade. One year ago on December 13th Church Army in the United States was formally organized, and all those who have had the good fortune to be brought in contact with him hope that Captain Mountford may be the head of it for years to come. We consider ourselves fortunate in being able to announce him as a member of THE WITNESS staff.

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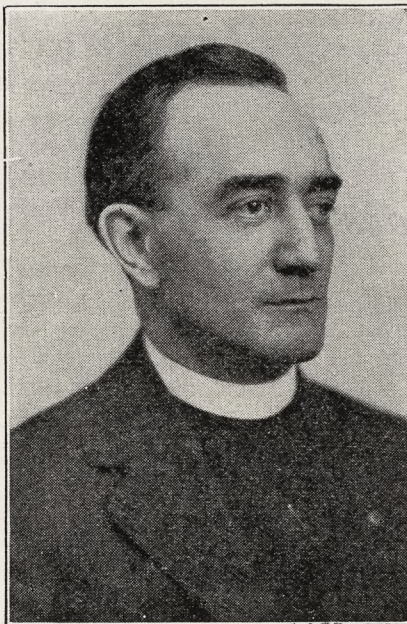
CHICAGO

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

I AM sure that our new column, **HEARTS AND SPADES** by Captain Mountford of Church Army is going to be the real thing; certainly he starts in fine style. Nice to notice that he is picking up American speech, though he still keeps that unnecessary "u" in Labour. I am not quite sure what to make of that personal reference to me about abhorrence of the goody-goody. In any case since he has brought the matter up I may be allowed a few lines to state my position just to keep the record clear. If it is this cock-sure righteousness that Captain Mountford means by goody-goody then he may be right. It seems to me that it is just that that I fail to grasp in this thing called Buchmanism, sponsored by Mr. Shoemaker and made the subject of Bishop Johnson's article this week. As I understand it the initiated arise early, talk the whole matter over with God, and then launch into their day with His answer and directions tucked neatly in their vest pockets. For them there is no longer a problem of good and evil, right and wrong conduct, or even a question as to just what they must do each day to serve Him well in this hazy world. With me it is quite different. I, too, talk it over with God and I strain hard for His directions. But so far I have always been left pretty much alone to decide what is good and evil, what is right and wrong and as to how I may best serve Him. So I go into the world with the cry on my lips, "Are you there?" rather than with the comfortable assurance that His orders are in my pockets. Things being as they are I am naturally attracted to kindred souls; folks who are not quite sure. Blundering fools are these, sure of ever so little. But I do find warmth in their society and a tolerance and love for sinners which springs from a humility which is nurtured by their own doubting hearts and sinful lives.

Furthermore why is it that one finds the bemuddled, doubting, sinful people so much more concerned about the injustices and inequalities of human relationships than are the righteous? For it does seem to be a fact. The Rev. Lester Leake Riley is an excellent article in a recent number of *The Churchman* on Buchmanism testifies that these people are solely concerned with individual salvation, whatever that may mean. Yet I have sat up all night with people who had none of this sustaining faith in God and listened to their discussions of



REV. F. E. WILSON
Elected Bishop of Eau Claire

ways of building a world brotherhood; what we Christians would call The Kingdom of God. And I have seen these same doubting, sinful people make sacrifices for their far-off Brotherhood that I am sure challenges the deeds of those of any in the Church. It is all very confusing. Oh well, we may all know some day; meanwhile let's get at a bit of news.

The Rev. Frank E. Wilson, rector of Christ Church, Eau Claire, Wisconsin, and an editor of THE WITNESS, was elected Bishop of the newly organized diocese of Eau Claire on the first ballot at the Primary Council of the diocese which met last Wednesday. The vote on the first informal ballot was as follows:

Rev. Spence Burton	1
Rev. F. D. Butler	6
Rev. M. B. Goodall	6
Rev. A. H. Head	1
Rev. F. R. Keicher	4
Rev. H. W. Prince	1
Rev. H. S. Ruth	1
Rev. G. C. Stewart	1
Rev. W. F. Taylor	1
Rev. W. H. Wolfe	5
Rev. F. E. Wilson	48

The election was accepted without delay contingent upon the consent of the Bishops and Standing Committees of the Church. A Standing Committee was elected consisting of The Rev. Messrs. R. D. Vinterm, H.

S. Ruth, H. E. Chase, F. R. Keicher and Messrs. S. C. Moon, E. S. Mellinger, Gunder Anderson and Judge Baldwin.

The Council concluded with a banquet at which the speakers were Bishop Weller, Bishop Webb, Bishop Ivins and Dr. Wilson.

* * *

The Rev. George Parkin Atwater, back from Europe and points east, and soon back with his "Cheerful Confidences" we hope, addressed the clericus of Queens and Nassau Counties, Long Island, last week on Parish Problems.

* * *

A gift of \$400,000 from the Rockefeller Foundation to endow the College of Nursing of St. Luke's Hospital, Tokyo, was announced last week. A dinner was held attended by about 150 people when this gift was announced. The speaker of the evening was Mr. Thomas W. Lamont of the firm of Morgan who said that the people of the United States instead of building a new navy should seize every opportunity to reciprocate Japan's attitude of friendliness by a few friendly acts from this side of the Pacific. Mrs. August Belmont also spoke, declaring that "We must prepare for peace as enthusiastically as some of us prepared for war."

* * *

"God builds no churches; he leaves that to men," Edgar A. Guest said Wednesday night at the dinner commemorating the twentieth anniversary of St. Alban's church, Highland Park, Illinois. "Whenever I see a church spire it always means to me that human beings have loved God enough to build a palace in which to worship Him."

Mr. Guest's address was interspersed with humorous bits from his own verses. Other speakers were the Rt. Rev. Herman Page, bishop of Michigan, and the rector of St. Alban's. Bishop Page, in his discussion of "better churches" stressed the importance of "better congregations rather than better buildings."

* * *

Mr. George W. Wickersham, prominent Episcopalian, preached at St. George's, New York, while Rector Karl Reiland was preaching at Yale. He reviewed the General Convention, spoke rejoicingly of the retention of the Thirty-Nine Articles, praised the action attempting closer relations with the Methodists and Presbyterians, and said that he welcomed the

new emphasis on evangelism. He further said that the House of Bishops was far more liberal than the Deputies at this particular Convention, though in years past it has been the other way. In this I feel sure Brother Wickersham is wrong. The Bishops have always been more liberal than the Deputies.

* * *

Mr. Maurice B. Reckitt was the speaker at the meeting of the New York Churchmen's Association on the 19th, meeting at the Fraternities Club. Mr. Reckitt stated that in England people could no longer profit in a worldly way by being church-goers; therefore the Churches are being left largely to the people who really believe that Christianity matters. This he considers a tremendous gain. There is now developing a Christian society which naturally finds itself opposed to the worldly society on many matters; for instance marriage and sex relationships. So too in social and industrial life there is a Christian ethic which is very different from the worldly ethic, though we are but slowly realizing it. He then spoke of the groups in the Church of England who are facing these social and industrial matters and seeking for Christian solutions. On Thursday evening Mr. Reckitt addressed the New York Social Service Fellowship and the Church League for Industrial Democracy, under whose auspices Mr. Reckitt is lecturing in this country. On Friday he addressed the students at General Seminary, and over the week-end was in New Haven for meetings at Yale and Berkeley Divinity School.

* * *

Here is an idea handed out last Sunday by Dr. Milo Gates, vicar of the Intercession, New York: "It is too bad that publishers do not enclose the Bible in a more attractive cover. It should not be made to look like a coffin. It should be dressed cheerfully, in gay colors, then perhaps all families would be anxious to own one."

* * *

The wardens of Pittsburgh parishes, and chairmen of finance committees, met recently to consider the missionary quota for this coming year. Seventy-eight of the eighty-five parishes and missions of the diocese were represented. The addresses were by Bishop Mann and the Rev. Elmer Schmuck, national field secretary.

* * *

Following a plan adopted at a conference conducted by the Field department held in Savannah in the early fall, the Diocese of Georgia will observe the day of the Every-member Canvass as "Loyalty Sunday." The plan was suggested and outlined by



REV. H. P. ALMON ABBOTT
Addresses the Girls' Friendly

the Parish Chairman of St. John's Church, Savannah, Rev. W. A. Jonnard, rector as used in that parish, and calls for a service of consecration on that day. Instead of having the canvassers visit the parishioners on the day of the canvass, the visits will be paid in anticipation of that Sunday to urge every member's attendance at church on that day bringing with them a signed pledge card or prepared to sign one during the service, and having the cards offered up on the altar as a real offering. A follow-up will be made upon those prevented from attending the service. The Bishop has urged that this service be a Celebration of the Holy Communion, and his request will be followed in many instances. The Canvass will be held in the Diocese of Georgia between Nov. 25 and Dec. 9.

* * *

The church's responsibility for encouraging wholesome recreation proved an animated topic at the Fifteenth National Recreation Congress, which met in Atlantic City, recently under the auspices of the Playground and Recreation Association of America. A meeting on using the church building for recreation was held under the chairmanship of Elbert M. Conover, director of the Bureau of Architecture of the Methodist Episcopal Church.

"The Church that does not provide a seven-day-a-week ministry ought to be taxed for the room it takes up," Mr. Conover declared. "By closing

their doors throughout the week, churches too often tell the young people more loudly than in words to go to the devil for their good times. Laziness has often been the cause. A gymnasium and other rooms for recreation and fellowship in a church are just as important for sound religious development as the prayer meeting room," he asserted further.

* * *

The annual service of the D. A. R. was held in the Chapel of the Intercession, New York, last Sunday, the vicar, Dr. Milo Gates, preaching.

* * *

The Rev. Charles S. Lewis, director of religious education, New Jersey, has resigned to accept the rectorship of Trinity Church, Plattsburg, N. Y.

* * *

The value of property held by churches in the state of New York is reported to be nearly a billion dollars. There are about seven million members of religious bodies in the state, with considerably over a million children in the Sunday Schools.

* * *

Bishop Murray praised the women of the Church in an address delivered before the Auxiliary of Long Island who met at Holy Trinity for their 56th anniversary. In the afternoon Bishop Colmore told of the work and the needs in Porto Rico.

* * *

St. Matthew's, Brooklyn Manor, is to be dedicated on Sunday evening, December 2nd.

* * *

Now here is a little information about the marriage state that has been gathered by an enterprising parson of Chicago. It is handed on to you for what it is worth, if anything. The Rev. Clinton C. Cox, Presbyterian, asked certain questions of couples whom he had previously married. He got answers from 150; the questions and the answers that recurred most frequently being:

1. What was your greatest mistake in courtship? Extravagance.
2. Do you favor a long engagement? A long courtship and a short engagement.
3. Is married life all you expected it to be? Yes, and then some.
4. Are the in-laws still a great problem? Emphatically yes.
5. What to you causes the most trouble at home? Lack of fair play and the tendency of one to dominate the other.
6. What is the best method of settling misunderstandings? Discuss your misunderstandings immediately, always remembering there are two sides to every question.
7. What is the supreme joy of married life? Babies.
8. What is the least salary one

should marry on? Forty-five dollars a week.

9. Should one marry secretly or against parents' wishes? Only when the objections of parents to the marriage are unreasonable.

10. Can you live with his or her people and be happy? No.

11. Do you have Bible readings or prayer in your home? No. Attend church? Regularly.

12. Is the girl with a home as happy as the single girl with a position? Far happier.

13. Is the single man really happier than the married man? Great as are the responsibilities of the married man, he is invariably the happier.

14. What influence has the working wife on the home? Unless the husband is ill or unable to find work, no married woman should go to work—it can only have an unhappy effect on the home.

15. What is your attitude toward

mixed marriages? Mixed marriages should be avoided.

16. Does owning a home increase happiness? Yes, if the debt incurred is not too great.

17. Do you save systematically? The answers to this question were "yes" and "no," just about fifty-fifty.

18. Your own suggestion, word of advice to others? "Don't marry the first fellow that comes along," "Don't gossip," "Avoid too friendly relations with other married pairs," and "Be utterly frank with your mate and discreetly secretive with your friends and neighbors" were

some of the interesting answers to the last question.

* * *

Those who attended early services at St. Agnes' Church in Washington during General Convention found a Japanese clergyman assisting. He recently became a member of the Society of St. John the Evangelist, and


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* * *

The Rev. Karl Reiland, rector of St. George's, told the Yale boys something about war and the Christian religion in his sermon preached in the Yale Chapel last Sunday.

"Newspaper reports of Armistice Day sermons last week furnished a striking contrast to the pulpit utterances of a dozen years ago," he said. "During the war Jesus was a militarist and the Bible was a manual at arms. 'Fight the good fight with all thy might,' and 'the Son of God goes forth to war' were the hymns appropriate to enemy hate, lying propaganda, liberty loans, conscription and the damnation of the pacifist.

"Jesus was made a general in the army or was given a uniform, a belt of cartridges and a gun and conscripted to bless the whole undertaking from all sides.

"Last week however, revealed a radical reversal of the ministerial militancy of that decade. The peace pact of Paris seems to have been the favorite theme for discussion, with its proposal to abolish war and settle international disputes by pacific means.

"It is a remarkable thing to have happened in ten years. And now that the governments have taken action, the Church with its customary faculty for coming up when it is all over, will second the motion.

"Another strange thing is happening. The pacifist is being made honorable. During and since the war a prominent ecclesiastic made a great many speeches in which he referred to the pacifist as one who 'dispenses poison gas from the rear.' It was not a very elevating reference to a profession now being elevated to honor. One of the great beatitudes is now becoming a preferential text: 'Blessed are the peacemakers for they shall be called the children of God.'

"It will take a good deal of hard work to sustain this ideal in the practice of nations, but I want to impress you young academicians with the fact that your faith can help and that your work with faith has a marvelous chance of being crowned with success for all the future of mankind."

* * *

There is a lending library now at the Cathedral of St. Mary and St. John, Manila, where the newest books are placed on display and loaned to all who care for them. THE WITNESS too is there, we are happy to report.

* * *

Twenty men of the diocese of New Jersey met for a week-end layman's conference in Trenton earlier in the month under the leadership

of the Rev. Charles E. Kennedy, rector of Christ Church, South Amboy. On Sunday evening an open air meeting was held on one of the main streets of the city, while in the afternoon services were held in various institutions.

* * *

The Rev. John S. Williamson of Attica, New York, associate priest of the Wyoming-Genesee County Mission, has resigned to accept the rectorship of Christ Church, Corning, N. Y.

* * *

The Girls' Friendly in the diocese of Maryland recently celebrated the fiftieth anniversary of the establishment of the first branch in the diocese, and the second in America, at

St. Luke's, Baltimore. Two hundred were present at a banquet, presided over by Bishop Murray, at which the Rev. H. P. Almon Abbott was the speaker. The Festival service was held at Grace and St. Peter's, the sermon being preached by Bishop Murray.

* * *

The beautiful new hundred thousand dollar church at State College, Pennsylvania, that is to aid in ministering to the students of the University was consecrated on November 8th, with 150 clergymen from all over the state attending, including Bishops Darlington, Sterrett and Mann, the latter being the preacher. In the evening General Charles M. Clement, chancellor

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of Harrisburg, gave an address in which he pointed out the great opportunities these days to reach students in our universities.

* * *

Bishop Moore of Dallas was the preacher at the service celebrating the fiftieth anniversary of Emmanuel Church, Champaign, Illinois, last Sunday. In the evening Bishop Fawcett of Quincy was the preacher, while Bishop White of Springfield blessed a new reredos and several memorials. A banquet was held on Tuesday evening with addresses by the Rev. George P. Hoster, a former rector, the Rev. Herbert Miller, the present rector, and the Rev. H. E. Ganster, rector at Waukegan, Illinois.

* * *

The Rev. George St. George Tyner, artist rector of St. George's, Kansas City, is conducting a three weeks mission in St. Paul's, Omaha, commencing this week

* * *

A regional conference of the Girls' Friendly of New York, New Jersey and Long Island was recently held in Trinity, Trenton, with more than 150 registered. There were addresses by Bishops Matthews and Knight, Miss Margaret Lukens, national president, Mrs. Prescott Lunt, provincial officer, and Mrs. Merton S. Lewis, national treasurer.

* * *

Bishop Holden of Kwangsi-Hunan,

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in Southern China, must be almost if not quite the only Bishop or indeed the only Christian, who has built a Moslem mosque. Mission property in Kweilin burned down, a mosque burning with it. The anger of the Moslems was only appeased when the Bishop offered to pay for a new mosque. There are 25,000 Moslems there, with six mosques. Their faith is not aggressive, but nevertheless they are hard to get at. There have been some converts including the senior pastor of the diocese. The Moslems are rich in literature, with more than three hundred books in Chinese.

* * *

The two Ohio dioceses hold a unique

place at present in the Episcopal Church. The diocesan Bishops, Dr. Vincent and Dr. Leonard, are the senior Bishops of the Church in order of consecration; that is to say, if the office of Presiding Bishop were not now elective, Bishop Vincent would now be the Presiding Bishop, with Bishop Leonard next in line. Their consecrations took place in January and October of 1889.

* * *

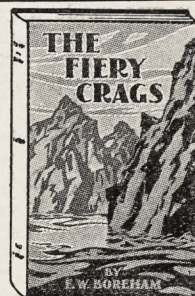
Mrs. Molineux, our missionary in Sitka, Alaska, has had five young Filipino men in her Church School and Sunday morning service. They are working in the cannery. Some of them are Church boys, and they

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wanted to study the books she is using for Confirmation instruction. Some of her older girls are also working in the cannery, and the boys quizzed them on the catechism. The girls were thrilled to learn that the same things were known by strange people in a far away country!

The varied duties of the chaplain of the Newport Seamen's Church Institute recently included a service of baptism held on a coal barge. Two babies and two older children were baptized. It was necessary to hold the service there because the tug was due to appear at any time, to start the voyage.

Speaking of the lack of pastoral care in rural districts, Prof. Colbert at Madison quoted an Alabama farmer who told him, "We've been preached at a heap, but we've never had a pastor."

Among thirty-eight boys in the friendly apprentice room at the Seamen's Church Institute in New York the other night were English, Scotch, Welch, Dutch, French, Luxembourg, Egyptian and American—international good will in the making.

Among 792 students registered at Carleton College, Northfield, Minnesota, only seven reported that they had no Church affiliation. There are 102 Episcopal Church students; also two classified as "English Anglicans," and one Greek Orthodox. With 226 Congregationalists, 120 Methodists, 120 Presbyterians, 52 Lutherans, 49

Baptists, 16 Roman Catholics and half a dozen other classifications, a miniature Lausanne might profitably be organized and conducted.

The General Synod of the Japanese Church (Nippon Sei Kokwai) is scheduled to meet next year in Tokyo, on April 12.

The founder of the Society of St. John the Evangelist, the Rev. Richard Meux Benson, says the *Holy Cross Magazine*, met one day, at the close of a meditation, a gushing young aspirant who said, "Father, may I not be allowed to share some of the spir-

itual treasures that have been given you in your meditation?" "Yes, indeed," was the reply, "have you heard the latest from America? 'Early to bed and early to rise, is no use at all if you don't advertise'."

The dioceses of Atlanta and Georgia have pointed forces in conducting the Fort Valley School, situated in the diocese of Atlanta, and until now their responsibility. Provision has been made in the by-laws for an equal number of trustees from each diocese.

The Rev. Wilbur L. Caswell, rec-

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Sundays, 8, 9:30 and 11 A. M.; 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Trinity Cathedral, Cleveland
Dean, Francis S. White, D. D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
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 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago
Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10, and 11 A. M.
Sunday, 4 P. M. Carillon Recital.

St. Luke's, Evanston
Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

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

Christ Church, Cincinnati
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.
Daily, 7, 9:30 and 5:30.

St. Matthew's Cathedral, Dallas
Very Rev. R. S. Chalmers, Dean
Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 10 A. M.

Christ Church, Eau Claire, Wis.
Rev. Frank E. Wilson, S.T.D.
Sundays: 8, 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11:00 A. M., 5:00 P. M.
Tuesdays: 10:00 A. M.

tor of St. Paul's, Yonkers, N. Y., sets aside certain days during the year for parish calls upon the young men and women of his parish who are away at college. He figures that as rector they are still his to minister to, and he therefore travels about among the colleges of the east to see them. All rectors might not feel able to do this but where possible it looks like a *good idea*.

* * *

A new bishop for Lexington will be elected at the annual council which meets at the Cathedral, January 30th.

* * *

The Rev. J. Howard Gibbons, rector of the Ascension, Frankfort Kentucky, has resigned to become the assistant at St. Andrew's, Louisville.

* * *

Prayers are asked for the National Council, which is to hold a regular meeting in New York on December 12th and 13th.

* * *

One hundred thousand dollars has been given to St. Stephen's College for general endowment by Mr. Edward F. Albee. Mr. Albee, head of the Keith-Albee Orpheum vaudeville, has already given the college a dormitory costing \$135,000 and two faculty houses at a cost of \$25,000. This gift is the first unit of 25 gifts of \$100,000 which the college is seeking during the winter to enable it adequately to develop a college of Columbia University.

* * *

The Rev. R. C. Blaggrave of Ontario has joined the staff at the Berkeley Divinity School to lecture in doctrinal theology.

* * *

Bishop McElwain is to preach the sermon at the service celebrating the fiftieth anniversary of St. John's, Le Sueur, Minnesota, on December 9th.

* * *

The Rev. Moultris Guerrey, son of the late Bishop of South Carolina,

MEMORIAL RESOLUTION

Alfred Britten Baker

In the death of Alfred Britten Baker, Priest, Dean of the Pro-Cathedral and Rector Emeritus of Trinity Church, Princeton, the Diocese of New Jersey as well as the Church at large has lost a fine priest and friend.

"Dr. Baker" was for many years actively connected with the Trenton Clericus; up to his death its oldest member.

In testimony of such a long life devoted to ceaseless and untiring action we, his former associates, rejoice and say, Te Deum laudamus.

Committee.

Services

Cathedral of St. John the Divine, New York
Amsterdam Ave. and 111th St.
Sunday Services: 8, 9 (French, 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York
Madison Ave. and 35th Street
Rev. H. Percy Silver, S.T.D., LL.D., Rector
Sundays, 8, 10, and 11 A. M., 4 P. M.
Daily, 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12 and 4:45.

The Heavenly Rest and Beloved Disciples, New York
67 East 89th Street
Rev. Henry Darlington, D.D.
Sundays: 8 and 11 A. M.

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

Grace Church, New York
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursday, Holy Communion, 11:45.

All Saints' Church, New York
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Rev. Harrison Rockwell, B.D.
8 and 10:30 A. M. and 8 P. M.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sunday: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 5:30.
Holy Days, 5:30.
Daily 7 and 5:30.

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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Trinity College, Hartford, Conn., has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

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has been appointed chaplain of the University of the South, Sewanee. Mr. Guerry was born 29 years ago at Sewanee while his father filled the position to which he has now been elected.

* * *

Dr. Louis B. Franklin, treasurer of the National Council, addressed the vestries of Our Saviour, St. Paul's, All Saints and the Redeemer, Brookline, Massachusetts, at a dinner meeting held at Our Saviour, last Tuesday evening.

* * *

A service celebrating Bishop Babcock's fiftieth anniversary of his ordination, and the fifteenth year of his episcopate, was held in Trinity Church, Boston, last week. There was a luncheon at the Copley-Plaza, the address being by Bishop Lawrence.

* * *

Rev. Archibald R. Mansfield, superintendent of the Seamen's Church Institute, New York, who was stricken with an illness in September, necessitating a serious operation, is reported by The Lookout, as being well on the way to recovery. It is expected that Dr. Mansfield, who has been at the head of this work for sailors for thirty-three years, will soon be able to resume the direction of affairs at the institute.

About Books

BETHLEHEM, *A Christmas Mystery Play*, Morehouse Publishing Co., Milwaukee. Paper, 25c.

This is a good little play. It is not long, the lines are easily learned, and it is well adapted to the average Church School. The musical parts are easy and the setting so simple that it may be arranged anywhere, making it especially suitable for use at a Christmas Eve entertainment.

W. W. Stewart.

* * *

STRAIGHT ANSWERS TO LIFE QUESTIONS: *By Copeland Smith at the Microphone. Published by Willett, Clark & Colby. Price \$1.50.*

Here is a book that is packed full of what our fathers used to call horse sense. We might say that Dr. Copeland Smith is brimming over with innate wisdom. He has a large and sympathetic heart which makes up for any lack of special knowledge and enables him to get to the root of the matter in hand. His answers are straight but never shallow, there is a certain uncanny wisdom about the man. Of course the book is an ordinary book for ordinary people who are hungry for comfort and guidance—the fair minded critic must admit that Copeland Smith at the microphone is straightening out the tan-

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THE SAINTS OF GOD! FOR ALL THE SAINTS, LO! ROUND THE THRONE, THE SAINTS TRIUMPHANT. A. B. Mowbray & Co. Ltd., London, 1928. (Morehouse, Milwaukee). Four volumes, 60c each.

These are four very attractive little picture books of the Saints which should be a delight to the older children of the Church School. A brief life of the Saint is given on one page, followed by a full page illustration. The pictures are beautiful, in each case the best representation obtainable, and includes many copies of the old masters.

* * *

CHRISTIANITY REBORN: By L. L. Leh. Published by the Macmillan Co. Price \$2.00.

Christendom, more particularly that part of it which we know as Protestant, is bankrupt. It has been so declared by a group of brilliant writers whose main business is to write about Christianity, rather than to practice it. Mr. Leh in his book, "Christianity Reborn," evidently accepts the verdict of these self-appointed judges. He offers some pertinent suggestions as to what may be done with the assets, which are perilously small, before there can be a rehabilitation. He also chides the clergy and asserts that their chief lack is Christianity. They need to be converted.

In Mr. Leh's reorganization program it is difficult to tell whether he has a miniature university or a church in mind. We might say, a little of both, and not very much of either. Yet the book is an honest attempt to make the best of an admittedly bad situation.

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* * *

THE QUEST OF RELIGION: By C. E. Raven, D. D., Canon of Liverpool. Published by Doubleday Doran & Co. Price \$1.50.

Many who have been disturbed

about the fundamental doctrines of the Christian faith will welcome this brief and brilliant study by the Canon of Liverpool. The Canon is equally at home in science and theology, which makes him a competent and reassuring expositor of the perplexing problems of our religion. In the appendix he criticizes Dr. Dorsey's recent volume, "The Nature of Man." In a whimsical and almost amusing manner he shows the book to be a mass of contradictions and scientifically unsound.

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