

# *The* **WITNESS**

CHICAGO, ILL., JULY 18, 1929



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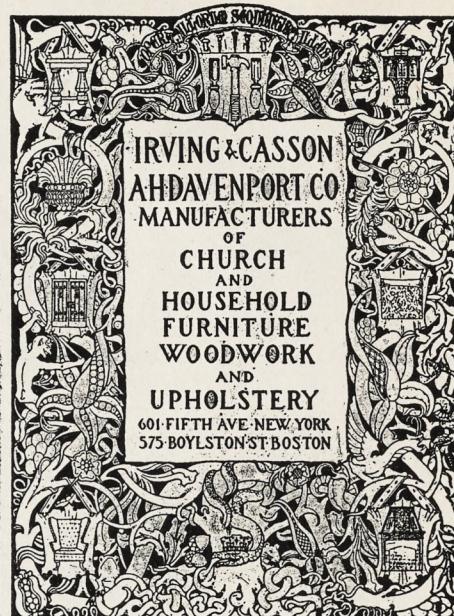
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## THE ROMANCE OF REAL RELIGION

By

SAMUEL M. SHOEMAKER, JR.

IF I do not misread them, the typical representatives of our present generation are furiously trying to find a way to live. And they ask for a way which shall fill life with glamour, and yield them the completest satisfaction. No kind of cramped or stilted life will do. They have thrown over the older moral and religious systems precisely because those systems were confining and instead of giving liberty gave them conventionality.

Our generation has missed something in religion. A genuine experience of religion gives to life just that quality of adventure, and raises it to just that level of constant zest, which nearly all of our present society, young and old, is seeking almost everywhere else except in religion. I want to talk with you about the romance of real religion. And I ask you to keep in your minds as a motif for all that I shall say the great words of Jesus in which He described the reason for His coming into the world, "I am come that they might have life, and that they might have it more abundantly."

Now let me say at the outset that I know very well there is no romance in unreal religion. When the Russian unbeliever posts a sign in the streets that "religion is the opiate of the people," he is telling a philosophical lie, but he is pointing also to what unreal religion does to people. Unreal religion has sponsored most of the crimes in history. And unreal religion today is luring people after will-o-the-wisps, preventing them from facing themselves, keeping them in conventional grooves, producing churches that cannot change peoples' lives; and the worst effect of all this is that the ordinary outsider thinks that what he sees is about all that religion can do. He has never seen the real thing.

Most of us know some long-faced religious people, but has any of us been so benighted that we have never seen one man or woman who took to religion like a duck does to water, who found in it their natural element, and derived from it a kind of drive and

sense of adventure which made life for them endlessly meaningful and satisfactory, even in the presence of those trials and sorrows which belong to our common lot? Just one such person is enough to dispel the antiquated notion that religion is a gloomy business.

Now let me get to some of the elements of romance in genuine religious experience.

### CONVERSION

It is a romantic thing to be converted, and Jesus meant you and me to be converted. Somehow there is something the matter with us as we stand, we seem to be facing the wrong way; and conversion is being turned about to face the right way. Conversion means the entire surrender of our lives into the hands of our Lord Jesus Christ. If you think that because you are righteous and respectable and go to church occasionally and help out humanitarian enterprises you therefore do not need to be converted, remember Nicodemus, a cultivated Jewish gentleman with religion and high office in the church—but what did Jesus say to him? "Except a man be born again, he cannot see the Kingdom of God." Oh yes, you tell me, but Jesus didn't mean sensational and emotional upheavals. No, He didn't: but He meant something a good deal deeper than has ever happened to the average church member, or to those many unconscious Pharisees who live in the pride that they are so much better than the people that go to church.

### PRAYER

It is a romantic thing to pray and have something happen. Real prayer looks for God's will, not its own. It begins with renewed surrender which places ourselves, our wishes, our future, in God's hands, and asks for light much more often than it asks for things. Do you think there is nothing romantic in kneeling down in a great perplexity, shadowed by fears and blinded by desire, and making a commitment of one's case to God knowing the fear to shrivel away, and the blindness of desire give place to honest search for God's will, so



that one gets up seeing straight, with one's balance restored, with knowledge of what to do?

Some of us have come to feel that what God says to us in prayer is of more importance than what we say to God, that the appropriate posture of prayer is not talking so much as listening. There do come to us in such prayer intimations, revelations, warnings, encouragements, sometimes a Bible verse, sometimes the line of an old hymn, sometimes a duty to do—and when you act in accordance with that prompting, becoming more and more an obedient person, you will find the experience of prayer in which something happens. That is a romantic experience, and it produces creative and adventurous personalities.

#### WORK

It is a romantic thing also to work with people and see moral miracles take place before your eyes. Take such a question as divorce. Few of you do not know a young couple on the breaking point. There have been go-betweens and patched-up quarrels and nothing does any good. I'll tell you what would heal the breach, if Jesus Christ could have both lives. Not long since I saw a couple on the verge of it—selfish, wilful, undisciplined young moderns, and nothing under heaven but God's grace could have changed the situation. One of them has been changed. The other is in process of it. Romance? Do you think there is no romance in seeing two lives begin to come straight, irritation begin to disappear, understanding and peace to take its place? I could tell you, if there were space, of men and women of almost every description who have been brought out of all the typical problems that disturb people today, intellectual skepticism, lust, dishonesty, aimlessness, boredom, mental conflict, general unhappiness, and turned into enthusiastic workers and witnesses for Christ. They come from nearly every walk of life, and have had a great experience which has changed the face of the earth for them.

Faith in the unfolding plan of God for our life, and faith in immortality, give to living here and now a sense of adventure and zest which is surely wanting without them.

#### A COMMITTED LIFE

Now let me say something of how to find this immense romance in living. I have already said that I know people who have it, I can introduce you to them if you want chapter and verse, so that the thing is not a creature of imagination but a real possession of many. I am convinced that Jesus Christ had it in a superlative degree, and had not only the secret of it, but had it in His gift to give to us this same abundant life. I am convinced also that He never sought any satisfaction in life for its own sake, not even this high and holy happiness, but that it was a by-product of doing His Father's will. So that the secret of a romantic life is a committed life. The greatest liberty is not to have no attachments, but to have only the one supreme attachment to God. It is a great day in the life of any man or woman when they stop trying to get God to help them in making the kind of life they want, and instead seek through God the kind of life which He

wants them to live. That means the crucifixion of self, that it may rise again a new self. It means the losing of one's life that he may find it again. Our generation has got to learn that the heart of religion is this paradox, victory by surrender.

## "It"

*An Editorial by*  
BISHOP JOHNSON

THE world is a riddle but there seems to be running through all creation the principle that no energy is ever lost and furthermore that man uncovers the treasures hidden in the world outside by developing the latent capacities within himself. The result of this has been that students and artists and saints have devoted their lives to "the substance of things hoped for" and have staked their efforts on "the evidence of things not seen," in spite of the contempt of those fellow mortals who were perfectly content with things as they were.

For pioneer students were martyrs to a vision of exploring the universe, although they had no certainty that the world contained anything worth seeking. They had to have faith in the unity of nature as the motive behind their mental striving.

Today the business man who drives an auto or picks up a telephone does so entirely unconscious of the fact that he owes these inventions to students of the past, most of whom died "without receiving the promise" and yet contributed their mite to the ultimate achievement.

I am gravely informed by these same students who have now entered into their kingdom that a billion years ago "it" was a piece of protoplasm, and that a million years ago "it" was a reptile and that a hundred thousand years ago "it" was a monkey and that now "it" is a man. For to the modern behaviorist we are all "its" and no more responsible for our errors than is an engine for its troubles.

I do not know that I am as greatly interested in the fact that the "it" that is I was once the white of an egg, or a crocodile or an ourangatang, as I am on what principle this progress took place, for machines do not develop by use. Quite the contrary. Instead of a Ford evolving into a Packard, the Packard inevitably deteriorates until it becomes less valuable than a Ford. That is the characteristic of all machines.

If "it" is a machine it is unlike any machine man ever observed and so I am inclined to think that the machine back of the universe is a greater myth than any pagan idol.

Not only did no man ever see such a machine as "it", but "it" violates all mechanical principles in so much as "it" has improved with age and grown from the white of an egg to a man without the aid of laboratory or factory. A machine that transforms itself from the white of an egg to a modern scientist is too much for my credulity. I do not believe it exists.

So I fall back from these pagan superstitions created



by human logic upon the fundamental intuitions of "it," which are that if "it" will follow the inward urge to develop its capacity "it" will discover unexpected treasures which were previously unknown to "it". This is not mechanical: it is something else, but it has its principles of development which belong essentially to its own machine. "It" is self-starting, self-guiding, and self-determining in its progress from mud to culture. So I believe that I am a part of "it" and am justified in pursuing that which my inward nature craves, in the expectation that it will cause me to arrive at something that I never saw before and shall be satisfied with. Thus the crocodile may have become an ape and the ape may have become a philosopher, but from within and no other way.

Call it instinct, intuition, faith. They are all similar. But whatever the motivation has been it has not been classification, analysis and logic. They couldn't have produced something before these processes were invented.

Following this ancient urge seekers became students, artists, saints; instead of remaining purveyors of cabages.

I believe this energy has not been lost. I believe men have found new treasures as they have developed latent capacities. And I do believe that the ability even to appreciate the treasures has proceeded from the development of something within them that the great bulk of people did not consider worth bothering about. I believe in a creation in which the energy known as religious faith will find its satisfaction ultimately even in the face of the fact that those who refused to seek were unable to appreciate the treasure.

In other words no man can evaluate science but a scientist; music but a musician; religion but a seeker after righteousness. Others may participate in the benefits of science, art and religion without having any conscious perception of that to which they owe their inclusion.

The natural man does not perceive the intellectual, artistic or spiritual values; they are foolishness unto him. Neither does one become a musical critic because he is a biologist or a censor of religion because he is an eminent chemist. His testimony is useless outside the sphere of his own experience because the appreciation of the treasure is so absolutely dependent upon the development of the capacity.

Each man has his slogan—"I study," "I work," "I pray," "I love"—but the well rounded man is the one who does all four, for each represents an inward capacity implanted in "it," by which "it" has ascended from strength to strength, though always through faith and not by sight.

The ape didn't really know what lay before him when he started out on his human experiment, if he ever did that which some scientists claim that he did. Personally I believe that you cannot account for man in any such childish manner, for man is not a machine merely and his mechanical side is the least important.

The element of self determining evolution has no resemblance to any mechanical process known to man and they are exceedingly credulous who are satisfied with

such a superficial explanation of the man who is doing the explaining. For of course if he is merely an automaton his arguments have no more significance than the purring of an engine. They are purely mechanical efforts. If a laboratory should produce life a lot of people would get tremendously excited. But it would not prove anything. There would still be the mind of the chemist and the bottles on his shelf. It would merely demonstrate that there was a man behind "it" and a laboratory produced by that mind which assembled "it." So X and Y would still be left out of the equation unless we hypothecate the mind of God and His assembling of the parts.

If one believes in the conservation of energy one has the basis of faith in the fact that no really earnest and honest pursuits of man have ever been dissipated. The urge to eternal life will be found to have its own ultimate justification. "He that believeth hath the witness in himself" and he that believeth not is outside the problem altogether, for faith is an essential precedent to progress whether you call it instinct or intuition.

## Notes on Worship

By

IRWIN ST. JOHN TUCKER

DAILY PRAYER

A STARTLING light is thrown on many prayers that have grown too familiar, by simply changing "We" to "I."

Try it; say "Almighty and most merciful Father, I have erred and strayed from thy ways like a lost sheep. I have followed too much the devices and desires of my own heart. I have offended against thy holy laws." Say it, and think what you are saying. You will find the words beat against your heart with a conviction of truth.

"Why does not the Church give her children personal prayers for daily use?" The Church does; only many of us seem unable to see it.

The essentials of daily worship, as shown in the Daily Offices, are Repentance, Faith, and Obedience. It is not necessary to say the whole office for your own personal devotions. Say an act of confession, an act of faith, and an act of self-consecration; and you have said Morning or Evening Prayer.

The sentences with which the Prayer Book begins offer a rich variety. Say, for instance:

"I will arise and go to my Father, and will say unto him: Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son (or daughter).

"I acknowledge my fault, and my sin is ever before me.

"Lord, have mercy on me, and forgive me my sins."

Then, as an act of faith, say:

"Praise the Lord, O my soul, and all that is within me, praise his holy name.



"Glory be to the Father and to the Son and to the Holy Ghost," etc.

Then, as an act of consecration, say one of the beautiful Daily Prayers:

"O God, who art the author of peace and lover of concord, in knowledge of whom standeth my eternal life, whose service is perfect freedom: defend me thy child in all assault of my enemies (evil thoughts, evil words, or evil deeds) that I, surely trusting in thy defense, may not fear the power of any adversary."

"O Lord, my heavenly father, almighty and everlasting God, who hast safely brought me to the beginning of this day, defend me in it by thy mighty power: and grant that this day I fall into no sin, neither run into any kind of danger; but that all my doings, being ordered by thy governance, may be righteous in thy sight."

Mark in your prayerbook with a pencil or with ink sentences and phrases that appeal particularly to you. Make the book your own. It will grow dearer day by day.

## Cheerful Confidences

By

GEORGE PARKIN ATWATER

MISSIONARIES VS. MISSIONS

WE HEAR a vast amount of talk about supporting missions. The word "Missions" has been a slogan, used to present an idea that should be in the heart of every earnest Christian. But today we need a keener realization of what we mean by supporting missions.

Consider aviation. Countless engineers are developing aeroplanes and dirigibles. But the essential factor in the development of aviation is the aviator. The training of men to handle the air-ships of all sorts, is of surpassing importance.

The Church has a similar need of men who are trained for their tasks and supported in them. Our buildings, organs, stained glass windows, choirs, routine services and all the rest of the visible paraphernalia, are of little or no value in propagating our religion compared with the spiritual power, effort, and influence of the human forces in the Church. And unless a local unit has a good leader its efficiency is seriously impaired.

*The most valuable asset of a mission is the missionary.*

Our missionary work is full of half-superstitions. As a sort of apology for any constructive principle, we fall back upon phrases which seem to justify any kind of effort. We quote "Go ye into all the world" to justify premature and expensive and moribund efforts to hold every geographical cross roads. We piously invoke the phrase "where two or three are gathered together" to excuse our meager efforts; and we proclaim sentimentally, "The Lord will provide," and then consign some missionary to cheerless destitution.

It is high time that we rid ourselves of this cant and sanctimonious camouflage, and get down to the

basic understanding that to "support missions" we must primarily "support missionaries."

Our National Church in its foreign work recognizes this. Step up to 281 Fourth Avenue and offer to go to a foreign field. What do they say? "Come right in, brother, and we will send you by Saturday's ship to Japan." They do not. They will put you through a test and examination that will give you much to think about. And if they accept you, you will be under a contract and your salary will be assured. They know at 281 that the missions depend on missionaries.

But in our eighty-eight dioceses in the United States we have no such tests, no such support.

We let men drift to unsuitable and often impossible places, and wear out heart and body in fruitless efforts. They are underpaid, and in consequence they tend to become less efficient, and on the whole the mission tends to become a failure.

We need a new slogan for our work in missions. It is this, "Support the missionary." We must first see that we have a man, sufficiently paid and supported. This is a basic necessity in the cause of missions. Without such basic support of missionaries, our missions have not a ghost of a chance.

It is true that a missionary must have equipment of some sort. But that is a secondary consideration. The spread of the gospel is not dependent upon equipment. It is dependent upon a zealous and devoted leader. The care of the needy in our mission field is not dependent upon furnishings, and ecclesiastical paraphernalia, but it is dependent upon the love and interest of the missionary.

Some bishops would say that a guaranteed support would induce tolerance in the clergy. They would say that under-support induces effort and arouses ambition. Well, we are all human, and it is no doubt true that a struggle is good for us. But in the long run indolence will bring a man to his own place. We do not *arrange* to have bishops and rectors underpaid in the expectation that it will stimulate them to greater activity.

If we are to propel this Church in our land we must give adequate support to our leaders. Our missions are ninety-five per cent our missionaries. Unless we support them first we shall face difficulty always.

It would be illuminating to know exactly how much of the money given by our people for missions, goes to the salaries of missionaries in our own land.

## Heroes of the Faith

FATHER DAMIEN

JOSEPH DAMIEN, whose name will go down in history as the great missionary to the lepers in the island of Molokai, one of the Hawaiian Islands in the Pacific, decided upon his life work while visiting his brother, preparing for the priesthood. Joseph was then nineteen years of age and listened with great interest while his brother outlined his plans to be a missionary to the South Seas. Shortly afterwards his brother



was forbidden to go because of illness, so Joseph asked that he might take his brother's place.

One day in 1873 he was present at the dedication of a chapel in the island of Maui, when the bishop was lamenting that it was impossible for him to send a missionary to the lepers at Molokai and still less to provide them with a pastor. He had only been able to send them occasional and temporary help. Some young priests had just arrived in Hawaii for mission work, and Father Damien instantly spoke.

"Monseigneur," said he, "here are your new missionaries; one of them could take my district, and I will go to Molokai and labor for the poor lepers whose wretched state of bodily and spiritual misfortune has often made my heart bleed within me."

His offer was accepted, and that very day, without any farewells, he embarked on a boat that was taking some cattle to the leper settlement.

Father Damien always expected that he should sooner or later become a leper, though exactly how he caught it he does not know. But it was not likely that he would escape, as he was constantly living in a polluted atmosphere, dressing the sufferers' sores, washing their bodies, visiting their deathbeds, and even digging their graves.

"Whenever I preach to my people," he said, "I do not say, 'my brethren,' as you do, but 'we lepers.' People pity me and think me unfortunate, but I think myself the happiest of missionaries."

## About Books

VOICES OF THE AGE. Published by Harper Brothers. Price \$2.50.

To whom is this generation listening? Something like six hundred students in sixty-eight representative Colleges and Seminaries, and seven hundred ministers in Europe and America were canvassed as to which preachers held the ear of the thoughtful today.

*Voices of the Age* offers one Sermon from a number of the outstanding preachers.

A sermon on "Unity," by the late Bishop Brent, opens the volume. Other messages come from Dean Inge—"The Inner Life of the Christian;" Dr. L. H. Hough, "The Recovery of a Lost Enthusiasm;" "The Equation of the New Life," by Dr. Ozora Davis; and others—fifteen in all. Here are messages, timely and strong, and thought-provoking. A book to include in the vacation bundle.

M.

\* \* \*

ASSISTANTS AT THE PASSION, by the Rev. H. G. B. Mackay. Published by Morehouse Publishing Company, Milwaukee, Wisconsin.

The reviewer is rather impressed with the fact that he has just seen the Freiburg Passion Play presented by the famous Fassnacht Family and that he has been reading this book. It does appear as if the "assistants at the Passion" had some real parts to play. Prebendary Mackay has here made a fresh study of the minor

characters of the Passion often deemed unworthy of much notice or mention. He studies them with profit, making them modern and counterparts of familiar humans one is apt to know. The book may be noted for suggestions when the Lenten time comes around again. The author is rather an easy painter of word portraits, of commonplace people, in whom he discovers many a good point. For the most part pictures of saintliness in obscurity.

R. P. K.

## Comments and Observations

OF DISTINGUISHED PEOPLE

BISHOP WILLIAM LAWRENCE: "What I want to say with all the force and conviction that I have is that the one touchstone of thought and life of the new American is the truth; the truth as he in patience, humility and faith sees it. And if the new American is to be a man of his day, of happiness, serenity and leadership, he cannot go on year after year assuming that everything is an open question to be decided at leisure, but he must have convictions of some sort, the simplest possible if you will, but convictions for which he will stand. The prophet claimed that with ten righteous men, men true, convicted, and strong, he could save the city. And history bears him out; he was right then, and is right today. Speaking for myself, I have not yet come across any science, or philosophy which has knocked out the faith in a living God, a Heavenly Father, and the beauty and glory of His Son Jesus Christ; and the essence of this faith is love. Behind population, power, wealth and efficiency, the new American has his ideal One whose heart and life are kindled with burning love for his fellows, love which is dearer than life."

\* \* \*

BERTRAND RUSSELL, English philosopher: "Men fear thought as they fear nothing else on earth—more than ruin, more even than death."

\* \* \*

DR. R. R. MOTON, principal of Tuskegee Institute and recognized leader of the colored race in America: "We hear a great deal of interracial friction. Wide observation convinces me, however, that there is a great deal more trouble within each race than there is between them. For the most part the two races in the South are living side by side in harmony and friendship, and the Negro is making rapid progress in education and the attainment of opportunity and justice. We may congratulate ourselves on the great gains that are being made in interracial good will and cooperation. The best people of the South are determined that the Negro shall be dealt with fairly. Ten years ago I had no expectation of such improvement. In God's providence we have a great chance here in the South to demonstrate to the world that different races can live alongside in mutual friendship and helpfulness."



# NEWS OF THE EPISCOPAL CHURCH

*Edited by*

WILLIAM B. SPOFFORD

**D**ECLARING that the greatest need of the church today is a "practical Christianity" that can be realized in every day life, a group of Chicago business men at a special conference held June 29-30 at Camp Houghteling, near Muskegon, Mich., adopted a resolution calling upon the men of the Episcopal church to unite behind a definite lay leadership program.

The resolution developed out of a number of recommendations made by the group during discussion on the subject "How can a business man make his life more effective through the church?" Fifty prominent business men of the Diocese of Chicago attended the conference which was sponsored by William F. Pelham, himself a business man and a leader in church activities, (picture on the cover recently).

Six specific recommendations were made in the resolution, which in an explanatory foreword stated that "such driving force toward practical Christianity which developed at the conference should not be confined to those in attendance but should be projected to other conscientious churchmen."

The first recommendation was that "In the distracting and often vulgarizing influences of modern life it behooves all churchmen including the clergy to be so scrupulous in personal habits and conduct that there may be no charge of inconsistency with their profession of Christ."

The second "emphatically urged the establishment of family devotions as the backbone of wholesome home, church and community life." It stressed the point that this is chiefly a responsibility of the men.

Lax church attendance was scored in the third article which stated "there is too largely prevalent among boys an idea that men graduate from obligations toward the church at maturity. Opportunities for the extension of the Christ life among boys and young men challenge men of the church to qualify themselves for leadership. We accept the challenge for ourselves."

An organization definitely of men in each church with such a program as will bind the members together as an integral and positive element in church life was another recommendation. This was described "as a reservoir from which service in all church activities may be drawn."

Wardens and vestrymen who fail to measure up to the spiritual quali-



BISHOP MIKELL  
*Chaplain Wellesley Conference*

fications of their offices were denounced in the fifth recommendation. This stated: "We suggest that the earnest consideration of parishioners be given the spiritual as well as other qualifications of those whom they select as parish leaders so that the evangelistic purposes of each church and rector may not lack any leadership."

The final recommendation was that relating to a "practical Christianity." It stated "church people need more than ever such a visualization of the life and teachings of Jesus as may become realized in every day life. No churchman or woman can avoid the responsibility of representing Him in home, church, social and individual contacts. The value of that representation depends upon the extent to which His character and His philosophy of life have been incorporated into our individual lives."

Among the prominent business men in attendance were Curtis B. Camp, William B. Baehr, Wirt Wright, Homer Lange, Winthrop T. White, A. B. Cochrane, Phillip P. Page, Harry L. Street and W. H. A. Johnson. Dr. Edward J. Randall, executive secretary of the Diocese of Chicago, acted as conference leader and chaplain.

Frank discussions on many other problems of present day churchmanship ensued during the conference periods. Clergy and laity alike came

in for criticism, and the group concurred in the opinion that there was room for improvement in certain phases of the work of both classes.

Church school methods were held to be too antiquated to meet modern needs and it was felt that something could be done to approximate the modern methods of teaching employed by the public schools. Personal prayer as a cure for "superficial Christianity" was urged, and its practice suggested as a means of developing a strengthened spiritual life.

A too formal church atmosphere and clergy with "literary illusions" who make their sermons treatises on everything but the Gospel were singled out for criticism. Simple sermons that it does not take "a college graduate in religion" to understand were cited as being vastly more fitting for modern needs. These were declared to be among the factors "contributing to a warped Christian attitude among Episcopalians." Many other similar reactions to the church and its program were brought out.

That the spiritual inspiration brought out of the conference may endure, a resolution was passed adopting the name of Camp Houghteling forum to assemble once annually for the purpose of promulgating the spirit of evangelism. Mr. Pelham was appointed its President.

\* \* \*

Real honor and praise should be heaped on the head of Dr. William S. Keller of Cincinnati for the fine bit of social service work he is doing in the diocese of Southern Ohio and in the Church nationally. Largely due to his efforts Bexley Hall has a regular weekly visit during the school year of an expert in one field or another of social work, so that the Bexley men are getting at least something which they will badly need when they get into parishes. Then he staged in Cincinnati last winter an Institute on Family Relations, under Church auspices of course, which was really something unique in Church activities. Real honest-to-goodness leaders came together to discuss the family and the relationship of the home to the Church.

And now again he has brought to Cincinnati a flock of seminary undergraduates, placed them as workers in social agencies, so that during the summer they may gather that information which only such work will give. There are sixteen men there this summer, from a half dozen



different seminaries. The men got under way on July first when they met for a Quiet Day at Christ Church, Glendale, conducted by the Rev. Gilbert Symons. Besides their work with the agencies the men are to meet every other day throughout July and August for conferences under the direction of such leaders as only Doctor Bill seems able to gather. Here are some of them: N. M. Thornburgh, director of the department of social service of the Cincinnati General Hospital; Professor E. E. Eubank of Cincinnati University; Rev. A. W. Cooke of St. Luke's, Cincinnati; Belle D. Boyson of the department of sociology, Cincinnati University; Charles E. Lee of the Y. M. C. A.; Eric W. Gibberd of St. Edmund's Home; Fred K. Hoehler, city director of public welfare; Phil Zeigler, leader of the railroad workers; Jack Kroll of the Amalgamated Clothing Workers Union; James Wilson, vice-president of the American Federation of Labor; Edith H. Swift of the American Social Hygiene Association; E. A. North, director of the Cincinnati Mental Hygiene Clinic; Rev. Frederick C. F. Randolph of Trinity Church, London, Ohio; Charles P. Taft 2nd of Cincinnati; Mary Luella Sauer, director of case work for the Catholic Charities of Cincinnati; Kurt Peiser, head of the Jewish charities; Archdeacon Reinheimer of the diocese of Southern Ohio—quite an imposing lot, don't you agree? Surely a great opportunity for these seminarians.

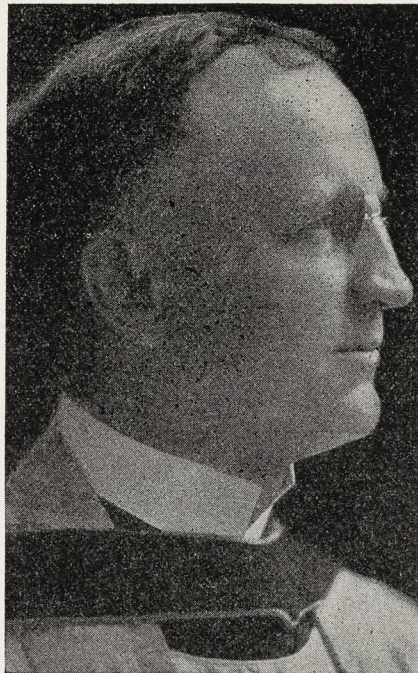
\* \* \*

I do not believe I am betraying any confidences when I report that the Federal Council of Churches, through their secretary of social service, Dr. Worth M. Tippy, has presented a plea with Governor Young of California that he release from prison Mooney and Billings, who have already served many years of a life sentence for a crime which most people who have taken the trouble to look into the matter are sure they did not commit. The conference was arranged by Bishop Moreland of Sacramento who went with Dr. Tippy to see the governor. In speaking of the visit Dr. Tippy states that he feels confident that the men will be released.

\* \* \*

Some time ago I suggested that the clergy ask their vestries to subscribe to THE WITNESS for the newly confirmed each year. The Rev. Louis L. Perkins, rector at Kittanning, Pa., couldn't do that, but he did send to each one in his class a sample copy of the paper, with this letter, which some of you I hope will be glad to read:

"I wish I had the financial means



REV. W. B. CAPERS  
*Celebrates An Anniversary*

to make an additional gift of a subscription to some good Church magazine of our Episcopal Church to each one of those Confirmed this past year.

"Lacking this, I am sending each of those who were recently Confirmed a sample copy of one of our Church magazines, THE WITNESS, in the hopes that all of you out of interest in your new life in the Church may be able and desire to subscribe, at least for a year to the same.

"I have a special arrangement with the publishers that subscriptions which I suggest in this way to those recently confirmed are accepted by them for the first year for \$1.50 instead of \$2.

"Of course we have all kinds of magazines, and this may look like just another. I have the same trouble in trying to decide what magazines I will subscribe to. THE WITNESS, however, is a magazine of news, comment and opinion about the Church and its Christian work and interests in our society. It will give you a great deal more in certain ways than you receive in many Church Services and Sermons. It will give you in particular, I know, the work and vision of the Church at large beyond the narrow confines of our own parish—which we all so sorely need."

\* \* \*

It is a long way to Labor Day but lest I fail to think of it again I want to tell you of a little pamphlet called The Contribution of Organized Labor to a Christian Social Order, written by Mr. Hedges, who is the

research director of the Electrical workers. It was an address which he delivered at a little meeting of the Church League for Industrial Democracy which was held in Washington at the time of the General Convention. It seems to me to be a very able paper and it occurs to me that some of the clergy might care to quote from it in their Labor Sunday addresses. In any case if any of you care for a copy I shall be glad to send one free of charge if you will send a self-addressed stamped envelope to me at 931 Tribune Building, New York.

\* \* \*

Bishop Quin of Texas ordained two deacons on St. John's Day; Durrie B. Hardin and Edward G. Mullen. The former is in charge of work at Orange and Goosecreek, while Mr. Mullen is the assistant at St. Pauls, Waco.

\* \* \*

Bishop Huston of Olympia is being congratulated on the success of his son, Wilbur B. Huston, who has been selected to represent the state of Washington in the competition at East Orange, N. J., to discover a youth who will be trained to become the successor of Thomas A. Edison. Wilbur gained the award in competition with representatives of all the schools of the state although he was the youngest of the candidates, being only sixteen years of age. The winner of the national contest will be given a four years' scholarship in the Edison laboratories and other schools.

\* \* \*

The corner stone of the Church of Saint John the Baptist, Santurce, P. R., was laid on St. John the Baptist Day. Governor Towner of Porto Rico and the Honorable E. del Toro, chief justice of the supreme court, were speakers in addition to Bishop Colmore and the Rev. K. O. Miller, rector.

\* \* \*

Three fathers and four sons ministering in the chancel—this sight was the unique experience of those who attended the early service on Conference Sunday of the Sioux Falls Summer Conference of the district of South Dakota in June. The bishop of the diocese, the Rt. Rev. Hugh L. Burleson, celebrated, assisted by Dean E. B. Woodruff of Calvary cathedral and the Rev. E. Croft Gear, of Minneapolis, chaplain of the conference. The son of the bishop served him; the Rev. K. Brent Woodruff was the fourth clergyman in the chancel; John Woodruff acted as crucifer, and Croft Gear, son of the chaplain, was the second server. The conference, which lasted more than ten days, was exceedingly satisfactory, particularly in the large at-



tendance of young people. An outstanding faculty and a fine spirit marked the entire session.

Bishop Burleson acted as dean of the conference. Rev. E. F. Siegfriedt was the director and Miss Elizabeth Baker, the executive secretary. The faculty included: Dean Woodruff, Rev. E. Croft Gear, Minneapolis; Rev. Dr. G. H. Richardson, Lead, S. D.; Captain Atkinson of the Church Army; Miss Clarice Lambright, of Rochester, N. Y.; Miss Dorothy Weller, of Denver, Colo.; Rev. and Mrs. S. S. Mitchell, of Watertown, S. D.; Prof. and Mrs. L. E. Deetz, of the University of South Dakota, Vermillion, S. D.; and Mrs. G. W. Burnside, Sioux Falls, S.D.

\* \* \*

The Church Camp of South Dakota district opened July 1 at Camp Remington in the Black Hills, twelve miles from the place where President Coolidge spent his summer two years ago. The camp period extends over two months. Bishop Burleson will be in residence most of the time. Bishop McElwain and his family from Minnesota, will occupy a cottage. Others of the clergy and church people are planning to spend some period of the summer at this camp, which is in the canyon of Iron creek, seven miles from Harney peak. A teacher from All Saints School, Sioux Falls, will conduct a French camp for a number of pupils, occupying one of the larger cottages during July.

\* \* \*

The Rev. K. Brent Woodruff, son of the dean of the Cathedral, Sioux Falls, S. D., who recently concluded a fellowship course at Harvard University, receiving a degree of A. M., has entered upon his work as superintending presbyter of the Standing Rock Reservation with residence at Wakpala, S. D. He succeeds the Rev. William Holmes, whose sudden death in April deprived the Dakota Mission of its outstanding native priest. The first task of Mr. Woodruff will be to begin the erection of a new St. Elizabeths church to take the place of a structure destroyed by fire last Christmas.

\* \* \*

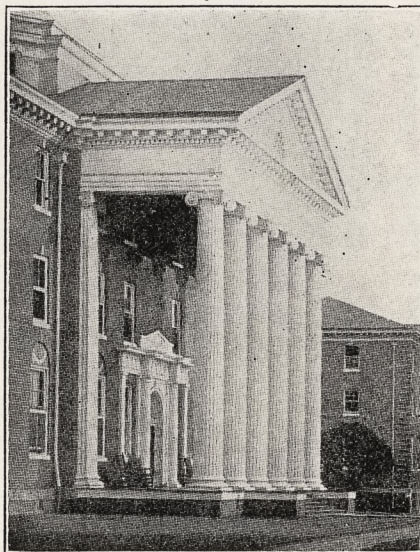
And again, lest I forget it, if you haven't sent in your answers to the questions about THE WITNESS we hope very much that you will do so. Several hundred have been received and they are helpful indeed. In another week or two I hope that the results may be recorded here. Here are the questions: 1. Would you prefer 32 pages at \$3.50 or 16 pages as at present for \$2? 2. Would you sacrifice printed matter in order to run more pictures? 3. What proportion of space should be devoted to articles and what to news? 4. Do you prefer

short articles like "Cheerful Confidences," "Notes on Worship," "Let's Know," etc., or longer contributed articles? 5. If you accepted the job of editing the paper what changes would you make? what now appearing would you leave out and what would you add? Then of course we shall be glad to have letters going more into detail with criticisms and suggestions if you will favor us with

them. Replies, if you please, should be sent to 931 Tribune Building, New York City.

\* \* \*

Bishop Bratton of Mississippi was the preacher at a special service recently at Saint Andrew's, Jackson, celebrating the tenth anniversary of the rectorship of the Rev. Walter B. Capers. The parish has shown a remarkable growth under his leader-



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ship; doubled in membership, and trebled in giving all along the line. Then too there is a new \$60,000 parish house and a \$20,000 rectory that are recent additions to the property—what's more they are both paid for, which is something else again. A check was presented to Dr. and Mrs. Capers, which was very nice. But being a thoroughly modern young man I think there should have been two checks. I'll go further and say two checks of equal amounts; one for the doctor and one for Mrs. Capers.

\* \* \*

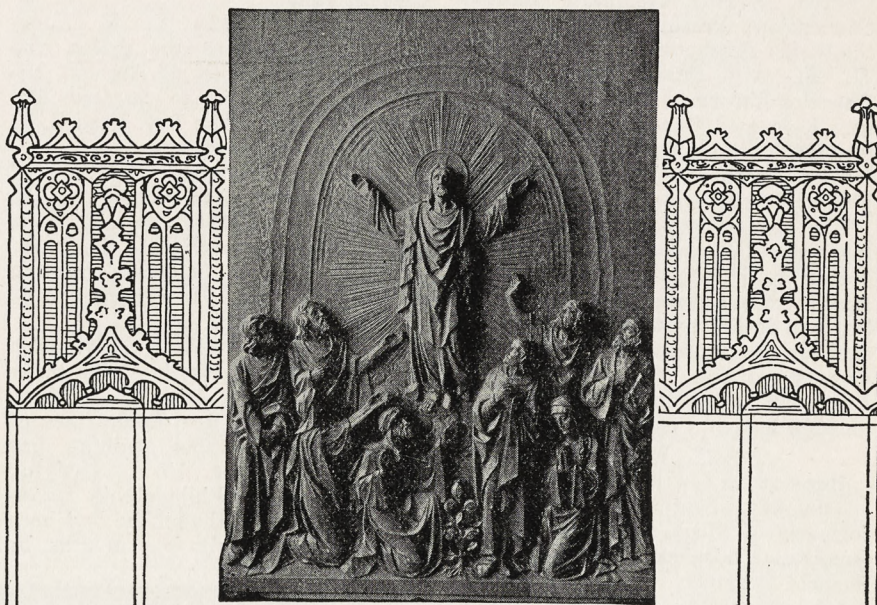
An exhaustive study of Protestant church finances in the United States, especially in relation to benevolent giving, is just published by the Institute of Social and Religious Research under the title "Trend in Protestant Giving." The author is Charles H. Fahs. Partial and tentative results of this inquiry were presented at the Foreign Missions Conference at Detroit last January. The complete investigation as now published reveals that the total picture is somewhat less gloomy than was painted in the presentation at Detroit, when the figures then available seemed to tell a story of continually mounting congregational expenses side by side with dwindling contributions for total benevolences and especially for foreign missions.

The story as told in the completed report shows that while, for the eleven major denominations most intensively studied, there has been a steady decline in benevolent giving since the peak year of 1920, representing the culmination of several denominational "drives," nevertheless, as compared with the year before the World War, 1913, benevolent giving has shown a marked increase both in actual amount and in relation to the cost of living. During the same period congregational ex-

penditures have risen steadily and reached their highest point in the latest year considered by the study, 1927. The ratio of per capita giving for total benevolences and per capita giving for congregational expenditures, which was 21 to 79 in 1913, had shifted in favor of benevolences by 1920 until it stood at 35 to 65, since which year the decline in benevolent giving and the upward climb of congregational expenditures have combined almost to restore the ratio of 1913.

The results of a study of receipts

for foreign missions for fifteen Protestant denominations are summed up as follows: "A study of total receipts for foreign missions from all sources for fifteen Protestant denominations for the period 1901-1927 shows a growth in such receipts from \$5,300,100, in 1901 to \$29,833,727, in 1921, and with a total for 1927 for these fifteen bodies of \$27,179,594. If these fifteen denominations can be classed as three groups—the first a group of three church bodies having more than two million members each; the second a group



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of four bodies having more than one million but less than two million each; and the third a group of eight bodies having more than 100,000 but less than a million each—it is found that the greatest fluctuations in receipts are in relation to the size of the denominations, the drop in total receipts from the peak points to 1927 of the three groups being respectively, 33, 9 and 2 per cent."

The fifteen denominations intensively studied were the following: Christian Church; Congregational Churches; Disciples; Methodist Episcopal Church; Methodist Episcopal Church, South; Northern Baptist Convention; Presbyterian Church in the U. S.; Presbyterian Church in the U. S. A.; Protestant Episcopal Church; Reformed Church in America; Reformed Church in the United States; Southern Baptist Convention; United Brethren; United Lutheran; United Presbyterian Church.

The study was undertaken by the Institute of Social and Religious Research at the request of the Foreign Missions Conference of North America, and is the first study ever made that shows figures of foreign missionary giving for the various Protestant denominations on a comparable basis.

\* \* \*

Here are a few notes from China:

The Rev. Leighton C. Y. Yang, formerly of Shasi, China, has volunteered as a missionary to go to Siam, Shensi Province, some 550 miles north and west of Hankow, for a five year term.

The Chinese Board of Missions has for some time been calling for volunteers for this missionary district of the Chinese Church, and for lack of a permanent volunteer Rev. Nelson E. P. Liu went there last autumn and has been holding the fort. But a priest who can remain and "dig in" is needed, and the district of Hankow is proud to send one of the best. Mr. Yang knows something of work in a hard field and will not be easily discouraged. He is not much over forty and his family are at an age when they can be left at school, much as are the children of Amer-

ican missionaries when parents leave for a distant land. Indeed, to a Chinese from Central China, Shensi is a distant land and in many ways a strange one. Mr. Yang passed an excellent physical examination, and is the picture of health and vigor. He and Mrs. Yang—who will be a great asset in the Shensi work when conditions are such that she can join her husband—have four children, the two oldest in Ginling College for women, the third at St. Hilda's, and the fourth, a boy of thirteen, at Boone.

Mr. Yang was to leave for his new field in June.

The Rev. James Y. K. Lung, known to many as the priest who has been holding on at Anyuen, the colliery center, is to succeed Mr. Yang at Shasi. The Rev. Fred S. Y. Liu goes to Anyuen.

Mr. Samuel Seng, librarian of Boone Library, was elected by the whole China Library Association to go as its representative to the International Library Congress, meeting in Rome in June. He expected to go by way of Siberia.

A not often realized contribution which English classes in China make to the Church in America has been illustrated by the Rev. Robin Chen of Anking, all of whose training was received at Boone. He is studying this year at the Philadelphia Divinity School, and although he had been in this country only four months, he

was able to make public addresses at the Wellesley Conference, where he was quite at home and much admired, and where he added greatly to the American Church people's love and respect for China.

The next "General Convention" of the Chinese Church is scheduled to meet in Hangchow, April 25, 1931.

\* \* \*

The third Summer Conference of the Diocese of Western Michigan, held at Kalamazoo College from June 22nd to June 29th, was a great success. There were over 100 full time registrations and about fifty part time registrations. Twenty-two parishes of the Diocese were represented and 13 of the clergy attended the Bishop's class. The Rev. L. B. Whittemore was again in charge as director and Bishop McCormick again served as chaplain. Ten courses of instruction were given by the faculty consisting of Bishop McCormick, Prof. Angus Dun, Prof. Homer L. Carter, Mrs. David R. Church, Mrs. Lucy E. Kurtzman, Mrs. Wm. G. Studwell, Mr. Henry Overley, the Rev. Walter F. Tunks, and the Rev. Wm. G. Studwell. At the Conference Bookstore, conducted by the Rev. Edwin G. White, more than \$350 worth of Church books were sold. The spirit of the Conference was admirable and the homogeneous group of young people were even more enthusiastic and interested than ever before. As an indication of

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faithful work it may be mentioned that in one class of more than 50 young people there were no unexcused absences throughout the week.

\* \* \*

Here is an epistle from the Rev. Jack Townsend who is the rector of the parish at Guantanamo, Cuba:

I meant to write you about the 23rd Annual Convocation of the Missionary District of Cuba but I had to break off my trip and leave Habana before I intended and so I was not able.

It was a very nice meeting as such things go. We felicitated General Machado on taking possession of the presidency for six more years. Cuba has thriven under his dictatorship as far as a business government new public works, and law and order are concerned.

We felicitated Emilio Planas, a negro Cuban priest, for 25 years of priesthood in Cuba. The Church has done remarkably well considering the terrific conditions under which work is carried on—ignorance, prejudice, immorality, nationalism, real indifference, shallowness of character, color question, absentee landlordism, hostility of American Episcopalians in Cuba to the work, climate, malaria etc., etc. You probably think I am spoofing you; but I wish you'd come and try it.

We also begged President Hoover to withhold the new duties on sugar. Not that our petition will do any good. But it is going to mean the ruination of Cuba. If it goes through Cuba will sink back to agricultural peonage; always able to get by from hand to mouth on local food but nothing else. Of course Habana is different but that is not Cuba. The real Cuba in indescribable large village-towns and in thatched huts out in the bush.

The Convocation appointed a permanent committee on Religious Education, Archdeacon Thornton, chairman, and another on Parish Financing.

Everybody said the same things as of yore: no money for Sunday School material, not a cent nearer self support, no literature in Spanish, no seminary to take care of candidates who have to be turned down because no money to support them if ordained.

The Bishops' Crusade or series of preaching missions throughout the island last winter was a big step forward and was stressed by the Bishop in his annual address. That's about all. I doubt if there is anything there you want.

But it is certainly true that if the sugar tariff goes through Cuba is done for, for a couple of generations. We cannot see why the States wants to throw away a couple of hun-

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Holy Days and Thursday, 11 A. M.

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Holy Days at 10 A. M.

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### Christ Church, Cincinnati

Rev. Frank H. Nelson  
Rev. Bernard W. Hummel  
Sundays, 8:45, 11 A. M. and 7:45 P. M.  
Holy Days, Holy Communion 10 A. M.

### St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean  
Rev. E. Caldwell Lewis  
Sunday, 8, 9:30, 11:00 and 7:45.  
Week days, 7 A. M.

### Christ Church Cathedral,

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dred millions in trade, a billion dollar investment, alienate still further all Latin America, abandon a protege—and all for the pleasure of paying a few cents more on the pound for sugar.

It's too warm for me to get any hotter on the subject.

\* \* \*

This is from the typewriter of the Rev. H. W. Foreman, secretary of rural work of the National Council: "I am sorry to even seem to criticize any of the effusions in your very interesting paper THE WITNESS, but feel that I must call your attention to one or two mistakes in an article on the Rural Conference to be held at Purdue University to be found on page 13 of your issue of June 20th.

"You state in the paragraph just referred to that the 'Conference at Purdue will be under the auspices of the Home Missions Council of which our Church is not a member.' As a matter of fact, our Church is a member of the Home Missions Council and Dean Davis sits in on its governing board and we pay part of the expense of the Council's maintenance. I do not know whether there is an Episcopalian on the faculty or not.

"So far as attendance at the Conference at Purdue is concerned, as Secretary of Rural Work, I should be only too glad to have any of our clergy attend who care to do so. The real reason why we have not urged such attendance is because we feel that it is better to concentrate on six or seven schools in as many different sections of the United States rather than dissipate our energies over too many groups. The nearest school to Purdue is the one at Madison, Wisconsin.

"You will be glad to know that the registration for the Madison School for Rural Clergy and the Conference of Women Rural Workers is the largest it has ever been. At the present time 45 clergy are registered and 27 women. These two groups taken together represent 25 states and 29 different dioceses. We are looking forward to a splendid School and a worthwhile series of conferences."

\* \* \*

And here is still another correction—this time from the Rev. Malcolm W. Lockhart of Baton Rouge. He points out that I erred in stating that the Sewanee Million Dollar Endowment Fund was incomplete. That is. But the Expansion Fund, which is something else again, has only been about half raised. That was the first error. Then I stated that Mr. Lockhart was to take up the task of fund raising laid down by Brother Bland Mitchell who has accepted the rectorship of a parish. Money rais-

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ing is but a small part of the job offered, and besides he has not decided as yet whether he will accept it, since he is very happy in serving as a priest to the large congregation of St. James Church, Baton Rouge.

\* \* \*

The interest of city people in a country mission in Tennessee has in recent years resulted in the revival of that mission, and now two young people, a man and a girl, have gone out from it to prepare for the Church's work.

\* \* \*

In this year's spelling contest, the girl who won second place in California was a Japanese. At the other side of the country is a Japanese boy who won first place in Atlantic County, New Jersey, and then won third place in the National finals.

### The Witness Fund

MONEY donated to this Fund is drawn upon to pay for the subscriptions of a large number of Church men and women who would otherwise have to be without the paper; some parsons on meagre salaries, some who are confined to institutions of one sort or another, some just too poor to spare the subscription price no matter how badly they want the paper. For example, last week a letter came from a clergyman asking that his subscription be stopped. "I regret doing it very much for I value the paper and depend upon it. But I have a large family, seven boys and one girl, whom I am trying to bring up properly on a salary of \$1800 a year. An added income of \$600 a year has been cut off within the past month so that I am compelled to cut off every item of expense which is not absolutely necessary." Needless to say his paper will be continued indefinitely. Then there is a letter which just came from another clergyman who asks us to enter the subscription of a widow who is trying to bring up five small children. He writes: "She gave me a dollar for a six months' subscription for she wants the paper very much. Perhaps at the end of the six months she will have another dollar to send you." Her subscription has been entered and we have requested the rector to return to her that dollar.

We acknowledge with many thanks the following donations to this Fund:

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