

The **WITNESS**

CHICAGO, ILL., MARCH 14, 1929



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CREEDLESS CREEDS

An Editorial by

BISHOP JOHNSON

IN A RECENT meeting of liberal clergy in Philadelphia there were two or three expressions that were interesting to the innocent bystander. First we were told that they were unanimous in their agreement to scrap the apostolic succession; not that they proposed to give up their orders which they had gravely received through that antiquated channel, but that they attached no importance to the orders thus bestowed.

Second, they stated that they believed in the widest tolerance of all tolerant groups but a certain irritation at some individuals in their own Church who still believed in their apostolic orders.

Third, a note of foreboding crept into the sessions that the Church was failing to interest people and that the time of its departure was at hand.

One would be depressed by the deductions were it not for the fact that such generalizations are limited to the group that uttered them and that we all believe that the sky is falling when we see a shower of meteors in our own vicinity. I would agree with the gentlemen if I accepted their premises and identified progress with their conception of it.

In the first place there is no question in my mind that the pale phosphorescent radiance of rationalistic religion is quite deficient in light, warmth and energy, and always has been. Certainly if any cult ever had a fair chance to demonstrate its power it is rationalistic religion in the past decade. If the creative genius of the liberal school requires a social world without form and void over which their spirit can brood and produce life, they have had their opportunity in this age when science and religion form a chaotic waste from which arises the fog which precedes the radiant clarity of the perfect day.

If the intolerance of constitutional Christianity has so fettered human minds in the past, surely this cen-

tury has ushered in enough plastic souls without definite convictions to form ample material in the rationalistic laboratory for the creation of an automatic, creedless creed and churchless church if such an incorporeal entity is possible.

For the life of me I do not see what is to hinder these doctors of philosophy from entirely supplanting the doctors of divinity whom they have rendered useless.

But possibly there is another solution of the problem. Most of them have inherited good sized parishes of opulent Christians, who were produced in a fossil age by processes of apostolic tradition. Into these shells of decadent crustaceans they have moved like hermit crabs and are of a different order from the original inhabitants. Since occupying these positions they have looked upon the world from their hermitages, but not having aggressive natures, they have preferred to study conditions from their comfortable houses rather than to make many excursions into the dwellings of the humble and meek. In accordance with Einstein's theory they have seen the world in their own particular area of relativity. Possibly looking at religion from such an angle is not stimulating. At least all they see is that portion of the world that they have been repopulating with their own kind.

Far be it from me to judge from the outside of these roomy caverns what is going on it the inside. Suffice it to say that it is not stimulating to those who dwell therein.

I am acquainted with a large number of clergy who do believe in the constituted order of the Church, not as a guarantee of virtue but as an instrument of grace, and where they add personal graces to established traditions, they are having wonderful success in the response that they receive. They at least have

something tangible to give to the seeker after righteousness in the way of instruments to aid him in sacrifice and obedience.

I never could see how one could practice obedience if there is nothing to obey, but possibly obedience is an archaic virtue.

In my study of the Gospels I seem to have found that our Master was tolerant of individuals but rather intolerant of groups. He was appreciative of individual Samaritans and Pharisees, but as groups the former worshipped "they knew not what" and the latter took themselves too seriously. Liberals today seem to have reversed this process. Anyone who can manufacture a label may put up adulterated or damaged goods, sure that his label will protect him, for it is not now good form to criticise religious labels. One is as good as another if you are not concerned with the contents.

Personally I do not believe that we can think ourselves into the Kingdom of Heaven any more than we can cultivate a garden plot by absent treatment. I still believe that the fruits of the spirit will be attained solely by the combination of man's labor and God's gifts, and I believe that the sun and the rain are not yet subject to a referendum even among cultivated scientists.

One has to add day labor to brilliant ideas, and what the liberal school has always lacked is a liberal supply of day laborers.

Guidance in Evangelism

By

REV. S. M. SHOEMAKER, JR.

I SUPPOSE that the essence of religion, the very heart of it, is the traffic between our souls and the Unseen which is prayer: and that the heart of prayer is the experience of touching, and being touched by, the Power not ourselves which we call God. The vitality of a man's spiritual life depends upon the quality of his prayer more than upon any other thing. The fundamental cleavage between the spiritual and the natural view of life lies here: that to one prayer is a matter of relationships between persons and to the other it is a matter of psychological reflexes. Religion is a lost cause if we cannot demonstrate, by the proof of experience, that men are made different as persistently and believingly they expose themselves to God. All who call themselves Christians would perhaps give up any single matter of faith before they would give up that.

NOT PSYCHIATRISTS

For those who have done spiritual work this has been axiomatic. In that solemn moment, when a man has come through conviction of need to the intention of dedicating his life to God, and stands at the apex of his spiritual career, one whose privilege it is to be with him at the time is bound to feel that this change of

heart has come, not by him, but through him. We feel something crass in a man saying, "I won So-and-So to Christ": but we understand if he says that he was "used to win So-and-So." We may and should make use of all the psychology that is available for us in dealing with individuals: but our work is not the work of psychiatrists. We are not changing men by making them regard themselves in a new way, so much as by making them regard God in a new way; and we feel inevitably that God is interested in the matter, and at work. I believe we must consider together very carefully the question of guidance by the Holy Spirit in our work.

Most of us who have prayed at all believe that we come away from prayer refreshed, stimulated, cleansed, strengthened, guided. Yet God is so vast and we are so small; even in prayer there clings to us so much of the flesh and the world and the devil, that many of us arise dimly believing that something has gone on, but we scarcely dare to investigate and ask, What? I believe many of us have experienced the sort of guidance which creates an attitude, and is general in its meaning. For instance, we go to God in a sulky mood and get up cheerful; or in an angry mood, and arise forgiving. But can I go to God about a specific proposition and in due time expect clear guidance about what to do? I want to answer that question in the affirmative and go on to try to say why I think that I can.

BE SPECIFIC

In the first place I doubt if a man can really pray apart from something specific, that is, something upon which his mind is concentrated and about which he wants help. You cannot think without words, and you cannot pray without ideas about *something* in your mind. I have heard people speak as though one could bask in the presence of God without formulating thoughts: but I have almost always found that my mind was turning from God in that case. There is a kind of prayer in which I am thinking over a question in the presence of God: and there is another kind of prayer in which I am trying to open my mind to Him to let Him instigate thought upon that subject; but both concern something definite, and are not a hazy flopping down by a bedside with nothing to pray about.

ANSWER SPECIFIC

Similarly, it seems to me, an answer to prayer must be specific to be real. There will be times when God does not reveal His will because "the time is not yet"; but when His will is revealed, it must concern something actual, and not something indefinite. Those who do not know God through intimate communion with Him may feel themselves within His general will whenever they find themselves on the right track: but we who know Him through prayer must not be content without His particular will for us. I am trying to strike at the hopeless exercise of praying without anything to pray for, and expecting answers to that kind of prayer!

One has to speak here from experience. I believe that if a man will take the cover off his mind, exposing

it to God as a film is exposed through an open shutter, God will put thoughts into it which might not have come there before. Whether you believe this will depend on whether you think of God as a distant and indifferent Deity, or a Father anxiously waiting for opportunities to talk to His children. Because He has given me my free will I may close Him out of my mind, accept no suggestions from Him, give Him none of my time. But by the same token of freedom, I may open my mind to Him, and expect Him to write upon it something which He could not and would not have written there unless I had asked Him and allowed Him to. Just where my own mental workings stop and where God's activity begins, I cannot say for I do not know. It does not much concern me whether the thought has on every occasion been inserted into my mind wholly from without, or whether He is using my higher thought life and mingling inextricably with it His own thought. I speak of what I profoundly believe when I say that I have gone to prayer baffled about a certain person or problem, empty-headed and uncertain, and come away from it with the firm conviction that it was the will of God that I adopt this or that course. I can only say that I think the enlightenment came from without the sphere of my own mental activity: and I think it because the guidance there has so often worked practically, and because it comes to me clad in an authority of its own which registers on my mind and conscience and makes me prone to accept its dictates.

NO CONFLICT

Some will feel that this conflicts with that trust in our own mental faculties which the modern world is demanding. But I see no conflict with rational processes. Frequently one thinks in prayer, thinks harder perhaps than at any other time. But there are times when one's thought has done its best, and still there is no illumination. The thing I plead for is thought under the open dominance of the Holy Spirit. I need not remind you to what hell prayerless thinking has brought men and nations; and I believe that the extreme intellectual in religion runs the risk of snatching from God His only opportunity to make entrance into our lives. Prayer usually quickens thought, as it quickens other natural processes; but it is for the *corrective* of prayer upon our thought that I beg you to use guidance. The human mind goes wrong when left to itself. In the tremendous business of winning human lives for Christ, there will be many times when you have thought and pondered until humanly you are desperate. And then it is that you find, perhaps in a few seconds, a clear avenue opening before you along which you may travel in quiet confidence. Or there may come the call to wait in patience for further guidance, and that ought to save us from the petulant insistence that prayer be answered all at once, or else we will not believe in prayer. I have occasionally found conflicting guidance, and only time and further illumination could bring certainty out of the situation. No philosopher has ever proved that God cannot slip

a thought into a man's mind, and I for my part, basing my conclusions upon my own tested experience, believe that God may put some key-idea into man's thought-life de novo, and by it lead him out of perplexity into assurance.

Concerning Prayer

By

CAPTAIN B. F. MOUNTFORD

I WISH with all my heart that I could bring to this subject a rich personal experience and a ripe personal knowledge of this great matter of Prayer. I can only write as a learner in the School of Prayer. I know, however, that the place of prayer is the place of power and that the man of prayer is the man of power. Prayer makes people sing. Prayer makes people courageous. By it work becomes activity minus drudgery plus sunshine; and perplexity becomes uncertainty minus foreboding plus confidence. There used to be a tiny book called "*The Still Hour*" by Phelps. If you know anyone possessing a copy, borrow and read it. In his first chapter the writer has this accusing word: "A consciousness of the *absence of God* is one of the standard incidents of the religious life. Even when the forms of devotion are observed conscientiously the sense of the Presence of God as an invisible Friend, Whose society is a joy, is by no means unintermittent."

Every pastor and every person whose privilege it is to share the problems of others in their religious life, hears again and again the two-fold lament, of the feeling of the absence of God in prayer and of wandering thoughts when attempting to pray.

Mary Cochnower has put her finger on a defect in our prayer-life in her fragment: "O God today I cannot pray. I cannot say, 'Our Father.' I do not need a greater prayer; *I need a greater soul*. O God, another day I'll pray, 'Our Father.'"

That is the trouble, we *need a greater soul*. How can two walk together except they be agreed? There can be no enjoyment in prayer if we have a controversy with our conscience—if we are harboring the unworthy.

Either sin will kill our prayer, or prayer will kill our sin.

Said a Psalmist: "If I regard iniquity in my heart the Lord will not hear me." If this Lenten season can help us get secret sin out of the heart, then there is a chance for Prayer to become a privilege rather than a duty.

Prayer is ultimately based on character, the character which comes through contagion with Christ's personality, a contagion which is continued by prayer. Prayer at its best is not monologue but dialogue, not soliloquy but friendship. For Prayer is neither chiefly begging for things, nor is it merely self-communion;

it is that loftiest experience within the reach of any soul, communion with God.

Of course this does not answer all questions about prayer, nor exhaust all its meaning, but the thought of Prayer as Communion with God puts the center of the matter where it ought to be.

Our Saviour and Teacher found strength and peace and joy and guidance in prayer—but it was in *Prayer as Fellowship and Communion that He had His transfiguration*.

If we could have one half-hour interview with Him what would we ask Him to teach us? Would it occur to us to ask him to teach us to pray? We have Him not here in Person, but we have His teaching on Prayer; and that also of His immediate followers. We have, too, those valuable models of Prayer—the *Collects of our Prayer Book*, which, if carefully considered lead not only to orderly prayer but also to language of choicest expression. The attributes which preface these Prayers, such as "Almighty," "Everlasting," "Creator and Preserver of all mankind"; the noble foundation upon which we build up our expectation as in the words, "the Author of peace and Lover of concord," when we are asking for peace, or the words, "Whom truly to know is everlasting life," when we are asking for knowledge; the aspiration to which these prayers lead, and their conclusion, "Through Jesus Christ," or "Through the merits and mediation of Jesus Christ," all these supply helps in the framing of our prayers, helps which have enriched countless souls before us.

For some of us, Prayer is less hard if made in the dark, and rarely to allow ourselves to pray quite silently in secret, helps in the control of wandering thoughts. *Standing* at attention before our Lord, has aided the writer and much real fellowship has been experienced while walking to and fro. No one should seek to dogmatize on the prayer habits of other people and whether the lark or the owl shall be emulated must be left to the individual. If we can best have traffic with the heavens late at night, then we must do it late at night, but after all it is the lark and not the owl which is famous for its song. There is much to be said for consecrating, say a quarter of an hour to prayer at an hour when both we and the day are fresh and quiet.

"In the morning rising up a great while before day, Jesus went out into a solitary place and there prayed."

It is a good habit every morning to lean our arms upon the windowsill of heaven and gaze upon our Lord, that with the vision in our heart we may turn strong to meet our day. And somehow our prayers cut highways for the Lord—cut channels along which the Rivers of His Refreshing shall flow to others. It is a great and holy hobby cutting prayer-tracks between the Reservoir of Grace and the need of some fellow or field.

"The weary ones had rest, the sad had joy that day and wondered how a plowman singing at his work had prayed, 'Lord, bless them now.' Away in foreign

fields they wondered how their simple word had power. At home the Christians, two or three, had met to pray an hour."

Bishop Gore has said, "It is true that the man of prayer, who approaches the Father in the Name of the Son, in intelligent correspondence with the divine kingdom and divine purpose, draws out the largeness of the love of God, infinite stores of good things which God wills to give him and through him to his family, his Church, his nation, humanity—stores of good things which are there in the providence of God waiting to comfort him, *but will not be given him except he prays.*"

BOOKS WORTH KNOWING

"Creative Power," by E. Herman.

"Lord Teach Us to Pray," by Alex. White.

"Vital Religion," by Bishop Walpole.

"Lancelot Andrewes and His Private Devotions."

"The Meaning of Prayer," Fosdick.

"Life of Prayer in a World of Science," W. A. Brown.

Let's Know

By

REV. FRANK E. WILSON

URIM AND THUMMIM

A CORRESPONDENT writes in, asking for an explanation of the meaning of the mysterious Urim and Thummim referred to in the Old Testament. It is not easy to explain because nobody knows very much about it—or them.

In primitive days the Hebrew people were a primitive people and practiced their religion in a primitive way, as might be expected. The Old Testament recounts for us the growth of Israel in religious consciousness. That is why you find a good many crude methods of worship in the earlier parts of the Bible, gradually rising to more exalted ideas of God until they reach their flower in the Gospel of Christ.

One of those primitive methods is found in the effort to discover divine guidance thru the casting of lots. And that is what the Urim and Thummim represent. They were sacred lots which were cast in order to secure answers to perplexing questions. They were probably two stones, possibly jewels, containing some kind of markings. A question was put which might be answered in either one of two ways—perhaps by a Yes or No. Then the Urim and Thummim were cast by one of the priests and the answer was taken from the way in which they fell. It was ordered that these stones should be worn by the priest in a pouch as part of his priestly garb.

Very likely the Urim and Thummim were used a great deal more than the few references in the Old Testament might suggest, but such instances are all

found only in the early part of Hebrew history. They do not seem to have been used at all after the time of David. Probably the reason for this is that the period of the prophets was beginning and people sought for the guidance of God thru men rather than thru more or less magical means.

A striking example is found in the account of Jonathan's heroic exploit at the battle of Michmash as related in 1 Samuel 14. Jonathan, accompanied only by his armor-bearer, had scaled a cliff during the night and had thrown confusion into the ranks of the opposing Philistines. During the following day Saul ordered his soldiers to pursue the broken enemy and prevent any re-forming of the opposition. He commanded that his men should not even stop to eat until the Philistines were completely routed. But Jonathan, the son of Saul, grew hungry in the pursuit and did stop to take a little refreshment. Perceiving that someone had disobeyed orders, Saul declared that the guilty person should die. Thereupon he set out to discover who that guilty one might be. He placed himself and Jonathan on one side and all of his army on the other side. "Saul said unto the Lord God of Israel, Give a perfect lot. And Saul and Jonathan were taken: but the people escaped. And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken." Jonathan was thereby condemned to death, but the soldiers refused to have it so and he was finally spared. Perhaps the efficacy of the Urim and Thummim was already falling into disrepute by that time. At any rate they disappear soon after.

The Rev. G. A. Studdert-Kennedy, noted English clergyman, who is known to our readers as one of our Associate Editors, died of influenza on Friday last. A more detailed account of this modern prophet will appear in next week's number.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

LENT

GREAT ideals or principles that are supported by conventions are apt to be overshadowed by the technique of the observances that have arisen to give those principles an established form.

The Fourth of July, dedicated to national independence, and true liberty, became for a time a noisy Guy Fawkes day, when an unpremeditated Gun Powder Plot took its annual toll of human lives. The country became aroused to the fact that it was celebrating a national holiday with human sacrifices, and the practice was largely abolished. Only then did the true purpose of the day find illuminating expression in pageants and fetes which instructed the people and aroused them to national responsibility. The true

meaning of Independence day was for many years shrouded in smoke.

Now we are in danger, in Lent, of limiting the observance of this season to those who have the time or the inclination to follow the technique prescribed by the Church. That is very valuable, but limited in its appeal. Many people think themselves exempt from the necessity of a Lent because they have not the opportunity to go to special services, or because they have not committed themselves to the Church's discipline.

To such persons I wish to say a few words. I would urge you to forget for the moment the Lent observances, and to penetrate to the real purpose. It is a season when a person makes an earnest effort to conquer some personal fault or sin and to realize (that is, make real to himself) the power and guidance of Christ in his life.

The first step is to face the facts. What is it that mars your life? Is it anger? Evil speaking? Sinfulness? Pride? Laziness? Covetousness? Wastefulness? Malice? Bitterness toward family or friends? Find out. If a fault ached, as a tooth aches, you would soon want it removed. But a fault does more than ache. It destroys the integrity of life.

Having discovered the thing which you wish to banish, tackle the task with determined manhood. Make some real sacrifices to do it. Develop your own method of observance. It is far better in Lent to give up the habit of anger, than to give up butter.

Then do not depend upon your will power alone. The will has a curious knack of relaxing at times, and letting the person slip into a relapse. This is especially true in times of fatigue and trouble. But turn to Christ. Offer short, natural prayers. Think of Christ as always near, so that you are as keen to behave well before Him, as you would be before your trusted friend whose respect you wish to retain. Let the power of Christ be a vital thing. Only so do you use the sustaining power Christ offers.

Then beware of sudden assaults on your position. You have determined, for example, to guard your mind from angry thoughts and your lips from cross words. You are going to begin at home. But suddenly something happens that seems to you unnecessarily provoking. Someone seems to be taking advantage of you. Someone seems illogical and cantankerous. You are apt to flare up. "What's the use," you say, "A fellow can stand just so much." And then you let go and speak your mind. You little realize that this is the crucial test. It is exactly at this point that you must summon all your courage, swallow your wrath, keep quiet, retain the dignity of life, and let your mind get calm. In fifteen minutes you will begin to thank your stars that you didn't ruin that day by an outburst. The next victory will be easier.

Develop your own method but make it real. Don't do any shadow boxing in Lent. Get to grips with the real adversary to your peace.

Then you may discover that Lent has a real purpose.



NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THERE is pictured on the cover the new St. John's Church and parish house at Cambridge, Ohio, recently completed; while above is a picture of the interior of the church, a fine example of what can be done with less than \$50,000. Two well located lots with a frontage of a hundred feet were presented to the parish by the senior warden, Mr. Arthur J. Bennett. The firm of Glass and Ramsay of Columbus were then retained as the architects who drew plans for a beautiful church with a seating capacity for two hundred, with a large parish hall seating about the same number and a dining room that will take care of 150, thoroughly adequate for a town of 12,000 people. The contractor was a local one, Mr. Hanse Criswell, while the modern low pressure, automatic thermostatically operated heating plant, a consumer of gas rather than coal, was installed by the Greten Company, also a local firm. The rector, the Rev. Mark G. Paulsen, writes that this heating plant is to save at least \$450 a year over a

coal burning plant, which is something to write about. With the exception of the altar, which was in the old church, all of the furnishings are the gift of Mr. Arthur J. Bennett, the president of the Cambridge Glass Company. The Estey organ is a memorial, a gift from Mrs. Arthur J. Bennett. It has a detached console and recessed organ chamber which is covered with an oak grill and is a thoroughly modern instrument. The decorating and the light fixtures were done by the Rambusch Decorating Company of New York City, a firm that is doing excellent work in many Episcopal Churches throughout the country.

The parish has grown rapidly under the leadership of the Rev. Mark Paulsen, seventy-seven persons having been added to the rolls recently through confirmation. Mr. Paulsen is a graduate of Seabury, was the rector of a parish in Minnesota, served during the war as a chaplain, and came to Cambridge six years ago, during which time this complete

plant, together with a fine rectory not shown in either of the pictures, has been built.

* * *

Mr. Haley Fiske, vestryman of St. Mary the Virgin's, New York City, and one of the leading Anglo-Catholic laymen of this country, died of a heart attack last Sunday. Mr. Fiske was a generous giver to Church enterprises, notably St. Stephen's College, the American Church Monthly, and the Anglo-Catholic Congress, of which he was a leader.

* * *

Here we have the program for the Church Congress that is to meet in Ann Arbor, Michigan, April 30-May 3rd. Professor Angus Dun of Cambridge and the Rev. George Craig Stewart are to speak on "What Can We Believe About God?" Dr. Stewart, by the way, is now one of our associate editors, we are very glad to announce, and is to contribute at least one article each month. Bishop Rogers of Ohio is to preach at the corporate communion. Then they are

going to discuss to what extent the articles of the Christian Faith as contained in the Apostles' Creed are subject to revision. The Rev. Harold Adye Prichard of Mt. Kisco, N. Y., and Dean Grant of the Western Theological Seminary are to lead in this. Dean Percy Kammerer of Pittsburgh and the Rev. Robert Johnston are to discuss the relationship of Church and State. Professor Hodgeson of the General Seminary and Professor Foakes Jackson of Union will lead a discussion on what we mean by the spiritual world as distinct from the natural world. Then we come to the old questions of morals, which will bring the reporters over from Detroit no doubt. Funny how interested folks are in morals—especially other people's. The Rev. C. Leslie Glenn, secretary of student work, Dean Chalmers of Dallas and the Rev. Phillips Osgood of Minneapolis are to read the papers at this session. Oh, and here is a round table discussion of the relation of the pulpit to social and economic problems; Rev. Loyal Graham, now of Stratford, Connecticut but recently of Fall River where he learned a great deal about factory life; the Rev. Samuel Tyler of Rochester, and Bishop Ward of Erie. Then the final session is to be devoted to "Why Should We Pray?" with Father Huntington, O.H.C., and Bishop Reese of Southern Ohio reading papers. The Rev. Henry Lewis is the host.

* * *

An important conference of twenty southern Bishops was held at All Saints, Atlanta, February 26-27 to consider the Negro work of the Church. All matters were thoroughly discussed, after which by a vote of 11 to 7 (some will be amused by the 7-11 vote) a resolution was adopted favoring missionary jurisdictions for work among Negroes with separate Negro episcopate, "in some group of contiguous dioceses that may be willing for its creation within their borders." The opinion of leaders among Negro communicants is to be sought on the matter. A committee was also appointed to study the subject of theological education among Negroes. The conference also urged a more generous consideration of work among Negroes by the National Council; it urged dioceses to be more generous in their support of such work; urged the Negroes to feel a greater sense of responsibility for self support; also a resolution was passed calling upon Bishop Bratton of Mississippi to overcome a combination of conservatism and modesty and to request from the National Council adequate support for the unusual work among colored people that is being done in his diocese. In addition to the Bishops the



REV. MARK G. PAULSEN
Rector of St. John's, Cambridge

conference was attended by the Rev. C. M. Davis, secretary of domestic missions, Dr. John W. Wood, secretary of foreign missions and the Rev. G. Warfield Hobbs, secretary of the publicity department of the National Council. The action, as you see, was far from definite but it nevertheless brings to the fore a question which has long claimed the attention of the Church. The question of recognition of Negro churchmen as a separate racial group entitled to self determination under a Negro episcopate is recognized to be fraught with great difficulties. It has behind it however a growing insistence upon the part of Negro churchmen and wins support of the bishops because of a very general recognition that the situation as now prevailing is unsatisfactory.

* * *

Bishop Barnwell of Idaho is preaching in the East.

* * *

Dean Chalmers of Dallas was the preacher last week at Trinity Church, New York.

* * *

Bishop Fiske of Central New York has long been a critic of socially-minded Christians, and has spoken out rather sharply against the Church meddling in social and economic matters. Now comes the February *Harpers* with an article by the bishop, in which he asks if America is, in fact, a Christian nation; whether it is following a Christian way of life and whether, after all, Christianity is practicable in the modern world. Says he: "It is the staggering job of the Christian Church today to formulate a casuistry for an industrial soci-

ety and to apply that casuistry practically." He declares that it is very difficult "for any one inside the present industrial system to act consistently as a Christian," yet he finds real signs of a developing idealism in the world today. Speaking of the Church he says: "It is in its power to call upon its members to study all those principles of Christ which must be applied in modern life, especially to industrial and social questions. It is my own conviction that despite their foolish aggressiveness, despite their violent and antagonistic reaction to conservatism, their sometimes visionary impracticability, their captivating capacity for provoking opposition when they might be winning support—it is my conviction that if we are looking for real Christians, we are most likely to find them in this socially minded group, even though a few of them are parlor socialists who preach poverty and the undergoing of persecution while themselves living comfortably in safe places far removed from the social dynamite they plant elsewhere. The reason for this conviction is that men like these are really grappling with the vital thing in Christian life today. They see that the religion of an Incarnate Christ must be incarnated in all the activities of life. They are impatient of a religion which permits a man to do what he pleases in business or politics while displaying Christian virtues chiefly in the home and family circle. They believe that religion can not be a compartment thing; it must penetrate every department of life if it is to be a religion of an Incarnate God who entered into all life. The revival of Christianity, if it comes, must be a social revival."

Amen, brother, I say to that. Good stuff, and you should read the whole article. Those of us who are glad to be known as socially minded Christians are grateful for this statement, and I am sure we will all profit by the criticisms of us that the article contains. I am sure the Bishop will allow me to make one correction, since I accept the rest with enthusiasm. Without professing to know a great deal about Socialism yet I have mingled with the leaders somewhat and I have read their important works, and I have yet to find a real socialist who preaches poverty. Perhaps he will allow me to suggest Mr. Shaw's book, "The Intelligent Woman's Guide to Socialism and Capitalism" which will be enjoyed not only for the information that it contains but for its literary beauty and rare humor.

* * *

St. Stephen's, Manila, is the second largest Chinese congregation outside of Shanghai, being exceeded only by the cathedral congregation of

Hankow. What's more, the Manila Chinese community is as large as that of the Chinese community in the entire United States.

Captains Mountford and Greenwood, Church Army, were the leaders at a conference on Lay Evangelism held at St. James Pro-Cathedral, Chicago, March 9th.

Bishop Stires of Long Island is stressing evangelism in his Lenten addresses and is apt to get himself into a jam for it, due to the misrepresentation of the newspapers who insist on running heads such as "Proselytism Urged" and "Seek Converts". It goes without saying that the bishop is not asking the large congregations which he is addressing to attempt to make Episcopalians out of folks who are already attached to other churches.

The Rev. Charles L. Street, headmaster of St. Alban's School, in the diocese of Illinois, addressed the clergy of the diocese the other day on the work of that institution.

Two announcements of summer conferences already; one at Shattuck School for the diocese of Minnesota, and the other a school for the clergy at Seabury Divinity School. No faculty has been announced yet for the latter but at Shattuck they are to

have, among others, Bishop Casady, Dr. Roy Colbert of Wisconsin University, Rev. Linn W. McMillin, student pastor at the University of Nebraska, Bishop Moulton and one of the Church Army leaders.

Canon Shatford of Montreal was the preacher last week at St. Paul's Cathedral, Boston. President Faunce

of Brown University preached there Saturday noon.

Dr. Kirby Page addressed the

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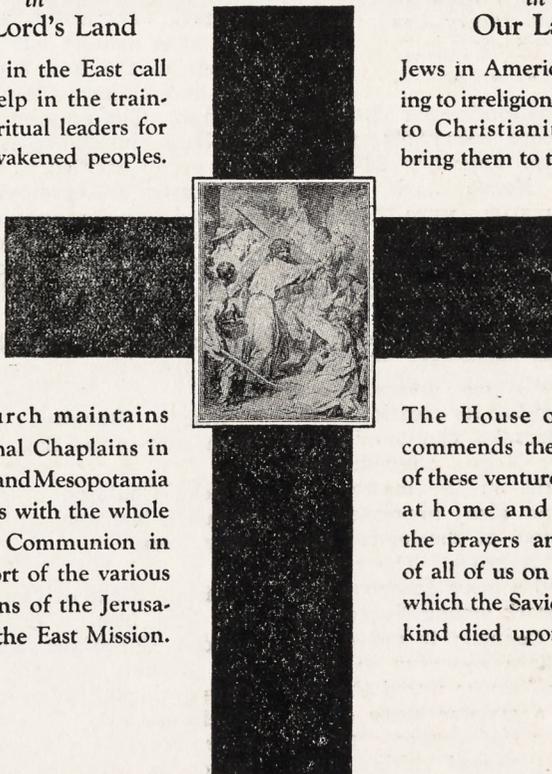
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young people's fellowship of Emmanuel Church, Boston, last Sunday evening on "The Menace of Intolerance."

* * *

Here is an interesting item: a Y. W. C. A. recently sent out a questionnaire to working girls asking them two questions: "what do you do with your leisure time?"; "what had you rather do than anything else?" There was a response from 192 young women; 20% went to the movies twice a week; 35% went once a week; seventeen of them only preferred dancing to anything else, while 43 like outdoor sports best of anything. Thirty-nine prefer reading while 27 would travel if they had a chance. Fifty-nine of the 192 go to night school, and 74% spend a good deal of their leisure doing house work.

* * *

The Rev. John C. Poland, Jr., Braintree, Mass., with his choir of men and boys, attended the evening service at the Congregational Church last Sunday. Mr. Poland spoke on

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"Our Debt to the Congregationalists" and the pastor of that church spoke on the "Debt to Episcopalians." And both choirs sang. Nice.

* * *

Bishop Booth of Vermont is to be the speaker at the annual service of the Church Mission of Help in New York, to be held at the Cathedral at four next Sunday. A quiet day will be conducted the following day at Trinity Chapel by the Rev. Dr. Sutton.

* * *

Central New York has a missionary parish and rector which deserves special mention. Christ Church, Oswego, has had a hard time. Structural weakness led to the toppling of part of the upper structure which

plunged through the roof, tore up the pews, went through the floor, landed in the cellar. Fortunately, no one injured. But there was a loss of \$25,000. Nevertheless the parish over paid its quota for missions and this year pledges a still larger amount.

* * *

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stayed thru a day's retreat held on Washington's birthday at St. James Church, Brooklyn, which was conducted by the Rev. Frank Gavin. A few days before sixty attended a retreat at Grace Church, Jamaica, the parishes of the neighborhood combining for it. The Rev. Henry Mesier, rector, gave the meditation.

The Rev. H. H. Hadley, rector at Syracuse, N. Y., just finished a job as arbitrator in labor differences between publishers and their organized workers. All eight points satisfactorily dealt with; Dr. Hadley subject of congratulations; everybody happy.

The Rev. Sydney K. Evans, native of Scranton, Pa., has just been appointed chief of the navy chaplain corp, effective the latter part of May. He is at present the chaplain at Annapolis.

When the Hebrews of the congregation of Temple Beth-El, Rockaway Beach, N. Y., made an appeal for money to start a week-day religious school for their children; the congregation of St. Andrew's, same town, sent a check for one hundred dollars. Nice too.

The name of Sarah R. Davidson probably doesn't mean a great deal to the average Episcopalian. She was the oldest active woman mission-

ary under the United Thank Offering, who died at her post at Vieques, Porto Rico, January 30th at the age of 81. She went to the island in 1904, after an extended Church service here in the States, and there ministering to the negroes on Isabella Segunda, an island off the coast of Porto Rico. Here she labored for twenty years practically isolated from white folks.

Your attention is called to a series of leaflets, prepared especially for lay readers and for reading before Church groups, which have been written by

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* * *

Negro banks went broke last year in Savannah and many negroes suffered in consequence. So St. Augustine's, Savannah, under Archdeacon Henry Brown, started a few social service activities; served hundreds of meals, supplied shoes, also wearing apparel, paid rents, found jobs for the men, treated patients for tuberculosis, gave Alpine light treatments, supplied milk. And mind you the parish that did all this is made up of negroes of the wage earning class.

* * *

Memphis subscribed \$66,000 to the Sewanee Expansion Fund, now being raised. With this addition the fund now totals \$532,000; the full amount being asked for is two million, the bulk of which is to put up new buildings to relieve the congestion. A new dormitory is to be started at once.

* * *

For the first time since the "Pay as You Go" plan was started the

diocese of Georgia has been obliged to notify the National Council that it must pledge less than its quota. They are asked for \$12,000; the every member canvass showed pledged a little under \$11,000. The Bishop is writing to the parishes and missions that fell down so probably it will come out all right.

* * *

Rev. F. I. Collins, thirty years rector of the Messiah, Providence, has resigned; going to retire after notable service.

* * *

Rev. Ernest Stires, Bellerose, N. Y., has accepted a call to St. Martin's, Providence, R. I.

* * *

They gathered around the banquet table the other evening in Union City, N. J., to praise the rector of Grace Church, the Rev. George P. Arm-

strong, who has completed fifteen years there. Bishop Stearly was there, as were also most of the pastors of the city.

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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
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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
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Rev. Bernard W. Hummel
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Holy Days, Holy Communion 10 A. M.

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.

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Sundays: 8 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

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About Books

CHRISTIAN GUIDANCE OF THE SOCIAL INSTINCTS. *By J. M. Cole, M. A. and F. C. Bacon. London. The Faith Press, 1928, p.p. x+214. \$1.60.*

This is an account of the work being done in England in what we on this side of the Atlantic call "Social Hygiene." The book reviews comprehensively the work being done by the Church of England in this field, as well as by other agencies, and there is a good bibliography at the end of each chapter. No attempt is made to discuss general principles, either from the point of view of psychology or of morals!

C. L. Street.

* * *

THE LETTERS OF WILLIAM HOKE RAMSAUR. *Copies of this book may be ordered from Mrs. W. P. Cornell, Jacksonville, Florida. Price \$1.00.*

Missionary study classes will find excellent supplementary material on Africa in these intimate letters of a modern saint of the Church, who gave his life for the people of Liberia. Those who use them in this way will have the advantages which are gained from the freshness and inspiration of personal appeal.

—Irvine Goddard.

* * *

A GOODLY HERITAGE: *By Georgina M. Forde. Published by George W. Jacobs & Co.*

This is a deservedly popular hand book of Church History. It is the sort of book that will be more than welcome by parents who wish to give their children an intelligent grasp of what the Church is. There is nothing dry or tedious in the narration, in fact it is as entertaining as a good novel—yet the historical statements are accurate.

—Irvine Goddard.

* * *

SACRAMENTS: *By A. L. Lilley, Canon of Hereford. Published by Macmillan Co. Price \$1.50.*

Here is a book on the Sacraments that is a delight to the mind as it is a stimulus and satisfaction to the appetite of the seeking spirit. For certain natures and among them some of the most deeply religious, the Sacraments have already superseded the preaching of the Word as the means of access to the religious life. But there is a great deal of loose thinking in regard to the Sacraments, especially among the younger generation and there is pressing need for fresh developments in Sacramental theory. Biblical criticism and sacramental revival are associated as cause and effect. This being strange, but true, points to a conception of Sacraments very far removed from the

Services

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Sunday Services: 8, 9
11 A. M. and 4 P. M.
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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.

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Rev. Henry Darlington, D.D.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights
Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. 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
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